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Baptists. Kentucky. Elkhorn Association, 1795.

Minutes . . . . at Cooper's Rim, August 8, 1795.

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# M I N U T E S

O F T H E

## ELKHORN ASSOCIATION OF BAPTISTS.

Held at *Cooper's Run*, August 8, 1795, and continued by adjournment until the 10th.

S A T U R D A Y, August 8, 1795.

<sup>1</sup> AT twelve o'clock, Brother Elijah Craig delivered the introductory sermon, from John XXI, 16.

<sup>2</sup> Letters from twenty-three Churches were read.

<sup>3</sup> Brother JAMES GERRARD, was chosen Moderator, and JOHN PRICE, Clerk.

N.B. Minister's names are in Small Capitals, those in Italic are licensed Preachers.

Churches.	Messengers	Bapt'd.	Rec'd by letter.	Dis'm'd by letter.	Excom.	Dead.	Total.
Tate's creek,	John Willson, Dan Williams,			6		3	46
South Elkhorn,	{ JOHN SHACKLEFORD, Alfred Williams, John Keller, John Price,	2	11	10	3		149
Clear Creek,	{ JOHN SUTTON, RICHARD CAVE, James Hiter, Richard Young,		3	6	4	1	248
Great Crossing,	{ ELIJAH CRAIG, Wm. Cave, Robt. Johnson,		10	14	5		147
Bryan's,	{ WM. WALLER, John Mason, Leonard Young, - - -	1	17	32	2	2	200
Town fork,	{ JOHN GANO, Wm. Stone, Nath. Asby, - - -		3	2	1		52
Cooper's Run,	{ AUGTN EASTIN, JAMES GERRARD, Jezreel Ellis, Edmund Montjoy,	1	8	3	3		119
Washington,	WM. WOOD, - - -		15				122
Hanging fork,	Joseph Helms, - - -		4	1			47
Marble creek,	{ JOHN PRICE, Robert Frier, Samuel Reed, - - -		1	4	4	2	75
Fork's of Elkhorn,	{ Wm. Hickman, Thos. Hickling, John Murphy, - - -	2	6	6	3	1	109

6 | 78 | 84 | 25 | 91314

Churches.	Messenger's names.	Baptized	Rec'd by letter.	Wym'd by letter.	Exam'd	Dead.	Total.
	Brought forward.	0	78	84	25	9	1314
Boon's creek,	No intelligence.						66
Buck run,	Joseph Minter.		6	3	2		63
May's Lick,	Lawrence Cahill, John Johnson,	2	7	2	5		65
Cove Spring,	Wm. Gaines, Lipscomb Norrel,	1	10	1		1	35
Green creek,	George Shortridge, Movel Talbert	1	5				29
Indian creek,	Isaac Munson, George Eaton,	1	5				41
Sugar creek,	FEATHERGIL ADAMS, John Martin,						11
Columbia,	No intelligence,						55
Grassy lick,	WM. PAYGE, Moses Frazier,	2	9	5	2	1	80
Cedar creek,	Robert Smith, Wm. Mannifec,		3				21
Flat lick,	{ Richard Thomas, Thomas Stark,						
	{ William Thompson,	3	5	4			32
Springfield,	Donald Holmes, Wm. Smith,	2	3		1		20
Indian run,	WILLIAM MARSHALL, Jas. Dean,				2		9
Strede's Fork,	John Oliver,			3	1		9
Bracken,	LEWIS CRAIG, Thomas Kelly,						45
Licking,	Wm. Decorcey, Benj. Archer,						12
Forks of Licking,	ALEX. MONROE, Geo. Monroe.						18
Great bend of Ohio,	JOHN TAYLOR,						23
		18	131	102	38	11	1948

Brethren Donald Holmes and Shackelford, appointed to write the circular letter. Brethren Elijah Craig, William Wood and John Price, are appointed to arrange the business of the Association.—Several strange ministers being present, they were invited to take a seat with us.—Adjourned until Monday nine o'clock.

## MONDAY MORNING, August 10.

**M**ET according to adjournment, and after Divine service, proceeded to business.

Four Churches lately constituted, desired admission into the association, which was accordingly agreed to.

Brethren Augustin Eastin, and John Sutton, be appointed to write to the Salem association; and our brethren John Gano, and William Hickman, are appointed our messengers to said association.

Agreed to consider the quere from Town Fork "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?"

Answer, That the Divine authority of an association, are the commands in God's word for Christians to assemble together in his name for worship and counsel, and their union to Christ, and to one another, and that its use is, for mutual edification and assistance, to cultivate uniformity of sentiments in principles, and practice, and

that its power is to regulate and govern itself as a body, and give such advice to the Churches, as may be for their peace. And that any Church who agrees to the principles on which we ourselves are united, ought to be admitted, and any Church who openly opposes those principles ought to be rejected.

Received a report respecting an association fund, and voted it out of the association.

Request from Tate's creek, to re-consider the union with the united Baptists.

Quere from Marble creek,----' Was not the Association of 1794 guilty of covenant-breaking, in dissolving the union with the united Baptists, upon the principles they did? Referred.

Agreed to appoint a committee of five brethren, to confer with the five Churches formerly in union with us, respecting a full union, and report to the next Association. The following brethren were appointed: John Gano, James Gerrard, Augustin Eastin, Ambrose Dudley and John Price.

Quere from Cedar Creek, respecting re-ordaining a Deacon. Answered: No necessity for it.

The Circular Letter read, and approved of. The Letter to the Salem Association read, and approved of.

Agreed to recommend to the Churches, to set apart the second Saturday in September, as a day of Fasting and Prayer, to implore the Divine Blessing upon our State, and upon the Churches, that the LORD would bless his own institution of a preached Gospel, that he would check the *rapid* spread of impiety and infidelity.

Quarterly Meetings to be held at Green creek, the second Friday, Saturday and Sunday in November, and that brother William Payne and brother Ambrose Dudley attend the same.

At Hanging Fork, the second Friday, Saturday and Sunday in March, and that brother John Gano and brother William Hickman do attend the same.

At May's Lick, the second Friday, Saturday and Sunday in June, and that the brethren Augustin Eastin, James Gerrard, Lewis Craig and William Wood do attend the same.

Agreed that the next Association be held at Town Fork, the second Saturday in August next, and that brother Gano preach the introductory Sermon, and in case of failure brother William Wood. And brother Gano will write the Circular Letter for the year 1796.

JAMES GERRARD, *Moderator.*

J. PRICE, *Clerk.*

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(C I R C U L A R.)

*The ELKHORN ASSOCIATION met at Cooper's Run, Saturday the 8th of August 1795, and continued by adjournment until Monday the 10th.*

To the Churches in union with us,

Grace and Peace be multiplied.

DEARLY BELOVED,

WE met according to appointment, and proceeded to business, as you may see in our Minutes; and now wish to offer a few hints to you, in regard to the mournful

mournful accounts we have received of the sad declension, and languishing state of Zion in various quarters; which call aloud for our serious enquiry into the causes thereof—and the duties incumbent on us, in this trying time. As to the causes, we may justly observe, that the aboundings of sin, in actual transgressions and omission of known duties, produce a coldness of love to God, to our friends and enemies. And where love waxes cold, how can a religious life be seen? Since that, and that only, is the distinguishing badge of the friends and followers of Jesus, take love away, and no real distinction is left between the church and the world. If the exercise of love ceases, Christianity ceases to be seen, and if our hearts are not influenced with love, how can it be seen in our lives? But we mean to mention some of the duties incumbent on us in this lamentable time; and here we would seriously request our brethren not to be satisfied with a bare repeating of the common complaint, but solemnly enquire, each one of his own conscience, What hand have I in the common calamity? How far am I guilty in provoking the Lord to withdraw his presence from the churches? Let this enquiry be made in the greatest earnestness; as in the presence of the Lord craving his blessed assistance therein, and let us diligently act according to the light we thus obtain, whether as ministers, or private members. As ministers, let us see that the cause of God lie near us—that we do not love the world—that we seek not the applause of man—that our own souls be duly affected with what we preach to others.—That we be more in company with God than with men, and more conversant with our bibles than with human writings—that our examples preach as loud as our words. As members of churches—that family worship be not neglected—that we shew ourselves patterns of piety to our neighbours and families—that we be careful to attend the worship of God in general, and the meetings of the church in particular, so that none be absent for a less cause than this, Lord thou knowest I thought it my duty to be absent, or that I would have been there, if thy providence had not stopt me—that brotherly love be cultivated with the utmost attention—that the reins of discipline be regulated by the word of God, and not by human policy, passion, favor or partiality—that no opportunity be neglected of provoking each other to love and good works. And here brethren, bear with us, while we observe—that to see professors engaged in worldly conversation in the meeting house yard, before and after sermon, is a distressing grievance and indicates a lamentable defect in those who do it, as if the goodness and glories of Christ and his gospel, were less regarded by them, than mere vanity.

And finally, let secret prayer be much attended to. O brethren, let us often meet in secret with God, and if we cannot pray for ourselves, let us pray for Zion and all her children, and if he should bless us with the spirit of prayer, we may expect to receive of him, what he teaches us to pray for. And then Zion will travail, then will she bring forth her children.

Thus dear brethren, we have offered a few hints, which we beg you seriously to consider, with more attention than is sometimes paid to letters of this kind.

And that the Lord may bless you with the salutary influence and direction of his Holy Spirit, to lead you into all truth, is the prayer of your brethren in the Lord.

JAMES GERRARD, *Moderator.*

J. PRICE, *Clerk.*