

MINUTES
OF THE EIGHTY-EIGHTH ANNUAL
SESSION

*Danville Association
of Regular Baptists*



SEPTEMBER 5, 6 and 7, 1916

Held With
ABNERS CREEK CHURCH
Hendricks County Ind.

MINUTES OF THE EIGHTY-EIGHTH ANNUAL SESSION OF THE
DANVILLE ASSOCIATION OF REGULAR BAPTISTS, HELD WITH
ABNER'S CREEK CHURCH IN HENDRICKS COUNTY, INDIANA,
ON SEPTEMBER 5TH, 6TH AND 7TH, 1916.

Tuesday, September 5th.

At ten o'clock a. m. the association convened in the Grove, near the church house for religious service. After singing and a prayer by Elder W. S. Fisher, Elder Lawrence B. Ragan delivered the introductory sermon from Ephesians, fifth chapter, first and second verses. This was an able discourse full of sound doctrine, and good advice. Following this was the reading of the letters from the several churches, after which an adjournment of one hour and thirty minutes was taken for dinner.

Afternoon.

At 1:30 association convened for the transaction of its business at church house. After singing and a prayer by Elder Peter Oliphant, of White River association became organized for business by choosing Elder Lawrence B. Ragan moderator, and Daniel T. Darnall clerk.

First item of business was a motion and second to adopt the same order of business as was used last year.

2. Invitation to churches wishing to unite with us. None presented.
3. Names of corresponding associations called and messengers enrolled.
 - a. Whitewater, corresponding letter, Elders John R. Daily and Robert W. Thompson, licentiates; J. E. Burnett, — Peterson.
 - b. Salem, no letter. Elder J. T. Waters.
 - c. White River. No letter. Elder Peter Oliphant.
 - d. Conn's Creek. No letter. Elder Sam J. West and Bro. Thomas Sheppard.
4. By motion and second all messengers from the different associations were invited to seats in council with us.
5. Circular letter called, and read, and by motion and second was placed in the hands of a committee composed of Moderator, Clerk, and the writer to report on last day.

6. Finance Committee appointed to receive and disburse the funds contributed to the various purposes for which they were intended and report on the last day, to wit: Brethren W. M. Craven, Reuben Merritt and James Watson.

7. Brethren Lee C. Salsman, W. M. Craven and Duane Phipps were appointed to prepare a corresponding letter to be adopted and printed in the minutes.

8. Committee appointed as follows, to select preaching brethren for tomorrow at stand, to-wit: Brethren G. H. Michaels, Thos. B. Jones, Riley Schenck, E. H. Carter, W. M. Craven, Lee C. Salsman, J. H. Jeffries, Chas. Walton and Stanley Sanders.

9. Association adjourns to meet Thursday morning at 9:00 o'clock, to finish the business of the association. Prayer by Elder John R. Daily, of Whitewater Association.

The order of preaching at stand in grove, during first session of association: First, Elder J. T. Waters, of Salem association, from Romans, Chap. I; followed by W. O. Parker, of Lebanon association, from Matthew 1, verse 12, after which the congregation was dismissed and repaired to the different places of entertainment for the night. Preaching at each place.

Wednesday, September 6.

This day being given entirely to preaching, a large audience assembled in the grove at 10:00 o'clock and after singing and prayer by Brother — Peterson, was first addressed by Elder Peter Oliphant, of White River association, from Romans, Chap. 5, first verse, and was followed by Elder Robert W. Thompson, of Whitewater association, from same text, after which an adjournment was had for dinner.

Afternoon.

The people gathered at the stand to hear preaching. After singing and a prayer by Elder Walter King, of Whitewater association, was first addressed by Elder J. Harvey Oliphant, of Crawfordsville, Indiana, from Ephesians, Chap I, fourth verse, followed by Elder Harvey Nay, of Iowa, from St. John, 14th Chap. This closed the meeting in the grove for the day.

Thursday, September 7.

At 9:00 o'clock a. m., association met at church house to transact and finish up the business. After singing and prayer by Licentiate John E. Burnett, took up the order of business.

1. Messengers' names called and corrected.
2. Circular letter reported by committee without material change, and adopted.
3. Corresponding letter called, read and adopted and ordered printed in the minutes.
4. Call for messengers to associations with whom we correspond.
 - a. To Whitewater: Elders W. S. Fisher, Lawrence B. Ragan and Brother Thomas B. Jones.
 - b. Salem: Minutes, and Elder J. T. Waters.
 - c. White River: Elder W. S. Fisher, licentiate, Lee C. Salsman and Brother W. M. Craven.
 - d. Conn's Creek: Elder Lawrence B. Ragan and Licentiate Lee C. Salsman.
5. Licentiate Lee C. Salsman selected to prepare the circular letter for next year.

6. By motion and second, our next annual meeting of the association will be held with Bethel Church, in Tipton county, Indiana, beginning on Friday, September 7, 1917. Brethren will be met at Sharpsville on interurban, and Kempton on Lake Erie and Western Railway, on Thursday evening and Friday morning.

7. Finance Committee reported as follows:

Received for association	-----	\$36.00
Received for minutes	-----	12.60
Received for correspondence	-----	25.50
Committee discharged.		

8. By motion and second, the clerk to superintend the printing and distribution of the minutes.

9. Minutes read and adopted, after which, by motion and second, the association adjourned to meet one year hence, with Bethel church, Tipton county, Indiana.

Order of Preaching.

On Thursday morning at 10:00 o'clock, congregation gathered at stand. First address by Elder Samuel J. West, of Conn's Creek association, followed by Elder John R. Daily, from third Chapter of Titus, eighth verse.

Thus closed the eighty-eighth session of Danville association.

Home Ministers.

Elder Lawrence B. Ragan.
Elder W. Scott Fisher.
Licentiate Lewis E. Smith.
Licentiate Lee C. Salsman.

Visiting Ministers.

Elder J. Harvey Oliphant, Crawfordsville, Ind.
Elder Peter Oliphant, Beuna Vista, Ind.
Elder J. T. Waters, Evansville, Ind.
Elder W. O. Parker.
Elder Robert W. Thompson, Greenfield, Ind.
Elder John R. Daily, Indianapolis.
Elder Samuel J. West, Whitestown, Ind.
Elder Walter King, Indianapolis, Ind.
Elder Harvey Nay, —, Iowa.
Licentiate John E. Burnett, Indianapolis.
Licentiate — Peterson, Indianapolis.
Licentiate James Watson, Kempton, Ind.

Deceased Members.

Palestine.—Ralph Pickett, Bailey Herod, George Wilson.
Abner's Creek.—Martha Jones.
First Friendship.—Elmira Russel, Eva Russel, Malinda J. Siddons.
Mount Moriah.—Margaret Brewer.
Coatesville.—William A. Ader.

Church Clerks.

Palestine.—Mrs. Grace Kessler, Coatesville, Ind., R. R. A.
Abner's Creek.—Oren S. Merritt, Danville, Ind., R. R. 1.
Antioch.—L. F. Joseph, Lizton, R. R. 1.
Bethel.—Mary McCarty, Kempton, Ind., R. R. 1.
First Friendship.—Levi S. Worrall, Roachdale, Ind.
Salem.—O. D. Frazee, Bridgeport, Ind.
Mount Moriah.—L. C. Salsman, Stilesville, Ind.
Roachdale.—W. H. Dean, Roachdale, Ind.
Eel River.—Thomas Layne, Cloverdale, Ind.
Mount Zion.—W. J. Thorp, Danville, Ind., R. R. 6.
Second Friendship.—W. M. Craven, Clayton, Ind.
Coatesville.—Will T. Beck, Coatesville, Indiana.
Bethany.—W. H. Cress, Fontanet, Ind.

Corresponding Letter.

The Danville Association of Primitive Baptists, now in session with Abner's Creek Church, Hendricks county, Indiana, September 5, 6, 7, 1916, to her sister associations with whom she corresponds, sendeth christian greetings.

Very dear brethren in the Lord:

We have received your messengers and are enjoying their able preaching and friendly associations. We appreciate so much your friendly correspondence and hope the same may continue to our mutual benefit, and to the praise of our dear Lord and Master. Our minutes will inform you of the time and place of our next association, and whom of your brethren came to us, and whom of ours agreed to come to you.

Until we meet again, farewell.

D. T. DARNALL, Clerk.

Signed,
ELDER L. B. RAGAN,
Moderator.

Circular Letter.

To the Churches Composing the Danville Association of Primitive Baptists Now in Session with Abner's Creek Church, Hendricks County, Indiana:

Dear Brethren: Our Heavenly Father having spared our lives, and blessed us once more with the invaluable privilege of assembling ourselves together in the name of our Lord Jesus Christ, to speak and to hear of the wonders of His love to His people; the tribulations through which they must pass and the eternal weight of glory that awaits them in eternity.

You will, according to our usual custom, expect from us an annual circular letter, hoping that the Lord may instruct and guide us in this effort.

We will cite you to the 16th verse of the 5th chapter of Romans.

The apostle in an inspired treatise on Justification introduces the first Adam as a figure or type of him who was to come. He contrasts the offense of the first man and its aboundings with the gift of righteousness through the second Adam and its aboundings. He declares that as in Adam's offence all his seed are guilty, so in the righteousness of Christ are all the Messiah's seed justified; and although the offence hath abounded in the awful reign of death, yet the free grace of God in the gift of righteousness hath much more abounded unto everlasting life. Here we discover that the righteousness of Christ is called the free gift, the gift by grace and the gift of righteousness. We also learn that it hath abounded unto many, that many receive it.

These expressions, if they mean anything, mean that the righteousness of Christ is transferred for justification, and that the obedience

of Christ is imparted to the believer and is received by him, as a robe imparted by the donor and received by the wearer. Therefore, as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life; for as by one man's disobedience many were made, or constituted sinners, so by the obedience of one shall the chosen seed of Christ be constituted righteous. No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servant of the Lord, and their righteousness is of me, saith the Lord. That being justified by His grace, we should be made heirs according to the hope of eternal life. Hence, the heavenly bliss is called the hope of righteousness. Indeed the eternal life is represented in the Scripture as the just reward of Christ's righteousness freely given and freely received, as much so as, yea, and much more, than the reign of death is the just reward of Adam's offence. Where sin abounded grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

Justification in its strict and original meaning is that act of God's abounding grace whereby He takes away the guilt of His elect and constitutes them faultless and spotless in the eye of infinite justice. Through the death and resurrection of Christ, in this way, believers are said to be justified from sin, and to be justified from all things.

In this sense the word justify is used in that triumphant exclamation of the apostle, "Who shall lay anything to the charge of God's elect, it's God that justifieth." So that a justified man is one against whom no charge can be justly brought, and in this respect justification is ascribed to Jesus' blood and righteousness. This wondrous display of justice and mercy constitutes the very glory of the gospel, and renders it infinitely superior to anything that ever could enter into the mind of man. For eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him.

But God hath revealed them unto us by His spirit. In the plan of salvation infinite justice and infinite mercy sweetly harmonize. Mercy is not displayed at the expense of justice, nor is justice so displayed as to obscure the glory of sovereign mercy. But in the wondrous scheme of redemption justice goes forth in all its brightness and mercy as a lamp that burneth.

JAMES WATSON.

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