

711505

**PROCEEDINGS**

OF THE

**SIXTY NINTH ANNIVERSARY**

OF THE

**Greenbrier Baptist Association**

AND OF THE

**SUNDAY SCHOOL CONVENTION**

HELD WITH THE

**HOPEWELL CHURCH, FAYETTE CO., W. VA.**

September 10, to 13, 1869.

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**PARKERSBURG, W. VA.**

Printed At The W. Va. Baptist Record Office, By Gibbens Brothers.

1869



## PROCEEDINGS

OF THE

## GREENBRIER BAPTIST ASSOCIATION

Hopewell Church, Fayette County, West Virginia, Sept. 10th, 1869.

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The sixty-ninth anniversary of the Greenbrier Baptist Association convened to-day.

The annual sermon was preached by Elder W. K. Williams, from the passage, "Watch ye, stand fast in the faith, quit you like men, be strong." 1 Cor. 16c 13v.

The corresponding letters were read, Bro. H. C. Tinsley assiting the Clerk.

After which the Moderator appointed Brethren A. N. Rippetoe, W. Meador, R. Pack, J. H. Miller, T. Given and C. Shackelford to conduct the election of officers, who upon counting the ballots reported Bro. M. Ellison, elected Moderator; and Bro. M. Bibb, Clerk and Treasurer.

The Moderator on taking the Chair invited visiting Brethren to report their names, and take seats with us.

Brethren reported as follows: L. E. Peters and Venible Morris, and afterwards, J. W. Young and Wm. Keely, all of Teays Valley Association. Elder J. B. Hardwicke, Corresponding Secretary and Agent of the General Association of West Virginia; D. T. C. Farrow Sunday School Missionary for the State; W. McGraw, Judson McClung, and R. M. Johnson, all of the Parkersburg Association; and Patrick Murray and D. McLaughlin, of the Mount Pisgah Association.

On motion, the Pastor and Deacons of the Hopewell Church were appointed a committee to regulate the religious services during the meeting.

The following new churches were received into the Association:—Fowler's Knobbs, in Nicholas County; Pine Grove, in Wyoming; Beaver Creek, in Greenbrier County; Mill Brook, in Fayette County; and Rich Creek, in Mercer County.

After the Association had voted on the reception of each one, the delegates came forward and received from the Moderator the hand of recognition.

On motion, adjourned.

Prayer by Bro. H. C. Tinsley.

## MORNING SESSION

Saturday, Sept. 11th, 1869.

The Association met at 9 o'clock; the Moderator in the Chair, who, after singing, led in prayer.

The body passed a resolution to pay Bro. Charles Rhoads \$2 for the printed forms sent the Clerk for our church letters.

The Moderator was now requested to read his report on the cause of the separation of the Indian Creek Church from this Association.

A motion was made to adopt, and speeches were made by Bro. Hardwicke and others when it was recommitted to the writer for Amendments.

Correspondence to sister Associations reported.

None of the appointees had attended the General Association of Virginia.

Brethren W. K. Williams and James Sweeney had been present at the meeting of the Valley Association and made interesting reports.

Brethren M. Ellison, Eli Wood, J. C. Cavendish and C. Shackelford had attended the Teays' Valley Association.

No one had attended the Parkersburg Association.

Bro. M. Ellison had attended the meeting of the General Association of West Virginia, and made a report.

On motion all the reports were accepted as affording general satisfaction.

The following resolution, offered by Bro. Farrow, was after remarks by various brethren unanimously adopted:

**Resolved**, That we recommend that an earnest effort be made to put the **West Virginia Baptist Record**, published in Parkersburg, West Virginia, monthly, by Elder J. B. Hardwicke, at the low price of fifty cents per annum, in every family. And also, the **Religious Herald**, published weekly, by Jeter & Dickinson, at \$3 per annum, in Richmond, Virginia.

Correspondents were appointed in the following order:

To the Teays' Valley Association, Brethren J. L. Marshall, W. K. Williams, C. Shackelford, S. L. Weeks, J. C. Cavendish and M. Ellison.

To the Parkersburg Association, W. K. Williams, A. N. Rippetoe, M. Ellison, and S. L. Weeks.

Valley Association, James Sweeney, M. Bibb, Geo. W. Clarke, W. Bean, and J. R. Pack.

Mount Pisgah Association, S. L. Weeks, D. T. C. Farrow, and J. B. Hardwicke.

Brethren James Sweeney and Eli Wood were appointed a Committee on Finance.

A Committee on place and preacher for the next Association was made to consist of Brethren J. R. McCutchen, W. K. Williams and T. D. Burditt.

Brethren T. Given, W. K. Williams, R. Pack, A. N. Rippetoe, M. Bibb, J. L. Marshall, J. C. Cavendish and M. Ellison, were appointed to consider the propriety of taking steps to divide the Greenbrier Association into two bodies, as nearly equal as may be, and report on Monday morning.

Bro. Pack read a report on education, and after a thrilling speech by Bro. Hardwicke, it was laid on the table to be called up again.

The Association adjourned.

Prayer by Bro. A. N. Rippetoe.

### EVENING SESSION

After a short recess, the body was called to order at the stand.

The Report on Missions was read by Bro. Rippetoe, and the evening was spent in its discussion by Bro's. Hardwicke, M. Bibb, and others.

A collection was taken in behalf of State Missions, the report was laid on the table to be taken up on Monday and the Association was adjourned until Monday morning 9 o'clock.

### MORNING SESSION

Monday, September 13th, 1869.

The Association was called to order at 9 o'clock.

After singing, Bro. S. L. Weeks led in prayer. The minutes were read, and the roll of delegates names called.

The recommitted report of Brother Ellison was called for, and after some slight alterations it was adopted, with the request that Bro. Hardwicke publish it in the Baptist Record, and that it also be printed with our minutes.

The Committee on the question of dividing the Association reported that in their opinion the time had not arrived for a decision. The report was adopted as the views of the body on the subject. But on motion it was

**Resolved**, That all our pastors be requested to bring the subject to the notice of the Churches during the year, and report to us their wishes at our next annual meeting.

The following report on Missions was now called up, and adopted:

Your Committee on Missions would submit the following:

Although much has been done to carry out the commission of our Lord and Master much remains yet to be done; to say nothing of benighted lands, the destitution in our midst is truly alarming, whole counties in our State are without Baptist minister.

The cry is, "come over and help us." Have we not the men! Yes, God has given us the men! They feel that necessity is laid upon them, yea, they feel woe is me if I preach not the gospel! Their hearts are burning with love to God and love for souls. But their hands are tied, they cry to their brethren and say, you have the power, knock off the shackles and let me go! Oh when will the Churches learn, that it is as much their duty to support the preached Word as it is the ministers to preach it. May God grant us grace to consecrate all that we have and are to his service.

May the time soon come, when it can be said of this Association they have done what they could to send the good tidings to earth's remotest bounds, is our earnest prayer.

Respectfully submitted,

A. N. RIPPETOE.

The following was offered by Bro. Williams and unanimously adopted:

**Resolved**, That this body is in full sympathy with the General Association of West Virginia on the great subject of Missions, and we therefore recommend that in the distribution of its funds, the Board have special regard to the very weak Churches and destitute fields within its bounds.

The following was offered by Brother Hardwicke, and adopted

with the request that he publish it in the Record:

Whereas, we believe that the State Mission Board of the General Association of West Virginia should have at least \$6000 the coming year to expend in the work of State Missions,

**Resolved, That a Committee of one from each Church be appointed to assist in securing the small sum of thirty-one cents from each member, for this great work.**

**Resolved, That we affectionately recommend our Churches to accept this plan and act upon it, till it becomes a permanent success.**

The Moderator suggested that one of the present delegation from each Church compose said Committee, and that one of the Deacons be added in the Churches not represented here. Adopted. Will each Church attend to this important matter as we can not white out all the names.

The Report on Sunday Schools by Bro. H. C. Tinsley was read and adopted. It read as follows:

The work of Sunday Schools having been so extensively discussed, your Committee deems it wholly unnecessary to make a lengthy report. The results of this glorious institution are truly encouraging, and if the cause may be determined by the effects, the Sunday School is a great cause, and is worthy of our best support.—It may be seen by reference to the summary statistical view of the Sunday Schools in the Greenbrier Association, that the Master of the vineyard has recognized and blessed this effective institution.

This work having as its primary, and I may say, its **only** object the spread of Bible truths, should be supported by all who feel interested therein. We are encouraged by the success of the past, but brethren, by the help of our Master let us renew our labors, with increasing energy, and strive to wield successfully the sword of the spirit.

Respectfully submitted,  
H. C. TINSLEY.

The report on education was taken from the table and adopted. It read as follows:

Dear Brethren:—At your last session some faint hope was entertained of regaining the Blue Sulphur property, and again rebuilding Alleghany College.—That hope has failed us. When the indebtedness of the property was ascertained by the Trustees, it was found to be entirely out of our reach.

Your Committee is of opinion that it would be unwise considering the embarrassed condition of the country in money matters, to undertake another enterprise of a similar kind, at present. Believing the time is not far distant when we shall be able to carry out our long cherished views in regard to a college in the bounds of this Association.

Again, we cannot advise this Association to co-operate with the General Association of West Virginia, unless they locate their School at a point accessible to our community. To meet the present demand for such a school in our midst, we do most heartily recommend to the patronage of this Association the two schools under the care of our denomination, viz: Richmond College, and Pruntytown High School, believing that we have advantages, especially at Richmond College, that we could hardly find in any other school of like character. Advantages our denomination ought to appreciate and wisely improve,

Respectfully submitted,

R. PACK.

The Committee appointed on place, preacher, etc., reported Broad Run Church as the place for the next session of this Association; Bro. A. N. Rippetoe to preach the introductory sermon, and H. C. Tinsley alternate. The report was adopted.

On motion, it was agreed that the whole matter of Sunday Schools hereafter be referred to the Sunday School Convention. Sunday School statistics will be reported to the Convention.

A Report on Temperance was read by Bro. J. C. Cavendish, and after remarks and a slight amendment it was adopted.

The report was as follows:

That temperance is enjoined upon all Christians, no Bible reader will dispute. "Be ye temperate in all things," says an inspired writer. By strictly obeying this divine injunction, the human family would evade the many dire evils which accrue from the indulgence of an intemperate spirit. It is no small attainment on the part of a Christian to bring into subjection the powers of his evil nature to the requisition of God's word. Every Christian should guard carefully and avoid the least indulgence in an intemperate disposition, many have boasted of self-control and relied upon their own judgment to defend them from the consequence of not abstaining from every appearance of evil; and more especially should professors of religion place their veto against the use of spirituous liquors as a beverage. When we consider that inebriation is destroying more human lives, and the cause of more misery and ruin than even the sword, or pestilence, surely Christians should tremble to take the lead in the example that will be followed by thousands of others to their eternal ruin. In the conclusion of these thoughts your Committee would most heartily recommend to all Christians to live soberly, righteously and godly in this present time.

Respectfully submitted,  
T. C. CAVENDISH.

The following Report on Finance was offered and adopted:

Sept. 1868	Amount in Treasurer's hands,	-	-	-	-	\$79.39
"	"	Cr., By printing 1600 copies of Minutes,	-	-	-	\$53.00
"	"	" Postage on same,	-	-	-	1.60
"	"	" To Clerk's Salary,	-	-	-	10.00
"	1869	" Amount paid Rhoads for blanks,	-	-	-	2.00
						<u>\$66.60</u> 66.60
		Balance from last year	-	-	-	12.79
Sept. 1869.	Cash sent up by the Churches,	-	-	-	-	87.25
						<u>\$100.04</u>

Now in Treasury to be accounted for, - \$100.04  
We have examined the above account and find it correct.

JAMES SWEENEY.  
ELI WOOD.

The following standing Committees were appointed:

- On Missions.—T. Given.
- On Education.—B. H. Jones.
- On Temperance.—S. L. Weeks.
- On Colportage.—W. G. Perry.

The following resolution was offered by Bro. H. C. Tinsley and unanimously adopted:

**Resolved,** That the thanks of the Greenbrier Association are hereby extended to the members of the Hopewell Church, and to the citizens of the vicinity for the great kindness and liberality shown us since our meeting began.

Whereas, we have been informed that the Baptist house of worship in the town of Union, Monroe county, is in danger of being lost for want of a new roof, therefore, we most earnestly recommend that the pastors of the Churches in Monroe and Greenbrier counties take collections in all their Churches for this object, and bring the amount collected to our next Ministers and Deacon's meeting.

**Resolved,** That the Clerk be appointed to prepare and have printed as many copies of these minutes as the funds will pay for, provided the number shall not be less than 1200 copies. And further that he be allowed \$10 for his services.

**Resolved,** That the minutes be distributed among the Churches according to the number of members in each Church.

**Resolved,** That we publish a condensed account of the Sunday School Convention, with its statistics, so far as reported.

On motion the Association adjourned, to meet with the Broad Run Church, in Monroe county, on Friday, before the second Sunday in September, 1870.

Bro. Hardwicke made the closing prayer.

The Moderator delivered a short valedictory address and while singing.

"I'm going home,"

we took the parting hand and so separated.

M. ELLISON, Mod.

M. Bibb, Secretary.

Note.—Nearly all the Ministers in attendance preached during the meeting.—Elder Hardwicke preached at 11 o'clock, on Sunday, and many remarked that they had never before seen so much deep feeling at the Greenbrier Association.

When the Association adjourned some of the unregenerated were known to be earnestly seeking the Lord.

The collections for State Missions amounted to about \$150, very good for these hard times.

Secretary.



## FINANCIAL AND STATISTICAL TABLE

OF THE

## GREENBRIER BAPTIST ASSOCIATION

CHURCHES	For Printing Minutes.	Date of Constitution.	Value of Church Property.	INCREASE				DECREASE				Total.				
				By Baptism.	By Letter.	Experience.	Restoration.	By Letter.	Erasure.	Exclusion.	Death.		No. Last Year.			
Lewisburg, .....	\$ 2.00	\$ 1000											23			
Valley, .....	1.25 1866	500	6	4			1					1	69	77		
Coal Marsh, .....	2.00 1836	75			2			1				17	4	102	82	
Princeton, .....	1.50 1840		6					20						50	36	
Guyandotte, .....	1.00 1812	25	5					20		5			1	73	52	
Raleigh, .....	1.50		21	1	1			2						65	85	
Mouth Greenbrier, .....	1.50 1843													81	45	
Bluestone, .....	2.50 1797	400	11	5	2			1				4	2	101	110	
Zoar, .....	2.50 1824	500	2					20						116	24	
Springfield, .....	2.00 1855	150	11	1								1	1	69	80	
Bell Creek, .....	1.50 1853	400	2	5										76	73	
Greenbrier, .....	3.00 1781	400	52	8	1		2	10	1	1	7	179	224			
Hopewell, .....	3.00 1820	500	10	2			1	3			1	3	228	234		
Sink's Grove, .....	3.00 1846	500	32	1	1		2	6			3	160	203			
Liberty, .....	1.50 1848	1000	5	2			1	3				53	55			
Gauley Bridge, .....	2.00 1835	350	8	4				3				61	70			
Peterstown, .....	3.00 1845	800	3		1		1	3			2	2	146	144		
Union, .....	1.00 1845	2500	6											18	24	
Broad Run, .....	2.00 1853	1000	12	6				-2			1	2	213	216		
Jeanette, .....	1.00	400						5			7	1	90	77		
Red Sulphur, .....	2.00	300	26	5			1	3				80	104			
Bethel, .....	1.50 1843	100	6				1	3		1		2	65	68		
Lick Creek, .....	2.50 1832	500	2	2				20				1	88	71		
Enon, .....	2.00 1861	600	20	1							2	79	98			
West Point, .....	1.50 1869	350	5	1								48	51			
Anthony's Creek, nNo letter)....													27	27		
Fayetteville, .....	2.00 1855											108	90			
Meadow Grove, .....	1.50 1852							1			1		45	43		
Amwell, .....	3.00 1829	1200	14	3	1						1	3	193	207		
Mount Pleasant, .....	1.50 1850	300	3	2				39				2	169	128		
Little Wolf Creek, .....	1.50 1859		4	2				4			1	57	58			
Pott's Creek, .....	1.00 1848		1								4		31	28		
Rock Castle, .....	1.50 1855		4		1								31	36		
Sweet Spring Valley, .....	1.50 1868	400	1					1					15	15		
Sewell Valley, .....	1.00 1866	300	10					4					31	41		
Sycamore, .....	1.50 1860	150	13	7			1	2			2	2	52	67		
Salem, .....	2.00 1868	44	22	5				1			1	1	44	69		
Good Hope, .....	1.00 1868							2					19	17		
Mount Zion, .....	2.00 1866	350	30	3				16			3	79	93			
East River, .....	1.50 1859		1					1					32	32		
Little Huff's Creek, .....	1.00 1844		2								1	1	11	12		
Sewell, .....	2.00 1866		3					1					57	59		
Rollinsburg, .....	2.00 1868		2		9						2	37	46			
Mountain View, .....	1.50 1868		21		2								31	54		
New Prospect, .....	1.50 1861	225			1			4			1	30	26			
Mill Brook, .....	1.00 1869												23	23		
Pine Grove, .....	2.00 1869	125											20	20		
Beaver Creek, .....	1.00 1869												38	38		
Loop Creek, .....	1.00 1865				1						1	19	19			
Fowler's Knobs, .....	2.00 1869												32	32		
Rich Creek, .....	2.00 1869												24	24		
Paint Creek (no letter), .....													65	65		
Total, .....	87.25	15,544	383	81	11	10	209	8	49	46	35	12	3771			

## STATISTICAL TABLE, NO. 2.

CHURCHES	ADDRESS OF CHURCH CLERK.	No. Schools	Officer & Teachers	Scholars	Conversions	Volumes
Rollinsburg	J. W. Jones, Rollinsburg	1	26	163	13	225
Greenbrier	James Carlisle, Palestine	3	12	55	7	
Mountain View	W. S. Thompson, Peterstown	2	5	20		
Pine Grove	Jas. Gunnoe, Wyoming C. H.	1				
Lewisburg	B. H. Jones, Lewisburg	2	19	83	2	130
Hopewell	Jno. A. Walker, Mountain Cove	1	19	150		100
Sink's Grove	W. G. Perry, Sink's Grove	1	13	45	11	50
Liberty	Jones McCutchen, Mountain Cove	1	8	50	8	80
Gauley Bridge	Jas. H. Miller, Jr., Gauley Bridge	2	23	86		160
Peterstown	L. B. Dunn, Peterstown	1				
Jennette	J. F. Cavendish, Mountain Cove	1	7	52	5	15
Meadow Grove	William, Sinbaugh, Meadow Bluff	1				
Fayetteville	Levi Jones, Fayetteville	1	18	80	3	
Amwell	J. E. McClung, Big Clear Creek	1	12	70		50
Little Wolf Creek	W. A. Hutchinson, Forest Hill	1	7	40	15	40
Valley	W. R. Bogness, Union	4	24	95		136
Coal Marsh	R. C. Vass, Coal River Marshes					
Princeton	Leland Bailey, Princeton					
Guyandotte	Josiah Cook, Wyoming C. H.	2				
Raleigh	W. Tyree, Raleigh C. H.	2				
Mouth Greenbrier	Thos. Ball, Park's Ferry	1	6	24		40
Zoar	J. R. Vaughan, Kessler's Cross Lanes	1	5	63		
Bluestone	Jno. Lilley, Jumping Branches	1	5	35	1	37
Springfield	T. R. Mitchell, Lindside	1	7	49	3	100
Bell Creek	A. Martin, Gauley Bridge	2	8	60	1	52
Mt. Pleasant	F. G. Shackelford, Fowlers Knobbs	1				
West Point	W. H. Harrah, Lewisburg	1	8	50	1	200
Sewell Valley	Jno. Scott, Raven's Eye	2	10	58	24	67
New Prospect	T. B. Collison, Snow Hill	1	5	25		20
Sewell	W. H. Taylor, Raven's Eye	1	7	30	16	
Little Huff's	P. Leester, Wyoming C. H.	1				
Mt. Zion	R. B. Wills, Kanawha Salines	1	6	31		84
East River	W. J. Comer, Concord Church, W. Va.	1	8	30		
Salem	S. T. Williams, Kessler's Cross Lanes	1	10	50		
Good Hope	Samuel Comer, Mountain Cove	1				
Sycamore	E. Nichols, Big Sycamore					
Union	David Eagle, Johnson's Cross Roads	1	9	35	5	
Enon	Samuel Stephenson, Summersville	2	7	66		114
Lick Creek	E. J. Gwinn, Green Sulphur Springs	3	23	97		104
Bethel	L. W. Jones, Oak Hill	1	6	33	13	60
Red Sulphur	H. L. Baber, Red Sulphur Springs	1	11	33	6	
Pott's Creek	Wm. H. Crosier, Gap Mills	1				
Rock Castle	S. Cook, Wyoming C. H.	1				
S. Springs Valley	J. D. Ragland, Sweet Springs	3	15	150		130
Broad Run	Jesse Jones, Wolf Creek	3				
Mill Brook	S. Ennis, Jr., Green Sulphur Springs	1				
Loop Creek	L. A. Eads, Fayetteville	1				48
Rich Creek	Isaac Karnes, Spanishburg, Mercer Co.	1				
Fowler's Knobbs	E. Ayers, Fowler's Knobbs	1				
Beaver Creek	Wm. Deitz, Meadow Bluff	1				
Totals		56	349	1898	134	2042

## LICENSED MINISTERS.

W. G. PERRY, Sinks Grove, Monroe County, W. Va.  
 PATRICK CAMPBELL, Sinks Grove.  
 JOHN S. SHUMATE, Peterstown.  
 WM. M. ADAMS, Ravens Eye, Pastor of Mill Brook.  
 J. MEADOR, Jumping Branches.  
 GEO. BURDETT, Mountain Cove.  
 C. SHACKLEFORD, Fowlers Knobbs.  
 PHILLIP THOMPSON, Peterstown.  
 CHAS. McCLUNG, Raven's Eye.

**GREENBRIER BAPTIST ASSOCIATION**  
**STATISTICAL TABLE No. 3.**

9

CHURCHES	DELEGATES	Pastors Salary	State Missions	Sunday Schools	Buildings	Miscellaneous
Raleigh	John Cook	\$25.00				
Salem	S. T. Williams, J. F. Fitzwaters	75.00				
Sycamore	E. Nichols, H. Morris					
Jennette	J. F. Cavendish, R. M. Holiday, J. Campbell					
Hopewell	W. A. McGraw, T. Skaggs, J. Martin	100.00		12.50	80.00	10.00
Meadow Grove	G. W. Campbell, J. N. Patterson	50.00				
Sewell Valley	T. G. Shaffer	50.00				
West Point	W. H. Harrah, J. Thompson, T. Given	80.00	5.00	4.80	12.00	30.00
Little Wolf Creek	A. M. Hutchinson	25.00	7.75			
Little Huff's Valley	No Delegate					
Coal Marsh	P. Babbitt	50.00				
Mount Zion	S. Cozart, M. E. Vass	100.00				
Lewisburg	D. Morris, W. Nichols, S. Morris	92.00	7.65			
Amwell	B. H. Jones					
Enon	J. O. Deitz, W. H. Crane	100.00	2.20	3.50		108.71
Princeton	A. McClung, J. M. Wood, W. Stanard	125.00	8.85			
Mountain View	John Tuggle, L. Bailey		11.50		30.00	
East River	Phil. Thompson	50.00				
Pine Grove	No Delegate	25.00				
Beaver Creek	P. T. Farmer, H. Cozart	40.00				
Mill Boook	N. Deitz					
Fowlers Knobs	J. H. Walker, John Miller	30.00				
Rich Creek	C. Shackelford	50.00				
New Prospect	Isaac Karnes					
Mouth of Greenbrier	J. Callison, T. B. Callison, J. Davis	40.00			60.00	
Springfield	No Delegate					
Zoar	Wm. Swope	50.00	3.00	12.80	25.00	
Sewell	J. R. M'Cutchen, I. Miller, S. Cavendish	100.00	10.00		125.00	
Pott's Creek	Dan. Heffner, W. H. Taylor, S. J. Woodbridge	40.00				
Bell Creek	T. M. Crosier, Wm. M. Beare	30.00				
Mount Pleasant	A. Martin, H. Ashborne		5.00			
Sink's Grove	John McClung, S. Stull, F. G. Shackelford	50.00				
Rollinsburg	John Rippetoe, Jas. Perry, T. Burwell	200.00	30.00	35.00		15.00
Liberty	T. H. Alderson	40.00	15.00			
Gauley Bridge	A. Cavendish, J. H. Cavendish, H. Hess	50.00				
Peterstown	F. M. Marrs, J. H. Miller	50.00		10.00	20.00	
Fayetteville	J. S. Shumate, P. V. Fry, H. C. Dunn	120.00	7.63		60.00	
Red Sulphur Springs	D. Harshbarger, J. N. B. Woodson	50.00				
Broad Run	J. R. Park, J. J. Christian, W. H. Mann	50.00				
S. Springs Valley	W. A. Marshall, J. P. Burditt, T. D. Burditt	200.00	40.00	50.00		
Good Hope	H. E. Beekner	30.00				
Bethel	M. W. Thomas, J. Ellison, J. Beets					
Lick Creek	Chas. Jones, Milton Bibb	50.00	4.30		10.00	
Union	L. M. Alderson, N. W. Naell, J. Hicks	75.00	2.35			1.50
Greenbrier	M. Bibb	10.00	15.00			
Loop Creek	W. H. Still	175.00	10.60	61.50		10.75
Blue Stone	H. Woolwine, Lewis Eads					
Guyandotte	W. T. Meador					
Rock Castle	H. Cook, G. M. Cook	30.00				
Totals	Sylvester Cook	15.00				

**MINISTERS, POST OFFICES, & C.**

NAMES.	ADDRESS.	CHURCHES OF WHICH PASTOR.
M. Ellison	Raleigh Court House	Raleigh, Bethal and Paint Creek
R. Park	Parks Ferry,	Bluestone, Red Sulphur, L. W. Creek, M'th Greenbrier
W. K. Williams	Peterstown,	Mountain View, Peterstown, Valley, Springfield
James Sweeney	Linside,	Potts Creek
G. W. Clarke	Union,	Sweet Springs Valley
M. Bibb	Wolf Creek,	Broad Run, Sinks Grove, Union
T. Given	Lewisburg,	Greenbrier, West Point, Amwell, Mt. Pleasant, Bever Creek, Fowlers Knobs, Sewell, Sewell Valley
H. C. Tinsley	Rollinsburg,	Lick Creek, Meadow Grove, Rollinsburg
J. C. Cavendish	Mountain Cove	Gauley Bridge, Liberty, Fayetteville, New Prospect
Ell Wood,	Mountain Cove	Hopewell, Good Hope, Jennette
H. N. Rippetoe,	Gauley Bridge	Bell Creek, Zoar, Enon, Mount Zion
H. Sizemore,	Gauley Bridge	Sycamore
S. L. Weeks,	Kessler's Cross Roads	Salem
J. L. Marshall	Wyoming Court House	Guyandotte, Coal Marsh, Rock Castle, Little Huffs
Willis Tinsley,	Concord Church,	East River
John Blagg,		Without charge
Andrew Collison,		Without charge

## THE SEPARATION

—OF—

## THE INDIAN CREEK CHURCH

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Pursuant to a resolution passed at the last session of your body, requesting the writer to prepare a statement of the causes which led to the separation of the Indian Creek Church from the Greenbrier Association, the following is submitted:

1st.—We learn from Benedict's "History of the Baptists" that in the year 1777, Elder John Alderson came to Greenbrier county, Va., and finally settled on Greenbrier River; and in a few years, by his faithful labors, raised up a people for the Lord in that region, and on the 24th of November, 1817, the Greenbrier Baptist Church was constituted; and in the year following united with the Ketchikan Association, a body which was formed of four churches dismissed for the purpose from the Philadelphia Association, and organized into an Association August 4th, 1766.—Out of the Ketchikan, the Strawberry Association was formed in 1776, and out of this body the New River Association was formed in 1793; and out of it the Greenbrier Association, in 1800, and out of the Greenbrier, the Teay's Valley Association in 1812. The Greenbrier Association was organized with four churches, containing 177 members. Twelve years after its organization, when

the Teay's Valley Association was formed, its numbers, which had considerably increased, were again reduced to 148. The Indian Creek Church was a member of the Association, enjoying common prosperity.

In 1816 the Association met with it, and while in session, Luther Rice, who was visiting the various Associations throughout the United States to secure their co-operation in sending the gospel to the heathen, came in and was introduced to the body by the moderator, Elder John Alderson, who rejoiced, thanking God that he had lived to see the day when by co-operation the gospel could be sent to the benighted heathen. He wrote the circular letter to the next session, in which the same sentiments were expressed, and his brethren exhorted to co-operate in this good work.

Between this time and 1820 the Indian Creek Church enjoyed a revival, in which, among her accessions are to be numbered Johnson Keaton, James Mitchell, Joseph Ellison, Amos Kilburn and the writer; all of whom became ministers of the gospel except Bro. Kilburn, who died at an early date, before he was ordained. There were also a number of others who united at the same

time and were useful as private members. My lamented father, Elder James Ellison was the pastor at this time, Elder John Anderson having passed to his reward in Heaven.

In the course of a few years there was a new church formed near the Red Sulphur Springs, in Monroe Co., called at first "Union," but which afterwards changed its name to the "Red Sulphur Church," that the church constituted at Uniontown might be so named as to indicate its location. Among the number dismissed from the Indian Creek Church to form the new church near the Red Sulphur Springs, was my father and his family. Johnson Keaton was ordained about this time and became pastor of the Indian Creek Church. In the meantime much was said about the missionary cause, many co-operating, but some refusing to do so, but harmony of the churches was not seriously threatened while liberty of conscience was allowed on the subject. Those favoring the missionary cause were called "missionaries," and those who opposed it were called "antimissionaries," and hence the origin of these terms as applied to Baptists in this country.

2nd.—About the year 1838 or '39 the Indian Creek Church in her letter to the Association alleged a grievance against a little Church called Rocky Mount, in which Elder Keaton had a brother, William Keaton, who was deeply implicated in the alleged grievance and occupied the defensive, while his brother Johnson was virtually the prosecutor. The two brothers differed widely, and were about equally invincible. William was

uncompromising advocate of the mission cause. Johnson opposed ultra views, but was understood to be a friend of temperance, bible societies and the spread of the gospel, but opposed to some of the plans being employed in their promotion. But this difference was not made an item in the bill of grievance alleged.

The Association took the grievance into consideration and appointed as a committee, Joseph Alderson, Edwin Woodson and the writer, to endeavor to settle the difficulty. In November following, the committee met the delegates of the two churches at the Red Sulphur church in Monroe county, and sat three days laboring patiently to adjust the matter. There were five items of complaint, only one of which is distinctly remembered, viz: That the Rocky Mount church in her business meeting had failed to invite the members of Indian Creek church to seats with them. These members, fourteen in number, were delegated by the Indian Creek church to meet with her to adjust their grievances. The Rocky Mount church was a small body, numbering only about 18 or 20 members, and it was manifest that if invited to seats, their visitors would be able to outvote the members of the church which were present on any question that might come up.

In view of this fact, the committee thought they were excusable under the circumstances, and three of the items out of the five were disposed of in like manner; and in two points the Rocky Mount church was adjudged at fault. The committee, however, ascertained in the course of the investigation that the main cause

of the grievance in lay the members as individuals, and not so much between the churches as organized bodies, and consequently could not take cognizance of the personal grievances which lay in the power of the church alone to settle, but of the action of the churches in their organized form. So the main difficulty seemed to be settled. Let it be borne in mind that the benevolent institutions were not the tangible cause of the grievance, but were interwoven with it afterwards.

The Indian Creek church not succeeding to her satisfaction in the investigation of the difficulty, decided to cut the matter short by separating from the Greenbrier Association, and before the Association met again she had sent a letter to the New River Association, asking admission, and was received into that body, and never again represented in the body she left.

There was, however, a small minority of the church which refused to leave the Association, and formed the nucleus of the present Springfield church. In the course of a short time two other small churches had been formed, principally out of disaffected members in other churches belonging to the Greenbrier Association; and about the year 1842, on application a presbytery was sent from the New River Association, and a new body formed, consisting of three churches numbering 162 members, including two preachers, Johnson Keaton and Joseph Ellison; and called the Indian Creek Association.

In 1868, twenty-seven years after its organization, it numbered 416.—In a similar way the Pocatlico Association separated from

the Teay's Valley Association about the year 1839, embodying the antimissionary element in that region of the State.

3rd.—The facts of the case are now before the reader and he will decide which is the regular Baptist Body, the Greenbrier body, 69 years old the present session, or, the Indian Creek Association, 27 years old; and also, which of the two in point of origin and order comes nearest up to Baptist usage. What more could any Association have done to restore the peace between disaffected churches than the Greenbrier Association did? On the first application she appointed a committee to do whatever could be done in this way. The committee failed to effect it, and before the Association could learn the result or do anything more, the Indian Creek church had severed its connection with her and united with another Association, and was never again represented in the body it left. And to the Greenbrier Association no blame can justly be attached. And while the Indian Creek church forfeits not her prerogatives as a church by her irregular and unbaptistic manner of severing her connection with one Association and without a letter of dismission uniting with another, yet there is something in the principle unjustifiable, as the harmony of the denomination is thereby endangered. By the consent of an Association a church is received, and a separation should not be without consent.

A few more historic facts will be given in this connection.

1. In the history of the Welsh Baptists we learn that our ancestors, whose origin dates back to A. D. 62, were missionaries, and more than two hundred years ago

had missionaries employed and paid according to the number of sermons delivered while under appointment. Christmas Eavins was so employed by a Welsh Association which is styled "the Ancient Order of Things."

2. When Luther Rice had passed through the United States, and the question of sending the gospel to the heathen was fairly laid before the churches, and the line pretty fully drawn between the friend and foes of the enterprise, the minutes of the various Associations reveal the fact that there was a clear majority of over six hundred thousand in its favor. Now if we can rely upon the exercise of the right of suffrage on a question like this, the missionary body in Europe and America is the regular Baptist body.

3. The old Baptist body did not make mere matter of opinion a test of fellowship or membership in the churches. Ministers and laymen hold views at variance on the doctrines of election, predestination, Divine sovereignty, human agency, & c., without seriously disturbing the harmony of the great brotherhood. And so it ought to be. More is to be gained by the exercise of brotherly love and forbearance than by enforcing the most rigid orthodoxy as a condition of union. In proof of this, look at the mischief wrought by the new test of fellowship adopted by the Black Rock Convention about the year 1833, and subsequently by some other Associations, declaring **non-fellowship with all individuals and fraternities who were missionary either in sentiment or practice.** Like some terrible thunderbolt hurled from the dark clouds of strife, this new test sundered

churches and associations, reducing their love and union to the repulsive cinder of hatred and strife. Oh, that it had never entered! oh, that it were now removed; that love and union might again be restored. "Blessed are the peacemakers, for they shall be called the children of God."

The diversity of views on the subject of the benevolent institutions of the day, ought to be made a matter of mutual consultation and forbearance, and not of discord. There is no church or association in perfect unison on the subject, and to attempt to make such union a condition of fellowship in either missionary or anti-missionary churches would rend them to fragments. For the sake of peace each has to make it a matter of forbearance, and why not give the whole Baptist body the advantages a restored union would confer upon all? It would be vastly better, making the New Testament the supreme standard of appeal, to allow each Association, each church, and each individual to exercise liberty of conscience to co-operate or not as each might deem it right and best to do. It is very generally conceded that the objects sought to be accomplished by these institutions are in accordance with the gospel, but the issue regards the means employed to effect them. All agree that temperance ought to be promoted and drunkenness suppressed; that Bibles ought to be printed and widely circulated—that children and youth ought to be taught the scriptures that the gospel ought to be preached in all the world to every creature, but the formation of societies to reach these objects is the alleged objection. Now to every such objector

we say: "since all agree that the work ought to be done, submit a better system and we will adopt it." The Lord requires the work to be done by his people, but leaves them to the exercise of their judgment as to the means of its accomplishment. For instance: ten thousand Bibles are to be put into circulation; the old way was to employ the pen to transcribe them, but the new way is to set the press at work, an agency unknown to apostolic times, which can produce Bibles with more rapidity and more legible than all the scribes of the world combined, and ought therefore, to be employed although a "new" institution.

4. These benevolent institutions, in their origin and maintenance have been ascribed to the love of money, but facts abundantly refute the imputation. In conducting State missions in Virginia, there are, say, 60,000 contributors to 25 receivers.—Does the love of money predominate in the hearts of these 60,000 givers

of their money? In West Virginia there are probably 18,000 Baptists, about 20 of whom receive as missionaries, a small compensation from the State Mission Board. Does the love of money reign in the hearts of the 17,980 who give their money? Now it is most evident that the great body of Baptists, who give their means, year by year, to better, as they conceive, the condition of their fellowmen, are not compelled to do so by the love of money; and never was the fellowship of Christians more unjustly withheld from their brethren, than that of our anti-missionary brethren from us; and nothing would do us more good than their union and hearty co-operation with us in the prosecution of the work which we all agree the Master has left for his people to do, by the very best means which our united wisdom can devise, that the strength of the Baptist family may be concentrated in the building up the kingdom of the Messiah.

Respectfully Submitted,  
M. Ellison.



## PROCEEDINGS

—OF THE—

### SUNDAY SCHOOL CONVENTION.

Hopewell Church, September 9th, 1869.

The Sunday School Convention of the Greenbrier Association met at 10 o'clock A. M.

Elder M. Bibb, had been chosen President, and Elder H. C. Tinsley Secretary, *pro tem*.

The President called the convention to order, and after the devotional exercises, the letters from the Schools were read. About thirty Schools were represented by their letters, and the delegation was remarkably full for the first meeting. The Convention proceeded to elect its annual officers. M. Bibb was elected President, Brother Kenley Shumate, Vice President, H. C. Tinsley, Secretary and J. H. Miller, Treasurer. Elder J. B. Hardwicke, Brother D. T. C. Farrow and other visiting brethren were present, and added much to the interest of the occasion.

A valuable essay on the Teacher's Mission was read by Brother Williams, which contained much useful information. The Convention had a most interesting Session at night, the large house being full, and many were not able to get in. A number of Superintendents explained their mode of conducting their Schools. Brother Farrow, either asking or answering questions, and sometimes doing both. On Friday morning a short time was spent in devotional exercises, and then the question box was opened and found to contain a pretty full supply. We answered all pertinent questions the best we could, and adjourned until 9 o'clock, Sunday morning.

On Sunday morning the Convention was opened at the stand. Bro. Hardwicke spoke especially on the importance of making all our Schools Baptist Schools.

Brother Farrow, took a collection amounting to about \$16, in behalf of the A. B. P. Society.

It was urged that our Schools can be kept up all winter, and we hope to hear of great improvement in this matter.

I would give the names of the delegates to the Convention, but I have not access to their letters, just now.

The statistics may be seen in one of the tables but they are by no means perfect.

In the Church letters 56 schools are reported with 349 officers and teachers, 1898 scholars, 134 conversions and 2042 volumes. Some of these Schools merely report their being, without anything more.

The above Schools report 57 Sunday School Papers taken per month. Their contributions are combined with those of the Churches.

The Convention is considered a great success, and all parties seem to be much encouraged. It will meet at the same time and place with the Association, excepting the Convention will meet in Thursday, at 10 o'clock A. M.

SECRETARY.

Note. We had some of the best singing that the rocks and hills in these parts ever heard, to say nothing of the people.

M. B.



