

KENTUCKY BAPTIST
HISTORICAL SOCIETY
LOUISVILLE, KENTUCKY

Minutes

OF THE

SALEM ASSOCIATION OF BAPTISTS,

Held at Cedar Creek, Meeting-House, in Nelson County, on the first Friday & Saturday in October, 1812—being the 2d and 3d of the said month.

- 1st. The Brethren who were appointed to Preach the Introductory Sermon, not coming in time, owing to the inclemency of the weather—it was dispensed with.
2nd. Received Letters and Messengers from the following Churches, to wit:—

CHURCHES.	MESSENGERS.	Restored.	Baptised,	Rec'd by relation	Dismissed by Let.	Excommunicat'd.	Let't's return'd	Rec'd by Letter.	Dead.	TOTAL
Cedar Creek, {	Joshua Morris, A. Hill, James Hackley, } William Abell,	1	14	5					1	79
Cove's Creek,	Moses Pierson, J. Hobbs, Wm. May J. Lewis,	4	5	18	3		3			210
Hardin's Creek,	John Philips, Edmund Rutter, - - -			2	1					25
Simpson's Creek,	Walter Stallard, Francis Davis, A. Hawley,	17	1	6	1	1	3	1		152
Mill Creek,	Beni Meason, T. Batsel, William Kendrick,	5		1				2		70
Mount Moriah,	Jos. Brown, Jos. Irvine, Wm. Stark,	10		2	3		2	1		95
Wilson's Creek,	Daniel Walker, William Chinowith,	1		3	1		4			53
Bethel, B. C.	James H. L. Moorman, J. H. Phillips,	8	1	1	2				1	74
Rock Creek,	John Doran, Thos. Jeffries, Wm. Cleaver,	2	13	2					1	42
Rolling Fork,	James Rogers, Mark Marshall, S. M. Adams,			15						62
Cedar Creek, s. r.	Samuel Simmons, - - - - -	2	2							25
Severn's Valley,	Samuel Philips, Adam Miller, - - -	7	1				2			40
Nolin,	A. M'Dugal, I. Enlows, J. Keith, J. Hodgen,	40		3	2		14	1		90
Beaver Dam Crk.	Jonathan Rogers, Robert Sands, - - -	1	15	11	1		7			44
Bacon Creek,	George Coonrod, William Meeks, - - -	1	18	3			10	1		72
Bethel, Hardin } County, - } }	Warren Cash, Martin Utterback, R. Tomp- } kins, Zachariah Bunch, - - - }	22		6	3		5			68
Mill Creek, H. C.	Beall Dorsey, S. Brown, John I. Shelton,	2	2	9	1		15			115
Union,	Thomas Duval, - - - - -			12	1		1			14
Goshen,	James Moorman, Charles Clarkson,	17		3			5			60
Little Union,	Alex. M'Donald, A. Bridges, E. Wigginton,	1		2			6			45
Caney Crk, G. C.	William Anderson, Isaac Chenowith,									31
Pleasant-run g. c.	Joseph Wilson, - - - - -									11
Gilead, Ind. Ter.	No Messengers, - - - - -									11
Buck Creek & } Indian crk. I. T. }	James Long, James Riley, - - -									22
		10	184	5	110	20	177			1150

3d. Brother Walter Stallard, chosen Moderator, and Joseph Lewis, Clerk.

4th. A new Constitution on Caney Creek, Grayson county, requested admission into this Association, which was granted, her Messengers, William Anderson, and Isaac Chenowith, took their seats.

5th. Received letters and Messengers from the following Corresponding Associations, (to wit:) From Elkhorn, by brother Edmund Waller; Long Run, by brethren John T. Mbr. Philip Webber, Benjamin Allen, Samuel Tinsley, and James Anderson; received no letter from South District, Joseph Willis, William Sturman, and Richard Elliott, attended as Messengers; Russels creek, by brother John Scott; Tates creek, by brother Josiah Phelps; Wabash, no Messenger; Silver creek, by brother James Case.

6th. The Silver creek Association, on Silver creek, Indiana Territory, requested a friendly correspondence with us by letter and Messenger which was granted, and her Messenger, brother James Case, invited to a seat; but we request at our next Association to be furnished with a statement of the Principles on which they were constituted.

7th. A Church at Pleasant Run, in Grayson county, petitioned by letter for admission into this Association, which was granted, and her Messenger, brother Joseph Wilson, invited to a seat.

8th. A Church lately constituted by the name of Gilead, in Indiana Territory, Knox county, requested admission into this Association, which was granted.

9th. The Circular Letter was presented, read and referred to the brethren hereafter to be appointed to arrange the business of the ensuing day.

10th. Brethren Lewis, Stallard, and May, appointed to arrange the business for to-morrow.

11th. Brother Francis Davis appointed to write the Corresponding Letter to the Elkhorn Association; Brother James H. L. Moorman to Long Run; Brother Martin Utterback to South District; Brother Meason to Green River; Brother James Rogers to Russel's creek; Brother Alexander M'Dugal to Tate's creek; Brother John Doran to Cumberland; Brother Joseph Wilson to Wabash; and Brother James Moorman to Silver creek.

12th. Brother Alexander M'Dugal, appointed to write the Circular Letter for the next year; the subject to be on the Personality of the Holy Ghost.

13th. Adjourned till to-morrow 10 o'clock.

14th. Saturday met pursuant to adjournment.

15th. The Brethren appointed to arrange the business of the Association, made their report.

16th. Query from Cedar creek—"Is it agreeable to the Gospel mission for the Ministers thereof, to publish and preach Funeral Sermons, if it is, we wish to know the scripture that authorizes it?" ~~Answer—We believe that it is not agreeable to the Gospel mission for Ministers thereof, to publish and preach Funeral Sermons, and we know of no scripture that authorizes it.~~

17th. The next association to be held at Nolin, Hardin county; the Introductory Sermon, to be preached by brother James H. L. Moorman, in case of failure by brother Stallard.

18th. Query from Wilson's creek—"As there is a rule formed by the Association, advising Churches to deal with each other in case of grievances as with individual members, we wish to know how far this rule extends, and what shall be termed a grievance between Churches?" Answer—We conceive the tenth rule of our Decorum fully answers the query.

19th. Query from Goshen Church—"Is it consistent with the rules of discipline, for any Church in our Union, to receive members who are excluded from Churches of our order, who still reside in the bounds of the Church from which they were excluded?" Answer—No.

20th. Query from Little Union—"Doubts have arisen in our Baptist Society, whether persons who have been Baptized by immersion by a Baptist Preacher who was not ordained, should be rebaptized before they are received into our Baptist Church?" Answer—We are of opinion that each Church is the most proper tribunal to determine the qualification of the members she receives, and that Baptism is not rightly administered by any person who is not regularly ordained a Minister of the Gospel.

21st. The Church on the waters of Buck creek and Indian creek, in Harrison county, Indiana Territory, received into this Association, and Messengers, brethren James Long and James Riley, were invited to their seats.

22d. The Circular Letter read and approved.

23d. The corresponding letters to the different Associations were read, and the Messengers to bear them appointed, to wit: Brethren Joseph Wilson, Warren Cash, and Charles Clarkson, to Elkhorn; Walter Stallard, Daniel Walker, Joseph Lewis and Alexander M'Dugal to South District; Joshua Morris, Martin Utterback, Absalom Haw-

ley, and Warren Cash, to Long Run; Alexander M'Dugal, William Chenoweth and Daniel Walker, to Green River; Alexander M'Dugal, Isham Enlows and Edmund Rutter, to Russel's creek; John J. Shelton and William Kendrick, to Tate's creek; Anthony Foster, to Cumberland; Shadrach Brown, James Long, Francis Davis and Jacob Keith, to Silver creek; a letter sent to the Wabash Association, but no Messengers appointed.

24th. *Query* from Bethel Church, Breckenridge county—"Is it a transgression of the rule of the Baptists in this Union, for their members to participate with the Methodists in what is called their love Feasts?" *Answer*—Yes.

25th. If a violation, is it not the duty of Churches to exact from such transgressors a public acknowledgement? *Answer*—Yes.

26th. Brother J. Lewis appointed to superintend the printing the Minutes and Circular Letter.

27th. We request the Brigadier Generals in the bounds of this Association to appoint their Regimental Musters after the first Friday and Saturday in October in each year.

28th. The next Elkhorn Association to be held on the second Saturday in August; Long Run, on the first Friday in September, at six mile Meeting house; South District on the third Saturday in August, at Shawanoe Run Meeting house; Tate's creek on the fourth Saturday in August; Russel's creek on the third Saturday in September; Green River the fourth Saturday in July.

WALTER STALLARD, MODERATOR.

J. LEWIS, CLERK.

(CIRCULAR LETTER.)

DEAR BRETHREN,

BEING once more assembled as your Messengers, and having gone through the business which came before us, as our Minutes will shew; we proceed to address you on the divine authority of the sacred scriptures.

And first, it is not reasonable, to believe that God would have made such beings as men, and left them, as it were, to wander in the dark, without any manifestation of himself to them, as their Creator and without any law, or rule of life to be governed by.—And secondly, the subject matter of the sacred oracles merits our attention—Redemption through the Lord Jesus Christ is one of the main pillars, on which all the rest depends in a greater or less degree; and this when revealed cannot be fully comprehended by any, or even all created intelligencies, and until manifested, must remain locked up in the secrets of the eternal mind; hid from the scrutiny of either angels, or men. The authors therefore, of the inspired writings, could have had no knowledge of this subject, but by divine revelation. And had they been possessed of such a degree of invention, as to form such a plan of imposition, the manifest impossibility of success in the enterprise, would for ever have discouraged them from attempting to impose, on mankind a system, in all its parts so repugnant to the temper and disposition of all men—while in a carnal state. The religion recommended in the Bible, has nothing in it, to recommend it, to the esteem of carnal men; its morals are too pure, its doctrine too spiritual, and its duties require a degree of self denial, that nothing but grace can inspire. Neither is it probable that the old and new Testament could have made its way in the world through the hands of Moses, the Prophets and the Apostles of Jesus Christ, from time to time without the interposition of supernatural aid. Men destitute of all the qualifications essential to imposture and intrigue; the most of them without learning, wealth, or popularity, despised and persecuted by Jews and Gentiles, with all the wealth, wisdom, and power of the world on their side—and still the veil never to have been rent and the delusion made manifest. And a third, thing that merits our attention is, the time that passed from the beginning of the Scriptures until their completion, the return of the Children of Israel from Egypt was about 1491 years before the manifestation of Christ in the flesh, and John wrote the Book of revelation in the 96th year of the Christian era. A space of nearly sixteen hundred years elapsed while the sacred volume was incomplete—yet, still we find that those who went before, and they that follow after, embrace the same promises, point out the same object as the hope of sinners, and manifest the same meekness,

humility, and patience, in suffering in the same interesting cause, so that we discover the greatest harmony among them in every respect; which never could have been, if the writers had not been governed by some supernatural cause—for it is very certain there could have been no consultation, or combination among the writers—so that nothing of a worldly nature could have inspired the later writers to pursue the path that their predecessors had taken; a path where nothing but sorrow, pain and death perpetually had dwelt—and which they well knew—therefore we rightly say they wrote by inspiration.

Fourthly, the preservation of those sacred oracles through the revolutions of time, until the present moment, is a strong proof of their inspiration; for it is a fact which cannot be denied, that every other religious system, however revered, has always shared the same fate of the nation, or nations that embrace it, and with them has been lost, and swallowed up in the vortex of national revolutions—But the Bible has stood the test of time, and survived the general wreck, and its advocates have never forsaken it in all their sorrows and sufferings, of this the Jews are a living evidence.

Fifthly, the Bible and that only among the various religious systems, proposed to man, reveals the supreme deity, clothed with that majesty, glory, and transcendent excellency, worthy of the Creator of all things—There His justice, mercy, and every other attribute shines with a splendor that dazzles men and angels; and while they declare Him to be the author of the world, they teach us to believe that it is governed by His supreme agency; and that the final state of all rational intelligencies is at His divine disposal; and a final distribution of eternal rewards, or punishments rests with His mercy or justice to determine—Also the doctrines of the Bible apply with propriety to the state of the human mind in every generation, which could not have been told but by divine inspiration; for altho' time, habit, and custom, have produced great and important changes in the language, manners, and external practices of men, still that depravity, expressed in the Bible, cleaves to them, through every age; and is as visible amongst the learned and polite nations as it is amongst the savage and barbarous—All equally opposed to the knowledge, love, and service of God—and how could any thing but divine inspiration determine that the human mind would always retain its opposition to the divine law, and men, in every generation, possess the same internal enmity to virtue and religion—And still the Bible asserts this as most certainly true; and the experience of every generation has hitherto, and for ever will, demonstrate the awful truth in this respect—Again, the Bible proposes a remedy equal to the evil it reveals, and the experience of every judicious observer proves sin to have been some way, introduced into the world. The depravity of the human heart has, in every age, and still does demonstrate the necessity of some thing to repel its influence and relieve the world from the pressing sorrows that have deluged the earth from generation to generation. And can any thing but the doctrines of the Bible act, as an antidote against the prevailing malady—Is the whole human family sick of sin? Does vice pervade the universe? The Bible proposes the best and only remedy. There sin is forbidden in all its forms; justice, mercy, love, and peace towards all men is enjoined—their persons, their property, and reputation made sacred—“Do justice, love, mercy and walk humbly with God, are the injunctions that echo from this sacred, this Heavenly Book”—which does, not only propose a remedy for sin in general, but provides especially for those who feel it in their own heart—and groan under its awful influence. It points to the celestial world that grace has made, where nothing that works an abomination or loves to make a lie, can enter; where the wicked cease from troubling, and the weary are at eternal rest. We might mention many other things to support our position, but the length of a letter will not permit—We will only add, to you, dear Brethren they are not only the word, but the power of God, to your present and eternal salvation—And may God of His mercy bless you all, is our prayer for Christ's sake.

THOMAS HUBBARD, *Composer.*
WALTER STALLARD, *Moderator.*

J. LEWIS, *Clerk.*