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Baptists. Kentucky. Elkhorn Association, 1807.

Minutes of the ... at David's Fork Meeting-House ...  
August, 1807.

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# MINUTES

OF THE

## ELKHORN ASSOCIATION OF BAPTISTS,

Began and held agreeable to appointment, at David's Fork Meeting-House, State of Kentucky, the 24 Saturday in August, 1867.

Brother Jacob Creath preached the Introductory Sermon from the xvth chap. 17th ver. of St. Matthew's Gospel. "And Jesus answered and said unto him, blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

Letters from thirty-four churches received and read.

Brother George S. Smith chosen moderator, and brother William E. Boswell, clerk.

### STATE OF THE CHURCHES.

Churches.	Messengers.	Baptized.	Rec. by act.	Dis. by letter.	Excluded.	Dead.	Total.
Tate's Creek, Ambrose Bourne, William Jones.		1	4	5	1		53
South Elkhorn, J. Shackelford, J. Keller, J. Parker, P. Higbee.			7	5	1		241
Clear Creek, Rich. Cave, Dudley Melcham, L. Sullivan.		2	16	14	2		165
Bryan's, A. Dudley, L. Young, Asa Thompson, Jno. Mason.		1	16	14	9	2	248
Great Crossings, J. Reading, R. Johnson, W. Tomlin, J. Suggett.		2	19	1	2		346
Town Fork, Jacob Creath, Wm. Stone, B. Stout.			8		3		91
Boon's Creek, Abs. Bainbridge, Thad. Doolin, Samuel Boon.		7	4	6			61
Past Hickman, J. Price, David Baker, Walter Carr, M. Price.		1	9	3			163
Forks Elkhorn, T. Boulware, W. Hickman, C. Blanton, E. Ware.		5	9	8	1		232
Indian Creek, Moses Indicott, Arch. Vanhook.		1	1				49
Mount Moriah, Thomas Walter, James Dean.			2	2			31
McConnet's Run, T. Herndon, T. Craig, jr. L. Denny, R. Smith.		1	5	10	2	2	168
Elk Lick, Jacob Mulhery, James Fields.		3					35
Raven Creek, Jacob Powers, Samuel Blair.		2	1	4			48
Mouth of Elkhorn, John Bartlett, William Gore.			2	2	1		28
Mountain Island, Joseph Hawkins, John Osburn.		1	2	1			19
Silas, W. Kinchick, J. Chinn, D. Clarkson, W. E. Boswell.		3	6	1	2		130
North Elkhorn, G. Eve, J. Thompson, J. Wilson, G. Oldham.		1	6	4	1		159
Glen's Creek, William Buckley, Seth Ramsey.			8	1			28
Dry Run, Waller Rodes, James Vethers.		1	6	6			78
North Fork, John Picklin, John Swan.		2	13	2	1		35
Kockbridge, Richard Thomas, Jacob Neal.			7	1	1		53
Clover Bottom, Frederick Elgin, R. M. Thomas.			1	1			27
Brush Fork, Thomas Ammon, John Barnett, Jesse Baskett.			3	4	1		74
Hillsborough, Thomas Bullock, Abraham Dale, Spencer Gill.		1	3	3	2	2	140
David's Fork, B. Robinson, J. Welch, A. Wilson, E. Darnaby.			12	2	2		179
Mill Creek, John Conner, Bartlett Bennett.		5	1		1		35
Mount Pleasant, G. S. Smith, A. Woods, R. Walker, T. Wilson.		6	7	2	1		104
Mount Gilead, George Vanlandingham, Ninian Riley.		4	2				45
Union, Richard King, William Hall.		2	1				23
Little Huston, John Todd.		4					11
Flat Lick, William Mauzee, William Cottenham.		1	1		1		28
Stony Point, Lewis Corbin, R. Atha, John Hedges.			2		1		52
Long Lick, A. Sherly, Silas Wilson.		1	3	5	1		21

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Received letters and messengers from the several corresponding associations—From Long Run Association, by brethren John Taylor and John Scott; from the South District Association, by brethren Gabriel Slaughter and Elias Fisher; from the North Bend Association, by brethren Alexander Monroe, Christopher Wilson, and George Hume; from Russell's Creek Association, by brother Hubbert G. Waggoner; from the Green River Association, by brethren Walter Warden and Lowrey Bishop; from Tate's Creek Association, by brethren Squire Boone, Andrew Tribbie and Elijah Barns; from the North District Association, by brethren Robert Elkin, and James Cuthinberry; from Bracken Association, by brethren James Johnson and Lewis Craig; from Salem Association, by brethren Moses Pearson and Thomas Hubbert.

The following brethren were appointed to write to the different Corresponding Associations: John Price to the Russell's Creek Association, &c.

Einbridge to the North District Association, Joseph Wilson to the South District Association, Bartlett Bennet to the Green River Association, William Stone to the Bracken Association, Benjamin Stout to the North Bend Association, William Hickman to the Tate's Creek Association, John Mason to the Salem Association, James Suggett to the Long Run Association, and report on Monday next.

The following brethren, to wit, George S. Smith, Joseph Reading, Robert Johnson, John Price and John Thompson, are appointed a committee to arrange the business of the Association, and make a report on Monday next.

Circular Letter handed in, and referred to a committee of brethren—Peter Higbee, Thomas Bullock and John Parker.

Brethren J. Vandeman, John Rice and John Taylor, appointed to preach on the Lord's Day.

Adjourned until Monday morning at nine o'clock.

Monday morning, met pursuant to adjournment, and after Divine Worship proceeded to business.

The Committee of Arrangement made the following report, to wit:

- 1st. The Circular Letter to be reported from the Select Committee.
- 2d. Reference from 1805—A query from South Elkhorn: Who is the Church of Jesus Christ to be governed by, agreeable to the Scriptures?
- 3d. Reference of 1806, concerning the revision of the Confession of Faith.
- 4th. Query from North Fork Church: Is it consistent with the Scriptures, and gospel order, to invite Mr. Carter Tarrent, in his present standing (exclusive of his emancipating principles) into the pulpit as a gospel minister?
- 5th. Query from same: In case of existing grievances between sister churches, what measures are proper to pursue to obtain a conclusive decision?
- 6th. A request for advice, from the church at Clover Bottom, relative to dismissing members to join a church that sets up emancipating principles.
- 7th. Request for advice, from Mount Pleasant Church.
- 8th. Remonstrance from East Hickman, Rockbridge and Flat-Lick Churches.
- 9th. Letters to the Corresponding Associations.
- 10th. Person appointed to write the circular letter for the next year.
- 11th. Fixing the next Association, and appointing a person to preach the introductory sermon.
12. Printing the minutes of this Association.

The committee to whom was referred the circular letter, reported the same—Whereupon, it was read, and adopted with amendments.

The reference, relative to a query from South Elkhorn, taken up and referred to the next Association.

The reference, relative to the revision of the Confession of Faith, taken up and dismissed.

1st. Query, from the church at North Fork, taken up and referred, &c.

2d. Query, answered in the following words: A church having difficulties with a sister church, will send a committee with her complaint; if satisfaction is not made, she will send her complaint to the Association, who will decide thereon, after a fair investigation had.

After prayer, &c. adjourned until nine o'clock to-morrow.

Tuesday morning, met pursuant to adjournment, and after divine worship, proceeded to business.

A request from the church at Clover Bottom, answered in the following words: We advise, that it is disorderly for a church to dismiss a member, to join any church that is not in fellowship with them.

Request from Mount Pleasant Church, answered in the following words: We are happy in receiving those hints from Mount Pleasant, as they give us an opportunity of expressing our abhorrence of said conduct. We do utterly condemn both the principle and practice, of one member, in a religious society, publishing the crimes, or defaming the character of his brethren, either by speaking, writing, printing, or any other way whatsoever, except before a proper tribunal.

The remonstrance from East Hickman, Rockbridge and Flat Lick Churches laid on the table.

Letters of correspondence reported, read, and approved; and the following brethren appointed our messengers to bear the same: to the Russell's Association, Joseph Reading; to the North District Association, William Bainbridge and John Corbin; to the South District Association, George S. Smith, George Eve, and Jacob Creath; to the Green River Association, James Suggett and Ambrose Bourne; to the Bracken Association, Lewis Corbin and Ambrose Dudley; to the North Bend Association, Bartlett Bennett and Joseph Wilson; to the Tate's Creek Association, George Eve, Jacob Creath and John Shacklesford; to the Salem Association, A. Bainbridge and J. Reading; to the Long Run Association, William Hickman, Jacob Creath, James Suggett, and John Ficklin.

Brother Benjamin Stout appointed to write the circular letter for next year, and report accordingly.

Brother James Suggett appointed to preach the introductory sermon, and in case of failure, brother Ambrose Bourne.

Agreed, that the 1st Wednesday in October next, be recommended as a day of Fasting and Prayer, throughout the churches with whom we are in union.

The church at the Forks of Elkhorn, is advised to act at discretion, respecting a distress that exists between her and the Hopewell Church.

Agreed, That the rule be rescinded, that authorises the moderator to choose the clerk of the association, and that the clerk, in future, be elected by ballot at the same time the moderator is.

The next Association to be held at Silas, the 2d Saturday in August 1808.

Brother William E. Boswell, appointed to superintend the printing of these Minutes, and apportion them amongst the several churches, agreeable to the money paid.

After prayer, &c. adjourned.

## CIRCULAR LETTER.

*To the Churches with whom we are in union, composing the Elkhorn Association.*

BELOVED BRETHREN IN THE LORD,

FROM the information we have received through the medium of your letters, as well as what we have collected from our own observations, since we have organized as a body, we are strongly impressed with the opinion, that judgment has begun at the house of God. What the event will be, is only known to the Lord; but if we could all realize that solemn truth, that the Lord God, omnipotent, reigneth, it might induce us to stand still, and see his salvation. The present complexion of things seems to be gloomy and dark, as if it was midnight with the church of Christ. And as darkness and night season is auspicious to the enemies of Zion in general, we think our adversaries have availed themselves of our present situation, which is truly lamentable, to revile and reproach the holy religion of Jesus our Saviour; and by way of contempt, say, where is the promise of his coming. But, dear brethren, let us hold fast our profession, and adorn the doctrine of God our Saviour, and remember the foundation of God standeth sure. Notwithstanding it is our duty to examine ourselves, and search for the cause that we are in heaviness through manifold temptations, we would suggest what we think is the prime cause—Alas! we have sinned in departing from the spirit and rules of the gospel; we fear there is a lack of that fundamental principle, which may be considered as the soul of Christianity, amongst many of the professors of religion, and its benign influence too little felt among all, that is, charity, which is a grace highly spoken of in the scripture, as being the very essence of true religion; it is called, by St. Paul, the bond of perfectness, which not only unites the soul of the believer to Christ, but likewise is the bond of union amongst brethren. The want of this divine and supernatural principle, in too many of the professors of religion, together with the narrow bounds of its exercise and operations among all, forms a constituent part of our present distresses in society. O! dear brethren, does it not seem as if we had lost sight of the excellency and utility of this cardinal principle. Charity, which is explained by our Saviour, as consisting

of loving God with all our hearts, and our neighbour as ourselves. To lack charity, is to lack the key stone of the Christian fabrick. St. Paul speaks of this grace, with high encomiums, to the church at Corinth, as being a principle that never dies, which, of course, must be of immortal duration. Qualities of this principle are detailed in the thirteenth chapter of his Epistle to the Corinthians; there, it is stated, that it suffers long, and that it is kind. Wherever this principle dwells, it makes a soft heart and liberal hand; it hopes all things, and believes all things, and envies not. Dear brethren, we fear this vital principle lies dormant in our souls. If we had more charity, both in principle and practice, it would destroy those jealousies and envyings which are so hostile to our peace, union, and edification. The scriptures inform us, that where envy and strife are, there is confusion and every evil work. Is there not reasons for us to fear, that too many professors of religion are under the influence of those angry and savage passions, which lead to strife and contention? O! brethren, when we take an extensive survey of our society at present, that once seemed to be united as the heart of one man, both in faith and practice, and was as terrible as an army with banners, for the purity of their doctrine, and strictness of discipline, and flourished as a well watered garden in whom the Lord delighted; but, O! what a gloomy prospect is now before us. With weeping eyes and bleeding hearts, have we to survey the present state of things. We are afraid the crown is fallen from our heads, and the glory departed from Israel. It is with deep distress we view our society as convulsed and mutilated by intestine broils and contentions, which appears to us to be more the wrath of man than the righteousness of God. These things ought not to be. You have not so learned in the school of Christ. Call a halt, and go into the duty of self-examination, and say is it I, is it I; woe unto our souls for we have rewarded evil unto ourselves. Pray, brethren, let us all join and say, O that it was with us as in days past, when the candle of the Lord shone round about us. We have sinned, we have sinned; and let us cry and say, against thee, and thee only, O Lord, have we sinned, but thou art righteous; and pray, brethren, let us, like the king of Ninwah, proclaim a Fast, and lie in sackcloth and ashes, and cry mightily unto the Lord, lest he cut us off and none remain. Who knows but the Lord that is merciful, may turn from the fierceness of his wrath, that we perish not. Pray, brethren, let us search and try our ways, and turn unto the Lord, and unite our cries, and not hold our peace, nor rest, until righteousness go forth as brightness, and salvation as a lamp that burneth; that we may be a crown of glory in the hands of the Lord, and a royal diadem in the hands of our God; that we may be no more termed forsaken or desolate, but that the Lord may delight in us; that the Lord may rejoice over us, as the bridegroom rejoiceth over the bride; that the watchmen that are set upon the walls of Zion, may never hold their peace, day nor night, and those that make mention of the name of the Lord, keep not silence, until the Lord restore Zion, and make her a praise in the earth, that we may be called a holy people, the redeemed of the Lord, a city not forsaken; that the Lord may command the south wind to blow upon his garden, that those cold nipping winter winds may cease; that the spring may come, and that the voice of the turtle and singing of birds may be heard in our land; and that the flowers may appear, and that Zion may again put on her beautiful garments of praise and salvation unto her God; that the time may come when the iniquity of Israel, if sought for, there shall be none, for the Lord has pardoned them; that the righteous may see it and rejoice, and all iniquity shall stop her mouth; that the Lord may be our everlasting light, and that the days of our mourning may be ended; that we may be all of one mind, having compassion one of another, love as brethren, be sympathetic, be courteous, not rendering evil for evil, or railing for railing; let us eschew evil and do good; let us seek peace and ensue it, for the eyes of the Lord are over the righteous, and his ears open to their prayers; that our walls may be salvation, and the God of Jacob our glory; that we may be all righteous; that we may be a branch of the Lord's planting; that we may glorify him forever and ever. Amen.

GÉORE S. SMITH, Moderator.

WILLIAM E. BROWNELL, Clerk.