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Baptists. Kentucky. Elkhorn Association, 1798.

Minutes . . . at the Forks of Elkhorn . . . August, 1798.

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MINUTES

OF THE

ELKHORN ASSOCIATION OF BAPTISTS,

HELD AT

THE FORKS OF ELKHORN,

FRANKLIN COUNTY, KENTUCKY,

AUGUST, 1798.

LEXINGTON:

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MINUTES

OF THE

ELKHORN ASSOCIATION OF BAPTISTS,

Held at the FORKS OF ELKHORN, FRANKLIN COUNTY, KENTUCKY, AUGUST, 1798.

SATURDAY, 11th at Noon.

THE Association was opened with Divine Worship. Sermon from Peter, 2 Epistle, 1 Chap. 15—*Moreover, I will endeavour that ye may be able after my decease to have these things always in remembrance—*by Brother John Gano.

Brother Ambrose Dudley, Moderator—Brother John Price Clerk.

Letters from twenty-nine Churches were read.

Note. Minister's names are in Small Capitals. Those in Italics are Licensed Preachers.

CHURCHES.	MESSENGERS' NAMES.	Baptized.	Received by Letter.	Dismissed.	Dead.	Excluded.	Total.
Tate's Creek,	JOHN MOORE, Thomas Watts.						35
South Elkhorn,	JOHN SHAKLEFORD, J. Kellar, J. Lucas.	2		16	1	2	132
Clear Creek,	CARTER TARRANT, R. CAVE, A. Dale, James Hiter.		13	1		3	221
Great Crossing,	JOSEPH REDDING, D. Neil, Joseph Wilson.		6	3	1		108
Bryan's,	AMBROSE DUDLEY, B. Collins, J. C. Richardson, J. Mason.	8	14	13	2	4	188
Town Fork,	JOHN GANO, <i>Abraham Bainbridge.</i>	1	1	1		2	53
Cooper's Run,	Edmund Montjoy, Charles Smith.			10		1	97
Washington,	No intelligence.						200
Hanging Fork,	JOEL NOEL, Andrew Gimblin.		1	3			37
Boon's Creek,	Samuel Halbert, George Velandingham.						40
Marble Creek.	J. PRICE, R. Frier, D. Bryan.	1	2	3			58
Forks of Elkhorn,	WM. HICKMAN, Thomas Hickling.		6	8	2	1	121
Buck Run,	Samuel Berry, William Green.						43
May's Lick,	DONALD HOMES, T. Young, N. Hixon.	16	5	5	5	4	144
Stoney Point,	JOHN MASON, Lipscomb Norrel.		2	2			29
Indian Creek,	<i>Isaac Munson,</i> Francis Mann.		3	2			35
Grassy Lick,	LEWIS CORBAN William Jeans.		10	11	1		92
Flat Lick,	John Jameson, Caleb Hall.	2	5	2		1	43
Mount Sterling,	DAVID BARROW, J. Payne, J. Coons.	2	7	2			39
Indian Run,	WM. MARSHAL, William Patterson.						19
Bracken,	LEWIS CRAIG, Stephen Hiat.	11	3	32		6	166
Cedar Creek,	John James, James Infroe.	1	2	5			23
Licking,	John Decourfy.	15	9				47
	Carried forward.	59	89	119	21	25	1975

CHURCHES.	MESSENGERS' NAMES.	Brought forward.	Baptized.	Received by Letter.	Dismiss'd.	De'd.	Excluded.	Total.
		Brought forward.	59	89	119	12	25	1975
Forks of Licking,	Samuel Bryan, James Flebles,	-	1	1			2	27
Bullitsburg,	JOHN TAYLOR.	-			3			95
McConnell's Run,	John Payne, R. Smith, T. Herndon.	-				1	1	84
Stone Lick,	Elijah Anderson, John Crow.	-	2		7			72
Green Creek,	Samuel Shortridge.	-	1			1		25
Goshen,	No intelligence.	-						28
Tick Creek,	JAMES DUFAY, John Barbee.	-		3				16
Raven Creek,	William Verndon.	-		7				23
Flower Creek,	John Taylor.	-						15
Locust Creek,	William Chennith.	-	1	1			1	16
		Total.	63	105	129	14	24	2376

Two Churches applied for admission, and were received. Received a letter and messenger from the Salem Association. Also a letter and messenger from the United Baptist Association.

The Circular Letter prepared by Brother John Sutton, read and rejected. Brother Donald Holmes appointed to prepare a Letter to the Churches. Brethren Joseph Reddin and John Price appointed to arrange the business of the Association. Brethren John Gano and William Payne appointed to write to the Salem Association. Brethren Robert Johnson and William Cave to write to the Keokuckton Association. Brethren John Taylor and Robert Frier to write to the United Baptist Association.

Adjourned until Monday morning nine o'clock.

MONDAY, 13th.

The Association met, according to adjournment, and after worship proceeded to business.

The Church at Columbia is dismissed from this Association

Agreed to consider the Query from Marble Creek: "Whether it is consistent with our duty to God and our children, to have them taught while at school to read books of human institution, until they are well acquainted with reading of the scriptures; and whether the reading such books has not a tendency to lead their tender minds into a disesteem of the Bible?"--Answered: That the design of sending our children to school is to have them taught to read; and such books, though of human institution, if moral in their nature, as will answer that end, are the best; and after our children are taught to read, we ought to give them every encouragement to read the scriptures.

Agreed to caution the Churches of a certain John Duacan, who has sustained the character of a Baptist Preacher, but is not in union with us or any of our sister Churches, as we know of; and that he is a man not of a fair religious character. Also, there is a certain Peter Bainbridge in the same situation.

The Letters to the several Associations, and Circular Letter to the Churches, were read and approved of.

The next Association to be held at Great Crossing, the second Saturday in August next, and that Brother David Barrow preach the Association Sermon, and in case of failure, Brother Donald Holmes. Brother Price to write the Circular Letter, and that it be on the subject of Family Worship.

Agreed to recommend to the Churches, to consider the propriety of publicly punishing their children.

AMBROSE DUDLEY, Moderator.

J. PRICE, CLERK.

CIRCULAR LETTER.

TO THE CHURCHES,

OF WHOM WE ARE MEMBERS, WISH GRACE, MERCY AND PEACE.

DEARLY BELOVED:

THROUGH the tender mercies of our God, we are favoured with the privilege of meeting together. The Gospel has been preached among us to our comfort. The letters from the churches do in general give an account of their being in peace. We have enjoyed a comfortable degree of harmony in our consultations, for which we desire to be thankful; and in token of our love to you, offer a few hints respecting HUMILITY. Were we to consider this christian virtue, as to its usefulness and amiableness, it would doubtless be a profitable employment; we therefore recommend it to your serious consideration, and also insert a few thoughts upon it.

The fall from a state of innocence is a departure from this virtue—our first parents not submitting to the sovereignty of JEHOVAH, but aspiring to be Gods, fell into a state of ruin, under the curse of our MAKER's law, without any hope of recovery, from which they could only be relieved through eternal love and the plan of delivery by HIM, who to save us from the result of our arrogance and ruinous pride, humbled himself unto death, even the death of the cross; and so obtained gifts for the proud and rebellious. The publication of this report is justly styled the Gospel, or the glad tidings of our salvation: this Gospel, instead of being cordially embraced, meets violent opposition from the pride of man, so that nothing short of the power of God can bring us to receive it with gladness of heart. He it is that brings down the

pride, haughtiness and loftiness of men—makes a discovery of the horrors of a state of nature, and here the pride of the human mind is exercised to obtain delivery by the deeds of the law: this law, when applied by the SPIRIT, destroys the false hope, humbles the soul until it abhors itself and cries for mercy. The *Holy Ghost*, the comforter, takes of the things of CHRIST and reveals them unto the humbled soul, as a sure foundation of hope, and enables the soul to venture on the all-prevailing merits of Christ, and desiring humbly to be among his followers, walking in his ordinances.

A society of such may truly be called a church of Christ, and are directed to be cloathed with humility. The strength and comfort of Christians are in being humble, or sensible of self-weakness—“For when I am weak (says St. Paul) then am I strong; my strength is made perfect in weakness.” The more humble, the more comfortable—In a church where each member is in lowliness of mind, esteeming each other better than himself, this law of the kingdom is then in full force. He that humbles himself shall be exalted, nor is there one duty that can be rightly performed without humility.

As humility is so essential to the existence of the christian character, we may be sure that Satan will exert his infernal wisdom, to decoy the christian out of this heavenly path. All the difficulties that are in churches have their origin here; for, “only by *Pride* cometh contention.”

The ministers of the Gospel are much exposed—the enemy eyes them with hateful spite, and many are his devices to ensnare them—he considers their destruction the safety of his kingdom. And as the adversary knows by experience that *Pride* comes before destruction, he tempts them to pride and self-importance, which includes that fruitful iniquity of covetousness, that wretched *Idola-*

try, so hateful to God and so much condemned in his holy word ;— as far as this iniquity is tolerated, it produces the baneful effects of an insatiable thirst after riches and wordly honors ; and as far as these things are discovered by their hearers, Satan knows their preaching will be altogether in vain, for the more their preaching agrees with truth, the farther their hearers are driven into infidelity, by comparing their doctrine and practice together. From the same source, others are tempted to affect the sublime, by speaking in such a style that few understand ; others neglect the means of improving their gifts, not attending to reading, prayer and meditation. Thus it is that some of us preach the Gospel by word, but not by our conduct.

Thus, brethren, we might trace every evil to which we are tempted to this poisonous fountain of pride, and every comfortable enjoyment in religion to our being blessed with humility. We ought to follow our adorable redeemer, whose disciples we profess to be, and may we all be enabled so to do.

Before we close, permit us, dear brethren, to remind you of your indispensable duty to those who labor in word and doctrine among you—consider them, pray for them, be faithful to them, and treat them with justice and equity—it is the cause of Zion we plead, and that the Lord will enable us to know and perform the duties incumbent upon us, is the prayer of yours in the best of bonds.

AMBROSE DUDLEY, Moderator.

J. PRICE, Clerk.