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MINUTES

OF THE

SECOND ANNUAL SESSION

OF THE

LIBERTY ASSOCIATION,

OF

UNITED BAPTISTS.

HELD AT

SALEM, BARREN COUNTY, KENTUCKY.

ON THE 14TH, 15TH, AND 16TH OF AUGUST, 1841.

ON SATURDAY AN INTRODUCTORY SERMON WAS DELIVERED BY

ELDER JAMES LOCK,

From 1. Cor., 15th Chapter, 58th verse:

"Therefore, my beloved brethren, be ye steadfast unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord."

A. R. MACEY--GAZETTE OFFICE,  
BOWLING-GREEN, KY.

1841.

*Mission - Chapel*

*Church*

*Barren county  
35 copies  
4/3/7*

## MINUTES.

The Association met. Praise and Prayer by Elder Jacob Lock. Letters from the following Churches were then read, and their Messenger's names enrolled, the Moderator and Clerk of the preceding year officiating:

CHURCHES.	MESSENGER'S NAMES.	Baptised.	Received by Letter.	Dismissed.	Restored.	Excluded.	Dead.	Total Number.
<i>Mt. Tabor.</i>	*JACOB LOCK, JAS. LOCK, & A. CHAPMAN,	63	3	5	6	7	5	264
<i>Salem.</i>	I. NEWLAND, N. B. TERRY, B. HATCHER,	50	1	4	2	3	1	94
<i>Glasgow.</i>	R. GARNETT, W. R. MCFERRAN & H. EUBAUK,	47	2	1	1	1	1	112
<i>Bowling-Green.</i>	J. M. PENDLETON, J. BURNAM, S. A. ATCHISON,	9	8	7	1	4		189
<i>Mt. Olive.</i>	HARRISON P. BARNER,			3				35
<i>Liberty.</i>	P. COOKE, <i>Robt. W. Thomas</i> , J. M. ANDERSON	15	7	2		2		34
<i>Three Springs.</i>	T. EDWARDS, I. HARDY & E. W. LEWIS,	41	6	17		5	1	78
<i>Union Chapel.</i>	BENJ. D. BURCH,			2				44
<i>Holly Spring.</i>	J. JONES, D. GAWYER & S. JONES,							14
<i>Brownville.</i>	J. W. ROGERS, J. S. DAVIS, & A. M. BARRET,							31
<i>Scottville.</i>	A. FORD, WM. MANSFIELD, & I. THOMAS,							13
		225	27	41	10	21	8	908

The three churches last named petitioned for admittance and were cordially received.

\*Ordained Ministers' names in Small Capitals, licensed in italics.

Minutes  
 of the  
 Association  
 of  
 Churches  
 of  
 Christ  
 in  
 the  
 State  
 of  
 Ohio  
 for  
 the  
 year  
 1858

Elder Jacob Lock was chosen Moderator, and Richard Garnett Clerk.

Letters of Corresponding Associations were called, and the names of their delegates enrolled as follows:

*Barren River*.—Eld. John H. Baker, and brethren John H. and J. W. Scrivner.

*Bethel*.—A letter but no Messengers, they having been mistaken as to the time of our meeting.

*Russell's Creek*.—Elders D. S. Colgan, R. Holman, Z. Worley, and brother John Brockman.

*Goshen*.—Bro. James H. Wortham.

Ministering brethren present were invited to seats, whereupon Elders John S. Waller, Henry B. Wiggin, and Alfred Taylor accepted the invitation.

The Circular letter was called for, and referred to the Committee of Arrangement for examination.

Appointed a Committee consisting of brethren Pendleton, James Lock, Cooke, Anderson and Hardy to write letters of Correspondence to sister Associations.

Appointed a Committee of Brethren Burnam, Barret, Lewis, Anderson and Pendleton, to take into consideration the propriety of appointing a Minister to ride and preach throughout the bounds of this Association.

Agreed to propose a correspondence with Gasper River Association.

Appointed Elders Taylor, Waller, and Pendleton to preach to-morrow, worship commencing at 10 o'clock.

Adjourned until Monday 9 o'clock; prayer by bro. Edwards.

[On Lords day the Ministers appointed, preached to a very large assembly in the following order:

Elder Taylor, from Matthew, V. 8. "*Blessed are the pure in heart, for they shall see God.*"

Elder Waller, from Isaiah, XXV 7. "*And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations.*"

Elder Pendleton, from Isaiah, XLV. 22. *Look unto me and be ye saved, all the ends of the earth: for I am God, and there is none else.*]

Monday—Met according to adjournment; Praise and Prayer by bro. James Lock.

The Committee of Arrangements made a report, which was adopted.

Appointed Elders Colgan, Worley, and Wiggin to preach to-day.

Agreed that our next Association be held at Glasgow, commencing on Saturday before the 3d Lord's day in August, 1842.

Appointed Elder John Jones to preach the next introductory sermon; J. M. Pendleton his alternate.

Appointed brother Barret to write the Circular letter.

The Committee appointed to take into consideration the propriety of selecting a minister to preach within our bounds made the following report, (referring the selection of the minister and of the standing Committee, to the Association.)

*Whereas*, In the bounds of this association there are many places comparatively destitute of a preached gospel, and many of the Churches are but partially supplied with the ministering of the word, and

*Whereas*, We believe that the Gospel should be preached to every creature, and that the disciples of Christ should see that his last command be carried into effect, therefore,

*Resolved*, That Elder Moses Aikin be, and he is hereby recommended to the churches and members within this Association, to labor in its bounds for one year, and that he receive a reasonable compensation for his services; "For the laborer is worthy of his reward: and the Lord hath ordained that those who preach the gospel, should live of the gospel."

*Resolved*, That we affectionately and earnestly request the members composing the churches of this body, to aid in carrying this object into effect, by their prayers and contributions.

*Resolved*, That fifteen brethren be, and they are hereby appointed a Standing Committee for one year, to act during the recess of the Association, viz: Peyton Cooke, James Lock, John Burnam, John Jones, A. M. Barret, A. Ford, John White, Isaac Newland, Taylor B. Drake, Isham Hardy, Alexander A. Gosam, Henry Eubank, James M. Anderson, Robt. C. Blakey, and David T. Busby, five of whom shall be a quorum, whose duty it shall be to receive the contributions from the members of the churches—arrange the compensation of Elder Aikin, and transact all matters necessary to carry into effect the above resolutions, and report their proceedings annually to the association for publication in the Minutes.

*Resolved*, That we distinctly and emphatically disclaim all authority to bind the churches or members in relation to contributions. These must be free-will offerings, "For God loves a cheerful giver."

Brother Peyton Cooke was by private ballot, elected Chairman of the Standing Committee.

On motion the following resolution was adopted:

*Resolved*, That the Standing Committee be instructed to employ another minister to labor in the bounds of this Association, provided that, in their judgment,

sufficient means can be raised to sustain him.

Letters of Correspondence called for, and persons appointed to bear them, viz:

*To Barren River.*—A. Ford, I. Thomas, Wm. Mansfield, James Lock and J. M. Pendleton.

*To Russell's Creek.*—Thomas Edwards, R. W. Garnett, Richard Garnett, and Wm. Nevill.

*To Bethel.*—James Lock and James M. Pendleton.

*To Goshen.*—S. Jones.

*To Gasper River.*—B. B. Burge, and David Busby.

The Circular letter written by bro. Anderson, was read and ordered to be printed with these minutes.

The following resolution was adopted:

*Resolved,* That the Churches be requested to send up to the next Association, a statement in their letters, of the time of their constitution—by whom—how many members—when constituted—their pastors at different times—the revivals they have enjoyed, and all other changes in their history which may be interesting or important.

Appointed brethren James Lock and A. M. Barret a Committee of Finance, who reported \$16 75.

Agreed that 500 copies of the minutes be printed, and that brethren Atchison and Burnam superintend the printing and distribution thereof.

JACOB LOCK, *Moderator.*

RICHARD GARNETT, *Clerk.*

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### C I R C U L A R   L E T T E R .

DEAR BRETHREN:

The time has arrived when it is our duty, as well as inclination, to address you by letter. We congratulate you on the happy termination of the second meeting of the Liberty Association, which has been characterized by a spirit of Christian harmony and liberal views. Our meeting and sitting together in a deliberative body, and prompt action upon mat-

7

ters of a grave character, argues well that we are a united people, and that we prefer the councils of the prudent rather than the assemblies of the violent. In retrospecting the operations of the past year, and witnessing the happy effects of a limited exertion in the laudable work of advancing the cause of God, even within the precincts of our own Association, we have much to gratify the aspirations of the Christian and philanthropist; we should therefore take courage and faint not in the faithful discharge of so pleasing a duty. In performing our obligations to our common Master, we should in meekness and humble reliance on God so act that our "Brother for whom Christ died" may not be offended thereby. We should be careful to indulge in no angry or vindictive passions against our anti-effort brethren. Rather let us persuade them and kindly entreat them in the words of a pleading Saviour: "Look unto me and be ye saved, all the ends of the earth"—encourage them to a more thorough investigation of the oracles of God,—plead the cause of both home and foreign Missions, now practiced upon as the best plan that has been adopted among Christians to spread the glorious truths of our Lord and Saviour. Men are to be convinced, and then prompted to action by kind words and persuasive arguments, rather than by coarse invective or virulent sarcasm. Point out the moral and physical agencies which govern the world: That God has, from the earliest period of time made use of means to carry on the affairs of his government among men. "Preach the gospel to every creature" implies a physical agency, and "He that believes and is baptized shall be saved" is a moral result, because none but the good are saved. Union among the followers of the Lamb is what the world is looking for, and has a right to expect. All Christians should pray for it, since the great Shepherd of the flock, almost in his valedictory, gave the example: "Neither pray I for these alone, but for them also who shall believe on me through their word, that they all may be one." Great responsibility rests on this generation in giving tone to Christian union. They are the instruments in God's hands in giving character to the future. If so, let us fulfil our trust to divine acceptance, and our labor will not be in vain in the Lord. Is the righteousness of Christ to spread over the face of the earth? or are nations who are perishing for the bread of life, still to famish without God and without hope in the world? These are grave questions, and demand the immediate decision of every true lover of Jesus Christ. Remember that every man is either on the Lord's side or against him. You cannot agree with him in this particular, and dissent from him in that small matter. If you have put on Christ, and he has clothed you with his righteousness, you must submit to his direction, perform what he commands, and abstain from what he forbids. To be moderate in all things is one of the happiest exemplifications of the Christian character. It embraces within its range almost every action of the true lover of the ways of the Lord. Moderation in speech, moderation in dress, in pleasure, in every thing, is obligatory on us. A circumspect walk in life is another quality that eminently characterizes the devoted Christian. He who is inattentive to his own progress in piety, whatever he may profess, cannot feel an

enlightened concern for the Christian progress of others. We should remember that we are yet in a land in which there are enemies to our spiritual improvement. Therefore, like skilful and vigilant soldiers, let us look around cautiously, and with our eyes open to every danger, lest some enemy lying in ambush should surprise and wound us ere we are aware. The Christian should always have his armor on that he may be prepared for attack or defence as the occasion may require. The christian life is compared to a warfare, and our experience teaches us that the enemy of souls is armed at every point. Therefore we should have on the whole armor of God, that we may withstand the fiery darts of the wicked. Every Christian may by faith triumph, as did the prophet, pointing to Christ: "The Lord God will help me; therefore shall I not be confounded, therefore have I set my face like a flint," in holy defiance of Satan and the powers of darkness. Summing up the whole in the expressive language of Paul, "God forbid that I should glory, save in the Cross of our Lord Jesus Christ." All God's people should be united.—Disunion among christians is a paradox irreconcilable by the world. It is contrary to the spirit of Christianity. Christians should in all things imitate the self-denying and dovelike disposition of the author of our religion in all their intercourse with men.

Finally, brethren, strengthen the weak and feeble—assist the needy—be gentle to the wayward and violent—reclaim the backslidden—establish the wavering—cultivate friendship with all the world, and as much as lieth in you, live peaceably with all men. Such being our determination, we will with patience run the race set before us, resolved to await our redemption, which is nearer than when we believed.

May God grant us his grace under all the dispensations of Providence, and finally save us for the Redeemer's sake.

Affectionately, far e well.