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Baptists . Kentucky . Elkhorn Association, 1796.

Minutes ... at Town Fork August 13, 1796.

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# MINUTES

OF THE

ELKHORN ASSOCIATION

OF

## BAPTISTS.

*Held at TOWN FORK August 13, 1796.*

SATURDAY, August 13, 1796.

I. **A**T twelve o'clock, Brother John Gano delivered the introductory sermon, from Psalms CXXXIII. 1 verse.

II. Letters from twenty-eight Churches were read.

III. Brother Ambrose Dudley was chosen Moderator, and Brother John Price Clerk.

N. B. Minister's names are in SMALL CAPITALS, those in *Italics* are licensed Preachers.

CHURCHES.	MESSNGERS.	Rec'd by letter.	Dis'm'd by letter.	Excom'd.	Dead.	Total.
Tate's Creek,	John Monce, Dan Williams.	2	4			42
South Elkhorn,	J. SHACKLEFORD, <i>John White</i> , J. Keller, J. Hayden.	10	7	6		46
Clear Creek,	RICHARD CAVE, James Hiter, Richard Young, A. Dale.	3	5	5		225
Great Crossing,	Jos. REDDING, Robert Johnson, James Willson.	2	13	6	3	102
Bryan's,	AMBROSE DUDLEY, WM. WALKER, John Mason, Bart. Collins.	19	20	3	4	194
Town Fork,	JOHN GANO, <i>Francis Barrett</i> , Edward Payne, J. Beatty.	1	5	2	1	51
Cooper's Run,	AUGUSTINE EASTIN, JAMES GARRARD, Jezreel Ellis.	11	9	3	2	114
Washington,	WM. WOOD, Meredith Helms.		36	1	1	91
Hanging Fork,	<i>John Sleet</i> , Reuben Smith.	1	3	2	1	42
Marble Creek,	JOHN PRICE, Robert Frier, Daniel Hill.		3	1	2	68
Forks of Elkhorn,	WM. HICKMAN, T. Hickling, Jas. Haidou.		17	1	5	123
		88	165	30	19	1196

CHURCHES.	MESSENGERS.	Bapt'd.	Rec'd. by letter	Dismiss'd. by letter.	Excom. d.	Dead.	Total.
Boon's Creek,	{ George Winn, Owen Winn, John Hazlerigg.			7			43
Buck Run,	Joseph Minter, William Green.		6	1		1	60
May's Lick,	J. Porter, Cornelius Drake, Wm. Allen.	3	10	3			75
Stoney Point,	JOHN MASON, Lipscomb Norrell.		1	2			34
Green Creek,	Robert Athy, Wm. Williams.		4	2	1	1	28
Indian Creek,	Thos. Veach, Griffon Forrest.			1			40
Columbia,	JOHN SMITH, PETER SMITH.	1	11	6	2		72
Grassy Lick,	Moses Frazer, Samuel Dedman.	5	16	4	2		96
Flat Lick,	John Jameson, John Felps.	1	2	1			34
Springfield,	WM. PAYNE, Donald Holmes.	1	10	4			27
Indian Run,	WM. MARSHAL, Wm. Lizenby		8	1	1	1	15
Tennessee,	No intelligence.						21
Strode's Fork,	No intelligence.						9
Bracken,	{ LEWIS CRAIG, Robt. Smith, Jas. Blaffingham, Philip Drake.	24	29				92
Cedar Creek,	No intelligence						21
Mouth of Licking,	Thomas Lindsay.						12
Forks of Licking,	ALEX. MUNROE, John Sanders.	1	1	1			18
Bullitsburg,	JOHN TAYLOR, William Cave.		17		1	1	38
M'Connell's Run,	ELIJAH CRAIG, J. Payne.						75
Stone Lick,	Joseph Singleton, Rollen Parker.						28
		43	193	204	53	24	1934

Two Churches lately constituted, desired admission into the Association, which was accordingly agreed to.

Received a letter and messengers from the United Baptist Association, and appointed our brethren Joseph Redding, Lewis Craig and Ambrose Dudley, to confer with them respecting an union.

Received a letter and messenger from the Salem Association.

Brethren Augustine Eastin and John Price are appointed to arrange the business of the Association.

Brethren John Gano and Elijah Craig to write to the Salem Association.

Brethren Peter Smith and William Payne to write to the Catockin Association.

Brother Toler being present was invited to take a seat with us.

Adjourned until Monday nine o'clock.

### MONDAY-MORNING, August 15.

Met according to adjournment, and after divine service proceeded to business.

Complaints being made by some members of the association against Boon's creek church. Do advise said church to call for counsel from the sister churches, and endeavor to settle those differences between themselves and said members.

Agreed, that in regard to an union with our united Baptist brethren, it is the wish of this association, that every possible and friendly effort be made, in christian love, to cultivate intimacy and harmony, in conversing, praying and preaching together, which will give an opportunity to know how near we agree to gospel principles and discipline.

discipline. And that a committee be appointed to confer with any committee they may appoint; and that whatever plan they may agree to, be made known to the different churches for their consideration. Brethren, John Gano, Augustine Eastin, Joseph Redding and Ambrose Dudley, accordingly, are appointed.

Quere, from Marble creek, withdrawn by their messenger.

Quere, from M'Connell's run. Is the ancient and general custom of preaching funeral sermons, founded on the scriptures or not?—Referred.

Brethren, William Payne and William Hickman appointed our messengers to the Salem association.

Quere, from Licking. Whether this church is justifiable in shutting the door against a member of a sister church (that offers their membership) for the cause of retailing of liquors agreeable to law?—Answered, no.

The circular letter read, and approved of.

The letters to the Catoctin and Salem associations read, and approved of.

Quarterly meetings to be held at Cedar creek the second Saturday and *Son's day* in November; and that Brother Robert Smith, brother John Shackleford, brother Joel Noel and brother John Mason, do attend the same.

At the forks of Licking the second Saturday and *Son's day* in March; and that brother John Taylor and brother Augustine Eastin, do attend the same.

At Tate's creek the second Saturday and *Son's day* in June; that brother Joseph Redding, brother Donald Holmes and brother John Price do attend the same.

Next association to be held at Clear creek, the second Saturday in August; and that brother John Shackleford preach the introductory sermon, and in case of failure brother Augustine Eastin. And brother James Redding will write the circular letter for the year 1797.

AMBROSE DUDLEY, M.  
J. PRICE, C.

(CIRCULAR.)

*The ELKHORN ASSOCIATION met at Town Fork, the 13th of August 1796, and continued by adjournment until the 15th,*

TO THE CHURCHES IN UNION WITH US, GRACE AND PEACE BE MULTIPLIED.  
DEARLY BELOVED:

**W**E shall at this time address you on the important and interesting subject of **UNITY**—As we were a united body of professed Christians, and having set up and continued our associating thus together, for the very purpose of maintaining and increasing our spiritual communion and **UNITY**: Also, that there was no subject more God and Christ like, which administered more consolation to the Godly, and conviction to sinners, or encouragement to seeking souls, than to observe all the people of God walk together in **UNITY**, and is in fact the foundation of all Christian communion. On the other hand, the *Enemy* of all righteousness, and his *Emissaries*, were and are by unwearyed attempts, endeavoring to destroy Christian **UNITY**. All the miseries that ever beset our world, were by the *Devil* tempting our first parents to break **UNION** with our God. And there never was a child truly happy since, until brought to see, acknowledge their fault, and acquiesce in God's medium of **UNION**,

**UNION**—the original bond of **UNION**, which is the free unbounded self-moving love of God. Hence all the people of God were predestinated and elected in, and united to Christ. And it is from this **UNION** flows God's sovereign, free, and unparalleled love. Their predestination, unto the adoption of Children here, and glory hereafter, is entirely owing to God's love, **UNITING** in such an indissolvable **UNION**, between Christ and his Spouse, the Church; that every individual member shared in his electing love. Head and body were united in the council, and covenant of his grace. That he stood in their stead; and they justified in his righteousness. This answers to Christ's prayer. (John XVII, 21. and onward.) They are one with him; **UNITED** in the same Covenant, he as the Head, and they as the Body. And this lays also the foundation for their conjugal **UNION**—They are married to Christ—They are one in a law sense—Their great *Debt* becomes Christ's—And they are interested in his Great Estate; and he made of God to them, Wisdom. Righteousness, sanctification, and Eternal Redemption. As they are Christ's, he makes them a willing people, in the day of his power, effectually calls them by his Spirit and Grace, and makes them acquainted with themselves, as Sinners; both in heart and life, and that in them is no good thing, and consequently helpless without the mere grace of God; 'hopeless, and justly deserving his wrath; that if ever grace is extended, it must be sovereign, and free in God. He also acquaints them with himself, as a pure and holy God, and with his holy law, as extending to the thoughts of their hearts. The Spirit also calls them to a view of this glorious Christ, as the only begotten of the Father; full of grace and truth—and to that blessed Union in God, in our nature, and standing in our law place.

Light, Life, Repentance for sin, and Joy in the Holy Ghost, are wrought in the regenerated soul. Thus having communion with the Father, in and through the Son of God, effected by the Holy Spirit: They also have, and seek to obtain fellowship and communion with the Saints on Gospel principles, conforming to the laws and ordinances they profess Christ, join the Church relation, united in Christian love one to the other. Their motives are one: In their love to God, his ways, and people, their end is one: God's glory in the world, Christ's honor, and the advancement of his kingdom; the subjection of sinners to Christ and his laws; a stop to vice, intemperance and vanity of every kind, and good will to man. In these things they are **ONE** in spirit and communion; as all believe in, and walk by the same rule: God's revealed will. Thus the members of the first Christian Church, were of one heart, and one way, joined and united in one spirit of love and zeal. They commune with God in prayer, bring all their wants before him, tell him all their complaints, confess all their sins, crave pardon, direction and protection. He communes with them by his word and spirit, opens up his truth, reveals Christ in his promises, doctrines and ordinances of the gospel. They have communion with the Son the Saviour; He communicates out of his own fullness, of that grace that was treasured in him, for them; and they with him by receiving from, and exercising all that grace received on, or in him; following his leadings, treading in his steps, he exercises his offices in them, they subject to and improve him, in his offices. There is a reciprocity between them, in his relations and benefits; they have communion with the Holy Ghost; he bestows his gifts and graces in them; they exercise them under his divine influence. What we have said, shews that Saints are so closely **UNITED** to each other in God's love, in Christ as his body and members,  
and

and of one another, that there must in course, be one common love, faith, and practice, between the members themselves. Their views, motives, aims, and ends, are the same; and consequently must be common with each other. In all these respects it ought to be looked for, to see that the greatest affection, sympathy, harmony, and tenderness should prevail in them, toward each other, both in temporal, and spiritual things, prosperity and adversity. These thoughts exclude temporal distinctions of great and small, rich and poor, wise or weak Christians; but lay a foundation for the purest communion. In discipline, the same watchfulness and care, over and for each other; without hypocrisy, or partiality; having the same mind of Christ in them, they seek not their own, but the things that are Jesus Christ's. It is not improbable, but that for the want of more of this temper; realizing these things, and acting consistent with them, that the cloud has gathered so thick over our churches; and such doleful complaints meet us, from most of our church's letters—of want of life and zeal—barrenness in the cause of Christ amongst us. And as it is the end of our meeting this season together, to study the things that make for peace, and that whereby we may edify each other, and that God may get glory in his churches through Christ Jesus; we recommend to ourselves and to you, to contemplate much, and to endeavor to realize that astonishing love of God throughout the whole economy of our salvation in Jesus Christ; and in an especial manner, that near union in which we stand in God's love in Christ, and to each other, and the obligation it lays us under, to study peace with all men, and holiness, without which no man shall see the Lord. O what gratitude should we feel to God the Father, Son and Spirit—what nearness towards each other—what mutual obligations it lays us under, to maintain the unity of the Spirit in the bonds of peace.

These thoughts would prompt to a holy and reverend confidence in God, a weariedness from the world, and an engagedness in the cause of Christ, a devotedness to the service of the church, and a steady and constant attendance on its public and private meetings, to prize communion in it, to be faithful to its discipline, sympathizing with the weakness of its members; but abhorrent to their sins, contending for the faith in the doctrines, ordinances, and discipline administered in it; and that with such a gospel temper, as would be most likely to serve its real interest, and make it shine as the light, and terrible as an army with banners. Were all our hearts and lives governed by the powerful influence of such principles, so well calculated to inspire, they would make us uniform professors of Christ, in private and public; at home and abroad we should be useful and comfortable members of society; whether in Church or State—cut off occasion from those that seek occasion—stop the mouth of gainsayers; our Holy lives and Godly conversations, would soon remove the cause of those complaints our letters are fraught with—might have the most happy tendency to expose hypocrisy and error—and put even infidelity to the blush—strike conviction to all around, of the reality and advantages of religion in our families and our neighborhood—the church and world would be advantaged by us—we should have the approbation of God, of Christ and of our own consciences—we should live to advantage, die in peace, and, although regretted, and the loss of us lamented, yet the memory of us would be blessed, and an abundant entrance admitted into the church triumphant, and Christ's plaudit before all worlds: Well done thou good and faithful servant,

AMBROSE DUDLEY, Moderator,  
JOHN PRICE, Clerk.