MINUTES
OF THE
THIRTY-SECOND ANNUAL MEETING
OF
THE CAMPBELL COUNTY ASSOCIATION
OF BAPTISTS,
HELD WITH
THE CHURCH AT TWELVE-MILE,
ON THE
19th, 20th AND 21st OF AUGUST, 1859.

CINCINNATI:
WRIGHTSON & CO., PRINTERS, 167 WALNUT ST.
1859.
MINUTES
OF THE
THIRTY-SECOND ANNUAL MEETING
OF
THE CAMPBELL COUNTY ASSOCIATION
OF BAPTISTS,
HELD WITH
THE CHURCH AT TWELVE-MILE,
ON THE
19th, 20th and 21st of August, 1859.

CINCINNATI:
WRIGHTSON & CO., PRINTERS, 167 Walnut st.
1859.
MINUTES.

Minutes of the Thirty-second Annual Meeting of the Campbell County
Association of Baptists, held with the Church at Twelve-Mile, in Campbell
County, Ky., on the 20th, 26th and 21st days of August, 1859.

The Introductory Sermon was preached by J. M. Jolley. Text:—Ephes.
chap. vi. ver. 14, "Wherefore he saith, awake, thou that sleepest, and arise
from the dead, and Christ shall give thee light."

<table>
<thead>
<tr>
<th>CHURCHES AND MESSENGERS' NAMES</th>
<th>Received by Elder</th>
<th>Rejected by Elder</th>
<th>Dismissed</th>
<th>Re-elected</th>
<th>Rejected</th>
</tr>
</thead>
<tbody>
<tr>
<td>LICKING CHURCH—Eld. Wm. Stillwell, and N. C. Pettis, Brethren, F. S. Nigman, Jas. McKee and Wiley Bates</td>
<td>29</td>
<td>6</td>
<td>4</td>
<td>6</td>
<td>3</td>
</tr>
<tr>
<td>FOUR-MILE—John Sutton, Amos Stillwell, George Miller and John G. Clark</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>TWELVE-MILE—Eld. Jesse Beagle, Joshua Johnson, G. W. Forister, David Boots and J. L. Brown</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>BRUSH CREEK—Eld. Geo. Graden, Sam'l Todd, B. G. Grant, Geo. Carr, R. Shaw, J. J. Stevens and J. W. Stevens</td>
<td>0</td>
<td>6</td>
<td>0</td>
<td>0</td>
<td>4</td>
</tr>
<tr>
<td>WILMINGTON—Eld. A. W. Mullins, J. C. Lum. msa, J. Fishback and Wm. Mann</td>
<td>0</td>
<td>3</td>
<td>0</td>
<td>0</td>
<td>6</td>
</tr>
<tr>
<td>ALEXANDRIA—Eld. Jas. Shaw, John Wheeler, W. C. Ducker, Ed. Shaw, Frank S. White, John, Alfred and Wm. Riley</td>
<td>0</td>
<td>3</td>
<td>0</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>FLAGSPRING—Eld. J. M. Jolley, T. W. Beagle, Edward Merin, G. W. Nelson, T. W. Kenady, Con Beagle and John Nelson</td>
<td>0</td>
<td>6</td>
<td>1</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>NEWPORT—Jacob Craft and O. M. DeCourcy</td>
<td>0</td>
<td>3</td>
<td>0</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>End TWELVE-MILE—L. H. Ellis, D. Lewis, Wm. Barnard and M. Dicken</td>
<td>0</td>
<td>4</td>
<td>0</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>DeCOURSEY'S CREEK—Eld. G. B. Chambers, Josiah Herbert, John Pratt and Zachahiah Cleet</td>
<td>0</td>
<td>1</td>
<td>6</td>
<td>6</td>
<td>0</td>
</tr>
<tr>
<td>PLEASANT RIDGE—Jeremiah Randall, G. W. Martin, W. H. Maddox and Geo. W. Gibson</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>BETHEL—John W. Stillwell and James E. Watson</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>LICKING VALLEY—Eld. James Spillman, J. C. White, J. F. Spillman, Wm. M. Ware and H. E. White</td>
<td>0</td>
<td>3</td>
<td>1</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>ROMAN—Eld. James Cornelius, B. C. Pelley and George Ackman</td>
<td>0</td>
<td>8</td>
<td>1</td>
<td>4</td>
<td>0</td>
</tr>
</tbody>
</table>
After the letters from these were read, A. W. Mullins was elected Moderator, and N. C. Pettit, Clerk. Brother Mullins led in prayer. An opportunity was then given for the reception of new churches, whereupon a letter was presented from Boman Church, asking admittance as a member of this Association. The articles of faith being read, the delegates were invited to seats with us, and Boman Church admitted as a member of this body—visiting brethren were invited to seats with us. A letter of Correspondence was presented from the Ten-Mile Association which was read, and the messengers, F. W. Wadkins and Daniel Morehead, were invited to seats with us. No intelligence from Nartlebend, Union or Elkhorn. Brethren James Shaw, T. W. Beagle, J. M. Jolley and Wm. Rilety were appointed to write letters to the Associations with which we correspond. Circular letter read and received. Voted to hold our next association with the Church at Alexandria, in Campbell county, commencing on the 3d Friday in August, 1860. Moderator and Clerk to arrange the business for to-morrow. Adjourned to meet at 9 o'clock to morrow morning. Brother James Spillman prayed.

Saturday morning, met pursuant to adjournment. Spent one hour in devotional exercises—10 o'clock commenced business. Brother James Vickers led in prayer. The committee of arrangements reported the following order of business for the day, which was adopted.

First. Read Corresponding letters, and appoint delegates to bear them. Secondly, appoint a brother to preach the next Introductory, and write the Circular Letter for next year. Thirdly, appoint brethren to preach to-morrow. Fourthly, hear report on Sunday Schools. Fifthly, hear report on Home Missions. Sixthly, give an opportunity for resolutions and propositions.

Corresponding letters were read and delegates appointed, as follows:—to North Bend, James Vickers, Thomas Abbot and John W. Stillwell; to Union, A. W. Mullins, James Spillman and Joshua Johnson; to Ten-Mile, G. B. Chambers, J. C. Lummis and Robert Shaw; to Elkhorn, James Spillman, John Wheeler and G. W. Carr. Pettit and Spaldon to preach at the stand, to-morrow; A. W. Mullins to preach the next Introductory sermon; G. Graden, alternate; T. W. Beagle to write next Circular Letter. The subject of Sunday Schools taken up:—Brethren J. Cornelius, J. W. Stillwell and Joshua Johnson made speeches, and furnished some statistics. (See Report on Sabbath Schools.)

The subject of our Home Missionary enterprise was then considered. After hearing the report of the Executive Committee, and also that of our missionary, Jesse Beagle, (see Report on Home Missions,) it was unanimously agreed to continue auxiliary to the general association and re-appoint an Executive Board, as follows:—Wm. Riley, J. W. Stevens, James Shaw, A. W. Johnson and N. C. Pettit.

RESOLUTIONS.

Whereas there is great demand for the intellectual and moral education of the young, and the preaching of the gospel in destitute places within our State, therefore resolved that, N. C. Pettit prepare a report on education, J. M. Jolley on Sabbath Schools, and Jesse Beagle on Home Missions, for our next meeting.

OUR STATE PAPERS.

Resolved, That in the judgment of this association, The Western Recorder, and Christian Repository, as now conducted, demand a prominent place in our family reading, and that we recommend our brethren to sympathize with the Editory and patronize them as far as possible.

ON EDUCATION.

Resolved, That in our deliberations we feel that a spirit of education should be encouraged among us, and that we recommend to the patronage of our brethren
the Walnut Hill Academy, conducted by N. C. Pettit
and J. R. Morin.

ON ASSOCIATIONAL CORRESPONDENCE.

Resolved, That we recommend the churches next year
to send up money by their delegates to defray the travel-
ing expenses of Corresponding messengers.

Adjourned to meet in Committee of the whole, to
consider the importance of Sunday Schools, and Min-
ister's and Deacon's meetings. Brother Geo. W. Nel-
son prayed.

A. W. MULLINS, Moderator.

N. C. PETTIT, Clerk.

Saturday evening, 4 o'clock. Met according to ad-
journment. Robert Shaw was called to the Chair.
Brother Pettit prayed.

The object of the meeting was explained by the
Chairman. The importance of Sunday Schools and Min-
ister's and Deacon's meetings were discussed at
length by several brethren. Whereupon the following
resolution was unanimously adopted.

Resolved, That we feel ourselves called upon to make
greater exertions in behalf of Sunday Schools and Min-
ister's and Deacon's meetings, and by the grace of
God pledge ourselves to cherish and support these
institutions.

Adjourned to meet at Alexandria, third Friday in
August, 1860.

N. C. PETTIT, Clerk.

REPORT ON HOME MISSIONS.

DEAR BRETHREN OF THE ASSOCIATION:—Your executive
committee would beg leave to make the following
brief report, of the amount of labor performed and
money paid out during the last year. Our missionary
has performed fifty-nine and a half days labor in the
destitute fields assigned him by the committee, delivered
sixty sermons and exhortations, has traveled six hun-
dred and sixty-six miles, received $89.25.

At his last meeting at Plum Creek he received one
for baptism—the prospects at that point are especially
encouraging.

All of which is respectfully submitted,

Wm. Riley, Chairman of the Board.
N. C. PETTIT, Secretary.

REPORT ON SABBATH SCHOOLS.

It appears from the letters of the Churches, that
Sunday Schools in most of the Churches is a mere
nominal thing, doing comparatively but little good;
and their inefficiency is mainly because the members of
the Churches do not interest themselves in their behalf—
leaving the work in many instances to those who make
no profession of religion, or to members of other
denominations. We have about twelve Sunday Schools,
conducted altogether or in part by Baptists. In these
are about six hundred scholars. Of the twelve, about
three-fourths suspend early in the fall and open late in
the spring, so that in fact they are only in operation
from three to five months in the year. Their libraries
consist of a few old books which could be easily carried
in a small-sized carpet bag, piled up in some old goods
box in the corner of the old church, or in some old
table-drawer, where the rats and mice prey upon them
nine months in the year, and the children the other
three. The mode of conducting them is also very
inefficient. Generally there are two classes improperly
called Bible classes, composed of the larger girls and
boys. Over these is placed some young man, perhaps
a professor of religion, and perhaps not. They read
over a chapter or two carelessly, no questions asked or
comments made. Then there are two or three other
classes composed of smaller children, who sit down and
spell ba, be, &c. Sometimes the superintendent
asks the school some general questions, a hymn is sung,
and they all go out. Thus our Sunday Schools are
generally conducted.
CIRCULAR LETTER.

DEAR BRETHREN:—We have selected as an appropriate subject upon which to address you this year, The call to the Christian ministry. It is most assuredly a question of great practical importance to individuals who are anxiously inquiring what their Lord and Master would have them do, to have clear views as to what constitutes a call to this sacred and responsible office in Christ’s Church. How often do we hear pious young men with deep anxiety asking the question, How shall I ascertain whether I am called to preach the gospel? But it is also a question of vital importance to the churches in this day, when there is such an evident necessity for deep solicitude and earnest prayer in seeking out pious young men for the ministry. For want of correct views on this subject many men have either forced themselves upon the churches, or have been influenced by friends or imprudent churches, to take upon themselves the responsibilities of this sacred office; who by their ignorance, imprudence and ungodly lives, have provoked the anger of God against themselves, and been a curse to the church and the world. It is also evident that for want of a proper solution of this question many good men have been kept back from entering into the ministry, greatly to their own spiritual hurt, and loss to the church and the world. That God does call men into the ministry, we all agree. That while it is evident that all Christians are called to labor in the vineyard of their Lord, it is equally evident that he has not intended that all should be preachers. Then if he has intended that all should not preach and that some should preach, he most assuredly has some method by which he makes known to those whom he wishes to be his ministers, their duty, otherwise they would not be responsible. He who instituted this office, instituted

means by which men should be furnished, qualified and called to fill it, and discharge its functions. It is God’s sovereign right to call whom he will to his work. Under the Old Testament dispensation, no man took upon himself the office of Priest, except he was called of God, as was Aaron. Under the New Testament dispensation Christ himself called his Apostles, commissioned and sent them to preach his gospel to every creature. We observe Christ in calling his apostles selected men with different gifts. Some were unlearned fishermen, but he instructed them before he sent them out. He called Paul, a learned man and vile persecutor, John for his love, Peter for his zeal, Apollos for his eloquence. We see he does the same at the present day, he calls men with gifts differing, and there is wisdom in it. It should be observed too, that the first preachers were miraculously called, he gave them power over unclean spirits to cast them out, power to heal the sick, raise the dead, &c. But we are not to infer from this that he intended these miraculous interpositions should always remain in the church to supply her with a regularly ordained ministry. Now since it is evident that God does call men into his ministry, two questions of great practical importance arise. First, whom does he call? Secondly, how does he call them? The first pertains more especially to the church, the second to the individual. Christ, when he committed to the church the work of preaching his gospel to all the world, gave to her certain rules, if not plainly laid down, easy to be inferred, by which she might determine the character and qualifications of those whom he would have proclaim it.

In the solution of this question we shall be aided by a reference to Paul’s second letter to Timothy, chap. ii. and 2d verse. “And the things that thou hast heard of me before many witnesses, the same commit thou to faithful men who shall be able to teach others also.” In these words we have the character of those to whom the Divine oracles are to be committed. He must have
spiritual qualifications, be a faithful man—he must have natural qualifications, be able to teach.

A church should never regard a man called of God who does not give good evidence of deep repentance, strong faith and thorough regeneration, combined with fervent and consistent piety. From the very nature of the ministerial office these are indispensable qualifications. To lead men to a knowledge of their sinfulness and depravity, to convict men of sin, to lead them to believe in Jesus Christ, to explain the nature of the new birth, to be examples to the flock, constitutes the great work of the Christian minister. But how shall he who has never felt the pangs of conviction under a sense of sin, lead others to feel contrition for sin? How shall he who has never been born again, be able to describe the nature of the new life? How shall he lead men to trust for salvation in him in whom he himself has never believed? How can he guide others in paths to which he himself is altogether a stranger? How can he excite in others feelings that he has never felt? It is not sufficient for the ministry that he have grace in his heart, but such as is living and active; weak graces may support a man under an even and common course of duty; a little strength may bear a light burden. But it is no even course of life that the minister has to live, it is no light burden he has to bear. A man who has to fight against principalities and powers, and against spiritual wickedness in high places, requires no ordinary degree of faith and humility. If a deep and glowing piety be wanting, whatever other qualifications an individual may have, a church should never consider such called to preach the gospel. For God never calls persons to do that for which they are unfit. Furthermore, God does not call all who are converted and give evidence of consistent piety, to the ministry, for the plain reason, that not all such “are able to teach others.”

We have many good brethren in our churches whose conversion we never question, and in whose piety we have all confidence, yet we never think of setting them apart to preach the gospel. Churches in selecting those who shall be heralds of the cross of Christ, should not only see to it that there be grace in the heart, and that living and active, but also that there be natural abilities. By this we mean natural mental capacity, which by proper cultivation will enable him to think accurately. When the duties of the ministerial office are duly estimated, we at once see the necessity of a good intellectual capacity. There is a constant demand for severe mental labor. Truth must be sought out and error exposed, the truths of the Bible must be understood, and so understood as to be set forth in a clear and tangible light. A wide range of doctrines are spread out on the pages of the Divine oracles, which must be given to saint and sinner in due season. The evidences of Christianity are to be exhibited in the light of reason, the scriptures are to be explained, and seeming discrepancies to be reconciled; all of which requires intense mental labor. And especially is the demand pressing at the present time, as we believe God calls men for all emergencies. When our whole Christian elements present but one continued scene of moral conflict, when our Christian society presents such a strange compound of truth and error.

In concluding this part of our subject, we would sum up what we have endeavored to elucidate in this Circular in a few words, that God does call men to the Christian ministry. He calls men of different talents—that in this, as in all other things, the means are adapted to the ends to be accomplished—that we, knowing what the work is, are enabled to determine whom he has called to do it. And hence, wherever we find a man with grace in his heart, and that of an active and vital character, a good intellectual capacity, good common sense, good organs of speech, and a desire to be employed by Christ in his ministry, we should feel that he has been called of God and should say to him, go preach the gospel.
With reference to the second question, the limits of this Circular will not allow us to speak, but suffice it to say, that while we are not inclined to believe that miraculous interpositions, voices, dreams or unaccountable visions are to be looked for or regarded; we are disposed to believe that the Holy Spirit does operate upon the minds of those whom God calls, in a manner somewhat different from his ordinary work upon the minds of Christians; that He enlightens the mind so as to apprehend the duty, influences the feelings to desire to be employed by Christ in his holy ministry, gives deep solicitude for the salvation of sinners, draws out the mind, dwells much on the subject, so that the individual finds himself drifting along he can scarcely tell how, in that direction. In conclusion, we commend this subject to the careful and devout attention of all those who think of dedicating themselves to the gospel ministry—we also commend it to the fervent prayer of the churches, and unite our supplications that the Lord would call, qualify and send out many able and faithful ministers of the New Testament.