

MINUTES,

KENTUCKY BAPTIST
HISTORICAL SOCIETY
LOUISVILLE, KENTUCKY

OF THE SALEM ASSOCIATION OF BAPTISTS;

Held at NOLIN Meeting-House, in Hardin County, on the first Friday and Saturday in October, 1813—being the 1st and 2d of the said month.

1st. THE Introductory Sermon was Preached by brother JAMES H. L. MOREMAN, from the 2d Epistle of Paul to Timothy—4th chapter, part of the 2d verse—"Preach the WORD."

2d. Received Letters and Messengers from the following Churches, to wit:—

CHURCHES.	MESSENGERS.	1813					TOTAL.
		Baptized.	Dismiss'd by Let	Excommunicated	Letters Received	Rec'd by Letter	
Cedar Creek,	Joshua Morris, Jas Hackley, Evan Williams		7	1			68
Cox's Creek,	Moses Pierson, Isaac Taylor, Joseph Lewis.	1	8	5		6 2	202
Hardin's Creek,	Benjamin Philips.						23
Simpson's Creek,	W. Stallard, W. Davis, L. Green, A Hawley.	2	3	4	2	2 1	150
Mill Creek,	Tho: Linthicum, S. Summers, T. Hubbard.		4	1			65
Mount Moriah,	William Stark, Thos: Wells, Isaac Irwin.			5		1 2	89
Wilson's Creek,	Danl. Walker, Wm: Chinowith, Saml: Abel.		2			1	50
Bethel, B. C.	J. H L. Moreman, P. Cummins, J. Brashear.		31	5		1	43
Rock Creek,	Wm: Cleaver, Isaiah Watkins, John Doran.		5			5	42
Rolling Fork,	Saml: Miller, James Edelin, Abr: Sheckles.		6	4			46
Cedar Creek, S R	Rodolphus Bukey.		2	2			19
Severn's Valley,	Anthony Varnon, Duff Green.	1	5	1		3	39
Nolin,	Alex: M'Dugal, U. Alexander, Cor: Lucas		2	10		15	102
Beaver-dam crk.	Robert Sands, Philip Dale.		1	1		3	45
Bacon creek,	George Coonrod, Samuel Watkins.	27	2	3		5	100
Bethel, H. C.	War: Cash, Mar: Utterback, R: Thompkins.		1	2		5	70
Mill creek, H. C.	Jno: C. Hinton, Beall Dorsey Jno: I. Shelton	2	66	2		2	53
Union,	Enos Keith.		7			3 2	32
Goshen,	John Moreman.		3				56
Little Union,	Alexander M'Daniel, Elijah Wiggington.		1			3	47
Caney crk. G. C.	Benjamin Dewees, Noah Harrel.			1			30
Pleasant Run, G. C.	No messenger.					2	12
Gilead, I. T.	No messenger.					1	13
Buck & Indian creek, I. T.	James Long, James Riley.	1		2		8	32
Forks Rough crk.	Henry Lampton, John Lloyd.						9
Otter creek, H. C.	H Johns, T M Carty, S Brown, T. Kendall	4	5			16	59
Rough crk. O. C.	Massey Thomas, Benjamin Kelley.	52	1	4		12 1	72
Concord, G. C.	Daniel Athcraft, H. Mathews, A. Vanmeter.	25	6			11	40
Pisgah, B. C.	Charles Polke, Thomas Polke.	1				5	26
New-Hope, B. C.	Thomas Piety.					9	18
		118	168	53	2	118	91652

3d. Brother Walter Stallard, chosen *Moderator*, and brother Joseph Lewis, *clerk*.

4th. A new constitution at the forks of Rough Creek, Breckenridge county, requested admission into this association, which was granted, Messengers Henry Lampton and John Lloyd, took their seats.

5th. A new constitution at Otter Creek, Hardin county, requested admission into

this association, granted, Messengers, Henry Johns, Thomas M'Carty, Shadrach Brown and Thomson Kendall, took their seats.

6th. A new constitution on Rough Creek, Ohio county, requested admission, into this association, granted, Messengers, Massey Thomas, and Benjamin Kelley took their seats.

7th. A new constitution at Concord, Grayson County, requested admission into this association, granted, Messengers, Daniel Athcraft, Hopkins Matthews, and Abraham Vanmeter took their seats.

8th. A new constitution, called Pisgah, Breckenridge county, requested admission into this association, granted, Messengers, Charles Polke and Thomas Polke took their seats.

9th. A new constitution called New Hope, Breckenridge county, admitted into this association, Thomas Piety her messenger, took his seat.

10th. Received letters & Messengers from the following Corresponding Associations, (viz.) From Elkhorn, by brother Edmund Waller; Long-Run, by brother William Stout; South district, by brother Joseph Whitehead; Russells, creek by brethren, Isaac Hodgins, Joshua Taylor, Joel Gorden; Tates creek, by brother Durret White; Green River, by brother J Conley; Silver creek, by brother William Sands; Wabash a letter, but no messenger.

11th. Jasper River association, requested a correspondence with us, which was granted, brother Benjamin Talbot the Messenger, took his seat.

12th. The circular letter read and referred to the brethren appointed to arrange the business of the association.

13th. The next association to be held at Goshen church, Breckenridge county, on the first Friday in October next, brother Walter Stallard, to preach the introductory Sermon in case of failure, brother Moses Pierson.

14th. Adjourned until 10 o'clock to-morrow.

15th. Saturday next pursuant to adjournment, and after prayer, proceeded to business.

16th. The brethren appointed to arrange the business of the association, made their report.

17th. The Church at Buck creek, and Indian creek, I. T. petitioned for leave to join the Silver creek association, which was granted.

18th. The circular letter was read, amended and approved.

19th. The corresponding letters to the different associations were read, and the Messengers to bear them appointed, (to wit:) brethren, Joseph Lewis, Robert Thompkins, Daniel Walker, Thomas Hubbard, Thomas Linthicum, and James H. L. Moreman, to Elkhorn; Joshua Morris, Alexander M'Daniel, Beall Dorsey, Isaac Taylor to Long Run; Joseph Lewis, Duff Green, Walter Stallard, Benjamin Meason to South district; Alexander M'Dugal, Joseph Lewis, Cornelius Lucas, Jacob Keith to Russells creek; Duff Green to Tates creek; Walter Stallard, Alexander M'Dugal, Martin Utterback to Silver creek; William Chinowith, John Doran, Evan Williams, Isaac Taylor to Jasper river; Warren Cash, James H. L. Moreman, Alexander M'Dugal, Enos Keith to Green river; Warren Cash, James H. L. Moreman, Peter Cummins, Enos Keith, Shadrach Brown, Charles Polke, Thomas Piety, Thomas Polke, Martin Utterback, Rodolphus Bukey to Wabash.

20th. Brother Joseph Lewis appointed to superintend the printing of the Minutes and Circular Letter.

21st. The next Elkhorn Association is to be held at Mount-Pleasant, in Jessamine county, on the 2nd Saturday in August next—Long Run, on the first Saturday in Sept. next, at Fox Run in Shelby county—South District, at Stony Point, in Mercer county, the third Saturday in August—Tates Creek, at Hickmans Creek Meeting house, on the fourth Saturday in August, Jessamine county—Russells Creek, on the third Saturday in September, at Meadow Creek, Green County—Green River, at Mount Pisgah on the fourth Saturday in July, Barren County—Silver Creek, at Mount Pleasant Meeting house, Jefferson county, I. T. the fourth Friday in August—and Wabash at Patoka Meeting house in Knox County, on the Saturday before the third Lords day in Sept.

Attest,

J. LEWIS, CLERK.

WALTER STALLARD, Moderator.

(CIRCULAR LETTER.)

DEAR BRETHREN,

THE design of our address to you at this time, is to demonstrate, or prove the being and personality of the Holy-Ghost. The doctrine of the trinity is

very sublime and mysterious: this appears to be the principal reason why it is altogether denied by some, and basely handled by others; nor need we wonder at this, when we consider the multiplicity of discordant principles which exist under the gospel, arising from different causes too tedious to mention.

We have therefore, contented ourselves with laying the doctrine before you as we find revealed in the Bible, without gloss or disguise: and we hope we have done it without offering violence to a single text of scripture, to make it speak the sentiments of any party.

1. That there is one eternal and incomprehensible God, is revealed and generally believed; that there are three persons in the Godhead, is also clearly taught in the scripture; to each of whom the divine attributes are ascribed, and religious homage paid: this will appear plain, from the following evidence recorded in the word of God—These are not only called by distinct and different names; but they are revealed and represented to us under very different personal properties and characters.—Thus we read of one God the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him; and of one spirit, or Holy-Ghost, by whom through Christ we have access to the father. 1 Cor. 8. 5. 6. Ephesians, chapter 2. 18. We read also of distinct and different blessings, which are imparted to us from each of the sacred three, as the love of God the father, the grace of our Lord Jesus Christ, and the communion of the Holy-Ghost. 2 Cor. 13. 14. And since they are thus revealed to us in scripture under different personal characters, it seems not at all improper to call them three persons; and it must also be allowed that the word person, when thus applied, is by no means to be taken in the most common and natural sense, for in that sense three persons would signify three distinct intelligent beings; as John, Peter and James, are three persons; or as applied to the Father, Son, and Holy-Ghost, would signify three Gods; but yet for want of some more proper word, this has long been agreed upon and very generally used to denote the distinction in their different operations and agency towards us in the scheme of our salvation.

2. This will further appear by considering that a distinct and personal province in the work of our salvation, is assigned in scripture to each of the sacred Three.—Thus election is ascribed to the Father, and redemption to the Son, as his proper work and province: and the Holy-Ghost converts and sanctifies all those, whom the Father elects and the Son redeems.

3. Again: the scriptures represent it as the proper act of the Father to pardon sinners; of the Son to atone for their sins, and render it consistent with the justice and truth of God, to forgive them, & become reconciled to them; and it is the distinct personal act of the Holy-Ghost to apply & seal the pardon to those happy persons, who are thus pardoned: and when the gospel proves the means of converting a sinner, it comes to them in power & in the Holy-Ghost. 1 Thes. 1. 5.—To him it belongs to comfort the souls of believers, and seal them to the day of redemption: it is he that witnesseth with our spirits that we are the sons of God. Rom. 8. 26. And it is the peculiar and personal work of the Holy-Ghost to qualify, by sanctification, sinful souls for Heaven, and bring them into meetness for that glorious inheritance.—They are chosen to salvation through sanctification of the spirit. Thes 2. 13.

4. It should be remembered also, that when we are baptised, it is done in the name of the Father, and of the Son, and of the Holy Ghost: this implies that we are devoted to the faith and service of each of these divine persons: and all will allow that the Father and the Son are distinct persons: but what confusion must it introduce, to add to them, and join equally with them, as to all the concerns of faith and obedience the Holy-Ghost, if he be not a divine person, but only a virtue or quality in God—what sense can any man make of the words? Again we are said to be baptised into his name and no sense can be fixed to these words that does not include his personality; for the words signify our religiously owning the Father, Son, & Holy-Ghost in our baptism, faith and obedience, as we own the one, so we own the other; and if we own the Father as a distinct person, so we do the Holy-Ghost.—Now to conceive that any thing that is not a divine person, should be joined with the Father, and the Son, for these purposes, without the least note of difference, as to deity or personality, is indeed to entertain a notion destructive of religion, and tending to Polytheism.

5. Personal properties are ascribed to the Holy-Ghost: 1st, understanding or wisdom, which is the property of an intelligent substance, is ascribed to him. 1. Cor. 2. 10.—2nd, a will is ascribed to him, and this is the most distinguishing character of a person: for whatsoever is endued with an intelligent will is a person.—Now this properly is ascribed to the Holy-Ghost. 1. Cor. 12. 11. Again, personal actions are ascribed to him, such as commanding, forbidding, communing, choosing and the like; which may be found as follows: “The Holy-Ghost said separate me Barnabas and Saul, for the work whereunto I have called them.” Acts, 13. 2. “The Holy-Ghost witness-

seth in every city, saying that bonds and afflictions abide me." Acts, 20, 23.—"Take heed unto yourselves, and to all the flock over which the Holy-Ghost hath made you overseers" Verse 28. "And were forbidden of the Holy-Ghost, to preach the word in Asia." Acts, 16, 6—These actions are peculiarly confined to personality: & it would be absurd, and a contradiction to common sense, and to the idiom of scripture language, to apply such actions and expressions to any thing but a person.—Again he is said to be tempted. Acts, 5, 9 and 15, 10. None can be tempted but he who has personal understanding, to consider the proposals made to him, and a will to determine on them.—In like manner he is said to be resisted: and the sin against the Holy-Ghost is such as cannot be forgiven; although sinning against the Father, or the Son may be forgiven. Math. 12, 24.—Now, if the spirit were only the power of God present with Christ, then Christ and that power could not be distinctly and separately spoken against.

6 We have the testimony of the Apostle John. 1st Epis. 5, 7. Who informs us "that there are three that bear record in Heaven, the Father, the Word, and the Holy-Ghost: and these three are one." This text alone is sufficient to prove the being and personality of the Holy Ghost; and it seems strange that any person, who owns the authority of the Bible, and is willing to submit their faith to divine revelation, should require any greater proof.—When we are told that three witnesses appeared in court, and gave their testimony against a criminal, we would not hesitate a moment to believe that they were three different, or distinct persons.

The Apostle in this text, no doubt alluded to the baptism of Christ: when John the baptist bore record, "saying, I saw the spirit descending like a dove, and it abode upon him." The other evangelists affirm the same; and add that a voice came from Heaven saying, "this is my beloved son, in whom I am well pleased." Luke says the Holy-Ghost descended in a bodily shape, like a dove Luke 3, 22.—In this passage we have the testimony of the Holy-Ghost in a bodily shape, bearing joint witness with the voice of the Father from Heaven, testifying the approbation of Jehovah to this action of the Son of God.—At the beginning of the old creation, the spirit or Holy-Ghost, moved upon the face of the waters, communicating a vivifying quality to the whole, as a dove gently moves upon her eggs communicating vital heat. Gen. 1, 2. So at the new creation, he comes as a dove upon him who was the author of it.

7. Hence we conclude, from scripture testimony, that the Holy-Ghost is a person, distinct from the Father and the Son, so he is said, in scripture, to proceed from both: and as such, must be distinct from both in person and operation: for can it be said with any congruity of sense, that he is sent by both, and proceeds from both the Father and the Son, and yet not to be a distinct person from both.—In this way we have endeavored to prove the being and personality of the Holy-Ghost, from which we may safely conclude, upon the evidence of scripture, that these are three distinct persons in the God-head, to each of whom the names of God are given; divine attributes and distinct personal acts are equally ascribed, and religious worship are equally due.—It will very evidently follow, that these three are one God: but the manner of their existence and union, we cannot tell you; and we suppose it is above the capacity of men or angels, fully to comprehend it. We who know so little of ourselves, how the soul and body are united in one man, must not expect fully to understand the infinite divine nature: and we think it would argue great weakness in us to refuse to believe what God, (who only knows himself) has been pleased to reveal to us, concerning his own nature, merely because our narrow minds cannot comprehend the full meaning of it, for who by searching can find out the Almighty unto perfection. Job, 11, 7. We desire, therefore, humbly and thankfully, to take God's word, and to believe whatever he tells us to be true, though we are not able to conceive every thing about it.—Dear Brethren, in this short letter, you see the author of your election, the Father, the author of your redemption, the Son, also the author of your sanctification—and meetness for glory, the Holy-Ghost.—

Then it follows that as these three glorious persons are equally concerned in our salvation, they are equal in dignity and glory; and we are laid under the strongest obligations to ascribe equal and undivided glory and majesty to each of the sacred three, one God in essence and unity.—Now may the grace of our Lord Jesus Christ, the love of God the Father, and the communion of the Holy-Ghost, be with you all now and forever.—Amen.

Adest,

J. LEWIS, CLERK.

WALTER STALLARD, Moderator.