

48049

Baptists. Kentucky. Elkhorn Association, 1797.
Minutes ... at Clear Creek, August 12, 1797.

n. p., [1797]. 7 pp.

AAS ph. copy.

MINUTES

OF THE

ELK TORN ASSOCIATION OF

BAPTISTS.

Held at CLEAR CREEK, August 12, 1797.

SATURDAY, August 12, 1797.

I. **A**T twelve o'clock, Brother John Shackelford preached the Introductory Sermon, from Ephesians III. 8 verse.

II. Letters from thirty Churches were read.

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

N. B. Ministers' names are in **SMALL CAPITALS**, those in *Italics* are Licensed Preachers.

Churches.	Messengers.	Baptized.	Received by letter.	Dismissed by letter.	Excluded.	Dead.	Total.
<i>Tate's Creek,</i>	<i>John Moore, Raipb Meyer.</i>						27
<i>South Elkhorn,</i>	{ JOHN SHACKLEFORD, GEORGE S. SMITH, John Haydon, <i>John Keller-</i>	18	7	21	2	1	147
<i>Clear Creek,</i>	JOHN SUTTON, RICHARD CAVE, Rich. Young, Jas. H. est.		4	16		1	212
<i>Great Crossing,</i>	JOSEPH REDING, Robert Johnson, Joseph Wil'on.	6	5	4	2	1	100
<i>Lryan's,</i>	AMB. DUDLEY, Wm. WALLER, John Masou, B. Collins,	10	7	16	3	2	185
<i>Town Fork,</i>	JOHN GANN, James Beatty, William Stone.	1	4	1		1	54
<i>Casper's run,</i>	AUGUSTINE EASTIN, Jezreel Ellis, Edmund Mountjoy.	1	2	3	5	2	107
<i>at Edington,</i>	<i>John Taylor.</i>	77	25	4			206
<i>Hanging Fork,</i>	<i>John Smith, Reuben Smith.</i>			2			39
<i>Brown's Creek,</i>	Leonard Bradley, John Hazelrigg, Samuel Talbot.		3	1	2		40
<i>Marble Creek,</i>	JOHN PRICE, Robert Frier.	1		5	3	2	58
<i>Forks of Elkhorn,</i>	Wm. HICKMAN, T. Hickling, J. Edrington, J. Haydon.		12	3		3	127
		114	69	74	20	13	1310

Churches	Messengers	Baptized	Received by letter	Dismissed by letter	Excluded	Deat.	Total
	Brought over,	114	69	74	23	13	1310
Back Run,	Joseph Minter, William Green.			15			43
May's Lick,	EDWARD HOLMES, Cornelius Drake, Thomas Longly.	43	18	3			137
Stony Point,	JOHN MASON, Lipscomb Norrell.			5			29
Indiana Creek,	Isaac Minter, Gresham Forrest.			4			31
Columbia,	PETER BATH.	1	3	13	2		43
Grady Lick,	Samuel Deeman, Joshua Yates.	3	2	1			65
Fair Lick,	John Jamison, Thomas Stark.	1	6	2			39
Springfield,	Enoch Smith, Jilson Payne.		5	2			32
Indian Run,	WM. MARSHALL, Wm. Patterson, Wm. Lizenby.	1	3				19
Braken,	LEWIS CRAIG, WILLIAM HOLTON, Stephen Heat, Jas. Elasingame.	127	17	33	6	4	175
Cedar Creek,	James Renfro, Thomas Hazard.		9			1	31
Licking,	William De Coursey, James Jones.	1	15				23
Forks of Licking,	George Hame, James Theobalds.		1				25
Exhittsburg,	JOHN TAYLOR, GEORGE EVE, William Cave.		22			1	57
M'Connell's Run,	ELIJAH CRAIG, John Payne, Rhodes Smith,	4	4			1	84
Saxe Lick,	Hiram M. Curry, Joshua Singleton.	42	9	3			76
Green Creek,	Robert Athey, Levi Simpson.	27	2	5	1		26
Gales,	WILLIAM PAYNE, Miss Frizer.	1	12				28
Tick Creek,	Thomas Weekly, John Barbee.						13
Raven Creek,	William Willis, John Conner.						16
		340	195	172	26	29	2335

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

Received a letter and messenger from the Salem association. Also letters and messengers from the United Baptist association, respecting an union.

Brethren Joseph Reading, John Price, and Robert Johnson, are appointed to arrange the business of the association.

Brother Donald Holmes appointed to write to the Salem association.

Adjourned until Monday nine o'clock.

MONDAY MORNING, August 14

Met according to adjournment; and after prayer proceeded to business.

Brother — Jones, and brother Sanders Walker, being present were invited to take a seat with us.

Query, from M'Connell's run—is the ancient and general practice of preaching funeral sermons, founded on the scripture or not? Answered, That funeral processions attended with singing conform too much to antichristian customs, and ought to be omitted in the churches of Christ: but there can be no impropriety in a sermon of Christ preaching at that time and place; for he is to be instant, in season and out of season. Christian prudence ought to decide on the subject: but to suppose a sermon necessary for the decent burial of the dead, we will discountenance.

Received a report from the committee appointed to visit the United Baptists respecting an union. They reported that they conferred with a committee appointed by the United Baptist association on the following principles—1st. Respecting the fall of man, and his utter inability to recover himself; on which they were agreed. 2dly. How, and by what means he is recovered; there they agreed. 3dly. On regeneration; in this they agreed. 4thly. On justification; on this they agreed. 5th. On perseverance; here they agreed. 6th. On Church discipline; here they also agreed. 7th. Whether any of our members, holding the doctrine of general provision, would be a bar of union; this was not answered.

The association approved of the conduct of their committee; and the following proposition was made.—Shall we unite with the said United Baptists agreeably to the report of the committee and acceded to by them? Which was agreed to, and the right hand of fellowship interchangeably given by the moderator and messengers of said United Baptist association.

Query, from M'Connell's run—Are the churches bound by scripture to contribute to the support of pastoral ministers? Answered, that God hath ordained that they who preach the gospel should live of the gospel.

Agreed, that the Columbia and adjacent churches, be dismissed, to form an association, and when formed, are dismissed from us.

Agreed to appoint a committee of five brethren to meet the churches of Mason county, at Washington to consult with them relative to forming an association. John Gano, Ambrose Dudley, Augustine Eastin, John Taylor and George Eve, are appointed to attend the first Saturday in November.

The letter to the Salem Association read and approved of; and brethren William Waller, William Payne and John Taylor are appointed our messengers to said association.

Brethren Ambrose Dudley, Elijah Craig, and John Price, are appointed our messengers to the United Baptist association.

The Churches are cautioned to beware of Robert Smith, formerly a member of the Baptist Church at Braken, having been excluded from said Church, and now preaching in different parts of the State.

Brethren John Gano, William Wood, Ambrose Dudley, Augustine Eastin and John Mason, are appointed a committee to guard against any irregularities in the ministry.

The circular letter read and approved of.

The complaints brought against Boon's creek church last association are accommodated.

Next association to be held at the Forks of Elkhorn, the second Saturday in August, and that brother John Sutton preach the introductory sermon, and in case of failure, brother John Gano. Brother Sutton to write the circular the letter.

AMBROSE DUDLEY, Moderator,
JOHN PRICE, Clerk.

4
(CIRCULAR.)

DEARLY BELOVED IN THE LORD:

AS we know no subject, at this present time more needful to address you upon, than that of Church Discipline—We now write on it: Church Discipline is of Divine appointment, and is to be continued in the church, until the last stone is brought with shouting, crying grace, grace unto it. Dear Brethren, what reason have we to adore Infinite wisdom, and Sovereign grace for such a golden rule, given to us in the word of God, which, if truly observed, none can err. Do not we find nearly in the front of the New Testament, “Moreover, if thy brother trespass against thee, go and tell him his fault, between thee and him alone.” From the word “trespass,” we understand all manner of sin, and then the necessary conclusion will follow; “if thy brother shall trespass against thee”, which we understand will apply to any individual, or the whole church; and as we understand the word trespass, will include all breaches of Divine law, let no brother think, when he sees, or hears, that any of his brethren are guilty of any species of immorality, that he is at liberty to let it rest in his mind, or to blaze it abroad—Neither that he is to receive the offence as in a personal way. In the first instance we are told not to let sin lie on our brother, for if we do we sin against God. And we ought to be as careful not to sin against God ourselves, as that our brethren should not. Were we sensible of the sin that lies in a neglect of our duty, should not we as Christians be careful to discharge every duty; for if we should look at the sins of our brother, as matters of indifference it would either harden our hearts against him, or lull our own conscience to sleep, and so we should fall into a lukewarmness; and almost any description of sin, that our brother may fall into; we might either pass by or look it over. If in the next instance we should take the liberty of blazing abroad the crimes of our brother, either amongst our brethren or in the world, the design could

5
not be to bring the brother to a sense of his sin; nor yet to induce him to unfeigned repentance; consequently it must be to raise our own virtues, or load our brother with reproaches: but if we take up the offence in a personal way, then it will follow, that instead of our hearts being overwhelmed with sorrow, and ourselves deeply affected on account of religion being wounded, we shall feel anger, revenge, and our dispositions implacable, that when we go to tell our brother his fault, it would be not so much with the intent of bringing him to a sense of his sin, nor yet to work true humility in his soul, as a channel through which we intend to vent our spleen, and display our authority over him, as he is now fallen into our hands, and we seem determined never to release him until he pay us, (not JEROME) the last mite. Dear brethren, when such an unhappy temper prevails, the consequence must be fatal: We therefore take the liberty of recommending to our brethren a few things, viz. 1st. As we have professed to belong to the kingdom of the dear REDEEMER, all embarked in one common cause, and therefore according to the apostle's maxim, if one member suffer, the whole body suffers. Then how careful should each member be, so to live, and so to act, as may be for the peace, health and harmony of the whole body. Dear Brethren, in order to accomplish so desirable an end, may each one be engaged in prayer, that God may clothe him with love and humility, that he may watch over himself, as in the immediate presence of JEROME, this will be a stimulus unto each, to have an affectionate regard for his brethren, that if any of them should be overtaken with a fault, he being spiritual would be sure to endeavor to restore such an one in the spirit of meekness. Oh! Brethren, he would not go to him with a spirit of revenge; or as though he were seeking a quarrel against him; but being possessed with all that sympathy and fellow feeling for his brother, as would demonstrate to the offender all that love and gratitude which would be most likely to gain the brother, and cause him

to give satisfaction to the individual, or the whole church, if the nature of the offence may so require. When matters of complaint are obliged to be brought before the Church, how careful the church ought to be, to guard against partiality, and not to know any man after the flesh; by which we mean, not regarding the rich more than the poor, relations or acquaintance more than strangers, also to remember that we are not troubled as a common set of men, thinking their community is imposed upon; but that we are truly concerned that our brother has sinned against God, and not merely reproached *our* kingdom, as a kingdom of men; but the kingdom of the dear REDEEMER. Should therefore these principles prevail in the church, what love and sympathy would disseminate through the whole body; then brethren, we should not want to satisfy vicious dispositions, for if we could but see symptoms of humility, sorrow for sin, and professed wishes to walk in new obedience of life; we ought then immediately to forgive him, and not to enter into useless questions and curious interrogations, knowing he is but a man, subject to like passions as we are, lest we should offend *him*. And the wise man Solomon, tells us, a brother offended is harder to be won than a strong city, and their contentions are like the bars of a castle; but when brethren and churches act up to the above mentioned golden rule, the issue will hardly fail to be salutary: for the brother will either be gained to a sense of his sin, or the church feel it her duty to exclude him: if he is gained to a sense of having sinned against God, and reproached the kingdom of JESUS CHRIST, there will be joy in the presence of Angels, over one sinner that repenteth, there will be humility in the soul of the sinner, that repenteth, there will be joy in the Church of CHRIST, so that in the case, but the offender remain incorrigible, and the Church agreeable to the gospel, obliged to deliver him up to Satan; or in other words, return him to the kingdom from whence he profess-

ed to come, the Church will feel peace and happiness, in having discharged her duty: Will deliver herself from all just reproaches that may be cast upon *her*. And the kingdom of JESUS CHRIST will shine like a light in the world, and the many breaches now prevailing in churches, will resolve into the glory of the Redeemer's kingdom, and Zion's righteousness will go forth as brightness, and the salvation thereof as a lamp that burneth. We therefore most earnestly recommend to the Churches, with whom we are connected, that they consider the high profession they have made, that they have professed to have been taken out of the kingdom of sin and Satan and translated into the kingdom of God's dear Son JESUS CHRIST. Oh! Brethren, let us consider what continual obligations we are under, to walk worthy of the vocation wherewith we are called; and in so doing it will engage us in public life, and in public places, and about our common concerns in life, to watch and be sober: It will unite our hearts in prayer to God, for our Ministering brethren also, that God would disengage their hearts and hands from every unnecessary pursuit in life, and that the great God would engage them to preach constantly, faithfully and zealously; and that he would accompany his word, with the operation of his holy spirit, for the residue of the spirit is with the Lord. O Brethren consider what obligations we are under to our Ministers as our servants, that we furnish them with those means which may capacitate them to be incessantly engaged in the work of the Lord, and that their labors may not be vain in the Lord. Dear Brethren, once for all be unitedly engaged in prayer to the great God; that the Lord REDEEMER'S kingdom may come, and his will be done, on earth, as it is in heaven. We commit you and ourselves to God and the word of his grace, which is able to build us up and give us an inheritance among all them that are sanctified. AMEN.