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OF THE  
39TH GREEN RIVER ASSOCIATION  
OF  
UNITED BAPTISTS,

*Holden at the Green River Church,*  
IN HART COUNTY, KENTUCKY,

ON THE  
*Second Saturday in August, 1833.*

THE INTRODUCTORY SERMON WAS DELIVERED  
BY ELDER RALPH PETTY.

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PRINTED BY W. B. KILGORE,  
GLASGOW, KY.  
[Price \$18.]

Letters from the churches in this Association were read, and the messengers' names enrolled in the following table:—

### Churches—Messengers' Names.

	Baptised.	Dis'd by Let.	Rec'd by Let.	Restored.	Excluded.	Dead.	Tot. No. Mem.	No. Minutes.
Mount Tabor—Jacob Lock, James Wheeler and James Lock,	52	2	8	5	6	1	216	54
Sinking Creek—George Wright, Joseph Ervin and Wm. Gardner,	27	1	0	0	0	1	140	34
Blue Spring—Ralph Petty, Thos. Edwards and Stephen Ratliff,	9	4	3	0	2	4	85	34
Beaver Dam—Richard Ray, Jesse C. Rountree and David Cutlip,	30	5	0	1	4	0	103	40
Holly Spring—John Jones, James B. Shawler and Saltsterry Jones,	45	3	2	6	0	0	102	40
Bowlinggreen—Jas. M. Pendleton, John Burnham and Thos. J. Swinney,	0	3	6	0	2	1	152	27
New Hope—Azariah Hatcher, John Morriss and Joel H. Amfield,	2	5	1	1	2	0	59	20
Salem—Branch Hatcher,	13	2	2	0	0	0	51	14
Three Springs—Aaron Alderson, Isham Hardy and David Forbes,	15	0	3	1	0	0	49	20
Mount Olive—Robert C. Blakey and Daniel Sheets,	11	0	2	0	0	0	43	20
Jay—No letter or messenger,	-	-	-	-	-	-	-	-
Big Reedy—Andrew Hack, James Oller and William Clark,	0	0	0	0	2	0	53	14
Brownville—James W. Rogers, Felix W. Jones and A. M. Barret,	17	3	5	2	1	1	37	20
Nolgun—John Sanders and Wm. Skaggs,	8	0	0	0	0	0	29	18
Barren River—James Curry, Shadrach Hays and J. Thomas,	0	3	0	0	-	-	-	-
Cedar Spring—Fred'k Meredith, Rich'd G. Doyle and Richard Gardner,	57	0	2	0	-	-	-	-
Smith's Grove—William Wright, Peyton Cook and William Hendrick,	32	1	4	5	-	-	-	-
Mount Pisgah—Joseph Warder and John Warder,	0	0	1	0	-	-	-	-
Glasgow—Richard Garnett, W. R. McFerran and Henry Eubank,	19	0	4	0	-	-	-	-
Green River—Thos. J. Maxey, Peter Rowlett and Hiram Harper,	37	1	2	-	-	-	-	-
Boiling Spring—John Wilson,	2	0	3	-	-	-	-	-
Pethlehem—Christopher Brickey, Rob't Shelton and Christopher Slinker,	0	0	0	-	-	-	-	-

Elder Jacob Lock, was chosen moderator; and Richard Garnett, Clerk.

Letters from our sister associations were called for, and such as were received were read, and the messengers invited to seats, as follows:—

From Gasper's River, D. L. Mansfield. From Salem, Ky. D. S. Tabb and Henry Gordon. From Goshen, C. H. Stutteville, J. L. Belly and S. Buckhannon. From Bethel, brother Lamb. From Russell's Creek, Wm. Brown and Johnson Graham. From Drake's Creek, no letter or messenger. From Barren River, a friendly letter, declining a full correspondence with this association, but expressive of a hope that the objections (which they conceive to be imaginary) may not hereafter prevent our correspondence—by Asa Young, John Clark and Abner H. Snow, who were invited to seats. Hall, Seag and Burrows, ministering brethren, being present, were invited to seats.

Bethlehem, a newly constituted church, was received as a member of this association, and her messengers invited to seats.

The moderator and clerk, and brethren Thomas Edwards, Ralph Petty and A. M. Barret, were appointed a committee to arrange the business of the association.

James Lock, Isham Hardy, Henry Eubank, Robert C. Blakey, John Burnam and Jesse C. Rountree, were appointed a committee to prepare the necessary letters of correspondence.

Peyton Cook, William R. McFerran and Richard Garnett, were appointed a committee to examine and report the circular letter.

Elders Mansfield, Burrows and Buckhannon, were appointed to preach on to-morrow, commencing at 10 o'clock.

Adjourned until Monday morning, 9 o'clock.

On Monday morning, August 13th, 1838, met according to adjournment, and after prayer and praise, proceeded to business.

The rules of decorum were read. The committee of arrangement made a report, which was approved and the committee discharged.

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

Brother Hawkins, a preacher of the gospel, being present, was invited to a seat.

Agreed that our next association be held at New Hope Church, in Barren county, Ky. on the 2nd Saturday in August, 1839.

The committee appointed to write letters of correspondence, reported them, and they were read and approved, and messengers appointed to bear them:—To Gasper's River, James T. Wheeler.

To Salem, Ky. Frederick Meredith and John Wilson. To Goshen, John Jones and William Skaggs. To Russell's Creek, Joel H. Brumfield, Aaron Alderson, John Wilson, James Lock, Thomas Edwards and Ralph Petty.

With Bethel Association our correspondence is 17 3d.

Agreed to send a friendly letter to Barren River Association, and that brother James T. Wheeler write it—which being reported, read and approved, brethren Ralph Petty, Wm. Wright, Shadrach Hays, Wm. Hendrick and Stephen Ratliff, were appointed to bear it.

Agreed to dispense with a circular letter for next year.

Elder James Lock is appointed to preach the introductory sermon at our next association—and Frederick Meredith his alternate.

Agreed to divide this association into four districts, as follows—the first district to be composed of the Glasgow, Mount Tabor, Mount Pisgah, Blue Spring, Three Springs, Salem & Bethlehem churches; the second district of Boiling Spring, Green River, New Hope, Nolynn and Cedar Spring churches; the third district Brownville, Holly Spring, Ivy, Big Reedy and Beaver Dam churches; and the fourth district of the churches of Sinking Creek, Smith's Grove, Mount Olive, Bowlinggreen and Barren River—in order that the annual meetings of the association may be in rotation in these districts, provided the churches approve of it and signify it in their letters next year.

James Lock and Thomas Edwards were appointed to settle with the treasurer, and receive and report contributions—who reported the present year's contributions to amount to \$17 93 cts.

Peyton Cook and James M. Pendleton, were appointed to settle with our former treasurer, and report next year.

Agreed to have six hundred copies of these minutes printed, and that Richard Garnett superintend the printing and distribution thereof.

## CIRCULAR.

**BELOVED BRETHREN**—Since our last assemblage, you will perceive from the minutes, the candle of the Lord has shone round about us; the desert has been made to blossom as the rose, and the praise of the Lord and the songs of Zion have been heard in every vale and echoed from hill to hill. The lost have been trumpeted up, the dead have been made alive through Christ, and the grace of God, which ministereth salvation, has been experienced by many.

Amidst our elevation of feeling, when contemplating the goodness and mercy of God on this subject, we should “rejoice with trembling.” When we reflect how many snares and allurements await us on the high way of our pilgrimage, we should sedulously guard against their influence, in fortifying ourselves by arming the inner man with the “whole armour of God.”

That you may be profited to some extent, and aided in this great undertaking, permit us to direct your attention to a passage in Proverbs, alike applicable to christians whether old or young:—“Keep thy heart with all diligence; for out of it are the issues of life.”

When our blessed Lord assumed the nature, without the corruption of man, he was subject to like passions with us. He was often touched with pity. “He was grieved in spirit”—he sorrowed and he wept.

Passions, when properly directed, may be subservient to very useful ends. They rouse the dormant powers of the soul; they are even found to exalt them. They inspire more lofty sentiments.—They are the active forces of the soul—its highest powers, brought into movement and exertion. But, like all other great powers, they are either useful or destructive, according to their direction and degree. As wind and fire are instrumental in carrying on many of the beneficent operations of nature; but when they rise to undue violence, or deviate from their proper course, their path is marked with ruin.

Through the weakness of the understanding, our passions are often directed towards improper objects, and even when their direction is just, and their objects innocent, they perpetually tend to run into excess; they always hurry us towards their gratification with a blind and dangerous impetuosity.

On these two points, then, turns the whole government of our passions:—1st, to ascertain the proper objects of their pursuit, and next to restrain them in that pursuit when they would carry us beyond the bounds of reason. On the evils which flow from unrestrained passions, it is needless to speak. Hardly are there any so ignorant or inconsiderate, as not to admit that where passion is allowed to

reign, both happiness and virtue are impaired. Think how much more of true enjoyment is lost by the violence of passion, than by the want of those things which give occasion to it. Persuade yourselves that the favour of God and the possession of virtue, form the chief happiness of rational nature.

In order to obtain the command of passion, acquire the power of self denial. The self denial of a christian consists not in perpetual seclusion from, and universal renunciation of, the innocent comforts of the world: it requires no such unnecessary sacrifices. It consists in our being ready, on proper occasions, to abstain from pleasure, or submit to suffering for the sake of duty and of Christ. If we possess not this power, we shall be the prey of every loose inclination that chances to arise.

Pampered by continual indulgence, all our passions will become mutinous and headstrong. Desire, not reason, will be the ruling principle of our conduct.

Impress your mind with the fact, that nothing is what it appears to be when you are under the power of passion; that no judgment which you then form, can be in the least depended upon as sound or true. The fumes which arise from a heart boiling with violent passions, never fail to darken and trouble the understanding. When the gourd withered, under the shade of which the prophet Jonah reposed, his mind already ruffled by the disappointment of his predictions, lost, on occasion of this slight incident, all command of itself, and in the midst of his impatience, "he wished to die rather than to live." Instead of being calmed by that expostulating voice, "Doest thou well, O Jonah, to be angry because of the gourd?" he replied with great emotion—"I do well to be angry even unto death." But did Jonah think so when his passion had abated? Do these sentiments bear the least resemblance to that humble and devout prayer, which on another occasion, when in his calm mind, he put up to God?

Passions are quick and strong emotions, which by degrees subside. Temper is the disposition which remains after their emotions are past, and which forms the habitual propensity of the soul. The passions are like the stream when swollen by the torrent and ruffled by the winds; the temper resembles it when running within its bed, with its natural velocity and force. The influence of temper is more silent and imperceptible than that of passion; it operates with less violence, but as its operation is constant, it produces effects no less considerable.

Many consider a good temper upon the same footing with a healthy constitution of body: they consider it a natural felicity

which some enjoy, but for the want of which others are not morally culpable or accountable to God, and hence the opinion may prevail that a bad temper might be consistent with a state of grace.

If this were so, it would overturn that whole doctrine of which the Gospel is so full—that regeneration or change of nature is the essential characteristic of a christian. It would suppose that grace might dwell amidst malevolence and rancour, and that Heaven might be enjoyed by such as are strangers to charity and love.

Let none imagine that the human heart is a soil altogether unsusceptible of culture, or that the worst temper may not, through the assistance of grace, be reformed by attention and discipline. Settled depravity of temper, is always owing to our own indulgence.

Duty towards God, requires of us the cultivation of a devout temper—it denotes that sensibility of heart towards the Supreme Being which springs from a deep impression of his perfections on the soul. God dwells upon his thoughts as a benefactor and a father, to whose voice he hearkens with joy. Amidst the occurrences of life, his mind naturally opens to the admiration of his wisdom, the reverence of his power, and the love of his transcendent goodness. It facilitates the discharge of every duty towards God and man. At the same time it is a temper peaceful and serene—elevated and rejoicing: it opens pleasing prospects to the mind; it banishes harsh and bitter passions.

When the temper is truly devout, “the peace of God which passeth understanding, keepeth the heart and soul.”

The proper state of our temper in respect to our intercourse with one another, may be with propriety presented. And first, it should be a peaceable temper, a disposition averse to giving offence, desirous of cultivating harmony and amicable intercourse in society.

This supposes yielding and condescending manners, unwillingness to contend with others about trifles, and in contests that are unavoidable, proper moderation of spirit. Such a temper is the first principle of self enjoyment.

The positive and contentious, the rude and quarrelsome, are the bane of society. They seem destined to blast the small share of comfort which nature and religion have here allotted to man. In the tempests which they raise, they are always tossed, and frequently it is their lot to perish. A peaceable temper is disposed to view the conduct of others with fairness and impartiality. This is opposed to a jealous and suspicious temper, which ascribes every action to the worst motive. If you would be happy within yourself or in your connexion with others, guard against this malignant spirit.

Study that charity “which thinketh no evil,” and which can allow you to observe an error without imputing it as a crime.

No wise or good man ought to esteem any rules of conduct as beneath his regard, which tend to cement the great brotherhood of mankind in the bonds of union: particularly amidst that familiar intercourse which belongs to domestic life, all the parts of temper find an ample range.

It is very unfortunate that within that circle, men too often think themselves at liberty to give unrestrained vent to the caprice of passion; whereas, there, on the contrary, more than any where, it concerns them to attend to the government of their heart, to check what is violent in their temper, and to soften what is harsh in their manners. For, there the temper is formed—there the real character displays itself. The forms of the world disguise men when abroad, but within his own family, every man is known to be what he truly is. In all our intercourse then with others, particularly in that which is closest and most intimate, let us cultivate a peaceable, a candid, a gentle and a friendly temper.

This is the temper to which, by repeated injunctions, our holy religion seeks to form us—this was the temper of Christ.

As respects our temper so far as we are concerned individually, we should regard humility as the basis. Not that spirit which leads a man to undervalue himself, and to sink below his rank and character; but what the scripture expresses with great propriety, when it exhorts “every man not to think of himself more highly than he ought to think, but to think soberly.”

Hence will arise a contented temper, one of the most material requisites to the proper discharge of the duties of every station. For a fretful and discontented temper renders one incapable of performing aright any part in life.

It is unthankful and impious towards God; and towards men provoking and unjust. It is a gangrene which preys upon the vitals and infects the whole system with disease and putrefaction.

Subdue pride and vanity, and you will take the most effectual method of eradicating this distemper. You will no longer behold objects around you with jaundiced eyes.

You will take in good part the blessings which Providence is pleased to bestow. Viewing all your failings and imperfections in a just light, you will rather be surprised at your enjoying so many good things, than discontented because there are any which you want.

In conclusion, brethren, we cannot implore a greater blessing of the Almighty, than that he who made the human heart and who knows its frailties, would assist us to subject it to that discipline which religion requires, which reason approves, but which his grace alone can enable us to maintain. JACOB LOCK, Moderator.

RICHARD GARNETT, Clerk.