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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 Mulberry, 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.

Fairbridge 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

