

Minutes

OF THE
SALEM ASSOCIATION OF BAPTISTS,

Held at LICK-CREEK Meeting-House, in Nelson County, on the 1st Friday & Saturday in October, 1811—being the 4th & 5th, of the said month.

1st. The Introductory Sermon was Preached by brother MARTIN UTTERBACK, from the second chapter of the Epistle of PAUL the Apostle, to the Ephesians, and 8th verse. For by Grace are ye saved through Faith and that not of yourselves, it is the Gift of God." 2d. Received Letters and Messengers from the following Churches, to wit:—

CHURCHES.	MESSENGERS.	Restored.	Baptized.	Rec by letters.	Rec by 1st.	Dismissed by let.	Excommunicated.	Letters Returned.	Dead.	TOTAL.
Water Creek,	J. MORRIS, A. Hill, J. Hackley, Wm. Abel.		1		1	3			1	96
God's Creek,	M. PLENSON, W. May, J. Lewis, J. Hobbs. Isaac Taylor, Saml. Anderson.	1	17	5	48	1			1	219
Garden's Creek,	No Messengers.									26
Hampson's Creek,	W STALLARD, F Davis, W Davis A Hawley	2	9	4	12	3		1		139
Hill Creek,	J. Batsell, T. Hubbard, J. Nall, B. Meason.				1	2				68
Lick Creek,	Jos. Brown, James Hamilton, Wm. Stark.	1	14		1	3				83
Quilman's Creek,	D. WALKER, W. Chinowith, S. T. Abel			4		4				54
Chapel, Brock. Co.	J H L MOREMAN, J Erashcar, P Cummins.	1		23	16					70
Over's Creek,	Thos. Jeffries, Wm. Cleaver.		2		2	4				29
Spring Fork,	Sam. M'Adam, Saml. Miller, Jas. Edelin.	4	11	2			2	3		66
King, Ch. S. Riv.	Samuel Simmens.			1	2	1				17
Covenants Valley,	Anthony Vernon, John Kennedy.	1	1			1		1		32
Chub,	ALEX. M'DUGAL, L. Enlow, Hen. Coutts	1	1			2				51
the Sam Ch.	James Hornbeck, Philip Dale.		12		9					57
spher Creek,	Samuel Watkins, senr, Stephen Mahurin.		2		4	1				24
contia	W. CASH, M. UTTERBACK, Z. Bunch		2		9	3				50
don't	Ch. Riv. Shadrach Brown, John Hawkins, J. Shelton		20		9	5		1		103
leave	Wm. Keith, Robt. Allen, J. Howe.		1		6	2				51
wants	Isaac Crain.		14		5					40
loupe	Alexander M'Donald, Aaron Bridges.		2	1	10					28
the	E. C. A. T. James Cas, David Buncan.				2					2
no chris										
grounds to										
every person										
and ought to b										
TOTAL.		71	111	26	35	87	12	2		84326

WALTER STALLARD chosen moderator and brother Jos Lewis clerk.
A person, Church in Nelson county, petitioned for admission and was received,

1811

Alex. M'Donald and Aaron Bridges their messengers, took their seats.

5th. Received Letters and Messengers from the following Corresponding Associations, to wit: from Long Run, by brethren John Taylor, Wm. Hickman, Wm. Kellar, George Walter and Isaac Malin; South District, brethren Sam. Denny, Rich. Elliott, Wm. Willis and Wm. Noel; Green River, brother Benj. Talbot; Russel's Creek, brother Joseph Cogdel; Warbush, brother Sam. Alison; Tate's Creek, brother Josiah Phelps; Elkhorn, no messengers.

6th. The Circular Letter called for, read and referred to the brethren hereafter to be appointed, to arrange the business of the ensuing day.

7th. Brethren Walter Stallard, Wm. May & Jo. Lewis, appointed to arrange the business for the ensuing day.

8th. Brother Joshua Morris appointed to write the corresponding letter, to the Elkhorn Association—Brother Martin Utterback to Long Run—Brother B Meason, to South District—Brother John Hobbs to Green River—Brother Alex. M'Dugal, to Russel's Creek—Brother Atkinson Hill, to Tate's Creek—And brother Francis Davis, to Warbush.

9th. Brother Thomas Hubbard appointed to write the Circular Letter for the next year.

10th. Adjourned till to-morrow, 9 o'clock.

11th. Saturday met pursuant to adjournment.

12th. The brethren appointed to arrange the business of the Association made their report.

13th. The Circular Letter called for, amended and approved.

14th. Resolved, That the person's name, who shall in future be appointed to write Circular Letter, be inserted at the bottom of the letter, unless forbid by him.

15th. A new constitution by the name of Salem, in Harrison county, Indiana Territory, requested admission into our Union, which was granted—and their messengers, brethren James Case and David Duncan, took their seats.

16th. The next Association to be held at Cedar Creek, in Nelson county, on the first Friday in October next.—The Introductory Sermon to be Preached by brother James L. Moreman, in case of failure brother Alexander M'Dugal.

17th. In answer to a request from Mill Creek; when any Church in this Union, wishes to have a Minister ordained, we advise her to call on the sister churches, to send her two or more ordained ministers for the purpose of ordaining such minister—and if they or two of them, with the unanimous consent of the church, be of opinion that such brother orthodox and orderly, proceed to his ordination.

18th. Brethren Robert Allen and James Hornback, appointed messengers to the E Association—brethren Walter Stallard, Alex. M'Dugal, Daniel Walker, John H. Alex. M'Donald, to Long Run; brethren Joseph Lewis, Benjamin Meason, Thos. Ward and Henry Couts, Samuel M'Adams and James Nall, to South District; brethren V. Cash, Alex. M'Dugal, J. Morris, Wm. Chinowith, Sam. Anderson, Saml. M. Martin Utterback, Saml. T. Abel & I. Taylor, to Green River; brethren Walter Thos. Jeffries, Alex. M'Dugal and Joshua Morris, to Russel's creek; brethren I. Walker and Sam. Simmons, to Tate's creek.

19th. Brother Jos. Lewis, appointed to attend to the printing the minutes and circular Letter.

20th. A letter from a church in Indiana Territory, on Elk creek, requesting admission into this Union, was read and rejected; and a friendly letter sent them.

21st. The next Elkhorn Association, will be held at David's Fork, in Fayette on the second Sat. in Aug. next; Long Run at Burks branch, in Shelby county first Friday in Sept. next; South District at M'Cormack's, in Lincoln county.

Saturday in Aug next; Tate's creek at Otter creek church, Madison county, on the fourth Saturday in August next; Russel's creek at Pitman's creek, on the third Saturday in September next, Green county.

JOS. LEWIS, *Clerk.*

WALTER STALLARD, *Moderator.*

—:O:—
(THE CIRCULAR LETTER.)

1811

At Princeton Hill

DEAR BRETHREN,

UNDER the smiles of an indulgent Providence, we have been permitted to meet at the place appointed. The late pleasing accounts of a work of God, amongst some of the churches, make our hearts rejoice, and we have abundant reason to be thankful that the work is still going on in some places—greatly wishing to do every thing in our power, to promote your peace and happiness. We will address you at this time on a subject much debated amongst some who call themselves Baptists, as well as amongst others. The subject is open or mixed communion. On this subject we are charged with uncharitableness; of shutting all out of heaven but ourselves, and that all others are in a graceless state, &c.

For the satisfaction of our brethren and other readers in answer to these and similar charges, we offer the following reasons. 1. To debar persons from our communion; and to condemn them as graceless and not fit for heaven, are two very different things. Has not every master of a family an indisputable right to exclude such and deny them entrance, who refuse submission to the discipline and government of that house? Surely he has. But does his so doing, prove him to be an enemy to all who live elsewhere? Surely it would not. The cases are exactly parallel—to take people into gospel fellowship, before they are reconciled to our order; would be contradictory to common prudence and incongruous in every respect—we are commanded to stand with one mind—But that would be impossible, were we to admit people of other persuasions into the same community. How can two walk together, except they are agreed? Amos 3:3 How then could they dwell under one roof with any satisfaction; we are ordered to seek the peace of Jerusalem. But that would be a likely way of making it a seat of discord and confusion—it is our duty, and the duty of every christian society, to maintain and uphold the church of Christ, to the utmost of their ability.—but this would rather have a direct tendency, to overthrow and demolish it. Our dear Lord has foretold us what the event would be—a kingdom divided against itself is brought to desolation, Mat. 12:25. What, but jarring, contention and angry variance, could be expected in an assembly, closely joined in covenant, and widely disagreeing in judgement—if therefore any chuse to come into our churches, they are required to enter at the same door we did, and they are welcome to all the privileges and blessings of a gospel church. But if the prejudices of education or sphere of life, to which they are raised, make it too mortifying to be baptized, they must continue where they are, though they were kings or emperors. In the mean while, we don't pretend to shut any body out of heaven—no the keys of those pearly gates, we gladly leave in the hands of our glorious redeemer. Rev. 1:13. But he has intrusted his servants with the care of his militant church here below—with particular direction, when to open and to whom, and we esteem it our incumbent duty to act accordingly, without the least deviation on any account whatever; yet we hope, we never thought that there are no christians in the world but ourselves. That is an aspersion cast on us, without any grounds to support it: our constant practice shews the injustice of that charge. So that every person received as a member of our church, is a proof that we judge persons, may and ought to be in favour with God, before we admit them to that holy ordinance, which is

the door into the visible church, nor dare we admit any that are for climbing into it any other way Jno, 10. 1. So that it is not peoples christianity we scrutinize, but it is the supporting and maintaining, the institution of the gospel, in its purity—that we are aiming at? but provided a person possessed with grace, should be guilty of a wrong—does grace in his heart, make a wrong in his conduct right? By no means. For could that be supported, there would never be a wrong done by a christian. Suppose a gracious man was seduced and led away to worship an Idol—could that worship be acceptable, because he possessed grace? By no means. It is so far from lessening or making it no crime, that it is greatly heightened and aggravated. So when persons are enlightened from above, and enjoy the teachings of the spirit of grace, and live in the wilful neglect of a known duty; tis dishonouring to God, a high contempt of the authority of Christ, and very unbecoming their calling. Pedobaptists generally acknowledge, that immersion was the ancient mode, & believers the subject of baptism—but while that is allowed by them, it is thought unreasonable, that the baptists should not be equally liberal, in allowing the sprinkling of infants to be right also—but it is out of the question for both to be right—because there is but one rule laid down in holy writ, for Christ's followers to go by, as it respects Baptism, and that is, he that believeth and is baptized, shall be saved.—This appears from scripture to be the only terms of an orderly gospel communion, and perfectly consistent with the command of the great law-giver. But when we make search for infant sprinkling, and open our ears with all diligence to hear, what the scriptures report.—A dead silence takes place, and we go off without any information about it. Our Lord informs us that he who breaks the least of his commands and teaches men so to do, shall be called least in the kingdom of God. Let us not forget the words of God to Moses; see saith he, that thou do all things according to the pattern shewed thee in the Mount. Let us also remember the ruin and destruction, that fell on Nadab and Abihu, when they disobeyed the divine orders, and offered strange fire on the altar. Surely then, if a departure from those institutions, under that shadowy dispensation, met with the divine resentment, what may be expected, when there is a refusal to obey him that speaketh from Heaven. The conclusion with us is, that Jesus Christ in his own ministry, and the ministry of his inspired followers—gave every necessary institution for the government of his church, so that the man of God is furnished to every good work—from all that has been said, we see no cause for retraction or change of our custom, we feel it obligatory on us to contend for the faith once delivered to the saints—and maintain the ordinances in their purity, as delivered by Christ and his Apostles. We view it as a dreadful sin, to change God's ordinances. After a diligent and impartial search of the scripture—we believe that believers exclusively, have a right to baptism and the mode of immersion—and that sprinkling of infants, is not baptism—and we cannot commune with unbaptized persons. When any of our own members transgresses or proves disorderly, by breaking our rules & treating the institution of the gospel with contempt; we exclude him from our fellowship & communion: how then can those of other sects, who do not comply with the gospel order and mode of baptism expect better treatment. We offer these to the candid reader, as our principal reasons for our religious practice—and we think that while the Bible stands, as it now is, we shall have no reason to retract. Therefore wishing you the choicest of Heaven's blessings—we remain beloved brethren, yours, affectionately in the bonds of the gospel.

ATKINSON HILL, *Composer.*
WALTER STALLARD, *Moderator.*

J. LEWIS, *Clerk.*