

MINUTES,

KENTUCKY BAPTIST  
HISTORICAL SOCIETY  
LOUISVILLE, KENTUCKY

OF THE

THIRD ANNUAL MEETING

OF THE

MIDDLE DISTRICT ASSOCIATION

OF

BAPTISTS.

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LOUISVILLE, KY.

PRENTICE AND WEISSINGER, PRINTERS.

1839.

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## MINUTES

*Of the third annual meeting of the Middle District Association of Baptist, which met at Beech Creek Meeting House, Shelby county, Ky., on the 27th day of September, 1839.*

At eleven o'clock A. M., a sermon, introductory to the business of the Association, was delivered by Elder John Holland, from St. Paul's letter to the Romans, 12th chapter, 1st and 2d verses.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

Letters from the several Churches were called for and read, and the Messengers' names enrolled as follows:

CHURCHES.	MESSENGERS' NAMES.	Received by Experience and Baptism.....	Received by Letter....	Restored.....	Discontinued by Letter,	Excluded .....	Dead .....	Total.....
<i>Bethel, . .</i>	{ L. Neal, F. Howard, I. N. Guthrie, W. G. Rice, B. Martin, D. Dodd, and S. Jordan,	3	4	1	8	193		
<i>Beech Creek,</i>	{ P. M. Robertson, J. M. Campbell, S. G. Jesse, J. Morton, P. Bass, J. Tipton, C. Ware,	3	2	2	2	109		
<i>Pigeon Fork,</i>	{ R. Scott, T. Oliver, M. Tipton B. Ceders, A. Tinsley, and E. Yates, . . . . .	1	6	6	2	1	66	
<i>Mt. Moriah... </i>	{ E. Hedden, E. Searcy, W. Shelburn, F. H. Garnett, S. Martin, . . . . .	14	3	2	2	119		
<i>Salem. . .</i>	{ J. Holland, J. Ford, H. S. Carriss, J. Shepherd, T. McClain, L. M. Baley, B. Tyler, C. Y. Freeman, . . . . .	47	8	8	1	3	260	
<i>Bethlehem, . .</i>	{ C. Swope, M. H. Summer, and T. Goodwine, . . . . .	1	2			27		
<i>Mt. Pleasant—Dissolved, . . . . .</i>								
<i>Total, . . .</i>		66	24	2	22	4	14	774

The Association then proceeded to the election of Moderator and Clerk—whereupon, L. NEAL was chosen Moderator, and B. MARTIN Clerk.

After praise and prayer, by Elder A. Cook, letters from corresponding associations called for, read, and their Messengers invited to seats with us. From Sulphur Fork—S. Kelly, W. Hill. From Franklin—J. Gibbs, A. Cook, H. L. Foore, J. Ford, H. M. Baskett, W. W. Ford. From Baptist—Letter, but no Messenger. From South District—A. Rice. From Salem—G. Duncan. From Elkhorn—No Letter or Messenger.

The circular letter, prepared by brother I. N. Guthrie, called for, read and adopted.

J. Ford, H. S. Carriss, F. H. Garnett, P. M. Robertson, J. McCampbell, I. N. Guthrie and F. Howard appointed a Committee to prepare corresponding letters.

The Moderator and Clerk appointed a Committee of arrangement.

After prayer by elder P. J. Burress, adjourned until Saturday morning, 9 o'clock.

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SATURDAY MORNING, 9 O'CLOCK.

Met pursuant to adjournment; and, after prayer by elder M. Forbus, proceeded to business.

The report of the Committee of arrangement called for, read and adopted, and proceedings had in accordance therewith:

- 1st. Brethren appointed to preach to-day—elder M. Forbus.
- 2d. Our next Association to be at Salem Meeting-house, Shelby county, Ky., the fourth Friday in July, 1840.

3d. Corresponding letters called for, read and adopted; and brethren appointed to bear them. To Salem, John M'Campbell.

The annual meeting of this Association coming again before the rest of our sister Associations—

*Resolved*, That this Association hold up the corresponding letters from Sulphur Fork, Franklin, Baptist and South District Associations, and their Messengers be recognized by us as such in July, 1840.

- 4th. Elder J. Holland appointed to preach the next intro-

ductory sermon, with the privilege of selecting some other brother of our denomination.

5th. Brother L. Neal appointed to write the next circular letter.

6th. Brethren appointed to preach on Lord's day—elders A. Cook, W. W. Ford and P. J. Burruss.

7th. Money contributed for printing the Minutes; and brethren B. Martin and I. N. Guthrie to superintend the printing and distributing the same.

8th. After praise and prayer by elder J. Holland, adjourned.

LEWIS NEAL, *Moderator*.

BENJ. MARTIN, *Clerk*.

## CIRCULAR.

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*The Messengers composing the Middle District Association of Baptists, to the Churches which they represent, sendeth Greeting :*

DEARLY BELOVED BRETHREN IN THE LORD—through the mercies and goodness of our Almighty Creator, who is ever mindful of those who love and serve him for which we have reason to be thankful, hath by his loving kindness brought us to another anniversary of our Association.

In our last communication which we had the pleasure to address you, we endeavored to present some considerations why we should always be watchful: as we are desirous to promote our spiritual welfare, we will therefore say a few things on Practical Christianity, viz: avoid frequent disputes about less important points and a religion that lies only in opinions. He whose religion is all in his opinions will be most frequently and zealously speaking those opinions; and he whose religion lies in the knowledge and love of God and Christ, will be most delightfully speaking of that happy time when he shall enjoy them. He is a rare and precious christian who is skilful to improve well known truths, therefore let us aspire after a heavenly life, not to spend our thoughts; our time; our zeal, or our speech, upon disputes that less concern our immortal souls, but when hypocrites are feeding on husks, or shells, let us endeavor to feed on the joys above. Oh! that we were able to defend every truth of God. The least controverted points are usually most weighty, and most necessary; and of most frequent use to our immortal souls; therefore let us study well such scripture precepts as these: “ Him that is weak in the faith receive ye, but not to doubtful disputations. Foolish and

unlearned questions avoid, knowing that they do gender strife. And the servant of the Lord must not strive. Avoid foolish questions, and contentions, and strivings about the law, for they are unprofitable and vain. Take heed of a proud and lofty spirit, for this sin is such an abomination in the sight of God." Should it prevail in our hearts, if it cast the angels out of heaven, it must needs keep our hearts from heaven, if it cast our first parents out of paradise, and separated between the Lord and us, and brought his curse on all the creatures here below, it will certainly keep our hearts from paradise, and increase the separation from our God. Inter-course with God will keep men low. The delight of God is in him that is lowly of heart, that is poor and of a contrite spirit and trembleth at his word; and the delight of such a soul is in God; and where there is mutual delight, there will be freest admittance, heartiest welcome, and most frequent converse. But God is so far from dwelling in the soul that is proud, that he will not admit it to any near access. The proud he knoweth afar off, God resisteth the proud and giveth grace to the humble. A proud mind is high in conceit, self-esteem, and carnal aspiring, a humble mind is high indeed in God's esteem, and in holy aspiring. Oh, brethren, if we would live continually in the presence of our God, lie in the dust and he will thence take us up, let us learn of him to be meek and lowly, and we shall find rest unto our souls, otherwise, our souls will be like unto the troubled sea, whose waters cast up mire and dirt, and instead of sweet delights in God, our pride will fill us with perpetual disquiet. Of ourselves we can do nothing; and whilst we rely on our own strength, we can make no advances in the way of holiness. A cruel and unwearied enemy without, and a deceitful heart within, will be continually betraying us into evil. But help is laid upon one that is mighty, upon one that is able to save to the uttermost, them that come unto God by Him.

He giveth power to the faint, and to them that have no might he increaseth strength. And therefore, though our salvation is wholly and originally the work of God, yet we are not to consider ourselves exonerated from obligations to do

what he has required, in order to our partaking of it; and our utmost dilligence and application of mind, with humble prayer and supplication to God, and constant watchfulness and attention to that light that discovers both the evil and the good, and a steady dependence on the power of his grace, that we may thereby be enabled to avoid the evil and do the good; which, though it may seem somewhat difficult at first, by reason of that cross to our inclinations, which attends it until the power of vicious habits, to which men have been long accustomed, be weakened and broken; yet by degrees it not only becomes more easy, but exceedingly pleasant and delightful. Hear his gracious invitation: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls." If we would wait continually upon this heavenly Teacher in the secret of our souls, he would lead us into all truth, he would teach us all things and bring all things to our remembrance; he would keep us in the hour of temptation; strengthen us in the day of trial and affliction; enable us in humble faith to cast all our care upon the Lord; and when the difficulties and sorrows of life are at an end, would give us in unmerited mercy, an admittance in that blessed kingdom, where the scriptures expressly assure us, nothing that worketh an abomination or maketh a lie, can enter, but those only whose garments are washed and made white in the blood of the Lamb; and whom he hath redeemed out of every nation, kindred, tongue, and people.