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Baptists. Kentucky. Elkhorn Association, 1793.

Minutes.... At South-Elkhorn, October 12, 1793.

[Lexington, 1793.] 6 pp.

WRHS copy.

MINUTES

OF THE

ELK-HORN ASSOCIATION OF BAPTISTS.

Held at South-Elkhorn, October 12, 1792, and continued by adjournments until the 19th.

SATURDAY, OCTOBER 12th 1792.

AT 12 o'clock, Brother [Name] was introduced, [Name] from Mal. Ill, 16. Then they all broke bread upon one another; and the Lord's bread and cup were taken of remembrance was written before him the name of [Name] and thought upon his name.

2. Letters from [Name] of [Name] were read. The churches are in peace; and appear in a languishing state; [Name] having preached the year.

3. Brother John [Name] was called to the office of [Name], Clerk. N. B. Ministers named are in their regular, such in logic are stated preachers.

Churches.
Tatee Creek,
S. Elkhorn,
Clear Creek,
Great crossing,
Bryan's,
Town fork,
Cooper's run,
Boon's creek,
Washington,
Hanging fork,
Mable creek,

Members named:
John [Name], George S. [Name], John [Name], John [Name], James [Name], James [Name], James [Name], William [Name], Robert [Name], William [Name], William [Name], Alexander [Name], Leonard [Name], John [Name], John [Name], Edward [Name], William [Name], Augustine [Name], Edmund [Name], Mountjoy, William [Name], John [Name], James [Name], James [Name], William [Name], Miles [Name], William [Name], John [Name], Joseph [Name], John [Name], Robert [Name], Samuel [Name], Daniel [Name], Samuel [Name]

By letter.	By word.	By letter.	By word.	Total
				68
	10	4		152
	3	2		106
8	8		1	165
1	5	6	3	243
		4		68
2	3	2	3	114
		1		66
2	6	14		90
		1		43
		7		60

Churches.	Messengers' names.	Baptist.	By letter.	Dis'nd by letter.	Known'd.	Dead.	No.
	Brought forward.	18	20	47	13	4	1934
Forks of Elkhart,	WILLIAM HICKMAN, John Brown, Thomas Hicklin.						105
Buck run,	JOHN DUPUY, JAMES DUPUY.		5				70
Indian run.	WILLIAM MARSHALL, John West.		2				70
May's lick,	H. M. Curry, Cassius Duke.		3				58
Green creek,	William Linscott, John Shortidge.		2				26
Cove Spring.	McKen Henshaw, William Gaines, John Barham, James Lee.						83
Taylor's fork,			2				22
Indian creek, (S. Licking.)	Isaac M'ason, John Jones.		2				31
Columbia, W. T.	Francis Dunsley.		10				
Sugar creek,	FRANK GAIL ADAMS, William Walden.		2				12
Strodes fork,	James-Billy Levi Ashbrook.		6				13
Graffy lick,	WILLIAM PATHE, THOMAS HANSFORD.	27	9				58
Cedar cree.,	John Verdian.		2	2			18
Flat lick,	Jeff Bowles, Thomas Starke.		1	1			14
Tennelle,	No intelligence.						
Cumberland.							
Springfield,	John Summers jun. William Smith.						157

27 | 20 | 51 | 16 | 5 | 1952

The last mentioned Church, viz. Springfield, petitioned for admittance into this union, and was received, and messengers named ordered to be enrolled.

Letter and minutes were received from our sister Association of Salem, and letter read, and brother William Taylor their Messenger took his seat.

Agreed, That brethren John Price, William Payne, and Robert Johnson, are hereby appointed a committee to assist the Clerk to arrange the business of the Association, and report on Monday morning.

Adjourned to 9 o'clock on Monday-morning.

MONDAY-MORNING, October 14.

THE Committee appointed to arrange the business of the Association reported, viz.

1. "A reference from the Great crossing."—The brethren from the Great crossing inform us; they are happily reconciled with the Cane run congregation of Baptists, and now form one Church. The Association agree in, and rejoice at said reconciliation.

2. "The proceeding of the committee appointed by our last Association to visit the Baptist Association South of Kentucky, and of the General Convention who met in consequence of an appointment of said committee." A large majority of this association approve of said proceedings, in consequence of which it is agreed, that our brethren John Price, Augustine

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Eastin, Robert Johnson, Edward Payne and John Mason, are hereby appointed a committee to meet those brethren who lately broke off, from the South Kentucky Association, and confer with them on further terms of union, and report to us.—Who reported, they had agreed to form an union with said brethren, and the Churches they represent, on the following terms, viz. " We do agree to receive the Regular Baptist Confession of Faith, but to prevent its usurping a tyrannical power over the consciences of any; we do not mean that every person is to be bound to the strict observance of every thing contained therein, yet that it holds forth the essential truths of the Gospel, and that the Doctrines of Salvation by Christ and free and unmerited grace alone ought to be believed by every Christian, and maintained by every Minister of the Gospel, and that we do believe in those doctrines relative to the Trinity, the Divinity of Christ, the sacred authority of the Scriptures, the universal depravity of Human nature, the total inability of men to help themselves without the aid of Divine Grace, the necessity of repentance towards God, and faith in the Lord Jesus, the justification of our persons equally by the righteousness of Christ imputed, believe's Baptism by immersion only and self denial. And that the supreme Judge by which all controversies of Religion are to be determined, and all Decrees of Councils, opinions of ancient writers, doctrine of men and private Spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Scriptures delivered by the Spirit, into which Scripture is delivered, our faith is finally resolved."

Agreed, That the sense of this Association be taken on said terms, a large majority express their satisfaction with the same, and agree to form an union thereupon.—Upon which those brethren of the South Kentucky Association, referred to above, were called in, and the right hand of fellowship (the token of union) given to them, by the Moderator.

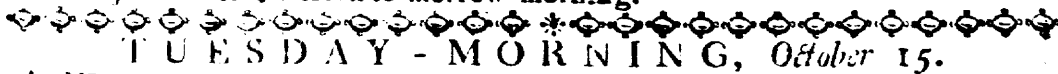
3. A reference from the Town fork letter of 1792. "What is the origin and Divine authority of an Association, the use and extent of its power, the principles on which admission into, or rejection from it, are justifiable?"

Agreed, That our brethren John Gano, Joseph Redding and Francis Dunlavy, are hereby appointed a committee, to prepare an answer to said query, for the inspection of our next Association.

The Circular Letter by brethren James Dupuy and William Green, was read, and ordered to lie on the table.

From a request of the Church at Columbia, agreed to set apart Wednesday the 23d instant, as a day of fasting and humiliation before God, for the success and preservation of our army against the enemy, and for the suppression of vice in our land. We also recommend our brethren to send a copy of this order to the different denominations of Christians among whom we reside, hoping they will join us in our petitions.

Agreed, that our ministering brethren be requested to consider the situation of our sister Churches South of Kentucky, and visit them as often as possible. Adjourned to 10 o'clock to-morrow morning.



TUESDAY - MORNING, October 15.

A NUMBER of Members being absent, agreed that a postscript be added to our Circular letter, signifying our grief for the absence of so many members from their seats.

The Circular letter being read a second time, brethren Francis Dunlavy and John Price,

Price, are requested to retire with brother James Dupuy, and make some amendments.

A letter was read from an association of Baptists, on the Holston river, requesting a correspondence with us, Agreed, that brethren Augustine Eastin, James Gerrard and Edmond Mountjoy are hereby appointed a Committee of Correspondence to keep up a correspondence with the general Committee of the united Baptists of Virginia, the Middle District Association South of James river, and the said Association of Holston, and send them copies of our Minutes and Letter.

Agreed, that brethren George S. Smith, John Price, John Shackelford and John Taylor, are our Messengers to a Conference to be held at Jessamine meeting-house, by our united brethren the 4th Saturday in November next.

Agreed, that brethren, Augustine Eastin, James Gerrard, Edmond Mountjoy and Francis Dunlavy are hereby appointed a Committee to prepare a plan and point out the uses of an Association fund, for the consideration of, our next meeting.

Agreed, that at our next Association, the Moderator close the service by preaching a Sermon.

Whereas some disadvantages have arisen from the unsettled meetings of this Association; agreed therefore, that in future there be but one annual meeting, and that the time for the same be the second Saturday in August.—Brother George S. Smith is appointed to preach the introductory sermon at our next; and in case of failure, brother John Shackelford.

Our next Association to be at Marble creek.

Agreed, that Quarterly meeting be at Indian creek (S. L.) first Friday in December next and continue three days. Brethren George S. Smith, James Dupuy and Donald Holmes be requested to attend the same. At May's lick first Friday in March, to continue three days; and that brethren Augustine Eastin, James Gerrard, John Smith and Robert Clarke be requested to attend the same; and at Cove Spring the first Friday in June, to continue three days; and that brethren Joseph Reading, William Hickman, Ambrose Dudley and John Taylor be requested to attend the same.

Agreed, That Brother John Price is requested to receive the money for printing the Minutes and Circular letter, and superintend the same; and after taking out one copy for each of the corresponding Associations, and General Committee of the United Baptists of Virginia, that he send to the Churches the number of copies of said minutes and letter, in proportion to the money that each of them may put into his hands.

Ordered, That the Treasurer pay our Clerk for paper and services 14 shillings. The following Churches contributed to the fund, viz.—Columbia, 2 dollars. Indian Run, half a dollar.

JOHN GANO, Moderator.
A. EASTIN, Clerk.

Attest

The state of the fund is as follows, viz.

Was in the hands of brother Dudley after printing the Minutes of 1791	£ 1 11 0
Cooper's Run paid in May 1793	1 0 0
Great Crossing paid at the same time,	0 12 0

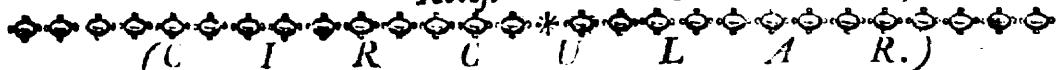
Forks Elkhorn paid at ditto	-	-	-	-	0 3 0
Columbia paid in October 1793,	-	-	-	-	0 12 0
Indian Run paid at the same time,	-	-	-	-	0 3 0
					<hr/>
					4 1 0

EXPENDITURES.

Clerk received in May 1793 for paper and services	-	-	-	-	0 14 0
Ditto received in October for same	-	-	-	-	0 14 0
					<hr/>
					£ 1 8 0

Balance £ 2 13 0

Attest A. EASTIN, Clerk.



(C I R C U L A R.)

The ELKHORN ASSOCIATION of BAPTISTS, met at South Elkhorn, the second Saturday in October, 1793.

To the Churches with whom we are in Union—wish Grace, Mercy and Peace.

DEAR BRETHREN:

WE are happy to see the Churches uniting together in an Association, which manifest their love to one another, and their desire to promote the cause of religion; but the small addition in the most of our Churches, with the general complaint of coldness amongst them, afford matter for lamentation. In our present situation we have reason to fear the execution of that JUDGMENT threatened the backslider and lukewarm professor, in Rev. 3. 16.

Although it is God alone that can bless our endeavors; yet it becomes us as Christians and persons professing the exercise of rational powers, to be found in the practice of those duties that the Scriptures hold out to view; and we are persuaded that it is a want of attention to those injunctions, that has been one cause of the barrenness and deadness so much complained of amongst us. Under this consideration we have thought proper at present, to address you on the subject of practical religion.

And first, we wish to impress the minds of the Ministers of the Gospel who are set as watchmen on the walls of ZION, and shepherds of the flock of CHRIST, with a sense of their indispensable duty, in the relation which they stand to the Church. Remember, dear brethren, the importance of the place you fill in the house of God, and how much the interest of religion is concerned in the manner you acquit yourselves in your high vocation. It is not enough merely to preach the doctrines of the Gospel, however clear and plain the method in which they may be delivered; except a close and practical application of them be made to the hearts and consciences of the hearers. We therefore exhort you to press home the truths delivered upon the minds of you hearers.—study to shew yourselves approved of God, workmen that needeth not to be ashamed, rightly dividing the word of truth. That you warn poor sinners of their danger while going on in a course of sin and rebellion

rebellion against God. And likewise of their utter inability (without the aid of divine GRACE) to recover themselves. And that you display the all-sufficiency of a SAVIOUR to the mourner and broken hearted, and to qualify yourselves for these important purposes, we recommend it to you to be much engaged in prayer, and in the study of the Scripture.

Nor can we omit to mention the duties that belong to private members, as they respect the relation they bear to God, to the Church, and to one another. Does not the amazing goodness of God, in calling so many of us by divine Grace, in adopting us as children, and constituting us into Churches, require our sincere gratitude and devout praises? Let us therefore, shew by our lives our high calling and manifest to the world to what family we belong. Be not contented to this world; but be transformed by the renewing of your minds, is the exhortation of the holy Apostle. Abstain from all appearance of evil. Be careful, not only to keep your places in the house of God, but to maintain his worship in your families, and be much engaged in the duty of private prayer. Prayer and sin are in their nature opposed to each other, and where the former is neglected, the latter abounds. But in all things you are to look unto God for his grace to teach you your duty, and enable you to perform it. Nor is your conduct of so little importance to the cause of religion as you may imagine; for although it be not required of you to mount the stage or ascend the pulpit; yet by your humble walk and pious conversation you may recommend the Gospel of CHRIST and the religion of JESUS to all your acquaintance. We likewise exhort you to be faithful in watching over one another in the Lord, and be found in the exercise of that CHARITY so much recommended in the holy scriptures. You are to hold up the hands of your Ministers as Aaron and Hur did those of Moses; not only by praying for them that God may bless them in their labours, their persons and families; but by administering to their necessities, in worldly things as God may enable you and their wants require. Of this exhortation we conceive, there is the more need as so many shew a backwardness to part with any of their substance to the support and comfort of those who labour amongst them in the Gospel: altho' it is plain from reason and expressly taught in the Scripture. Now dear brethren, if Ministers and Members would conscientiously engage in the zealous performance of their respective duties, we might then hope that God would grant us a revival of religion in the Churches, and that many who are now thoughtless of the worth of their souls would experience a work of divine grace. That this may be the happy case with us, is the prayer of your brethren in the Lord.

P. S. We are sorry, that at the close of our epistle we are constrained to enter upon a lamentation in finding so many members absent before our business is finished. Alas dear brethren! shall the business of CHRIST of his spouse of our Heavenly FATHER, our glorious SAVIOUR, our almighty FRIEND and SOVEREIGN, be attended to with less attention, than a temporal business. May it be our happiness never again to be under the like necessity of complaining in this manner. We hope you will chide such Messengers to our next association as will consider it their duty to attend to the business of the Churches.

JOHN GANO, Moderator
A. EASTIN, Clerk.