

MINUTES

OF THE

Salem Association of Baptists,

HELD AT

SEVERN'S VALLEY,

HARDIN COUNTY,

ON THE 4TH FRIDAY AND SATURDAY

IN SEPTEMBER, 1823.



MONITOR OFFICE, BLOOMFIELD, Ky.

J. E. DARLINGTON—PRINTER.

1823

FRIDAY, September 26th, 1823.

I. THE Introductory Sermon was preached by Brother *Moses Pierson*, from the 2nd chapter of the Acts of the Apostles, 41st and 42nd verses: "Then they that gladly received his word, were baptized; and the same day there were added unto them about three thousand souls. And they continued steadfast in the Apostles' doctrine, and fellowship, and in breaking of bread, and in prayers."

MINUTES, &c.

II. RECEIVED LETTERS AND MESSENGERS FROM THE FOLLOWING CHURCHES, VIZ:

CHURCHES.	MESSENGERS.	BAPTIZED.	REC'D BY LETTER.	DISMISS'D BY LET'R.	EXCOMMUNICATED.	RESTORED.	DEAD.	TOTAL.
Cedar creek.	W. Abell, J. Rogers, C Worthan.	3	2	6		1	1	62
Cox's creek.	M Pierson, I Taylor, J. Stone,	17	4	11	2	1	6	242
Simpson's cr.	W. Davis, H. Edwards, S M Kay.	1	1	9	1		6	233
Mill creek.	T. Linthicum and T. Lewis.			2			3	70
Mt. Moriah.	T. Hubbard, G. Grundy, D. Cotton, B. Harned.	13	2	1		3	4	97
Wilson's cr.	D. Walker and W. Irwin.	11					1	37
Rolling Fork	S. Miller and J. Edelen.					1	1	33
Severn's V.	C. Lovelace and A. Vernon.	1	11	1		1		60
Nolin.	A. McDugal, C. Lucas, J. Keith, D. Thurman.		3	13	6		4	111
Bethel, H C.	W. Cash, R. Tabb, J. Gray.	1	1	4			1	52
Mill cr. H. C.	J. Nall, A. Lewis, J. J. Shelton.	1	2	12			2	84
Union.	H. Buckner and J. Cash.	22	2	13			1	103
Little Union.	J. Loyd and D. H. Cox.	1		5	2		1	109

MINUTES OF THE

CHURCHES.	MESSENGERS.	BAPTIZED.	REC'D BY LETTER.	DISMIS'D BY LET'R.	EXCOMMUNICATED.	RESTORED.	DEAD.	TOTAL.
Otter creek.	I. Veach, T. Robertson, A. Chambers.		6	5			3	103
Salem.	Jacob Woodring.							24
Mount Zion.	No letter nor messenger.							
Rude's creek	S. Buchannon and J. Bland.	3	4	1	1		1	42
N.Hope, w.c.	M. Nall and J. T. Jenkins.	3	1	6				28
Ohio, B. C.	A. Shakell, John Frans. M. Willet.			1	3			27
Chaplin's F.	John Bland.	7	3					26
N.Hope, h.c.	B Shacklet, J Jenkins, J Shacklet.		4				1	17
Rough creek	S. Pearman, and U. Williams.							15
Total.		184	46	94	15	7	36	1575

III. Brother Thomas Hubbard, chosen Moderator; and David Thurman, Clerk.

IV. The Association was opened by prayer.

V. Received Letters and Messengers from the following Corresponding Associations:—From Elkhorn, brother Edmund Waller; from Long-Run, brethren John Metcalf, J. Dale, and Samuel Shanks; from South District, a Letter, but no Messenger; from Green River, Andrew Nucolds; from Russell's Creek, John Hodgen and Isaac Hodgen; from Blue River, James Cass and Paul French; from Goshen, Owen Willis; from Franklin, Martin Basket.

SALEM ASSOCIATION.

VI. A new Constitution, called Rough Creek, Hardin County, petitioned for admission into this Association—received—and her Messengers, Urban Williams and Samuel Pearman, invited to seats with us.

VII. The Committee, appointed to visit Mount Zion Church, to enquire why they failed to represent themselves, REPORTED: That the Church has withdrawn from us; we therefore consider her no more a member of this Association.

VIII. The Circular Letter called for, read, and referred to the Committee of Arrangement, hereafter appointed.

XIX. Brethren Thomas Hubbard, Isaac Taylor, Moses Pierson, Warren Cash, and David Thurman, chosen to arrange the business of the ensuing day.

X. Brethren Samuel McKay, Thomas Linthicum, Abner King, David H. Cox, Hayden Edwards, and William Davis, appointed to write letters to the Corresponding Associations.

XI. The next Association to be held at Little Union, N. C., on the 4th Friday in September next; brother Veach appointed to preach the Introductory Sermon—in case of failure, brother Colmore Lovelace.

XII. Adjourned, by prayer, till 9 o'clock to-morrow morning.

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SATURDAY, September, 27th, 1823.

XIII. The Association met, and, after prayer, proceeded to business.

XIV. The Committee appointed to arrange the business of the Association, made their Report: which was read, and received, and they were discharged.

XV. Brethren Edmund Waller, Isaac Veach, and Isaac Taylor, appointed to preach to-day.

XVI. The Circular read and received.

XVII. Corresponding Letters read, received, and Messengers appointed to bear them, viz: To Elkhorn, Warren Cash, James Bland, and David Thurman; to Long-Run, Isaac Taylor, William Abell, William Davis, Daniel Walker, Jonathan Gray, G. Grundy, Jesse Stone, and Thomas Robertson; to South District, Martin Nall, Samuel McKay,

Hayden Edwards, and Isaac Taylor; to Russell's Creek, C. Lucas and David Thurman; to Green River, Robert Tabb, A. McDugal, C. Lucas, John Jenkins, and David Thurman; to Goshen, Isaac Veach, Thomas Robertson, Warren Cash, and Samuel Miller; to Blue River, John I. Shelton, and John Jenkins; to Franklin, Isaac Veach, Warren Cash, Daniel Walker, A. Lewis, H. Buckner, David Thurman, and James Bland.

XVIII. *Query*, from the Rolling Fork Church: Is brother Downs's Ordination legal or not?

XIX. *Answer*—No.

XX. *Query*, from Mill Creek, H. C. Is it according to good order, for the Churches or Ministers of this Association, to invite a man, who is a member with the United Baptists, and was ordained by a preacher and society, not in union with us, to preach and administer the ordinances of Jesus Christ among us, under that ordination?

XXI. *Answer*. The Association are of opinion, that it is not disorder to invite him to preach, if the Church, of which he is a member, have licenced him; but we consider it not good order to invite him to administer the ordinances of Christ under such ordination.

XXII. Brother David Thurman appointed to write the Circular Letter for next year.

XXIII. Brother Sam'l. McKay appointed to superintend the printing of the Minutes of the Association, and Circular Letter.

XXIV. Brethren Warren Cash and David Thurman, appointed to demand the credentials of James Haycraft, who has disorderly left us.

XXV. Agreed to advise the Rolling Fork Church not to liscence William Downs to preach any longer, until his conduct gains the confidence of his brethren generally.

XXVI. Brethren Isaac Hodgen, Edmund Waller, and Isaac Veach, appointed to preach on Lord's-day.

XXVII. Adjourned, by prayer.

THOMAS HUBBARD, *Moderator*.

DAVID THURMAN, *Clerk*.

SALEM ASSOCIATION.

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MEETING OF ASSOCIATIONS.

☞ THE next Elkhorn Association is to be held at Providence Meeting-House, Jessamine County, on the second Saturday in August, 1824; Long-Run, at Rrashears' Creek, Shelby County, on the first Friday in September, 1824; Russell's Creek, at Friendship, Green County, on the third Saturday in September, 1824; South District, at Deep Creek Meeting-House, Mercer County, on the third Saturday in August, 1824; Green River, at Blue Spring Meeting-House, Barren County, on the Friday before the fourth Saturday in July, 1824; Goshen, at New Hope Meeting-House, Breckenridge County, on the second Friday in October, 1823; Franklin, at Beech Creek, Shelby County, on the first Saturday in August, 1824; Blue River, at Lost River Church, Orange County, Indiana, on the Friday before the second Saturday in October, 1823.

Circular Letter.



BELOVED BRETHREN,—As it is usual for you to expect an annual letter from us, your messengers, and advisory counsel; we deem it our duty to do so, so far as we conceive it may be interesting to your present peace and happiness: and although it is our sincere desire and prayer to God, that our annual letters may be, in some degree, profitable to your edification, yet we fear that some receive them merely as customary or complimentary, and, of course, pay too little attention to their contents. Be this as it may, we wish to call your serious attention to a few remarks upon the words of our Lord, in Matthew, vii. 1—“Judge not, that ye be not judged.” These words, if taken in their mere literal sense, as they stand on record, would prohibit every kind of judging, of our neighbour or our brother. We shall, therefore, endeavour, *first*, to set before you what our Lord did not mean; and, *secondly*, what he did mean, by these words.

1st. Our Lord, the great Judge of all, did not mean that the words and actions of men against the laws of their country should not be judged, condemned and punished by the civil magistrate. Neither did he mean that the words and actions of christian professors, against the laws of Christ and the duties of their christian

calling, should not be judged censured and condemned, agreeably to the rule he has given us for our peace and christian fellowship: Because it is a commanded duty and eminent proof of our christian love, to be watchful over our brethren with godly jealousy, lest they should be overtaken by the temptations which daily surround them; and warn and admonish them, in meekness and love, against the danger. Indeed it is almost impossible for us not to exercise our judgment in some way or other, about every action we see and attend to; and surely without the exercise of this faculty of judging, we should have no rule or guide in our transactions with men; but would be often exposed to unavoidable injuries. Thus we have shewn, in a brief manner, what, in our opinion, Christ *did not* mean. We shall now, in the second place, shew you what kind of judging the Lord *did* mean, and forbid, in the words, "judge not. &c."

2d. The kind of judging, therefore, which the Lord meant, and forbid, must be rash, censorious, and uncharitable; judging, not so much of persons and actions, as of their states; not so much of their actions as of their intentions: judging out of their province, or passing judgment on persons or things, which we have no right to interfere with. Ministers have no right to interfere in the proper office of Magistrates; nor Magistrates in those peculiar to Ministers. The apostle would not judge those who were out of the church.

3d It is the duty and high privilege of all regular authorised gospel churches, to judge

the words and actions of members of their respective bodies, in tenderness and brotherly affection

4th. Judge not hastily and severely; let not your mind be prepossessed before you have evidence; be not biased in judging for yourself, or your friend, for it is the cause of God and truth that you judge:—Judge not others for things that are indifferent in their nature, and pretending that to be wrong in them, which you cannot substantiate; and requiring at their hands, that which God hath not required.—Judge not rashly of your brother, before you know that he is guilty of the crime alledged to him; or suspect him of evil designs in his actions, and raise suspicions into accusations against him, before you have satisfactory evidence, or any evidence at all appears, to ground such suspicions upon: This is forbid; and is inconsistent with brotherly love; for it is the cause of God and truth you judge.

5th. Judge not through prejudice or partiality; prefer not one above another, be he rich or poor, black or white. In this, beware of a party in the church, and of a party-spirit—remembering that you are in the flesh and very imperfect in yourselves; and never forget that it is not your own cause you judge, but the cause of God and truth.

6th. Judge not from mere rumour, or common fame, nor join the censorious and malevolent world, in the hue and cry against your brother, before a candid inquiry into the truth of the charge be made. Judge not the words or actions of others, through dislike of their per-

sons rather than their crimes; passing a fault over slightly in ourselves or our friends, which we condemn in others, sharp in seeing the mote in our brothers eye, while we excuse or justify the beam in our own.

7th. Judge not a whole church or family of people, for the misconduct of one or a few of them; which the others could not prevent, and of which they did not approve. This is the kind of judging we conceive Christ forbid; because it is the very reverse of that golden rule which he hath commanded: "what ye would that others should do unto you, do ye likewise unto them; for this is the law and the prophets." It is making a bad use of our time and talents, in turning our thoughts and judgment uncharitably on the words and actions of others, while we have so much need to examine, judge, and condemn our own.

Dear brethren, we have given you a few thoughts on that passage of Scripture, "judge not, that ye be not judged:" and we hope that it will, at least, induce you to read and examine the last Will and Testament of your dear Lord and Saviour; for it is that which testifies his love, mercy and compassion towards you — And let it never be forgotten, that every precept and injunction you find there is intended for your present comfort and happiness: for his commands are not grievous, but joyous and profitable to every true follower of the Lamb. You will also find, when you read and search that blessed volume, that the whole substance of it is calculated to promote and enforce brotherly love and forbearance, one towards ano-

ther;—and yet how lamentable it is, that among the thousands of professors, so few, comparatively, pay that strict attention to reading that volume, which they profess to take for the man of their counsel; and which is calculated to make us wise unto salvation. If an earthly parent should leave in his will to any of us, a considerable legacy, we would no doubt, often read and examine it with care, lest there should be some flaw upon which the law might take hold, and, in consequence, lose our expected inheritance; how much more often, then, should we (who expect an inheritance incorruptable, that fadeth not away,) examine the will of our dear Lord with anxiety and delight. *Little children love one another.* Amen.