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Baptists . Kentucky . Elkhorn Association, 1815.

Minutes ... the 2d Saturday in August, 1815.

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# MINUTES

OF THE

## ELKHORN ASSOCIATION OF BAPTISTS,

CONVENED AT TOWN-FORK MEETING HOUSE, THE 2D SATURDAY IN AUGUST, 1815.

THE Introductory Sermon was preached by Elder EVE, from Colossians, 1st Chap. and 18th Verse.—After which, letters from twenty-six Churches were received and read—their Messengers' names enrolled as follows:

CHURCHES.	MESSENGERS.  Ordained Preachers in <i>Italics</i> —Licensed in CAPITALS.	Baptised.	Rec'd. by letter.	Recommendation	Restored.	Dismissed.	Excluded	Deaths	TOTAL.
Tate's creek	Thomas Watts and Hiram Quinn.				1	4			34
Clear creek	JNo. ADKINS, RICHD. CAVE, Lewis Sullivan & John Graves,	4	9			5		1	151
South Elkhorn	<i>John Shackelford</i> , John Keller, John Parker and Samuel Ayres,	3	2		1	7	2	1	268
Crossings	<i>James Suggett</i> , Wm. Suggett, <i>Thos. Henderson</i> and Jas. Johnson,	5		1		9		3	275
Town Fork	<i>Jacob Creath</i> , Wm. Stone and Benj. Stout,					1			88
Bryan's	J. C. Richardson, John Darnaby and Asa Thompson,	7	1		1	5	4		141
Boon's creek	L. Burbridge and Saml Boone,		12			5		2	98
Forks Elkhorn	Chas. Buck, Carter Blanton and Wm. Graham,	2	5			14	3	1	201
Mot. Morian	<i>Peter Withers</i> and Richd. Stevens,		2			1			21
M'Connell's run	Rodes Smith, Toliver Craig and Benj S. Chambers,	1	5		1	1		4	181
Mouth Elkhorn	No letter or Messenger—old number is								26
Mountain island	<i>Benj Lambert</i> and G. Simpson,		7				1		42
Silas	<i>Davis Biggs</i> , John Chinn and S. McCune,		4		2	10	4	1	158
No. Elkhorn	<i>Geo Eve</i> , Edwd. Dingle and John Thompson,	5	4		1	1			114
Glenn's creek	<i>John Edwards</i> , John Ford and Seth Ramsay,	5	9		2	2			80
Dry run	John Miller and Younger Fitts,	1	1			2	1	1	27
No. Fork	S. Ferguson and Presley Neale,	6			1	6			46
Clover bottom	Fredk. Elgin,	1	2			1	1		25
Hillsborough	Thomas Bullock, Thomas Duvall and Wm. Dale,	1	1			5		1	127
David's Fork	<i>Fer. Vardeman</i> , Abner Wilson, Edwd. Darnaby & Jas. Welch, Sr.		2			16	4		325
Mot. Pleasant	<i>Edmd. Waller</i> , Wm. & John Hughes and N. Morris,	2	4			2	2	4	180
Mot Gilead	Joseph Scragham and Ninian Riley,	1	2						63
Long Lick	Ezekiel Shirley and Thos. Cobb,		2			2			15
Bethlehem	Robt. Athey and Wm. Boggiss,								21
George Town	John Hawkins, John Betts and John Branham,		3						21
Hartwood	<i>John H. Ficklan</i> , Eli Short and G. Theilkield,		3			1			40
Big Spring	<i>S. M. Noel</i> , <i>John Taylor</i> and H. DAVIDGE,	1	7		1			2	43
The Total last year was		2697							
Increase is		94		2791					
		45	87	1	11	100	22	21	2791

The Association being formed, chose by ballot their former Moderator and Clerk, and proceeded to business.

Letters or messengers were received from nine Associations in correspondence with us, viz.

From Green river—letter received, but no Messenger. North bend—William Bledsoe and Moses Vickers. Tate's creek—John Greenhalgh, Josiah Collins and James Easter. Long run—Henson Hobbs. South District—David Lillard, Philip Walker and Gabriel Slaughter. Russell's creek—Isaac Hodgins and Saml. Hardin, but no letter. Bracken—Walter Warder and James Morris. North District—Wm. King, Jos. Kelley and Ransdale Petty. Union—Gerard Riley, Richd. King and Jesse Vanderen. Salem—Joseph Wilson. These brethren took seats with us.

The Circular Letter by Elder Eve was read the first time, & committed to the committee of arrangement—and a committee of arrangement was then appointed, consisting of the following members: Jas. Johnson, George Eve, Jacob Creath and the Moderator and Clerk, who were to examine the business of the Association, and make a report on Monday.—Elders Hodgins, Stevens, from New-York, and Walter Warder, elected to preach on the succeeding day.—Then adjourned 'till Monday 9 o'clock.

#### MONDAY, AUGUST 14TH, 1815.

The Association met, and first read the letters to the Corresponding Associations—2dly, received the report of the committee of arrangement—the first thing therein was taken up, which was the report of the committee appointed at the last Association to visit the Church at Elk Lick, who at that time proposed being reinstated in their membership; and after receiving such information as was to be had, it was determined, that although this body feel every sympathy for the situation they had placed themselves in, by going with the majority to the Licking body, yet good order prevents us from receiving them at this time.

The Query from the Church at Clear creek, in these words, "*When one member takes another under dealing, according to the 18th of Matthew, has he a right to tell it to the Church, unless the one charged, neglects to hear the helps?*" was taken up, and after much investigation, answered *no*, or he has not.

A Circular Letter from the Revd. Luther Rice, Agent of the Baptist Board of Foreign Missions for the United States, addressed to the Moderator of this Association, was handed in by himself, read, and contents considered; the purport of which was to present thro' the Associations to each Church in our union, a copy of the "Report," of said board for 1815—and by means of a Secretary, to keep up a correspondence with that board; whereupon, Elder Silas M. Noel was appointed the Secretary—and the pamphlets called the Reports, were afterwards distributed to each Church through their Messengers and paid for, which the Association hope will be satisfactory to the Churches, as they contain much useful information on the state of Society.

The Circular Letter read a second time and ordered to be printed with the Minutes. The following brethren volunteered their services to accompany our letters of correspondence, viz :

To Green river—James Suggett and Ezekiel Shirley. North Bend—John Taylor, James Suggett, John Ficklan and Geo. Threilfield. Tate's creek—John Taylor and Jacob Creath. Long run—Silas M. Noel, John Taylor, Edmd. Waller, John Kellar, Chas. Buck. South District—John Taylor, Jacob Creath, Jas. Johnson, Lewis Sullivan, Thos. Duvall, Richd. Cave, Wm. Hughes, John Hughes, Edmd. Waller and Jeremiah Vardeman. Russell's creek—Jacob Creath, Jeremiah Vardeman, S. M. Noel and Lewis Sullivan. Salem—Richd. Cave. Bracken—Davis Biggs and Jeremiah Vardeman. North District—John Taylor, Jeremiah Vardeman, Geo. Eve, Thos. Henderson and G. G. Boone. Union—Davis Biggs, Edwd. Dingle, S. Simpson, Eli Short and John McCune. Cumberland—Saml. Simpson.

The requests from the Churches at the Crossings, North Elkhorn, Hillsborough and Boon's creek, having been voted on, it was found that Crossings had the largest poll, and the next Association is to be held there, the second Saturday in August next.

Brethren John Taylor or Davis Biggs to preach the next Introductory Sermon, and Henry Davidge to write the Circular Letter.

THOS. BULLOCK, *Moderator.*

CHARLES BUCK, *Cl'k.*

On each day there was preaching at the stand; and the Missionary preacher, Luther Rice, having arrived after the Election for preachers. Elder Warder gave place to him—and Elders Stevens from Jeremiah 31st Chap. and 29th Ver.—Luther Rice from Matt. 6th and 10th, "*Thy Kingdom come,*"—and Isaac Hodgins on the subject of Repentance and Conversion, (text not recollected) addressed a large congregation, which from the good order and attention that was paid, and the liberal contribution of 150 to 200 dollars collected for Missionary purposes, proved that they pleased their hearers.

I farther remark, that the total number of members per last years return, was 2697—this year it is 2791; by which it would appear that there was an increase of 94.

This table shews that by deaths, dismission and exclusion, there is	143
And the increase by letter and return is	99
Leaving a decrease of	44
Additions by Baptism	45

by which the gain would be one, whereas it appears as above to be 94. The Churches should be more particular in keeping their accounts.

C. BUCK.

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## CIRCULAR.

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TO THE CHURCHES WITH WHICH WE ARE IN CONNEXION, COMPOSING THE ELKHORN ASSOCIATION.

*Beloved Brethren in the Lord,*

In our last Circular we had occasion to mention that we were visited by the scourge of war, but that it was to vindicate rights ever dear to freemen; rights for which our forefathers fought and bled, and which was obtained by the helping hand of a kind Creator. At this time we congratulate you upon the return of Peace. We delight not in shedding the blood of man, it is only justifiable in extreme necessity.—While we are prompt in declaring war as the only alternative to vindicate our rights, let us ever cherish the principles of peace with all nations. And, in the mean time look to our God to direct us in all things whose counsels never has nor never will lead us astray. Dear Brethren, our God is a God of love, and as a manifestation thereof, gave up his son to suffer and die to redeem his people from the curse of the law; for when we were without strength in due time, Christ died for the ungodly. What abundant reason we have to be thankful, and to adore his great and venerable name for his goodness and tender mercies to miserable sinners.—We love him because he first loved us. The Lord hath appeared of old unto me saying, "I have loved thee with an everlasting love—therefore, with loving kindness have I drawn thee." O! Brethren, recollect the happy time when you were drawn by that divine love and power of God, your affections were set on things above, your love to your brethren was manifest, a gospel evidence that you had passed from death unto life. Our Lord says, "a new commandment I give unto you, that you love one another, by this shall all men know that you are my disciples, if you have love one to another."—As a proof of our love to God, let us endeavor to keep his commandments, for this is the love of God that we keep his commandments. Our Lord has promised in the gospel, if

you keep his commandments, you shall abide in his love. Be kindly affectioned one to another—with brotherly love in honor preferring one another—rejoice with them that rejoice, and weep with them that weep—we are to watch over and pray for one another—we are to pray for the ministers of the gospel; brethren pray for us—we should pray in our families. In Jeremiah Chap. 10th and 25th Verse, we read, “Pour out thy fury upon the heathen that know thee not, and upon the families that call not upon thy name.” David says “evening and morning and at noon will I pray and cry aloud, and he shall hear my voice.” And as we are instructed to pray every where lifting up holy hands without wrath and doubting, we are commanded to pray in private as well as public—pray for children, servants, neighbors, rulers and for all men—we should visit the sick and pray for them—it is lawful for us to pray for temporal blessings.

Brethren let us strive together for the faith of the gospel, and not neglect the assembly of ourselves together as is the manner of some, but exort one another, and so much the more as we see the day approaching.

How thankful ought we to be, that our lots are cast in pleasant place, while many of our brethren in the world are groaning under the iron hand of oppression. We enjoy the smiles of heaven—we enjoy religious and civil liberty—we sit under our vine and fig tree, and none to make us afraid.

Glory to God in the highest!  
And glory to the Lamb!

Look back dear brethren at the early settlement of this country—half a century ago scarcely a solitary saint could be found on these western waters—the wild woods rarely, if ever, witnessed one of Zion’s songs—an universal gloom of heathenish darkness covered the country: but thanks be to God, who hath measured the waters in the hollow of his hand, and meted out the heaven with a span, and comprehended the dust of the earth in a measure—weighed the mountains in a scale, and the hills in a balance. All things are possible with him—The country that was at that time a savage wild, is now elegantly cultivated fields, with the sunshine of the gospel spreading its effuigent beams over thousands of saints who shortly will meet in heaven to praise God and the Lamb.

Brethren, be ye therefore the followers of God as dear children, and walk in love as Christ also hath loved us and given himself for us, an offering and a sacrifice for a sweet smelling saviour. We command you brethren to God and to the word of his grace, which is able to build you up and to give you an inheritance among all them who are sanctified.

The heavenly glory where all the saints will meet with a glorious admittance in the kingdom of everlasting felicity, where we shall part no more, but join the glorious song, saying with a loud voice, worthy is the Lamb that was slain to receive power and riches, and wisdom, and strength, and honor, and glory, and blessing, for ever and ever. AMEN!