

S47096

Baptists . Kentucky . Salem Association .

Minutes . . . Held at Nolin Meeting House . . .

on the 4th Friday and Saturday in September, 1819

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AVAILABLE

MINUTES,

OF THE

SALEM ASSOCIATION OF BAPTISTS,

HELD AT NOLIN MEETING HOUSE, IN HARDIN COUNTY,

On the 4th Friday and Saturday in September, 1819, being the 24th and 25th of said month.

1st. The introductory sermon was preached by brother Isaac Taylor, from the 32d Chap. of Job, latter clause of the 10th verse, "I also will shew mine opinion."

2d. Received Letters and Messengers from the following Churches, (to wit) Those in CAPITAL letters are ordained Ministers, and those in *Italics* are licensed ministers.

CHURCHES.	MESSEN- GERS.								
		Baptized	Dismissed by Letter	Received by Letter	Excommunicated	Restored	Dead	Received by relation	Total
Cedar Creek—	JOSHUA MORRIS, Wm. Abell Jas. Rodgers		6		2				74
Cox's Creek—	MOSES PIERSON, I. TAYLOR, <i>Silas Garrett,</i>	2	2	3	1		1		19
Simpson's Creek—	Wm. Davis, Saml. M. Ray, Daniel Lewis	1	11	5	4				260
Mill Creek—	T. Hubbard, T. Linthicum, T. Lewis, T. J. Hubbard	1	4	4	4		2		95
Mount Mariah—	Joseph Brown, Jas. Hamilton, <i>Benj. Harrod</i>		9				1		100
Wilson's Creek—	DANL. WALKER, <i>Benj. Irwin, Wm. Irwin</i>		3		3				36
Rolling Fork—	<i>Samuel Miller, Moses Thomas</i>		1			1			30
Serenity Valley—	Wm. Quinn, M. H. Clenoweth, S. Abell		2	5	1		2		46
Nolin—	ALEX. M. DUGAL, DAVID THURMAN C. Lucas	12	4	1	1		1		147
Laxon Creek—	John Smelt, sen. George Conrad		5	5			2		31
Petzel—	WARREN CASH Robert Tabb John B. King,	3	9	11	2		1		59
Mill Creek H. C.—	J. J. Stanton, Wm. Hawkins, <i>Benj. Dorsey</i>		3	5		1		1	7
Union—	ENEAS KEITH, Thomas Luyam, Jeremiah Cash,	2	6	6	1		1		58
Little Union—	<i>Anton Bridges</i>	2	8		3				119
Otter Creek—	SHADEACH FROWN, <i>S. Elmer T. Roberson</i>		11	7	1				64
Salem—	<i>Joseph Lewis</i>			4	1	1			28
Mount Zion—	J. HAYCRAFT, J. Terry D. Greenwalt J. Friend		16	2	2	1		3	39
Rod's Creek—	James Bland, Noah English, George Helm	12		5					25
New Hope—	Thomas Eilson, William Kendrick, Jr.			2					25
		55	104	53	26	4		4	249

3d. Brother Thomas Hubbard, chosen Moderator, and Jos. Lewis, Clerk.

4th. Received letters and Messengers from the following corresponding associations—From Elkhorn, by Brother C. W. Crittenden—From Long Run, by Brother John Holland—From South District, by Brethren Benjamin Stone, and Joseph Whitehead—From Green River, by Brethren Ralph Terry, John Shasteen—From Russels Creek, by Brethren Isaac Hodgen, Sanby Walker, Johnston Graham—From Goshop, by Brother Dan'l Asberry.

5th. Rude Creek Church being a new Constitution, petitioned for admission into this association; the letter read, received, and Messengers took their seats.

6th. Newhope Church being a new Constitution, petitioned for admission into this association; the letter read, received, and the Messengers took their seats.

7th. The Circular Letter called for, read, and received.

8th. Brethren Joseph Lewis, Thomas Hubbard, Moses Pierson, Joshua Morris, and Isaac Taylor, appointed to arrange the business of the association.

9th. Brethren appointed to write letters to the associations which we correspond with—David Thurman, to Elkhorn; George Helm, to Long Run; Alexander McDugal, to South District; Noah English, to Russels Creek; Samuel Holmes, to Green River; and Samuel M-Kay, to Goshen.

10th. Brother Joseph Lewis, our corresponding Secretary, presented and read a letter from Doctor William Staughton, Corresponding Secretary of the Baptist Board of Foreign Missions, which gave us pleasing intelligence of the advancement of the Redeemers Kingdom, for which we desire to return thanks to the great head of the Church, and hope the Brethren and Churches will, as far as practicable, engage in the good cause.

11th. Adjourned till to-morrow, 10 o'clock, by prayer.

Saturday, the 25th September, 1819.

12th. The association met, and after prayer proceeded to business.

13th. The Brethren appointed to arrange the business of the association made their report, read, received, and discharged.

14th. The next association to be held at Coxes Creek Meeting House, Nelson County, on the fourth Friday in September next. Brother David Thurman, appointed to preach the Introductory Sermon, in case of failure of Brother Warren Cash.

15th. Bacon Creek Church is dismissed, to join the Goshen association.

16th. *Queries from Bethel Church;—1st. would it not be expedient for the association to renew her former advice to the Churches of which she is composed, to shut their doors against disorderly preachers? Answer: Yes—and we recommend the Caution given by John in his second Epistle, as worthy of attention. "If there come any unto you, and bring not this doctrine, receive him not into your houses; neither bid him God speed, for he that biddeth him God speed, is partaker of his evil deeds."* 2d. And in order to prevent intrusion of impostors, would it not be advisable whenever a preacher is excluded from any of our churches, for the church of which he was a member to make report of his secession to the next association, and for the association to insert it in their Minutes? Answer: Yes.—3d. And would it not be advisable for Baptists to discountenance their preaching, by an entire non-attendance to their appointments? Answer: Yes.

17th. Corresponding letters called for, read, and Brethren appointed to bear them to Elkhorn association—Wm Davis and Samuel M-Kay, to Long Run; Isaac Taylor, Beall Dunsay, Thomas Linthecum, and Benjamin Lewis, to Russels Creek; Warren Cash, David Thurman, Isaac Taylor, and Joshua Morris, to South District; William Kendrick, jr, George Helm, & Isaac Taylor, to Green River; David Thurman, and Cornelius Lucas, to Goshen; Alexander McDugal, Warren Cash, Daniel Walker, Eneas Keith, Jeremiah Coe, and George Helm.

18th. Brother Thomas Hubbard, appointed to write the next Circular Letter.

19th. Brother Joseph Lewis, to superintend the printing of the Minutes and Circular Letter.

20th. The next Elkhorn association is to be held at the Great Crossings, Scott County, on the second Saturday in August, 1820. Long Run, at Burk's Branch, in Shelby County, the first Friday in September, 1820. Russels Creek, at Coxes Creek Meeting House, Green County, on the third Saturday in September, 1820. South District, at Shawnee Run Meeting House, Mercer

County, on the third Saturday in August, 1820; and Green River, at Hethel Meeting House, Allen County, on the fourth Saturday in July, 1820. Adjourned by Prayer.

THOMAS HUBBARD, Mod'r.
JOSEPH LEWIS, Clerk.

CIRCULAR LETTER.

DEAR BRETHREN—It is customary with us to write your Circular Address, the design of which is, to inculcate truth, forwarn you of approaching evil, or to stir you up to the performance of some important duty. Fellowship is indispensably necessary, for the peace, prosperity, and felicity of any society; without which, it cannot stand. The great Washington, in his address to congress, concerning the United States, observed, "United we stand, divided we fall," which precisely coincides with the observation of our Lord, who says, "a house or a kingdom divided against itself cannot stand." Considering, therefore, the utility of fellowship, we will offer a few reflections on those things which are calculated to promote it.

1st. The maintenance of a system of sound doctrine; for any member of a church to hold pernicious sentiments or deny any essential Gospel truth, is in effect to destroy his fellowship with his brethren; we know that differences do exist amongst the most affectionate brethren, but not in cardinal points, to deny the total depravity of man.

The divinity of Christ, his atonement for sin, the imputation of his righteousness, the necessity of regeneration in order to faith, the final perseverance of the saints, the eternal glorification of the righteous, or the everlasting punishment of the wicked, is heretical, and tends finally to break the fellowship of brethren, for those who maintain any of them. We are not, however, unapprised, that there is a prevalent spirit which is too conciliatory to false tenets; a spirit of peace is desirable, and ought to be cultivated when consistent with unity of faith in the great fundamentals of christianity; we should however never indulge a disposition to compromise with erroneous opinions, but contend earnestly for the faith once delivered to the saints.

2nd. The conduct of professors of religion, should be exemplary, in order to keep up fellowship—they ought not only to abstain from all appearances of evil themselves, but also, restrain their children from it as much as is in the compass of their power. When professors of religion act immorally, or are accessory to the wickedness of their children, they thereby lose in a greater or less degree their seats in the affections of their brethren.

3d. Earnest study to keep peace and unity is likewise requisite to fellowship. When differences exist between brethren, others ought speedily and diligently to make use of the most friendly exertions to bring them to an adjustment of their difficulties without the least appearance of partiality to either or any of them.

4th. Sincere endeavors to prevent each other stumbling, have a considerable influence in maintaining fellowship—if we discover a brother about to commit an act that would forfeit or injure his standing in society, we ought to forwarn him of the danger, and exhort him to desist.

5th. There is nothing that tends more to the peace and fellowship of a church, than the proper management of that unruly member called the tongue—to be frequently harping on the real or supposed improprieties of brethren has a great tendency to wound their feelings, and produce discord in society. We too often neglect to attend to the advice of our Lord, in Matt. 18 Chap. 15, 16, 17, verses by which many churches have been wrecked—if any of us have hitherto acted otherwise, let us in future adhere to the good counsel of our Lord, who never erred—and when we hear evil reports of our brethren, it is likewise necessary to speak of them cautiously, endeavouring to converse of them not as though we delighted to have something to say of the wickedness of our brethren, but mention

