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Baptists. Kentucky. Elkhorn Association, 1799.

Minutes . . . at the Great Crossing . . . August . . . 1799.

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AAS ph. copy.

M I N U T E S

OF THE

ELKHORN ASSOCIATION OF BAPTISTS,

HELD AT THE GREAT CROSSINGS, SCOTT COUNTY, KENTUCKY, AUGUST 10th, 11th AND 12th, 1799.

SATURDAY, 10th, 12 O'CLOCK.

THE association was opened with Divine Worship, and a suitable sermon by brother David Barrow, from John 11. and 56—*What think ye, that he will not come to the feast?*

Letters from churches was read, a general complaint of supineness, with small additions, yet we blest God peace seems to pervade the whole.

Bro. Ambrose Dudley, chosen moderator—Augustine Eastin, clerk.

Note. Ministers names in Small Capitals. Those in Italics are Licensed Preachers.

CHURCHES.	Members Names.	Baptized.	Ret'd by letter.	Dismissed.	Dead.	Excluded.	Total.
Tate's Creek,	John Moore, Thomas Watts						30
South Elkhorn,	JOHN SHACKELFORD, GEORGE SMITH, John Keeler, Sam. Ayres	7	5	1	4		146
Clear Creek	CASPER TARRANT, <i>Richard Cave</i> , A. Dale, R. Young						218
Bryan's,	AMBROSE DUDLEY, B. Collins, LEO Young, John Mason	4	1	10	2		173
Great Crossing,	JOSEPH REDING, Joseph Wilton, Daniel Neal, Robt. Johnson	3	6		2		101
Town Fork,	<i>Abalom Barmbridge</i> , James Baity, Edw. Payne, Wm. Stone	1			1	2	54
Cooper's Run,	AUGUSTINE EASTIN, Edmund Mountjoy, Wm. Corbin	5	2	1	1		97
Hanging Fork,	Letter - - -	1	2		1		35
Boon's Creek,	George and Owen Winn, Denice Bradley	1	2				39
Marble Creek,	JOHN PRICE, Walter Carr, S. Wood	8	4	1	3		60
Forks of Elkhorn,	WM. HICKMAN, James Haydon	2	1	1	2		110
Stoney Point,	JOHN MASON - - -	3	1		1		30
Indian Creek,	<i>Irae Monson</i> , Moses Indicut	2	5	1			41
Grassy Lick,	LEWIS CORBIN, Wm. James	10					82
Flat Lick,	Thomas Starke, Caleb Hall	1	1	2			43
Mount Sterling,	DAVID BARROW, William Smith, Jacob Counts	3	6	4	1		44
Indian Run,	WM. MARSHALL, Wm. Lizenby, Thomas M'Carthy	2		1			20

CHURCHES:	Messengers Names.	Baptized.	Rec'd. by letters.	Dismis'd.	Dead	Excluded.	Total.
Cedar Creek,	James Renfrow, Wm. Edwards						26
Mouth of Licking,	Wm. Decourcy, Wm. Robb, Thomas Lundsey	6	2	6		1	46
Forks of Licking,	ALEX. MONROE, James Theobalds	1	2				27
Ballittsburgh,	JOHN TAYLOR, GEORGE EVE		6	1		1	63
M-Connel's Run,	ELIJAH CRAIG, Jacob Martin, Rodes Smith, John Payne	2	4			3	86
Green Creek,	John Crow, Demovel Talbert, Eli Thomas	2		4			23
Goshen,	WM. PAYNE		3	5	1	1	27
Tick Creek,	JAMES DUPIE	2	7		1		24
Raven Creek	William Williams, Andw. Hampton		1	1	1		22
Flower Creek,	Thomas Griffin, John Ashbrook						19
Hariken Creek,	Even and Samuel Jones						11
Elk Lick,	Theodoric Jacob						6
Ruffell's Creek,	JOHN WHITE						15
Drennen's Creek,	Morgan Bryan						10

The four last Churches were newly constituted, and made application for admittance into this union, and was received, and their messengers took their seats.

Received a letter and messengers, (Thomas Ammon and Andrew Tribble) from the United Baptist Association. Also a letter and messengers (Wm. Taylor and John Peony) from the Salem Association. Also a letter and messengers (David Thomas and Lewis Craig) from an association called Brackin, which was formed by a number of our sister churches, on the eastwardly side of Licking. Also a friendly corresponding letter, from the Ketocton Association, Virginia.

Agreed, that Brother David Barrow, write to the United Baptist Association, and George Smith and John Shackelford, to write a letter to the Salem association. And Asalom Baimbridge and John Payne, to write to the Brackin Association. And John Taylor and George Eve, to write a letter to the Ketocton Association, and present the same on Monday morning for inspection. Circular letter wrote by Brother John Price, read and ordered to lie on the table.

Brethren David Thomas, Ambrose Dudley and John Taylor, to preach to the audience that may attend to-morrow.

Adjourned to Monday 9 o'clock.

MONDAY, 11th.

Met according to adjournment; after worship, proceeded to business.

The letters wrote by the different committees, read and approved of. And the following Brethren appointed to attend the corresponding associations in this State, viz: John Price and Asalom Baimbridge, the

United Association. Ambrose Dudley, Joseph Redding and William Hickman, that of Salem. And Augustine Eastin, John Taylor, and Alexander Monroe, that of Brackin.

As we find the churches composing our body divided respecting a catechism, and the act of catechising their children, agreed to let the matter rest at present.

The three following churches, viz. Hangingfork, Stoney-point and Cedar creek, at their request have leave to join the United Association.

Tick Creek, at her request, has leave to join the Salem Association.

The church at the Hangingfork ask counsel on the following question, "May those who formerly embraced the system of the Universalists, now join us, without an utter renunciation of those sentiments?"

We advise "they may not."

We advise the churches of our union, to be aware of encouraging any stranger to preach among them, without proper credentials and a fair character.

Circular letter, read the last time and received.

Brother David Barrow, to write the circular letter for next year, on the subject of *Charity*.

Next association to be at Bryan's, 2d Saturday in August next. Brother Augustine Eastin, to preach the introductory sermon, and in case of failure Brother Elijah Craig.

AMBROSE DUDLEY, *Moderator*,

Teste.

A. EASTIN, *Clerk*.

CIRCULAR LETTER.

TO THE CHURCHES,

OF WHOM WE ARE MEMBERS, GRACE, MERCY AND PEACE, BE
MULTIPLIED.

BELoved BRETHREN,

WE met according to our appointment, and were glad to see so full a meeting from the different parts of the state. Our business was conducted in peace, and good degree of harmony; but we have great reason to be concerned at the great declension of religion that has so long prevailed in almost all the churches in our union: perhaps, among other causes, that of the neglect of family worship, may not be one of the smallest. By prayer we manifest our obligation to, and dependance upon, our Heavenly Father, and the absolute need of His divine favour; we also keep up communion with God, and live in His immediate presence. But when we neglect prayer does it not argue the greatest indifference, as though we cared not whether God blessed us or our families and that, not any thing He had to bestow upon us, was even worth asking for? Is it any wonder that when prayer is restrained, His people should be afflicted with leanness and barrenness of soul? The

Lord hath declared that he will be sought unto. We also give up one evidence of the sincerity of our profession, and manifest to the world that we are as destitute of real religion as they are, and make ourselves the subjects of divine wrath. Remember *that awful denunciation of the prophet*, "Pour out thy fury upon the heathen and the families that call not upon thy name." Jer. 10. 25—That it has been the practice of all the religious Gentiles, Jews and Christians, is evident to all those who are acquainted with the history of the world. Is it not an act of the greatest ingratitude to our Benevolent Father, who hath loaded us with mercies both common and special, that we rob Him of that prayer, praise and thanksgiving, due to His Glorious Majesty? That He doth, and will continue to resent such contempt, we have great reason to fear. Let us dear brethren, quit ourselves like men of God, and be steady, constant, zealous and spiritual, in every duty our Heavenly Father hath enjoined upon us; let us manifest that the service of the Lord is perfect freedom; yea, that it is our meat and drink to do the will of our Heavenly Father: such a conduct will be more evidential of the reality of our interest in Christ, love to Him, regard for His honor and reformation of the world, than a close attachment to ceremonies, forms or principles. Remember that our dear Redeemer hath said "If ye love me, keep my commandments." And is not this one, that men should "pray always" and not faint? Suffer a word of exhortation; let your houses be houses of prayer, each one maintaining the resolution of Joshua, "As for me and my house we will serve the Lord." Let us repent and do our first works, that we may obtain our first love. Least the light of the blessed Gospel be removed from us, let us not only pray publicly in and with our families, but also keep up private prayer in our own souls, and wait upon the Lord for the answer of our prayers: and now, dear Brethren, in order to pray aright, we ought to be sensible of our poverty, and misery, as fellow-creatures; the sweet fullness, and freedoms in Christ, for all His children, and an utter abhorrence of sin in all its different appearances; if we regard sin in our heart, in vain will be all our prayers; we must cease to do evil, before we can learn to do well. Finally, Brethren, farewell—May the God who hears prayer, inspire you with the love of prayer, and keep you through grace, unto His eternal kingdom.—Amen.

AMBROSE DUDLEY, *Moderator.*

Teste.
A. EASTIN, *Clerk.*

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