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Baptists. Kentucky. Elkhorn Association, 1801.

Minutes ... August ... 8th, 1801.

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M I N U T E S

OF THE

ELKHORN ASSOCIATION OF BAPTISTS,

Held at South-Elkhorn, Fayette county, Kentucky, August, Saturday the 8th, 1801:

THE association was opened with Divine Worship. Sermon from Gallatians vi. 14—*But God forbid that I should glory save in the Cross of our Lord Jesus Christ.*

Letters from twenty-six churches were read.

Brother David Barrow, Moderator—Brother J Price, clerk.

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

CHURCHES.	Messengers names.	Baptized.	Rec'd by letters.	Dismissed.	Dead.	Excluded.	Total.
Iate's Creek,	Dani. Williams, T. Watts,	25	1	5		1	60
South-Elkhorn,	J. SHACKLEFORD, G. SMITH, J. Keller, J. Young	309	39	25	2	10	438
Clear Creek,	R. CAVE, J. RUCKER, S. Gill, R. Young	326	22	24		1	558
Bryau's,	A. DUDLEY, J. Malon, B. Robertson, J. Robertson	367	39	18		4	561
Great Crossing,	J. REDDING, J. Suggett, R. Johnson, J. Johnson	376	19	26	3	1	423
Towd Fork,	J. GANO, A. BAIMBRIDGE, Wm. Stone, B. Stout	71	7	6			118
Cooper's Run,	A. EASTIN, E. Montjoy, Wm. Corban	30	1	28		1	100
Bonn's Creek,	T. Dolin, D. Bradley, G. Mure	44		11		1	82
Marble Creek,	J. PRICE, A. Bourn, W. Carr, R. Frier	133	9	9	1	2	188
Forks of Elkhorn,	Wm. HICKMAN, J. Scott, J. Hayden	216	17	47	2	3	267
Indian Creek,	M. Endicot, G. Forrest	22	5	1		1	67
Graffy Lick,	I. CORBAN, R. M' Donald, Wm. Jeans	107	11	3		2	195
Flat Lick,	Thomas Stark, R. Thomas	43	5	2		4	86
Mount Sterling	D. BARROW, Jillson Payne, E. Smith	6	6	1			66
Indian Run,	P. Wethers, Wm. Lizenby, Wm. Williams	37	4	2			55
Mouth of Licking,	C. Thompson, J. Keller			3	1	3	30
Forks of Licking,	A. MONROE, J. Turne	12	2	4			34
Bullitt's Burg,	J. TAYLOR, W. Oave, J. Craig, J. Kirtley	104	7	5			186
McConnell's Run,	E. CRAIG, J. Paine, R. Smith	156	3	21		5	220
Green Creek,	J. Hazlett, J. Hedger, R. Athey	51	5	6			77
Goshen,	Wm. PAYNE, C. Tracy, J. Baker	50	11	1		1	92
Raven Creek,	W. Williams, A. Hampton, W. Campbell	104	2	2	1		127
Flower Creek,	T. Griffin, J. Ellis	10	3	1			37
Eck Lick,	J. Mulberry, A. Fields	29	3	1			40
Drenon's Creek,	Morgan Bryan	12	2	11			21
Dry Creek,	M. Vicora, L. Crisler	6	7				84
Mouth of Elkhorn,	W. Rowlett, E. Calvert	19	4				45
Eagle Creek,	A. Robertson, J. Guill						50
Cylas,	C. Smith, W. E. Belwell, W. Kendrick	90	22				132
Glen's Creek,	J. Ford, W. Green	22	20				52
North Elkhorn,	G. Evg, J. Wilson, J. Thompson	170	25	5		5	206
Twiss,	J. Arnold, M. Baker						33
South Benson,	T. Beaman	8	4			1	17
Dry Run,	T. Foster J. Withers	16	13				60
Port-William,	B. Craig, Wm. O'Neal	20					07
North Fork,	J. Vauter						

Wm. O'Neal

Ten churches applied for admission, and were received.

Received letters and messengers from the Salem, Bracken and Tate's-Creek associations.

Brethren Joseph Redding, A. Dudley and John Price, are appointed to arrange the business of the association.

Brother Baimbridge, appointed to write to the Salem association; and brother Eastin to Tate's-Creek association; brother Smith to the Middle District association; brother Craig to the Ketockton association.

Adjourned till Monday, 8 o'Clock.

MONDAY, 10th AUGUST.

Met according to appointment. After prayer proceeded to business.

Circular letter read and approved. Letters to the corresponding associations, read and approved.

Request from South Elkhorn, to send missionaries to the Indian nations.—Agreed to appoint a committee of five brethren, to hear and determine on the call of any of our ministers; and if satisfied therewith, to give them credentials for that purpose. To set subscriptions on foot, to receive collections, and apply the same for the use of said mission. And it is recommended to the churches, to encourage subscriptions for said purpose, and have the money lodged with the deacons to be applied for that purpose whenever called for by the committee. The following brethren are appointed—David Barrow, Ambrose Dudley, John Price, Augustine Eastin, and George Smith, or any three of them.

Agreed that a committee be appointed to attend the Separate association, and write them a friendly letter, and use such means as may appear to them right to bring about an union; and if it should appear necessary, that they call a convention of the churches to carry the union into effect. The following brethren are appointed—David Barrow, Ambrose Dudley, John Price, Wm. Payne and Joseph Redding.

Agreed to appoint a committee to draw a plan to restore excluded members emigrating to this country, and present it to the next association—Brethren Dudley, Eastin and Price, are appointed.

Brother Wm. Payne to write the circular letter, for 1802.

Agreed that the churches who are in union with us that reside in the North part of our bounds, are at liberty to use their own discretion in forming an association, and that brethren Eve and Baimbridge, advise them.

Messengers appointed to attend the corresponding associations—Brethren Hickman and Taylor, the Salem; Corban and Bourn, the Tate's-Creek; Eastin and Payne, the Bracken.

Next association to be held at Cooper's Run, second Saturday in August next.—Introductory sermon brother Garo; in case of failure brother Redding.

Agreed that brethren Walter Carr, Richard Young, Charles Smith, Jifson Payne, James Hayden and John Mason, be appointed a committee to receive the bounty of the churches for the benefit of our aged brethren, J. Garo, D. Thomas and J. Sutton, as an indication of our love and care for them in their old age; and it is recommended to the churches, to make ~~free~~ contributions, and send them to the committee who are to distribute the same as to them may appear right; and render an account to the association, what they have received, and from whom, and how they have distributed

CIRCULAR LETTER.

TO THE CHURCHES,

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

BELOVED BRETHREN,

IT is with peculiar pleasure we now address you in our associated capacity, having had our souls comforted by the pleasing accounts given in most of your letters of the work of God amongst you. We are glad to say, this work is in most of the churches of our union. We have had a refreshing season: our business has been conducted in peace and good order. We greatly wish your peace and happiness, and that God may continue his power among us, and spread his work far and wide, until the whole earth is filled with the knowledge of God. Unto this end we now address you, *on the nature and necessity of practical godliness.*

Godliness, we conceive, to be that vital principle formed within us by the spirit of God enstamping the divine image on the soul; which made the apostle say—"Renewed after the image of Him that createth." This divine principle implanted within us, is a leaven to diffuse its nature through the soul, until the whole is leavened; and it is manifested by our outward conduct, and conversation, as becometh the gospel of Christ; and is what we mean by practical godliness. It is not enough that we cease to do evil—we must learn to do well. In all the relations that we bear in the church of God, and in the world, we ought to manifest that religion influences our conduct; that we feel the force of its divine precepts. Practical godliness may be summed up in these two short sentences—Piety toward God, and duty toward men. Piety toward God, is to love, fear and obey Him; the obligation of which ariseth from the relation which we bear to Him. We manifest both, by submission to His authority, and conformity to His image. Submission to His authority, is to let His word direct our actions what they shall be; and conformity to His image, is when we live in the habitual and conscientious practice of the same, omitting no known duty; and that all those duties be performed with an ardour of soul, that shews we feel and delight in them, as the way to draw nigh to that God we love. Piety toward God cannot be shewn by a cold indifference, though we attend to all the duties enjoined:—No; we must drink into this spirit, and the more we drink into this spirit of piety, the more ardent will our zeal and delight be, and the more will that image enstamped on our hearts, reflect through our whole deportment in life;—hereby sin will be subdued, and God will be supreme in our affections.

Our duty to men, is much more than a bare ceasing to do them harm—it is to do them good. "Do good unto all men, especially unto the house hold of faith." In the church of God we must fill our places for business and worship. In the world we must conduct ourselves prudently and wilyly: "Be ye wise as serpents, and harmless as doves."

We are bound by the scriptures to respect all men as our fellow-creatures, and from our dependence on each other always to be ready to do them good; and for the general benefit of the whole, to strive to promote peace and good-will in the world. Mankind are the subjects for whom Jesus Christ shed his blood, and is ascended into Heaven and sat down at the right hand of God to give repentance and remission of sins to all that believe in His name. If, therefore, the kindness and love of God have appeared toward us, one of the great ends of that love, is, that we should manifest it to our fellow-men. This love will lead us to all the duties of justice, forbearance, forgiveness, and benevolence; and hereby every virtue will be promoted, and vice suppressed. This only will make manifest that christianity, is tending toward that happy state, when every man shall sit down under his vine and fig tree, and none to destroy nor make afraid. Paul ranks the following things as becoming sound doc-

trine—Titus *id.* 1—Let aged men be sober, grave, temperate, as well as sound in the faith, in charity and patience. That the aged women be in behaviour as become holiness, not false accusers, not given to much wine; but teachers (and doers too) of good things; and that they should teach the young women by example, as well as precept, all the relative duties of life. Young men who are prone to be giddy, to be sober-minded, or discreet; and servants to be obedient to their own masters, to please them well in all things, not answering again, nor to be guilty of pilfering or stealing, but to shew all strict honesty, that they, and all that profess vital religion, may adorn the doctrine of God our Saviour, in all things.

Finally, dear brethren, in every relative duty of life, let religion influence and direct your conduct. As citizens of the world, let your love and friendship be manifest *unto all men*. As citizens of a fertile and favoured country, shew all good fidelity, fill your places in life as men and christians. Are you in office? Remember you are accountable to God and man. Are you heads of families? Remember you have a great charge to guide your children and servants; set good examples before them, and do justice to both. Are you husbands or wives? Do not forget your obligations to each other. Are you children who have tender fathers and mothers? Remember the great first duty you owe them, is obedience and honour, which will lead you to every other duty due to them. Are you servants? God hath pointed out your duty to your masters, and the neglect of that duty will be equally criminal in you, as in others. "Let as many servants as are under the yoke count their masters worthy of all honor, that the name of God and his doctrine be not blasphemed; and they that have believing masters let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved partakers of the benefit." Dear brethren, whatsoever things are of good report, attend to those things, knowing that the fruit of the spirit is love, long-suffering, gentleness, meekness and temperance. Grace and peace rest with you, and mercy from God our Father, and our Lord Jesus Christ. Amen.

DAVID BARROW, *Moderator.*

J. PRICE, *Clerk.*