

MINUTES
OF THE
TWENTY-FOURTH ANNUAL SESSION
OF THE
LOST CREEK
BAPTIST ASSOCIATION.

HELD WITH

SARDIS CHURCH,

WALKER COUNTY, ALA., OCT. 3D & 4TH, 1868.

JASPER, ALA. :

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MINUTES.

ARTICLE 1ST. The Introductory Sermon was delivered by Bro. J. W. Roby, from 1 Cor. 15th chap. and 49, verse: "And as we have borne the image of the earthly, we shall also bare the image of the heavenly."

2ND. After a short recess the Delegates re-assembled in the meeting house. Prayer by Bro. R. Guttery.

3RD. Letters were then read from the churches represented, names of the Delegates enrolled and the State of the churches minuted.

4TH. The Association then elected Bro. R. Guttery Modr, and Bro. W. J. Wilson Clerk.

5TH. Invited visiting ministering brethren of our Faith and Order to seats in the Association.

6TH. Opened the door of the Association for the reception of petitionary, or newly constituted churches; and received a letter from Antioch Church by the hand of her Delegates; (to wit:) T. J. Williford and Wm. Charnel. The right hand of fellowship was extended by the moderator.

7TH. Called for correspondence from Sister Associations, and received a Letter and Minutes from Muscle Shoals by the hands of her messengers, J. W. Watkins, and Wm. Dutton. The letter was read and received, and the messengers invited to a seat. No letter nor messengers from Mt. Zion Association.

8TH. Appointed a committee of arrangement consisting of Brethren J. W. Roby, J. Guttery, H. W. Hamilton, James Hogan, together with the moderator and Clerk.

9TH. Appointed Bro. J. W. Ferguson and William Wilson a Committee on finance.

10TH Appointed Bro. J. C. Hutto to write a letter of correspondence to Muscle Shoals and Eld. Mc Cornelius to Mt. Zion Association.

11TH. Letters of dismission were granted to Macedonia, Liberty, Ebenezer and Canaan Churches

Adjourned till to-morrow morning 9 o'clock. Prayer by Bro. Bell.

SATURDAY MORNING, OCT 3RD., 1868.

The Association met according to adjournment Prayer by Bro. Mc. Cornelius.

12TH. Names of Delegates called and absenters marked

13TH. Called for the report of the committee of arrangement which was received and the committee discharged.

14TH. The Church of which the bro. Clerk is a member having been dismissed by letter, Bro. B. E. Mullens was appointed Clerk.

15TH. Appointed our next Association to convene with Zion Church, nine miles north-west of Jasper on Friday before the first Sunday in Oct. 1868. Bro. Isiah Guttery to preach the Introductory Sermon Bro. McGeonga his Alternate.

16TH. Appointed Bro. J. C. Hutto to write the next Circular Letter.

17TH. Appointed District meetings : First District to convene with Liberty Grove Church on Friday before the fourth Sunday in Aug 1869, Bro. J. W. Roby to preach the Introductory Sermon, Bro. Johnson Guttery his Alternate. Second District to convene with Sulphur Spring Church, Tuscaloosa county, on Friday before the third Sunday in Aug. 1869, Bro. H. Barton to preach the Introductory Sermon, Bro. J. M. Barton his Alternate.

18TH. Called for Corresponding Letters to Sister Associations which were handed in, read and received, and Corresponding Messengers appointed as follows :

To Muscle Shoals, Brethren Johnson Guttery, J. W. Roby, T. McGeough, James Hogan and B. E. Mullens.

To Mt. Zion, Brethren B. E. Mullens, R. Guttery and James Hamilton.

19TH. Called for the Circular Letter which was read and received, and ordered to be printed with the Minutes.

20TH. Called for the report of the committee on Finance, and they reported present contribution \$34.00.

21ST. By motion it was agreed that B. E. Mullens should print 400 copies of of these minutes and distribute them to the churches according to their Several contributions, reserving 25 copies for each corresponding Association.

22ND. Called for the report of the Presbytery appointed by our last Association to visit Union church, and they reported that said Church was unwilling to be dissolved, and that they thought it inexpedient to do so. The report was received and Presbytery discharged.

23RD. Elected by Ballot Brethren R. Guttery, B. E. Mullens and T. McGeough to preach on Sunday.

24TH. By motion, Union Grove and North Port churches are requested to show cause at the next Association, why they have failed to represent.

25TH. Resolved, That we earnestly recommend and advise the churches to signify in their letters to the next Association, whether or not, they are willing to meet our Missionary Brethren in Convention in order to labor for an amicable adjustment of our differences, and a happy reconciliation and Union of the two Branches of the denomination, on Scriptural basis.

ROBERT GUTTERY, MODERATOR.

B. E. MULLENS Clerk.

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TO THE MEMORY OF BRO. JAMES KITCHENS.

God, in His Allwise Providence, having called from time to eternity our Dearly Beloved Brother, Bro. JAMES KITCHENS, since the meeting of our last Association, we are called upon to pay to his fondly cherished memory this tribute of respect.

In the death of our esteemed and venerated Bro. the Association has lost one of its most exemplary, devoted and faithful ministers, his bereaved wife a kind, affectionate and loving Husband ; who for many years, has been the partner of her cares, toils and sorrows as well as her joys ; his children an affectionate Father, who often counseled them both by word and deed, and carried them before the Lord in his fervent prayers, at the Throne of Rich, Free and Sovereign Grace ; and the community one of its best citizens. His voice is hushed in death ; his tongue is silent in the Grave ; his work in the ministry is finished and he is gone to the Spirit world where he is enjoying a rich reward through the merits of his blessed Saviour, who he preached to others as the only way of Salvation.

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CIRCULAR LETTER.

TO LOST CREEK BAPTIST ASSOCIATION :

Beloved Brethren—I now proceed to comply with the appointment of our last Association in presenting for your consideration a Circular Letter. I confess to you in the outset that it is with great distrust in my ability that I attempt to comply with your order in appointing me as the one to communicate to you through and by the means of a Circular Address.

The subject to which I desire to call your attention is that of the resurrection from death—or rather, the saint's glorified body. The resurrection of the body of Jesus Christ we all believe to have taken place just as the New Testament informs us it did. I speak the language of the believer. The resurrection of the body of Jesus is the grand hinge on which christianity turns. Hence, says the Apostle, he was delivered for our offences and raised again for our justification. Infidels, however, have disbelieved it, but with what little reason, we may easily see on considering the subject. If the body of Jesus Christ, says Saurin, were not raised from the dead it must have been stolen away. But this theft is incredible. Who committed it? The enemies of Jesus Christ! Would they have contributed to his glory by countenancing a report of his resurrection? Would his disciples? It is probable they would not, and it is next to certain they could not. How could they have undertaken to remove the body? Peter, the most courageous, at the voice of the servant g1 trembled and three times denied any knowledge of him. Frail and timorous creatures—people that fled as soon as they saw him taken into custody—would people of this character have dared to resist the authority of the Governor? Would they have undertaken to oppose the determination of the Sanhedrim, to force the guard and to elude or overcome soldiers, armed and aware of danger? If Jesus Christ were not risen again (I speak now the language of unbelievers) he had deceived his disciples with vain hopes of his resurrection. How came the disciples not to discover the imposture? Would they have hazarded themselves by undertaking an enterprise so perilous in favor of a man who had cruelly imposed on their credulity. But were we to grant that they formed the design of removing the body, how could they have executed it! How could soldiers, armed and on guard, suffer themselves to be over reached by a few timorous people?

The doctrine of the resurrection of Christ affords us a variety of useful instructions. Here we see evidence of divine power—prophecy fulfilled, the character of Jesus established, his work finished. It is the ground of faith, the basis of hope, a source of consolation and a stimulus to obedience.

We pass now to the second part of our subject, which is the saint's resurrected and glorified body. We shall be like Christ in those spiritual bodies in which we shall arise. The scripture does not leave us in uncertainty on this point. Hear the chief Apostle: "Our conversation is in Heaven from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body (how the assurance begins to make his speech glow—VILE BODY) that it may be fashioned like unto his glorious body according to the working whereby he is able" (is he not speaking of omnipotent power?) "to subdue all things unto himself." Did not that other disciple, whom Jesus loved, mean to include this same transcendent change when he also looked forward to the consummation of all things, saying, "Beloved now are we the sons of God, it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him, as he is." "Whom he did foreknow," declares Paul again, "he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren." Is it altogether of a moral likeness that this scripture discourses? Why is it then added in such significant language "that he might be the first born among many brethren"? This is language that refers to Christ's resurrection, as he was the first fruit of them that slept, his resurrection in the body delivering the corruptible dust from the grave. And as a prelude to this sublime assertion of God's eternal purpose to

make us like his Son, it is the apostle himself that sighs forth this long desire and expectation. We ourselves groan within ourselves waiting for the adoption—to-wit: the redemption of our body. It cannot be doubted then that this is a scripture hope, a revealed and accredited truth. And we see another meaning thus, in the final resurrection argument of Paul, which is not so much a piece of reasoning as a flash of Heaven's own light, a sunbeam of inspiration. "We shall not all sleep but we shall be changed, For this corruptible" (of what is he speaking, the soul or the body?) "must put on incorruption and this mortal must put on immortality."

Jesus rose from the dead with his rescued body. From the Mount of Ascension he went up with that body (the disciples being witnesses) through the parting heavens, till a bright cloud, his chariot of glory, received him from their sights. And with that spiritualized, glorified, deified humanity, sat down at the right hand of Majesty. Our body is to be like unto his own glorious body.

Something of that gloriousness he revealed to mortal eyes. Three chosen followers stood with him on Mount Tabor—they knew not for what august display of power or of his grace. And while they waited, with palpitating heart and quickning breath, he was transfigured before them! They saw for a little while, as long as their dazzled vision could bear the overpowering splendor of his glorious body, the model of that with which they too should be clothed when they should finally and forever see him as he is. And what was it they saw? The record is—"His face did shine as the sun, his raiment was white as light." Was not this the form that one of them gazed upon again in the apocalypse and sketched on that wondrous canvass, that we might behold the portraiture? "Being turned," he says, "I saw one like unto the Son of Man." And this is the sketch his pencil drew: "His head and his hair were white as snow, his eyes were as a flame of fire, his feet like unto fine brass, as if they were burned in a furnace, his countenance was as the sun, shining in his strength." And he could look no longer, but fell at his feet as dead.

So shall our vile bodies be changed. From this handi-work of God all grossness shall disappear, every infirmity shall be gone. That which is mortal in us the grave shall hide forever. No more shall there be any inlet to disease or pain. No more wasting of strength or vigor, no more withering of bloom or beauty. No quick declining youth, no fleeting of prime manhood, no tired sinews, no aching head, no encroaching old age—There shall be no lame, no halt, no blind, no deaf, no hectic flush, no feeble knees, no faltering of cheek or lips, no more bondage unto the fear of death, no ghastly coming of the pale remorseless king, no ignominy of burial. The last enemy, whose all-obtruding, everywhere-hunting presence has shadowed the life that now is in all its years, is vanished forever. Forever invulnerable shall we be to immortality. This vile body that fears lurke, whose humors so clog the soul, whose beaded dross pay tribute to the fiery summer sun, wrapped now in furs and then cooled by baths or mountain airs. This vile body, breaking down in some of its forces with every strain, obliging us to stop and repair, against whose weakness we contend through all our lives, by and by to be food for worms. Our vile body, will in the charm of its utmost symmetry, softness and grace, because mortal and corruptible, the grave's odor hanging around it—however, decked and beautified and scented shall be fashioned like unto Christ's glorious body. And there we shall walk the pave of the city, the new Jerusalem, visible to all the heavenly glorified residents like and in the image of the King's Son.

Metook upon himself the seed of Abraham. He was born in our image, and this is the very best reason we can probably offer why it is that we shall be in our immortal state, in our glorified condition, like the Son of God. This will be our condition, this will be our distinction, unshared—seen of all and known of all the heavenly hosts like the glorious body of our master, of our saviour, of our redeemer. Each of us will have his own individual face, on which will shine and speak the lineaments of his own individual soul.

The question whether or not shall we know each other in Heaven: Surely we will. Are we more intelligent in this world than we will be in the world to come?

not. We do know each other in life and we shall know each other far better in the life to come. It is true indeed that the body has not always the same particles, which are continually changing, but it has always the same constituent parts, which proves its identity. It is the same body that is born that dies and the same that dies that shall rise again. Paul will be Paul, grand and heroic; John will be John, tender and loving; Peter will be Peter ardent and eager; we shall all be our own sanctified selves; we shall all be clothed in Christ's glorified humanity; that external nature of which the Bible speaks in paradox—that spiritual body. Surely we shall be satisfied with this. Then the soul will have an unincumbered, matchless, glorified body for an indwelling, immortal as itself. Instead of this groaning, crumbling, burdensome, panting earthwork, we will have a body patterned after that to which no other creature may aspire. We shall be satisfied when we awake with the likeness of the Son of God.

H. W. HAMILTON.

