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MINUTES

OF THE
THIRD ANNUAL MEETING
OF THE
LIBERTY ASSOCIATION
OF
UNITED BAPTISTS,
HELD WITH GLASGOW CHURCH,
Barren County, Kentucky,

On the 20th, 21st and 22d days of
AUGUST, 1842.

Elder John Jones, delivered an introductory sermon from the 34th
verse of the 13th chapter of the gospel according to St. Mark.

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The delegates met, and after prayer, the letters from the churches were read and messengers' names enrolled.

Churches and Messengers' Names.

	By Baptism,	Rec. by letter,	Restored,	Dis. by letter,	Excluded,	Dead,	Total No.
<i>Mount Tabor</i> —JAMES LOCKE, And'w Chapman and John Locke, - - -	35	7	3	49	0	3	257
<i>Salem</i> —Isaac Newland, Rob't W. Garnett and Branch Hatcher, - - -	2	1	0	0	9	2	85
<i>Glasgow</i> —MOSES AKIN, Richard Garnett and W. R. McFerran, - - -	18	3	0	2	2	1	132
<i>Bowlinggreen</i> —J. M. PENDLETON, J. C. Wilkins and S. A. Atcheson, - - -	8	8	0	10	5	2	191
<i>Mt. Olive</i> —William Jackson, - - -	0	0	0	2	0	1	33
<i>Liberty Hill</i> —Peyton Cook, R. W. Thomas and J. M. Anderson, - - -	1	0	0	4	1	0	30
<i>Three Springs</i> —T. EDWARDS & E. W. Lewis, - - -	0	2	0	2	3	0	74
<i>Union Chapel</i> —No messenger, - - -	24	2	0	3	0	0	63
<i>Holly Spring</i> —JOHN JONES, David Gawyer and Caleb Lindsay, - - -	34	7	6	6	0	0	76
<i>Brownville</i> —John S. Davis, Jas. W. Rogers and A. M. Barret, - - -	31	1	0	3	1	2	50
<i>Scottville</i> —J. C. Muligan, Isham Thomas and W. Mansfield, - - -	6	10	0	0	0	0	29
<i>Sinking Creek</i> —Smith Greer, Edley Neagle and Thomas H. Camp, - - -	31	0	0	0	0	0	56
<i>Friendship</i> —Jesse C. Rowntree, Asa B. Gardner and James Stroud, - - -	11	32	0	1	0	0	57
<i>Rock Spring</i> —Geo. C. Bohannon, I. N. Edwards and J. G. Hardy, - - -	1	5	0	0	0	0	26
<i>Little Hope</i> —Richard G. Doyle, Isaac Brown and Martin Jones, - - -	12	15	0	0	0	0	59
<i>New Hope</i> —A. HATCHER, James Gill and Henry Bailey, - - -	38	7	0	41	0	2	110
<i>Little Bethel</i> —Jesse Smith, Thomas Duke and David Owens, - - -	0	0	0	0	0	0	32
<i>Green River</i> —Joshua W. Brooks, H. Harper and G. L. Brooks, - - -	19	0	2	3	3	2	127
The 7 last churches above named, petitioned for admission, and were received by the association.	271	100	11	134	24	15	1478

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Elder James M. Pendleton, was appointed Moderator; and Richard Garnett, Clerk.

Letters from corresponding associations were called for, received and read, and the messengers present invited to seats, to wit:—

From Goshen—John Rogers.

From Russell's Creek—John Brockman.

From Bethel—Letter but no messenger.

From Barren River—William Ellis, Z. EMERSON, John Scrivner, WILLIAM SPILMAN, JOHN H. BAKER, H. EMERSON and W. Adams.

Ministering brethren, Smith and Milikin, being present, were invited to seats.

The Moderator and Clerk, and J. C. Rowntree, A. M. Barret and Peyton Cook, were appointed a committee to arrange the unfinished business of the association, and report on Monday morning next.

James Locke, James G. Hardy, Peyton Cook and J. C. Wilkins, were appointed a committee to prepare the necessary letters of correspondence.

The following brethren were appointed to preach on to-morrow, to wit:

Akin and Spilman, in the Methodist church.

Pendleton and Emerson, in the Baptist church.

Smith and Milikin, in the Reformers' church.

After prayer by Elder Thomas Edwards, adjourned until Monday morning, 9 o'clock.

The brethren preached on Sabbath to large congregations, at each of the aforesaid churches, and we hope profitably.

On Monday morning, August 22d, 1842—The association met according to adjournment, and after prayer by brother Thomas, proceeded to business.

The committee of arrangement made a report, which was adopted and the committee discharged.

The circular letter was called for, read, approved and ordered to be printed with these minutes.

Letters of correspondence were called for, read, approved and messengers appointed to bear them, to wit:—

To Russell's Creek—Richard Garnett, Moses Akin, Isaac N. Edwards, Tho. Edwards, Wm. R. McFerran, Geo. C. Bohannon and Wm. Nevill.

To Goshen—John Jones, Jesse C. Rowntree, A. Hatcher, Gregory F. Doyl, Richard G. Doyl, Wm. H. Smith, Berry G. Smith and R. W. Thomas.

To Barren River—James Locke, Henry Bailey, A. Hatcher, Isaac Brown, John Jones, A. Ford and Robert W. Thomas.

To Bethel—James M. Pendleton, J. C. Wilkins and S. A. Atcheson.

Agreed that our next association be held with the church at Brownville, in Edmundson county, on the Saturday preceding the 3rd Sunday in August next.

Elder Moses Akin is appointed to preach the introductory sermon at our next annual meeting; and Elder James M. Pendleton his alternate, and S. A. Atcheson to write the circular for next year.

A. M. Barret and John Burnham, were appointed a committee of finance, who reported that there is in the treasurer's hands, inclusive of contributions at this session, \$18 30 cents.

Ordered that 600 copies of these minutes be printed, and that Richard Garnett superintend the printing and distribution thereof.

The following preamble and resolution were unanimously adopted:—

“Whereas in drawing up and adopting articles of faith for this association, our belief of the doctrine of the final perseverance of the saints, was omitted, and as we heartily and sincerely adhere to that doctrine, therefore, Resolved that the following be inserted as the 8th article of the constitution of this association. ‘8th. We believe that the saints will persevere through grace unto eternal life, and that not one of them will finally be lost.’”

It is ordered that the clerk make out a manuscript copy of the statistics of the churches, and forward to the Editor of the Banner.

The committee appointed by this association last year, to carry into execution its provisions for missionary operations, made a report, from which it appears they had procured the services of Elder Moses Akin, six months; and Elder John Jones and James Locke, six weeks each. That the committee had received from the subscription to pay for missionary labour \$214. That they had made payments to the missionaries to the amount of \$102 50. That there is now in the hands of the committee, \$111 50, and \$61 of good subscriptions, which sums will pay off the missionaries, with the amount they have already received, and leave a surplus of \$23. Here we would acknowledge our gratitude to God for the displays of his mercy, in the conversion of many souls, through the instrumentality of our missionaries.

Resolved, that this association think it expedient to appoint a missionary to labour in her bounds for the ensuing year, and do hereby appoint Elder Moses Akin, as that labourer, who is to labour in what sections of country he may deem most expedient, And we earnestly recommend, from a sense of every christian obligation and duty, to the churches composing

this body, to see that he be sustained in his labour—and that the funds now on hand, or to be collected, be applied in aid of the compensation so to be raised by the churches.

Resolved, that the delegates from each of the churches of this association, be requested to ascertain in their respective churches, what amount can be raised to sustain brother Akin, the missionary appointed by this association for the ensuing year, and report to the executive committee.

Resolved, That the executive committee appointed last year, be authorised and requested to act during the next associational year, and that Isham Hardy be appointed in the place of Isaac N. Edwards, and Marvel N. Logan in the place of John Jones; and that one member from each of the churches which have joined us at the present session, be added to said committee, to wit: Henry Bailey, of New Hope; Thomas H. Camp, of Sinking Creek; Asa B. Gardner, of Friendship; Edward W. Lewis, of Three Springs; Joshua Brooks, of Green River; Martin Jones, of Little Hope; and Jesse Smith, of Little Bethel.

After prayer by Elder James Locke, the association adjourned.

(CIRCULAR.)**BRETHREN,**

The practice of addressing a circular to the churches, could not now be dispensed with, without an innovation upon a long established precedent; and as Baptists cling with avidity to old fashioned and long established usages, it forms too much of their second nature now to omit it.

The establishment of a proper criterion for future life, is all-important in the outset; and when its propriety and usefulness are tested by experience and wisdom, should never be departed from.

“Ponder the path of thy feet and let all thy ways be established,” indicates the wisdom of Him who gave the admonition, and His intimate knowledge of the waywardness and instability of sinful man.

“The double-minded man is like the wave of the sea,” and like him is who has no path for his feet, he is “unstable in all his ways.”

When we behold the starry heavens; the mighty deep; the earth, with all their beauties, as the handy work of the creator; the order, symmetry and regularity of creation’s whole machinery--how careful ought we be to imitate the example, and having decided, pursue with Godly zeal the path of duty.

These observations are prompted by a recollection of the chequered scenes through which we have passed within the last four or five years, on the subject of christian duties; hence recurs the importance of being established in the principles we profess to cherish: one of which, to wit, Christian Benevolence, we propose now briefly to consider.

It is a fact beyond controversy, that in every age of the world, the word of life has been dispensed at the cost of the church of God. Manuscript copies of the scriptures (costing a price far beyond the ability of the poor) were procured and circulated at the expense of those disciples who had the ability, and in consequence of their scarcity, the Jews were for centuries in the habit of assembling at their synagogues on the Sabbath day, to hear read the law and the prophets. But under the latter dispensation, a new, a brighter era opened to the followers of the Redeemer. Jesus regulated the affairs of his kingdom on earth; organised his militant church; appointed a ministry, and commanded that the “gospel be preached to the poor.” And to establish the heart and strengthen the eye of faith, we are told “He that hath pity on the poor

lendeth to the Lord." "Cast thy bread upon the waters, for thou shalt find it after many days." "Withhold not good from them to whom it is due, when it is in the power of thy hand to do it." "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty." "Honor the Lord with thy substance and with the first fruits of all thy increase, so shall thy barns be filled with plenty and thy presses shall burst out with new wine." "The liberal soul shall be made fat, and he that watereth shall be watered also himself."

With this directory, the church commenced her labour of love. Beginning at Jerusalem, she proclaims to the whole world, to every creature, "Behold we bring you glad tidings of great joy." "Ho, every one that thirsteth, come ye to the waters." The heralds of the cross start on this mission, having inscribed on their banner with the blood of the Lamb, "Peace on earth, good will to man."

But, brethren, the judgment of some has become so perverted from false teachings (and perhaps covetousness) that they deny this sacred trust as obligatory on the church, and that it was not followed in primitive times. Will such read the 19th to 23d verses of the 11th chap. the 1st to the 5th verses of the 13th chap. the 26th to 28th verses of the 14th chap. and the 35th verse of the 20th chap. of Acts?

Owing to such general perversion of sentiment on this subject, and consequent dereliction of duty in the Baptist denomination, and with a fervent desire to advance the denomination to that eminence of usefulness and effect which the goodness of her cause merited, a number of brethren, in the year 1837, met and formed what is known as the General Association of Baptists in Kentucky.

The simple object of that organization, was to excite the churches to greater exertion in the cause of their master; to aid the feeble and supply the destitute with a preached gospel.

They exhort the churches to come up to the help of the Lord; remind them of their toils and privations; of their persecutions for the truth's sake; and how, amid all their trials, the Lord had owned and blessed their labours.

This association has avowed her approbation of this benevolent and christian effort. They believe it sanctioned by the word of God. And at its last session, adopted a plan of itinerant preaching over the bounds of the association, supported by the free donations of the churches and individuals, (not grudgingly, nor of necessity,) and are doing what we can to spread the glorious news that life and immortality are brought to light through the gospel.

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In support of our views on this subject, we direct the candid inquirer to 1st Cor. 16th chap. and verses 1, 2, 3 and 17; 2nd Cor. 8th and 9th chap. and verse 7 of each; Eph. 3d chap. and 10th verse; 1st Thes. 1st chap. and verses 6, 7 and 8.

But search the scriptures of the entire New Testament. They are profitable for doctrine, for reproof and instruction in righteousness; and if their teachings are heeded, the man of God may be thoroughly furnished unto every good work. They will remind you what you *were* by nature, what you *are* by grace—that all you have and are is of the Lord, and that money, goods and toil, are as a feather when weighed in the balance against the soul of one perishing sinner.

Intimately connected with this subject, is the support of the ministry. We protest against a gospel minister being made *rich* by his flock; but the scripture doctrine is plain and palpable, that while labouring for the church he should be sustained. In support of this view of the case, examine 1st Cor. 9th chap. 1 to 14 verses; 2d Cor. 11th chap. verses 6, 7, 8 and 9; Philippians, 4th chap. verses 15 to 19 inclusive.

But we need not multiply proofs: if this work be of the Lord, it *will* prosper; if of the devil, it will come to nought. Look around and behold its effects. Have not Brownville, Holly Spring, Little Hope, Sinking Creek, Bowlinggreen and Mount Olive, cause of humble gratitude to God; ~~for impressing the enduring seal of his approbation upon this effort?~~

In conclusion, brethren, "He that knoweth his master's will and doeth it not, shall be beaten with many stripes." "But we are persuaded better things of you, though we thus speak." That *knowing* your master's will, you *will* do it. And now we pray that the Great Head of the Church may keep us united; "that we may with one mind and with one mouth glorify God, even the Father of our Lord Jesus Christ."

JAS. M. PENDLETON, Moderator.

B. GARNETT, Clerk.