

S14418

Baptists . Kentucky . Elkhorn Association, 1808.

Minutes ... at Silas Meeting House ... August, 1808.

n. p., [1808]. 4 pp.

MWA ph. copy.

Brethren Robert Johnson, James Johnson, John Price, Joseph Redding and the Clerk, appointed a committee to arrange the business of the association, and make report on Monday.

Brethren J. Vardeman, John Taylor and W. Hiter, chosen to preach on the Lord's day.

Adjourned till Monday, 9 o'clock.

MONDAY MORNING,

Met, and after Divine Worship, the Circular Letter was again read and received with some corrections.

The committee of arrangements made their report. A motion was made, and carried, that the second part be changed to the first, and they then stood in the following order:

1st. The recommendation or rejection of the answer given by the last association, to the 2d query from North Fork church, respecting distress being in churches, is requested by about thirteen churches.

2nd. Three charges by the church at Bryan's, against the church at Town Fork.

3d. A query from Clear Creek and Hillsborough— "How many churches shall concur in a request to call an association?"

4th. A query from McConnel's Run, whether it is proper that one person should appoint the committee of arrangements when the whole body is present.

5th. A query from Mountain Island, "whether an annual association is agreeable to the Gospel."

6th. Reference from the last association.

The first part arranged taken up, and a question taken on the constitutionality of the answer of the last association to the second query from North Fork, as complained of by the churches, and determined to be unconstitutional.

Adjourned till to-morrow, 8 o'clock.

TUESDAY MORNING,

Met according to adjournment.

2nd. The charges of Bryan's against Town Fork, under consideration and debate this day.

WEDNESDAY MORNING, 8 O'Clock.

Met, and the same being under consideration as yesterday, and after hearing all the charges explained, determined that the said church was not guilty of disorder as charged.

3d. The query "as to call association?" referred.

4th. The query "as to appointing committee of arrangements?" referred.

5th. Query "as to annual associations"—they are referred to the minutes of '95 at Cooper's Run.

Query from South Fikhorn referred.

The reference of last association of 1st query from North Fork, dissolved.

The minority of McConnel's Run handed a letter of complaint:—They are advised to unite with the majority in the choice of five churches, and request them each to send four members as helps to enquire into and give their advice between the parties at such time as they shall appoint.

Letters of correspondence reported, read and approved, and the following brethren appointed messengers to bear the same:—To the Tate's Creek association, J. Redding, Lewis Corbin, J. Rucker and Jacob Creath; to Bracken, A. Dudley, L. Corbin, W. Serman; to North End, J. Suggett; to South District, J. Creath, A. Bourne, J. Suggett; to Long Run, J. Suggett, J. Creath, J. Rucker, A. Bourne, John Keilar; to Salem; J. Suggett, J. Rucker and J. Johnson; to Fussell's Creek, T. Craig, Jr. to Green River, T. Craig, Jr. J. Hicklin, J. Ferguson; to North District, J. Creath, A. Bourne, J. Rucker, J. Jones.

The next association to be held at South Fikhorn the second Saturday in August next.

Brother James Johnson appointed to write the circular letter for next year.

Brother Charles Buck appointed to superintend the printing and appointing the ministers.

Brother A. Bourne, and in case of failure, Joshua Rucker appointed to preach the introductory sermon next association, and then adjourned.

3
CIRCULAR LETTER.

BELIEVED BROTHERN IN THE LORD,

WE were highly pleased and much gratified in the enjoyment of such a general representation of the churches of our body, and the kind reception we met by our sister church at **Stas**: and while we contemplate with unclouded pleasure the origin, design, and natural agency of our annual meeting, whilst moving in its legitimate channel, we are not insensible that it is a door to pervertion and abuse, with all other institutions designed to promote happiness, exultation, piety and true religion, by disseminating the principles of love, union and unity; and for the detection and expulsion of vice and error, by timely wise and salutary counsel. As these are the objects that gave rise to this association, let us guard with a zeal proportioned to its magnitude, every avenue to innovation.

Ever anxious for your growth in grace, and increase in knowledge, and to be instrumental in advancing the Kingdom of our Lord, the Acts did, in the words we according to custom address you;—not as having condition over your faith, but as helpers of your joy. And whilst custom has awakened expectation, we earnestly desire in gratifying it; to be in some good degree profitable to you. For that purpose we would make a few observations on that soul ravishing theme, **THE LOVE OF GOD**. On a view of which, the beloved disciple John exclaimed, "Behold what manner of love the father hath bestowed upon us that we should be called the sons of God!"—John iii, 1. With what energy of language does the apostle introduce this sublime subject; yet apparently under a deep conviction of the feebleness of language, and the inadequate powers of man in a state of mortality to seem and describe a subject so exalted and infinite; but limited as his views were by a natural body, they were sufficient to fill his soul with admiration at the infinite condescension of its author, with regard to the objects to which it is directed, and its effects and duration; as being inconceivably great in its author and nature, without being limited to its source, without any bounds except his own sovereign will in its effects, and unlimited in its duration. This love is so astonishingly great that he who sways the sceptre of the universe, and thought it well robbery to be equal with God, did humble himself to the form of a servant, and the fashion of man, and became obedient unto death—even the death of the cross, to redeem the objects of his love;—he laid down his life for all (a); the manner will farther appear if we consider the infinite dignity with which he glorified in the condescension of the Son of God, who from the throne of glory descended, not to earthly greatness and the height of human glory; but to the cross of deepest woe; who his own self bore our sins in his own body on the tree (b); he was wounded for our transgressions, he was crucified for our iniquities (c). Our ideas will still farther be enlarged by comparing the high and exalted rank in which he entered into the world, with the treatment he received, and to enlarge and strengthen our views, let us consider and contemplate the government of the things that flow to us through him from a once crucified, but now risen and exalted Saviour, and compare them with our own ingratitude and disobedience; well may we say his love is passed into knowledge. With regard to the beginning of this love, all that we can say is, that it was before the foundation of the world (d). In its bounds or extent, it reaches to all the wretches of sinners; and to sinners of all nations, even as many as the Lord our God shall call—Acts ii, 39. As it respects its continuance or duration, John says the mountains shall depart and the hills be removed, but my kindness shall not depart from thee (e). This love with all its attendant blessings, comes to us unrequited and unthought, and though often forfeited by our disobedience and ungrateful behaviour, yet it suffered hang and is kind.—And who are the objects of this amazing love; the Israelites, as described them in the state of nature, children of wrath, strangers and foreigners (f); enemies and contrary to himself (g); having natural enmity, the heart deceitful, and prone to all things separately wicked.

Such is the testimony of the Bible concerning man, which will be the cause of the sad state in all respects, if we have not received the grace of God, and more plentifully than others, is shown to them.

(a) 1 John II, 15. (b) 1 Pet. II, 24. (c) 1 Cor. X, 18.
(d) Eph. I, 4. (e) 1 John I, 9. (f) Rom. I, 18.

fied (i), created in Christ Jesus unto good works, changed from rebels & enemies to children and friends (k); adopted (l) into the family of heaven. Well might the apostle exclaim, "Behold what manner of love!" And are we the subjects of this love? Is it bestowed on us? Surely then we shall adopt the language of the apostle, and unite with him in wonder, love, and admiration of this manner of love--this rich display of that love that is strong as death, supported by omnipotence, and directed by infinite wisdom. To such as are the happy subjects of this grace of love, there is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit: for as many as are led by the spirit of God they are the sons of God, and if children, then heirs; heirs of God and joint heirs with Christ (m); for by one spirit are we all baptized into one body, and have been all made to drink into one spirit; and although many members, yet but one body; and therefore are brethren, having the same father, the same conflicts, the same joys, the same spiritual enemies to oppose, armour from the same armory, strength to wick, wisdom to direct, and supplies to sustain them from the same fountain.--To such the Saviour saith "Love one another as I have loved you, by this shall all men know that ye are my disciples, if ye have love one to another;" this is his great command. Who is the head of the body? The Church (n). This relation, (to which our subject has naturally led us) differs from all others to which the name of brother or brethren is prefixed; but not contrary to, nor destructive of natural affection; that arising from natural descent and affinity of blood, or local circumstances, being subject to all the casualties of time, is of but short duration: but this having its origin in the love of God, which is infinite and eternal, and those that are the happy subjects of it being united to Christ as their elder brother, are not subject to the changes of time, the hand of death, nor the final dissolution of this terrestrial world, and all earthly things. No, these shall not destroy, but expand and perfect that bond of union between Christ the head, and the saints the members of his body.--For then they shall be with him and like him, for they shall see him as he is (o).

Dearily beloved, seeing we look for such things, let brotherly love continue (p); considering one another to provoke one another unto love and good works (q). God is love, and every one that dwelleth in love, dwelleth in God, and God in him--John iv, 16. And God hath manifested his love in sending his only begotten son into the world to be the propitiation for our sins (r); redeeming us from under the law that we might receive the adoption of sons (s). This love of which we treat, is an active principle, by which every possessor of it is in a greater or less degree filled with ardent desires for the universal spread of the Gospel, for the peace and prosperity of Zion: for fellowship with the Father and with his son Jesus Christ (t); and of associating, communicating and communicating to and with one another, in his word, in his ordinances, and as much as may be in the common concerns of life: also, with a tender concern for the welfare of each other; and great care not to speak evil one of another, but on the contrary, a scrupulous adherence to the Divine law of holiness--Matthew viii, and elsewhere. Watching over, reproving, admonishing and forgiving one another as God, for Christ's sake, hath forgiven us. By every Gospel means to preserve fellowship alive where it is, and if possible, revive it where it is on the decline, and restore it where it is broken: making every allowance that the scriptures will justify for our common infirmities, not indulging ourselves in jealousies over and respecting each other; submitting one to another, in the fear of God; and the very God of peace sanctify you wholly, and preserve your whole spirit and soul and body blameless unto the coming of our Lord Jesus Christ.

Finally brethren, strive all; be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you (v). Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy: to the only wise God our Saviour, be glory and honour, dominion and power, both now and ever. Amen (v).

AMBROSE DUPLEY, MODERATOR.

WICK, CLERK.

John xv. 15.
 (m) Matt. v. 14, 17. (n) Col. i. 18.
 (o) Heb. xii. 14. (p) 1 John iv. 13. (q) 1 John iv. 16.
 (r) 1 John i. 7. (s) 2 Cor. xiii. 2. (t) Jude 24 & 25.