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# MINUTES

OF THE

## 1809 NORTH DISTRICT ASSOCIATION OF BAPTISTS.

Held at Bald Eagle Meeting House, in the County of Montgomery and State of Kentucky, on the first Saturday in October, in the year of our Lord 1809.

Elder brother Moses Bledsoe, who was appointed to preach the introductory sermon, being removed by death, from all the sorrows, pains, and conflicts of mortality, now rests from his labour, and we hope is set down with Abraham, Isaac and Jacob, in the kingdom of God; and brother James Quisenberry, who was appointed in case of failure, not attending, brother Robert Elkin preached the introductory sermon from the tenth and last verse of the thirty-fifth chapter of Isaiah.

### CHURCHES.

### MESENTERS.

SPENCER CREEK—William Cave, James Alexander, Jas. Rice, D. Rice.  
 LULBOLGROUD—James French, Jilson Payne, Wm. Orear.  
 SALT LICK—Elijah Anderson, John Campbell.  
 PROVIDENCE—Robert Elkin, Thos. Berry, jr. Robt. Didlick.  
 BALD EAGLE—Moses Sharp, Jno. Cowshaw, Chas. Rogers, N. W. Roll.  
 POPLAR RUN—Wm. Moss, Danl. Moss, Geo. Bishop.  
 BETHEL—Thos. Jamison, John Jamison, Thos. Moseby.  
 RED RIVER—Cornelius Newkirk, George Vanbuskirk.  
 GRIER'S CREEK—Edward Trabue.  
 HOWARD'S UPPER CREEK—Edw. Kindred, Smith Vivion, Jas. Elkin.  
 RED LICK—John Kindred, William Haggard.  
 HOPEWELL—James Edwards.  
 LONG BRANCH—Matthew Brown.  
 SLATE UNION—Martin Chasteen.  
 MOUNT PLEASANT—Daniel James, Thomas Cox.  
 SYCAMORE—Richd. Stephens, Tobias James, Robt. Dickey, W. Hopper.  
 CANE SPRING—David Chinnault, W. Noland, Jonathan Floyd.  
 GOSHEN—James Thompson, Charles Tracy.  
 GRASSY LICK—Sandford, Gateskill, Fuquay.  
 FRIENDSHIP—Abm. Seldon, Jos. Kelly, Ransdale Petty.  
 LOG LICK—David Snowden, Wm. M. Mahan.  
 EAST FORK FLAT CREEK—Leonard Tutley, Henry Rice.  
 CANE CREEK—Wingate Jackson.  
 OHIO RIVER—Peter Ljoubarger.  
 JESSAMINE—Samuel Johnson.  
 LITTLE CREEK—Thomas Williams, Wm. P. Renny.  
 TYGERT'S CREEK—John Young.  
 POPLAR MEETING HOUSE—John M'Guire, Wm. Ferguson.

Received by Letter	Dismissed	Expelled	Total
3	3	1	39
1	3	1	47
1	1	1	34
2	6	1	118
6	8	1	61
2	1	1	27
5	1	1	90
2	1	1	40
			12
	5	2	73
1	1	1	32
	1		79
			9
1	2	3	33
5	9	9	163
		2	95
		3	45
1	5	4	28
	8	3	132
	3	1	50
2	1	2	25
		1	15
		4	52
1	4	3	47
		3	47
		1	17
2	5	2	34
			21
TOTAL	1757	6032	181448

Poplar Meeting House, a new church, applied for admission into the association, and was received.

After the letters from the churches were read, the association proceeded to choose brother Robert Elkin moderator, and brother James French Clerk.

Letters from corresponding associations were read, and their messengers invited to seats; a letter from Elkhorn, but no messenger; a letter from Bracken, and messengers brethren Joshua Singleton and James Johnson; a letter from Tate's Creek, and messengers brethren Jabez Tipton and Josiah Phelps; a letter from South District, and their messenger, brother John Rice; a letter from Green River, but no messenger.

Brethren Robert Elkin, James French, Edward Kindred, Jilson Payne, and Nathaniel W. Rolls, appointed a committee to arrange the business of the association, to examine the circular letter, and report on Monday.

Brother John Young appointed to write a corresponding letter to Elkhorn, brother Samuel Johnson to Bracken, brother Henry Sandford to Tate's Creek, brother Thomas Moseby to South District, and brother William Orear to Green River associations; and report on Monday.

The association appointed brethren Elders, Johnson, M'Guire and Chinault to preach to-morrow—then adjourned until Monday morning 9 o'clock.

Monday the association met according to adjournment; and, after worship, proceeded to business.

The association agreed to commence a correspondence with Long Run association.

The committee of arrangement made report.

Cane Creek Church enquires, "what shall be done with a church and members, that practice communion with them who are not of our faith and order?" Answer: This association deems it disorder in any of our churches or their members to commune with other societies which are not of our own faith and order.

Jessamine church, on her request, is dismissed from this association, to join another association more convenient.

Circular letter read, approved, and directed to be printed with the minutes.

The corresponding letter to Green River association read and approved, and brethren Leonard Turley, and William Moss appointed our messengers to carry the same; the corresponding letters to the other corresponding associations were not read, nor messengers appointed. This association having agreed to alter the time of the meeting of this association from the first Saturday in October to the first Saturday in August, which will be sooner than the associations with whom we correspond will assemble, except Green River.

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Brother Edward Kindred appointed to preach the introductory sermon next association, and, in case of failure, brother David Chinnault. Next association to be held at Bethel meeting house, in Montgomery county, the first Saturday in August, in the year of our Lord 1810.

Brother James French, appointed to superintend the printing of the minutes, and to prepare a circular letter for next association.

Unity, one of the churches of this association, sent neither letter nor messengers.

The association adjourned until the first Saturday in August next.

ROBERT ELKIN, Mod'r.

JAMES FRENCH, Clk.

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### CIRCULAR.

#### DEARLY BELOVED BRETHREN AND SISTERS,

At a time like the present, when religious society is so much on the decline, and so many neglect the assembling themselves together; or come together, not for the better, but for the worse; we deem it expedient to suggest a few things to you on the Divine origin, and many advantages of religious society.

That religious society is of Divine origin, is evident from a variety of figurative expressions, used by our Lord and the inspired writers. As a flock, branches of the vine, a building, a family or household, the members of a human body, and many other similitudes, all exhibiting in the fullest and most emphatic sense, the union and spiritual connection of those that are Christians.

That religious society is of Divine origin, is further demonstrable from the laws given for its government, the delightful duties, joyous employment, and distinguished honors vouchsafed unto it by the glorious head over all things to the church.

That religious society is of Divine origin, will also follow, from the qualifications the Lord bestows, the privileges he grants, and the blessings he confers on those vessels of honor who rightfully compose it; the most high, who is not the God of the dead but the living, and for the sake of the Lord Jesus Christ, quickens and makes them alive; forgives them all trespasses; imputes not sin unto them; gives them his holy spirit; reveals his Son in them; sheds his love abroad in their hearts; puts his laws in their minds; condescends to teach them; gives them eternal life; calls them his sons and daughters; and adopts them heirs of himself. How rich the consolation; how full the comfort of love; how sweet the fellowship of the spirit; how kind and affectionate the howels and mercies—of those life-giving operations of the blessed spirit of grace, by which the Lord unites his little ones to the Lord Jesus, who is their life, and to one another, in the pleasant bonds of religious society; and how many are the advantages to each vessel of mercy, who are made fellow-citizens with the saints, and of the household of God, and fitly framed together, groweth up into an Holy Temple in the Lord; how often are their spirits refreshed with each other's company, a word at times from brother or sister, is the happy mean of relieving the mind; their presence itself will sometimes inspire a suffering desponding brother or sister with thankfulness and courage. How frequently their counsels reclaim a wandering child of the Lord from the errors of his ways. Their meekness of spirit restores such as are overtaken in a fault; their mutual faith comforts and strengthens the weak hands, and confirms the feeble knees of one another, and

to many other ways speed and help each other in their pilgrimage through the wilderness of this world.

Religious society consists of any number of believers united together in the worship of God; and whether it is Paul and Silas praying and singing praises at midnight in the dungeon, or the patriarch Jacob leaning on the top of his staff in his last moments, & worshipping with his sons; and whether it is the apostles of the Lamb with one accord come together at Jerusalem on the Day of Pentecost, or the messengers of the churches met together at Bald Eagle on the first Saturday in October for the worship of God, and to help one another in the things of Christ's Kingdom—it is religious society still, and its employment a kindred one with that of the Heavenly Hosts. O! how unspeakable and full of glory is the joy of those lively souls, who are built together for an habitation of God through the Spirit.

Religious society has powerful and subtle enemies, as principalities, powers, the rulers of the darkness of this world, spiritual wickedness in high places, seducing spirits of all kinds, the old man with his corrupt affections and lusts, the vanities and glories of worldly things, and the whole system of false-worship and anti-christian society, from the Devil's transforming himself to an angel of light, to the meanest wolf in sheep's clothing, that has crept in unawares; and these all form one extensive confederacy against the Lord his people and his cause; and for religious society, in the discharge of any of its functions, to consult with the people of the world, who have neither part nor lot in this matter, is a kind of spiritual adultery, a species of seeking unto Baal, and a mode of enquiring of the God of Ekron—For what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

O brethren and sisters, while we are beset with such legions of enemies, and are but strangers and sojourners, as all our fathers were, and while we know only in part, and see through a glass darkly, how watchful ought we to be, lest Satan get the advantage over us, and by some of his devices destroy the peace of religious society, & thereby we lose its benefits & advantages. We are called to be of one mind and of one heart, and we are called on one hope of our calling, let us endeavour to keep the unity of the Spirit in the bond of peace, and as it has pleased the Father that all fullness should dwell in our Lord Jesus Christ, let us by prayer and supplication, with thanksgiving, make all our requests and all our wants known to God; and, gloomy as the times are for religious society, let us remember, thankfully remember, that it is Him who gave himself for us, that builds his own church, and the gates of Hell shall not prevail against it; no, nor shall things present, nor things to come separate the church of the living God from his love and protection. This church of the living God is the ground and pillar of truth, is the fair column on which our gracious God has displayed his own precious, inviolable and eternal truth; and may the Lord build you up, and give you an inheritance among all them which are sanctified—Amen.

JAMES FRENCH, C'k.

ROBERT ELKIN, Mod'r.

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