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Baptists. Kentucky. Elkhorn Association, 1811.

Minutes of the ... at the Great Crossings ...

August, 1811.

n. p., [1811]. 6 pp.

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MINUTES

OF THE

ELKHORN ASSOCIATION OF BAPTISTS,

Held at the Great Crossings, in Scott County, the 2d Saturday in August, 1811.



1st. Brother Davis Biggs preached the Introductory Sermon from Ruth 4th Chap. and part of the 14th verse—"Blessed be the Lord, which hath not left thee this day without a kinsman."

2d. Letters from 28 churches were received and read, and messengers as enrolled took their seats, as follows:—

STATE OF THE CHURCHES.

Churches.	Messengers:	Baptised.	Rec. by letter.	Restored.	Dismissed.	Excluded.	Dead.	Total.
Tate's Creek—Thomas Watts and William Jones		9	7	3				47
Clear Creek—D. Mitchum, J. Adkin, J. Graves and L. Sullivan		4	7	1	6			153
South Elkhorn—J. Shackelford, J. Parker, J. Killar, P. Higbee		134	12	1	8	3	1	312
Great Crossing—J. Sugget, R. Johnson, W. Sugget and J. Johnson		39	6	2	5	6	1	295
Town Fork—J. Creath, W. Stone, B. Stout and P. Covenhoven		27	2	1	11		5	90
Bryan's—J. C. Richardson, J. Darnaby and Asa Thompson		11	4	4	1			81
Boon's Creek—Sam'l Boone and Stephen Lay		21	9	1				64
Forks of Elkhorn—W. Hickman, W. Samuel and J. Cole		17	11		28	2	4	191
Indian Creek—Isaac Monson and Davis Biggs		4				3	1	72
Mount Moriah, Peter Withers		2	2			1		26
McConnell's Run, T. Herndon, T. Craig jun. R. Smith and M. Duvall		41	1	3	1	1	6	206
Mouth of Elkhorn, J. Bartlet and G. Warfield								31
Mountain Island, J. Osburn and J. Guill		2						25
Silas, E. Chinn, J. Chinn and Robert Jarvis			9	2	28	7	3	99
North Elkhorn, E. Dingle, J. Thompson and T. Barlow		5	3	3		3	1	139
Glenn's Creek, J. Ford, Jno. Edwards and Wm. Buckley			3	1				30
Dry Run, John Miller, Lewis Sebastian and David Kerr		30						
North Fork, M. Boulware John Ficklan		7	8	1	1			47
Clover Bottom, F. Elgin, R. M. Thomas		7			1		1	26
Hillsborough, T. Bullock, C. Buck, J. Sullivan, W. Daly jun.		37	6		11	5	3	161
David's Fork—Jer. Vardeman, Ewd. Darnaby, J. Walch, B. Robertson, Abner Wilson, W. Boone		120	16		27	2	3	361
Mount Pleasant, Wm. Hughes, T. Wilson, G. Barclay		112	11		4		1	208
Mount Gilead—Amb. Bourne, N. Riley, G. Vanlandingham								80
Union, Rich. King, Jas. Chambers		5	1					33
Long Lick, E. Shurley, T. Cobb								14
Beaver Creek, John Lee, Joshua King								42
Bethlehem, John Bridges, Joseph Adair								12
N. Fork of Licking, Levi Walters, Archd. Duncan		6						35
No. of Churches, 28.	Messengers, 79.	640	120	27	135	33	30	2880

Note—The two last churches joined by letter at this time—and those names in Italics.

3d. Brethren Robert Johnson chosen moderator, and Charles Buck clerk.

4th. Letters of correspondence were received from the following associations, and their messengers invited to seats; viz.

From North District—*Isaac Crutcher, Joseph Craig, E. Tra-
bue, Dan. James.*

Green River—*Wm. Warder, Walter Warder.* South District,
Randolph Hall, Lip. Norvill.

North Bend—*Chichester Matthews, J. Wallace.* Russell's
Creek, *Isaac Hodgins.*

Tate's Creek, *Squire Boone, E. Barnes.* Salem, *Walter Stal-
lard, Wm. Davis.* Long Run, *Jno. Taylor, Jos. Rucker, Geo.
Waller.* Bracken, letter received but no messenger.

5th. Brethren appointed to write letters of correspondence to the
corresponding associations as follows—*P. Higbee* to Green River,
W. Stone to Bracken, *B. Stout* to Long Run, *J. Vardeman* to
Tate's Creek and South District, *L. Sullivan* to Salem, *Th. Bul-
lock* to Russell's Creek, *Asa Thompson* to North Bend, and *Wm.
Samuel* to North District.

6th. Brethren *R. Johnson, Buck, Creath* and *J. Sugget* to arrange
the business of the association, and to make report on Monday.

7th. Brethren *Hall, Taylor* and *Hodgins* to preach to-morrow,
and then the association adjourned until Monday next 9 o'clock.

MONDAY, Aug. 12 1811—the association met, and after prayer
and singing, proceeded to business.

8th. Report of the committee called for, read and approved, and
committee discharged.

9th. The committee appointed at the last association to visit the
absent churches were called on, who reported that they had visited
several of them, (about half) and were discouraged in any further
visits; after handing a report as to one church, and making their
statements, were excused for not having visited them all, and were
discharged: and upon the clerk's examining those who were delin-
quents at the last and former associations, and comparing them
with the state of representation now, it was found that five of said ab-
sentees had taken their seats, and but two that were visited, were
absent—thus:

East Hickman and Stony Point—these were visited: a motion
was made that they be no longer called, and agreed to.

*Elk Lick, Raven Creek, Rockbridge, Brush Creek, Mill Creek, Lit-
tle Huston & Flat Lick*—These had not been visited, and same motion
made as to the two former: whereupon the association taking into con-
sideration their absence for three years, and being well advised that

On Sunday brother J. Mason and — Ward each presented a letter, and as neither of them had seats in the association, an enquiry was made of them as to the purport or intention of those letters being handed in; from which answers the association conceiving they contained no legal business for them, objected to their being read, and they were accordingly returned by the clerk.

On considering the letter from Dry Run, as hinting that a number of their body seemed disposed to dissent from this association, and as this body does not wish an imperfect state of their numbers to appear in their minutes, it is thought best not to insert their total numbers in the minutes, but do advise them to take such measures as may adjust their true number.

10th. Brother Stone handed in the circular letter, which being read, was approved of, and directed to be inserted in the minutes.

11th Corresponding letters called for, read and signed, and the following brethren undertook as messengers to bear them, viz— To Green River, Bourne, Sugget and J. Johnson. To Bracken, R. Johnson. To Long Run, L. Sullivan, Bullock, Creath, Biggs and Higbee. To Tate's Creek, Vardeman, T. Craig jun. To South district, Vardeman, Creath, Bullock, Thomas. T. Craig jun. and L. Sullivan. To Salem, Wm. Buckley. To Russell's Creek, S. Boone. To North Bend, E. Dingle, Biggs, J. Suggett and Ficklan. To North District, S. Boone, Cole, Biggs, Elgin, Creath and Vardeman.

12th. Brother W. Stone to write the next circular letter.

13. The next association to be at David's Fork, and Jno. Shackelford, or in case of failure in him Jac. Creath, to preach the introductory sermon.

14th. Brother Buck to attend to the printing of the minutes.

In the course of this day's business a disposition was discovered, that, although this body could not with propriety read the two letters addressed, on account of setting a bad precedent, nor continue to call those churches who manifested a disposition not to sit in council with us: yet so desirable was a reconciliation with those brethren who unfortunately had got into difficulties, that it was agreed on, that this body would make one more effort to regain their friendship and love, and, therefore, directed the clerk to insert the following in their minutes — That this association regrets exceedingly the division that seems to have taken place in some of the churches which composed this association, and are greatly desirous such division should be done away; and that Peace, Friendship, Love and Harmony be restored to the body. It was further agreed, that a committee of 12 members be appointed, who, or a majority thereof, shall at any time be authorised to receive any communication or proposition of accommodation from those brethren absenting themselves from this association; & if this committee should think these pro-

positions are *such* as this association would accede to, that notice by them shall be given to the moderator of this body, and by him to the several churches belonging thereto; so as a called association may be had at such time and place as said committee shall advise;—and, that if two thirds of the 28 churches stated in these minutes as met at this time, shall attend by their messengers, they shall be sufficient to sit and do business relative to the above design. The following brethren were appointed the said committee, viz —R. Johnson, C. Buck, P. Higbee, W. Stone, T. Bullock, L. Sullivan, J. Vardeman, J. Creath, J. Thompson, R. Smith, D. Biggs and Amb. Bourne— and then the association adjourned.

ROBERT JOHNSON, *Mod.*

CHARLES BUCK, *Clk.*

Circular Letter.

*The Elkhorn Association to the Churches in connexion wish Grace,
Mercy and Peace.*

BELoved BRETHREN,

IT is with peculiar pleasure we now address you in our associated capacity. We are happy to inform you that we have had an agreeable interview with each other; and rejoice to see the existence of christian love and fellowship manifested by the general correspondence of those in union with us throughout the state. Our souls have also been comforted by the pleasing accounts given in many of your letters of the work of the Lord amongst you. It is also matter of rejoicing with us to hear that poor sinners are yet enquiring the way to Zion. O, that the Lord may continue his power and work of grace amongst us, and cause the same to spread far and wide, until the whole earth shall be filled with the knowledge of God! And now, dear brethren, we wish to subjoin a few brief remarks on the important and interesting subject of brotherly love—which divine and supernatural principle we conceive is wrought in the soul by the spirit of God in regeneration, and forms a constituent part of the christian character; having its influence on the hearts of all the lovers of God, as it is said by the apostle John—“*every one that loveth him that begat, loveth him also that is begotten of him.*” As to the nature and quality of this divine principle, the Holy Scriptures are full to the point—the apostle Paul saith ‘*let love be without dissimulation.*’ The Apostle Peter says, ‘*see that ye love one another with a pure heart fervently;*’ and the apostle John, who appears to have dwelt with great delight on the subject of brotherly love, says, ‘*let us not love in word, neither in tongue, but in deed and in truth.*’ We would also remind you of some of the effects resulting from the exercise of brotherly love.—1st. The Saviour seems to lay it down as a mark whereby all men may judge of his followers; ‘*by this (says he) shall all men know that ye are my disciples, if ye have love one to another.*’ 2d. Very precious are the fruits, or effects of this divine principle, which seems to be peculiar to those who possess it—we know, says the apostle John, ‘*that we have passed from death unto life because, we love the brethren;*’ and again, ‘*he that loveth his brother abideth in the light, and there is none occasion of stumbling in him;*’ and again, ‘*if we love one another God dwelleth in us, and his love is perfect in us.*’ 3d, & lastly: when we turn our attention to the good effects resulting to the saints in general from the mutual exercise of brotherly love, which is denominated the bond of union and christian fellowship, we are ready, with the psalmist, to say, ‘*behold how good and how pleasant it is for brethren to dwell together in unity.*’ Solo.

mon, speaking of the effects of this divine principle, says, 'love covereth all sins :' the apostle Peter also says, 'charity shall cover a multitude of sins'—but the apostle Paul, who seems to have taken a comprehensive view of the subject, says, 'charity suffereth long and is kind ; charity envieth not ; charity vaunteth not itself, is not puffed up, doth not behave itself unceemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things.'

Dear brethren, the ordinary bounds of a letter of this description would not be sufficient to contain all the plain, easy and natural inferences deducible from the divine writings above cited. Neither can we, in this epistle, contrast the subject by bringing into view its opposite, which the holy scriptures denominate *hatred* : the possible existence and direful effects of which, (even amongst professed brethren) probably, you may have been, in some measure, the sorrowful witnesses. We, therefore, recommend to you who have been taught of God, both by precept and divine principle implanted in the soul, to love one another, that you be careful to let brotherly love continue. And in the language of an apostle, *beseech you that ye increase more and more* ; and, that the God of love and peace may be with you, bless and keep you in the mutual exercise of brotherly love ; and in the enjoyment of its happy train of blessed effects, safe to his Heavenly Kingdom, is the prayer of your brethren in the Lord.—*Amen.*