

History  
of the  
Elkhorn Baptist Association  
Kentucky

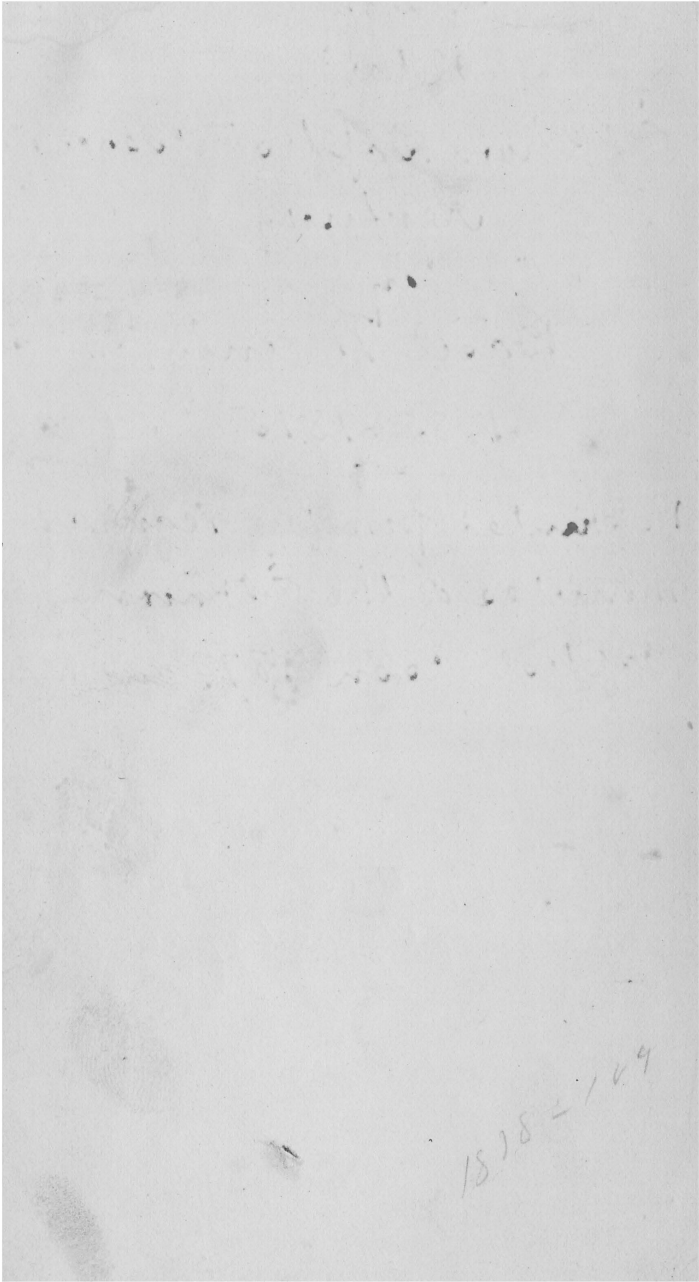
by  
Basil Manly, Jr.

1785-1815

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Reprinted from the regular  
minutes of the Elkhorn  
Baptist Ass'n 1877 and 1878

See notes on last page of our  
other copy of this work, as to con-  
tinuation of the history from 1816 to  
1886.



REPORT OF B. MANLY, JR.  
—ON THE—  
HISTORY OF THE ELKHORN ASSOCIATION  
—OF—  
BAPTISTS IN KENTUCKY.

At the beginning of this investigation the official copy of the minutes, which was the only file known or accessible to us, was deficient in the minutes for fifteen out of the ninety-two years of the Association's existence. All of these have been recovered except four, and hope is entertained that by diligent search some of these may yet be obtained. The missing ones are for 1816, 1823, 1829, and 1835. I was misled last year by the MS. official copy, in supposing that the minutes for 1816 were in our possession, and those for 1814 wanting. It appears, by comparison of the printed minutes in possession of Bro. W. T. Hearne, that the minutes which were recorded as of 1815 were really those of 1814, and were originally recorded as such, but altered to 1815 by mistake, and that it is the minutes of 1816 that are lacking.

All that have been found have been carefully transcribed by our efficient secretary, Bro. B. W. D. Seeley, in a neat volume, with pages left at proper places for the insertion of those minutes still missing, if they can be found.

I have prepared a tabular statement, herewith submitted, of the names of all the churches ever connected with this Association, amounting to about 107, during the ninety two years of its organized existence, including at one time (1792-1796) churches as far north as "Columbia in the Western Territory," now Ohio, and as far south as the church in "Tennessee County, Cumberland Settlement." This tabular statement shows the total numbers, and the baptisms, in each church, every year, as reported to the Association; shows how long each church was connected with the Association; and so far as known indicates in what way the church severed its connection with this body. Twenty-six of these churches are still in the Association. The greater part of the remainder have been dismissed to form other Associations; a few have broken off to unite with the Particulars, or the Reformers; some have been dissolved, being weakened by the growth of other churches of the same faith and order near them; and concerning some no information has been gathered—as yet.—[NOTE. Only the first ten years of this table will now be published.]

In the tabular statements heretofore published, (in 1844, and in 1874), quite a number of errors have arisen by mistakes in addition, or in transcribing. There, so far as they could be ascertained, have been corrected. For instance South Elkhorn in 1792 had 170 members; in 1794 149 members; in October, 1793, 152; yet she is credited with 265 in May, 1793, probably meant for 165. So Elletts Lick in 1802 is reported to have

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eight members, though she had received twenty by baptism, during the year, and had eighty-six in 1804. In cases where a church had continued connection with the Association, but failed, in any given year, to report its total membership, instead of omitting the church altogether, the average of its numbers, between the year before, and the year subsequent, has been inserted in the table with an asterisk, and added to form the grand total. This may not be entirely accurate, but is the nearest approximation now practicable. Without further introduction, I proceed to

A SKETCH OF THE ORIGINAL CHURCHES CONSTITUTING THE ELKHORN BAPTIST ASSOCIATION IN KENTUCKY.

The Elkhorn Association of Baptists, organized ninety-two years ago in this beautiful Blue Grass country, deserves a fuller history than it is expedient now to present. It was the earliest organization of the kind in Kentucky, or in the region west of the Alleghanies. At times a very large body, always respectable, active, and yet conservative, it has exerted an influence larger than its present members would indicate. It has grown weak by the strength and materials it has transferred to sister associations around, in whose vigor and success it rejoices, and will continue to rejoice.

The year 1785 witnessed the establishment in Kentucky of three Baptist Associations. These were

I. ELKHORN ASSOCIATION, September 30, 1785, at Clear Creek.

SIX CHURCHES.

Gilbert's Creek, established in Kentucky, December, 1781.

Tate's Creek constituted in 1783.

South Elkhorn " " July 31, 1784.

Clear Creek " " June 18, 1785.

Big Crossing " " May 28, 1785.

Limestone " " July, 1785.

II. SALEM ASSOCIATION, Oct. 29, 1785, at Cox's Creek.

FOUR CHURCHES.

Severn's Valley constituted June 18, 1781, number in 1785, thirty-seven.

Cedar Creek (now Nelson County) constituted July 4, 1782, number in 1785, forty-seven.

Bear Grass (now Louisville) constituted January, 1784, number in 1785 nineteen.

Cox's Creek constituted April, 1785, number in 1785, twenty-six.

III. SOUTH KENTUCKY ASSOCIATION, October, 1785, at Gilbert's Creek.

FIVE CHURCHES (SEPARATE BAPTISTS);

Gilbert's Creek constituted in 1785.

No Lynn " " 1782.

Pottinger's Creek " " 1785.

Head of Boone's Creek " 1785.

Rush Branch " 1785.

Of the first of these only shall we attempt now to treat.

And as a Baptist Association is nothing but a voluntary assemblage of messengers from particular churches, with no power except to con-



sult and advise for the mutual welfare, it is proper in tracing the history of the Elkhorn Association to go back to the origin of its constituent members.

First in order of time comes the Gilbert's Creek Church, which was a part of the celebrated "Travelling Church," that emigrated through the wilderness from Virginia to Kentucky, in the fall and winter of 1781. In the year 1767 a church was gathered in Virginia, known as Lower Spottsylvania, and afterwards from its eminent pastor, called Craig's Church. In the summer of 1781, the most glowing accounts of the rich soil and inviting climate of Kentucky were spread through Virginia and Lewis Craig, a man of magnetic power and influence, determined not only to emigrate thither, but to take with him his friends and brethren.

The church had been greatly scattered during the Revolution, but nearly all the remaining members agreed to accompany Brother Craig to Kentucky. By the middle of October, 1781, they were ready to set out. The brethren and ministers near by gathered to bid them farewell. John Waller was there, who had shared with Craig the discomforts of the jail at Fredericksburg. Some verses more notable for affection than for lyric elegance, which he composed on the occasion, are preserved.

A single stanza may suffice as a specimen:

"Great sorrows of late filled my poor heart,  
To think that the dearest friends must soon part,  
A few left behind, while many will go  
To settle the desert down the Ohio."

The old Spottsylvania Church continued its existence, and those leaving were by vote constituted an independent body. Yet so small was the remnant left behind, that the old church book was brought along by the clerk. The same pastor, the same deacons, and the same record book, made it in fact the old church, prepared to carry on its usual business, whenever a halt was sounded.—[Ford's Repository, 1756, p. 132. 185

Abandoning the wagons with which they had set out from the Rappahannock, carrying their baggage and the women and children on horseback, while the men for the most part walked, they penetrated the wilderness for near 600 miles. The company numbered about 300, of whom nearly 200 were members of the "traveling church." Assailed by tempests, by Indians, distressed by scarcity of food, discouraged by driving rains, and dreary and slippery roads, wading dangerous streams waist deep, and pressing on till night in their wet and freezing clothes, they finally reached Gilbert's Creek, in Lincoln County, and on the 2d Lord's day in December, met there as a Baptist Church. Wm. Marshall, together with their pastor, Lewis Craig, preached to them. The numerous family of the Craigs were nearly all members there, together with the ancestors of the Bowmans, the Ashers, the Singletons, the Smiths, Hunts, Shotwells, Mitchams, Cards, Caves, Hickersons, Sanders, who are scattered all over Kentucky and the West. They built a fort near Logans, which was not far from Stanford, and called it Craig's Station. There they met for worship, and thither they clustered for defense. Among the rude block-houses and stockades, which protected them, the voice of preaching was weekly heard, and the song and the prayer ascended sweetly together from the unbroken forest. Let us briefly observe the surroundings and the condition of the country at large, from this period till the formation of our three associations in 1785.

The year 1782 was a dark period for the settlers. Repeated attacks from the Indians disturbed them, and produced the gloomiest forebodings. Estill's defeat (March 22), not far from "Little Mount," now Mt. Sterling, was a mournful event for the whole country. Some of the Gilbert's Creek members were murdered in it. The attack on Bryant's (August 15, 1782), by 600 Indians, though foiled, was sufficiently alarming. And the terrible disaster at the Lower Blue Licks, on the 19th of August, spread dismay, as well as mourning, through all the settlements. Not till November was the peril removed, and the dread allayed, by the expedition under Gen. Geo. Rogers Clark, with over 1,000 men, under Cols. Floyd and Logan, who marched 130 miles up the Miami River, and destroyed the principal Shawnee town, November 10th. After this time no large body of Indians invaded Kentucky. Though the treaty of peace between the United States and Great Britain was signed November 30, at Paris, France, the tidings did not reach Kentucky till the next Spring.

In 1783, a judicial district was established out of the three counties formed in 1780, Jefferson, Lincoln and Fayette, and the town of Danville was founded as a place to hold the court. The second store in Kentucky was opened by Col. Broadhead at Louisville, and next year (1784) the third, at Lexington, by Col. James Wilkinson. The first store in Kentucky had been opened in April, 1775, by Henderson & Co., the proprietors of "Transylvania." The County of Nelson was formed in 1784, and Bourbon, Mercer and Madison in 1785. During this period the separation of Kentucky from Virginia, and its establishment as an independent State, begins to be discussed, but is not consummated until June 1, 1792, when the first Governor, Gen. Isaac Shelby, is inaugurated at Lexington, and soon after, the seat of government is removed to Frankfort. In 1789 August 18, the first newspaper, the Kentucky Gazette, is established by John Bradford, at Lexington.

We have no census, that I have seen, of the population of Kentucky in 1785. In 1790, it was, white, 61,133; free colored, 114; slaves, 12,430; total, 73,677.

John Taylor, who landed at Beargrass, near Louisville, December, 1782, thus describes the situation (*Hist. Ten Churches*, pp. 13, 14): "It was a gloomy thing, at that time, to move to Kentucky. But I had seen the place; and without a single friend or acquaintance to accompany me with my helpless family, we took water at Red Stone, Pa., and for the want of a better opening, I paid for a passage in a lowly, ill-fixed flat boat of strangers. The river being low, this lonesome boat was about seven weeks before she landed at Beargrass. Not a soul was then settled on the Ohio River between Wheeling and Louisville—a distance of five or six hundred miles—and not one hour, day or night, in safety. Though it was now winter, not a soul in all Bear Grass (Louisville) was in safety, but by being in a fort. I meditated travelling 80 miles further, to Craig's Station, in Lincoln County." This journey he accomplished in six days, walking all the way, and leading the three heavily laden horses through mud, and often wading through rivers, deep to the middle, in the bitter cold weather.

The Gilbert's Creek Church was greatly weakened, not long before John Taylor's arrival, by the removal of nearly the whole membership with Craig to the north side of the Kentucky river near Lexington. It seems to have divided into two fragments; the one (the regular) uniting in forming the Elkhorn Association in 1785, but reported in 1786 as dis-

solved; the other (separate) being one of the constituent members of the South Kentucky Association, which included all the separate Baptist churches in Kentucky. Its subsequent history I cannot now trace, though it continued for at least forty years.

The Tate's Creek Church, according to Bro. S. H. Ford, was founded in 1783, though Asplund dates it in 1785. I can give no particulars of its organization.

South Elkhorn Church was established July 31, 1784, where the road from Lexington to Harrodsburg crosses the south branch of Elkhorn. To this point Lewis Craig had removed in 1783. Here he built a mill, it is said the first grist mill in Kentucky, afterwards known as Higbee's mill. "He preached in the woods or in his mill, and the first time the ordinance of baptism was observed in Kentucky it was performed by Lewis Craig."—(Ford's Rep. 1856, p. 263). By degrees the members from Gilbert's Creek so many of them settled in this region that it became desirable to constitute them into a church, which was done as above mentioned. The original minutes are preserved, showing that they were organized at the house of Lewis Craig, Wm. Cave being chosen Moderator, and Richard Young, Clerk. The Philadelphia Confession of Faith was adopted. Fourteen members' names are given. Two others were received apparently the same day by letter.

A resolution was adopted, "that the Baptist professors not joining this society be requested to attend the next meeting and give their reasons for not joining." Those who would not attend, or who could give no good reason for not joining, "were dealt with," and the Clerk was ordered to write to the churches which granted them letters.

"Among the early members of this Church," says Dr. Ford, "was Abraham Bowman, known in the revolutionary history of the country. Distinguished as a colonel in the army of Washington, he became a humble, consistent Christian, whose influence in the society in its formation in Kentucky was manifest and beneficial. He was a member, from Fayette county, of the Legislature that met under the first constitution of Kentucky. James Garrard, who was connected with this church, and afterwards a member of Cooper's Run, was one of the members from Kentucky in the Virginia Legislature that ratified the constitution of the United States. Than the Craigs, a nobler set of men never trod this soil. In the convention at Danville, in 1785, John Craig was a prominent and influential member; and the first effort made in the West to awake a spirit of intellectual improvement, announced in the "Kentucky Gazette" as a "Society for Promoting Useful Knowledge," was an appeal published in that paper in December, 1787, and is signed by John Craig, James Speed, Robert Johnson and James Garrard, all Baptists, and three of them members of South Elkhorn Church."—[Ford's Rep. 1856, p. 265.

The following notice appeared in the Kentucky Gazette, perhaps the earliest school notice that is yet preserved, showing that even at that date (1787) Georgetown was an educational centre, and that Elijah Craig, one of the prominent Baptists, was at the head of the enterprise:

"EDUCATION.—Notice is hereby given that on Monday, the 23th of January next, a school will be opened by Misses Jones & Worley at the Royal Spring, in Lebanontown [this was the name by which the place, originally called McClelland's Station, in October, 1775, was called from 1784 to 1790, when it was incorporated by the Legislature of Virginia, and the name changed to Georgetown in honor of George Washington.—Collins II, 697], Fayette county, where a commodious house sufficient to contain fifty or sixty scholars will be prepared. They will teach the Latin and

Greek languages together with such branches of the sciences as are usually taught in public seminaries, at twenty-five shillings a quarter for each scholar, one-half to be paid in cash, the other in produce at cash price, &c., &c. [Signed] ELIJAH CRAIG."

Lebanon, Dec. 27, 1787.

The next church in chronological order, so far as can now be ascertained by examination of the evidence still in existence, was that at the "Great Crossings," or, as it was often styled, the "Big Crossing" Church-town now stands, the great buffalo track from Southern Kentucky to the Ohio crossed the Elkhorn. A small fort was erected there in 1778, but soon abandoned. In the spring of 1784, Col. Robert Johnson removed to the Great Crossings, himself a military man whose skill and courage inspired confidence. Around the little fort a settlement soon gathered, and before a year had passed they felt that the time had come for the organization of a church. The records of the church, which were transcribed by a careful committee from the original records (now lost) about the year 1793, show that on Saturday and Sunday, 28th and 29th of May, 1785, brethren Lewis Craig, John Taylor, Richard Young and Samuel Deadmon, as helps called for, proceeded to constitute into the church at the Great Crossings, Wm. Cave, James Suggett, sr., Robert Johnson, Robert Bradley, and others whose names are given, sixteen in all. The meeting was held in an upper room of Robert Johnson's residence. Wm. Cave was a minister, but Elijah Craig, who moved soon after into the neighborhood, became their first pastor.

The next church in order of time was that at Clear Creek, about ten miles from South Elkhorn. John Taylor (*Hist. of Ten Churches*, p. 54) mentions that "through the winter and spring of 1785 several preachers had moved into the neighborhood, as John Dupuy, James Rucker and Richard Cave." Though apprehensive of losing the preaching and oversight of Lewis Craig, whom they all revered, if they had a new church, they determined to "apply to South Elkhorn for assistance, and the helps from that establishment agreed to acknowledge us as a sister church. I think in April, 1785, about thirty members, to the best of my recollection, were in the new church, under the style of Baptist Church of Christ, at Clear Creek." This was written from memory in 1821 or 1822, and he only says, "I think in April, 1785." The records of the South Elkhorn Church, however, as transcribed by Dr. S. H. Ford, and published in the *Repository* for 1856, pp. 266-7, seem to settle the question as to the date. "At the church meeting at South Elkhorn, April 23, 1785, Lewis Craig, Moderator, Elder Wm. Hickman and Elizabeth Hickman were received by letter. A motion being made for a constitution of a church at Clear Creek was ordered to be laid over till the next regular meeting. At the May meeting it was taken up and laid over to the adjourned meeting on Sunday."

"May 29, 1785.—Met according to adjournment. A motion was made for the constitution of a church at Clear Creek. Debated and agreed to." Accordingly, Dr. Ford adds, evidently with some original records before him (the old church books of Clear Creek being now lost), "that on the third Saturday, the 18th of June, 1785, they were constituted into a Church of Christ at Clear Creek, by Lewis Craig, Wm. Hickman, George Smith and James Garrard."

Most of the members at this new church were from the old Spotsylvania Church in Virginia, had come with Craig through the wilderness, and had been successively members of the churches at Gilbert's Creek and

South Elkhorn. Taylor describes very graphically their election of him as their pastor in March following, his refusal, and their persistence—a narrative which casts a pleasing light on the simplicity and earnestness of those early days, but which we must resist the temptation to quote.

The only remaining church which entered into the constitution of the Elkhorn Association, was Limestone, which was organized in July, between the preliminary meeting June 25, 1785, and the actual constitution Sept. 30.

Simon Kenton had returned in 1784 to his camp near the present town of Washington. A number of emigrants settled around his fort, and this became one of the most travelled routes in coming west, to disembark from the boats on the Ohio, at the mouth of the creek where Maysville is now situated, and then make their way across Licking to Lexington. The scattered Baptists were constituted into a church under the care of Wm. Wood. Among them were one of the Wallers and E. Dobbins. The church continued steadily representing itself in the Association till the formation of the Bracken Association in 1798, though after 1791 its name was changed to Washington.



## ORGANIZATION OF THE ASSOCIATION.



The minutes of the first meeting for the organization of the Elkhorn Baptist Association, are as follows:

A Baptist conference held at South Elkhorn, Fayette County, Saturday, June 25th, 1785. Members present who represented the different churches.

*South Elkhorn*.....Lewis Craig, William Hickman and Benj. Craig.  
*Clear Creek*.....John Taylor, John Dupey, James Rucker and Richard Cave.  
*Big Cross'ng*.....William Cave and Bartlett Collins.  
*Tate's Creek*.....John Tanner and William Jones.  
*Gilbert's Creek* . . . . . George S. Smith and John Price.

Lewis Craig was chosen Moderator, and Richard Young, Clerk. Bros. Elijah Craig, Augustine Eastin, James Garrard and Henry Roch, who were present, were requested to take their seats in the conference.

Agreed to be ruled in any matter that should come before them by a majority.

QUERY.—Whether the Philadelphia Confession of Faith, adopted by the Baptists, shall be strictly adhered to, as the rule of our communion, or whether a suspension thereof for the sake of society be best?

ANSWER.—It is agreed that the said recited confession of faith be strictly adhered to.

NOTE.—That in September, they adopted, not the Philadelphia Confession, which is the same as the confession of 1639, of the Hundred Congregations in England, but the confession of the Seven Churches of 1643. See both in full in Cutting's Historical Vindications.

As the result of this preliminary meeting, which is simply styled "a Baptist conference," it appears next that a "Baptist Association" was held at Clear Creek, Friday, September 30th, 1785, at 3 o'clock. Sermon by Brother Wm. Hickman, from Exodus 23: 30. "By little and little I will drive them out from before thee, until thou be increased and inherit the land."

William Wood was chosen Moderator, Richard Young, Clerk. Letters from six churches were read, the same as above named, with the addition of Limestone. The delegates were:

*Gilbert's Creek*.....George S. Smith and John Price.  
*Tate's Creek*.....John Tanner, Wm. Jones and Wm. Williams.  
*South Elkhorn*.....Lewis Craig, William Hickman, and Benj. Craig.



Clear Creek.....	John Taylor, James Rucker and John Dupey.
Big Crossing.....	William Cave, Bartlett Collins and Robt. Johnson.
Limestone.....	William Wood and Edward Dobbins

## CONSTITUTION.

Being assembled together, and taking into our serious consideration what might be most advantageous for the glory of God, the advancement of the Kingdom of the dear Redeemer, and the mutual comfort and happiness of the churches of Christ: having unanimously agreed to unite in the strongest bonds of Christian love and fellowship, and in order to support and keep that union [we] do hereby adopt the Baptist Confession of Faith, first put forth in the name of the seven congregations met together in London in the year 1643, containing a system of the evangelical doctrines agreeable to the gospel of Christ, which we do heartily believe in and receive. But something in the third and fifth chapters in said book we do except, if construed in that light that makes God the cause or author of sin; but we do acknowledge and believe God to be an Almighty sovereign, wisely to govern and direct all things so as to promote his own glory. Also in chapter 31st concerning laying on of hands on persons baptized, as essential in their reception into the church, it is agreed on by us that the using or not using of that practice shall not affect our fellowship to each other. And, as there are a number of Christian professors in this country under the Baptist name, in order to distinguish ourselves from them, we are of opinion that no appellation is more suitable to our profession than that of "Regular Baptist," which name we profess.

On Saturday, proceeding to business, they chose William Cave, Moderator, resolved that all matters of business be determined by a majority of this Association; sent a committee to Gilbert's Creek church, at their request "to enquire into the standing of said church," and to report to the next association. This committee consisted of Lewis Craig, James Rucker, William Hickman and William Cave, or any three of them.

QUERY.—From Tate's Creek church—What may be thought best to be done with members that hold conditional salvation?

ANSWER.—We would give it as our opinion to the churches to use all tenderness to reclaim such persons from their errors; but if they persist to deal with them as with all other incorrigible offenders.

A proposition to the Association for their opinion on the following matter—Whether it is lawful for a christian to bear office, civil or military?

ANSWER.—It is our opinion that it is lawful for any christian to bear office, either civil or military, except ministers of the Gospel,

Appointed quarterly meetings at Big Crossing, Tate's Creek and Limestone. Next association to be at South Elkhorn, Saturday before the first Sabbath in August; Brother William Wood to preach the introductory and write the Circular Letter.

Agreed that no query be received into the association in the future, but what is first debated in the church, and inserted in the church letter.

**FIRST DECADE OF THE ASSOCIATION, 1785 TO 1795.**

1786. AUGUST 15.—SOUTH ELKHORN.

John Taylor, Moderator; Richard Young, Clerk.

Churches represented are Tate's Creek, South Elkhorn, Big Crossing, Clear Creek; also, Town Fork, Bryant's Station and Boon's Creek. The last named three churches "after giving full satisfaction of their faith and order, received amongst us at this annual meeting." Limestone was not represented, being the most distant, but continued its connection.

Request for help from a number of Baptists at or near the Forks of Dick's River was read, and Ambrose Dudley, John Tanner, Benj. Craig and Bartlet Collins were appointed to attend a meeting there the fourth Saturday in August.

Form of marriage read and referred to a committee, who were also to consider the expediency or in expediency of a catechism, and report to next Association.

The committee on Gilbert's Creek Church reported that it was dissolved.

QUERY.—What power has this Association with respect to the churches in union with it, if any of them refuse its advice.

ANSWER.—It has a right to reject them [from] a seat in the Association; provided, the advice is not contrary to the terms of the general union.

QUERY.—Whether or not persons in a state of slavery may be said to be proper gospel members?

ANSWER.—A slave may be considered a proper gospel member.

QUERY.—Is it lawful for a slave, being an orderly member, and compelled to leave his wife and move with his master about five hundred miles, then to take another wife?

As an opinion cannot be had at this time, agree to refer the query to the next Association; and in the mean time advise the churches not to receive any more members under the above circumstances mentioned in said query.

QUERY.—In regard to the duty of supporting a minister, whether it is considered as a debt or a liberal contribution.

Debated and referred to next Association.

Provided supplies for the destitute churches at Town Fork and Boone's Creek, by sending them preachers from South Elkhorn, Clear Creek and Bryant's Station one Lord's Day in September, October and November.

1787. AUGUST 4.—BRYANT'S STATION.

Edward Payne, Moderator, John Tanner, Introductory Preacher. Three new churches received—Hanging Forks of Dick's River, Cowper's (afterwards spelt Cooper's) Run and Marble Creek (afterwards known as East Hickman).

At same session, on Monday, the reception of Marble Creek Church is suspended until inquiry is made into some grievances alleged there.

The inquiry as to slaves removing and marrying again was debated and withdrawn; and that as to support of the ministry debated and cast out. Instead of it the following was discussed, and decided on:

QUERY.—Whether it is agreeable to Scripture for churches to suffer men to preach and have the care of them as their minister, that are trading and entangling themselves with the affairs of this life?

ANSWER.—That it is not agreeable to Scripture; but that it is the duty of the churches to give their ministers a reasonable support, and assist them in these respects.

QUERY.—What rule are we to receive Baptist members by, from the old country or elsewhere, not of our Association.

ANSWER.—All members coming from churches of our faith and order, bringing an orderly letter of dismission from said orderly church, we advise to be admitted; and all Baptists coming from churches of other order, by experience. (This I suppose to be the same thing that is meant by some of our churches when they receive members, as it is termed, "by relation.")

QUERY.—How are we to understand that portion of the 13th Chapter of John's Gospel, which relates to washing the Saint's feet?

Referred to the next Association, and in the mean time it is requested that each church make up an opinion and make report to the next Association.

A motion, whether this Association has a right to concern with the internal affairs of a church, when they stand and act on the principles of our constitution?

ANSWER.—The Association has no right.

The answer to the query about receiving Baptist members into the church is reconsidered, erased, and this is substituted: "That the churches be compelled to have regard to the discipline received by the churches, annexed to the Confession of Faith, in receiving all her members into society."

Agree to correspond by letter with the Philadelphia and Ketchikan Associations, and by delegates when convenient.

Committee appointed to prepare letters, &c., and same committee to prepare a letter to "the Association at Cox's Creek, Nelson County." This meant the Salem Association.

1788. MAY 31.—SOUTH ELKHORN.

Sermon by A. Eastin. Wm. Cave, Moderator.

Report as to Marble Creek, favorable to the admission of the church, adopted.

Corresponding delegates from Salem Association, on Cox's Creek,

made some objections to our Association tolerating the churches in using or not using the laying on of hands on persons newly baptized.

Committee appointed to confer with the said delegates, and make report.

Lewis Craig, Elijah Craig and Ambrose Dudley held such conference with the delegates, Wm. Taylor and Joshua Carmer, and reported that every obstacle was removed, and their delegates were received accordingly and a union declared.

QUERY—From the church at Limestone.—Whether the churches belonging to the Association that do not comply with that solemn duty of supporting their ministry with a comfortable living, so as to keep them from worldly incumbrance, shall be held in the fellowship of this Association?

Debated, and referred for further consideration.

In this year, 1788, the first tabular statistics occur, and are as follows:

	Bap.	Let.	Exod.	Deed.	Total	
<i>Tate's Creek</i> .—Wm. Jones, Will Turpin.....	1	...	...	...	16	
<i>South Elkhorn</i> .—L. Craig, G. S. Smith, Jno. Conner, Jno. Hayden.....	12	...	4	1	128	
<i>Dig Crossing</i> .—E. Craig, Jno. Tanner, Wm. Cave, R. Johnson.....	...	...	...	...	48	
<i>Clear Creek</i> .—Jno. Taylor, Jas. Rucker, Jas. Hiter, Richd. Young.....	4	9	...	...	148	
<i>Bryant's</i> .—Ambrose Dudley, Wm. C. Waller, Jno. Mason.....	8	14	...	1	97	
<i>Town Fork</i> .—Wm. Payne, Wm. Stone.....	...	...	...	...	...	
<i>Copper's Run</i> .—Jas. Garrard, Augustine Eastin.....	...	...	...	...	...	
<i>Bone's Creek</i> .—D. Tompson, G. Shortage, O. Winn, J. Whaley.....	2	2	1	...	37	
<i>Limestone</i> .—Wild Wood.....	3	...	2	1	30	
<i>Dick's River</i> .—Wm. Marshall, Maurice Hansberry, Wm. Gaines.....	8	9	6	...	20	
<i>Marble Creek</i> .—John Price, Robt. Fryan, Jas. McMahan.....	8	9	6	...	35	
	38	35	8	5	3	559

#### 1788. OCTOBER 25.—CLEAR CREEK.

Introductory by Bro. A. Dudley. John Gano, Moderator.

Church constituted at the Forks of Elkhorn, June 7, 1788, received into the Association. Their delegates were Wm. Hickman and Richard Thomas. Also Buck Run constituted October 1, 1788. James Dupey delegate.

In reference to the query from Limestone, as to support of the ministry, appointed a committee of two ministers and two laymen "to visit the church at Limestone in particular, and all the other churches in general, and to set in order any matters that may be wanting." Gano and Dudley were chosen by ballot. Bro. Lewis Craig is to attend with them at Town Fork.

Form of marriage presented by the committee, and rejected. Advised that a catechism is necessary, but not to be considered a term of communion. As to feet washing, the Association is not unanimous, but agrees that "the using or not using that practice shall not affect our fellowship," and the subject is still referred for consideration.

QUERY.—What is to be done with members of a church who withdraw their membership?

ANSWER.—If they cannot be reclaimed by gospel steps, they must be excommunicated.

QUERY.—In what light does the Association view the conduct of a church in union with them, admitting or receiving as a member or minister into their fellowship [those] that stand excommunicated from a church of our denomination, whether in or out of the Association?

ANSWER.—It is disorderly for any of our churches to receive an excommunicated member from any of the churches of our denomination, without first having a written information of the charge from the church which they come from.

1789. MAY 30.—BIG CROSSING.

Received a letter from the General Committee of Baptists in Virginia, announcing the union between the Regular and Separate Baptists. Replied, and agreed to drop the name Regular in all letters going from this Association.

Received Minutes of the "United Baptist Association" of Kentucky with their delegates, who were invited to seats, viz: John Bailey, Joseph Bledsoe, Wm. Bledsoe and Andrew Tribble, desiring to treat with us respecting a union. Appointed Jas. Garrard, Robt. Johnson, Jno. Taylor and Augustine Eastin a committee to act in conjunction with the aforesaid messengers in appointing time and place for the holding of a General Association, and the number of delegates to be sent from each church. The committee appointed 2d Friday in August, at Harod's Meeting-house; each church to send one minister and two lay members, and where a church has no minister they may avail themselves of one from a sister church, or if they choose, send their private members.

Agreed that the clerk furnish each church with a copy of the minutes and circular letter, and that he receive three shillings for the same. (Presume this was to be done in manuscript.)

QUERY—From Washington (Limestone).—Is it most agreeable to Gospel rules to excommunicate disorderly persons in the church only, or in public congregation, before the church and the world?

ANSWER.—The Association is of the opinion that the church hath power to proceed either way, but advise to excommunicate privately, but in particular cases.

The first Thursday in August appointed a day of fasting and prayer in all the churches.

1789. OCTOBER 30.—BOONE'S CREEK.

Letters from thirteen churches, show eighty baptized, eighty-two by letter; total, 1,143. (I presume these additions are since the proceedings of May meeting at Big Crossing.)

Correspondence from Salem and Ketockton received; also a letter from the Separate Baptist Association South of Kentucky, which was ordered to lie on the table; subsequently answered.



Revised Rules of Order reported by committee, Gano, Eastin, Garrard and E. Craig, and adopted.

1790. AUGUST 27.—LEXINGTON.

QUERY.—From Cooper's Run, (referred from last year)—Whether the office of elder, distinct from that of minister, be a gospel institution or not?

ANSWER.—It is the opinion of the Association it is a gospel institution. Church at Indian Creek received by their delegates, William Cromwell and Thos. Hubbard.

1791. AUGUST 26.—COOPER'S RUN.

Two letters read from Great Crossing and seven delegates attended; but all ordered to wait till the matter of dispute among them shall be settled by the Association.

Church at May's Creek, afterwards May's Lick, received; delegates, David Morris, Cornelius Drake and John Shotwell.

Church at Cove Spring, (Maurice A. Honberry, delegate), received. Also Church at Green Creek (delegates, George Shortage, Elijah Pastern and James Williamson) received. Also church constituted in Tennessee county, Cumberland Settlement (delegates, Richard Thomas and Wm. Wilcox) received. Church at Stroud's Fork, (delegates, Reuben Smith and Joel Havens). Also Church at Taylor's Fork (delegates, Thomas Jones and Closs Thompson).

Took up the matter respecting the distress of the church at the Great Crossing. Appointed a committee of fifteen to meet with both parties of the Baptist people at the Crossings. The Association adjourned to meet there also at the same time.

Appointed Eastin, Garrard, Wood, Gano and Smith, to take under their consideration the Baptist Confession of Faith, and the discipline so far as to them may appear necessary, and report to next Association. Salem Association is requested to assist us in this revision.

Committee of three appointed to draw up a memorial to the Convention to be held on the — day of April next, requesting them to take up the subject of Religious Liberty, and perpetual slavery in the formation of the Constitution of this District, and report at the Crossings, 8th of September; Eastin, Garrard and Dudley, the Committee.

1791. SEPTEMBER 8.—GREAT CROSSINGS.

The difficulty at the Crossings was considered at some length, and was finally adjusted.

Memorial on Religious Liberty and Perpetual Slavery was read and approved.

RESOLVED, That the Association advise the churches to provide a fund and send their bounty by their delegates to the next Association, to be under their direction.



## 1791. DECEMBER 26.—BRYANT'S.

New churches received: Cedar Creek, Delegates, John Verdeman and Wm. Maneflee; also, Columbia, in the N. W. Territory, (Ohio), represented by Jno. Smith and Jno. S. Gano.

QUERY—From Bryant's.—Is baptism valid when administered by a Pe-dobaptist minister upon profession of faith.

Referred to next Association.

RESOLVED, That this Association disapprove of the memorial which the last Association agreed to send to the Convention, on the subject of "Religious Liberty and the Abolition of Slavery."

Letter from the General Convention of United Baptist Churches in Virginia received, and correspondence opened with them. A. Eastin and Jas. Garrard to write.

## 1792. AUGUST 31.—TATE'S CREEK.

Complaints from the congregation of Baptists at Cane Run, Woodford county, and also from Clear Creek, as to the action about the Crossings Church. Agreed that the advice given by the Association was not agreeable to the principles upon which the Association is united, and Bros. Gano, Hickman, J. Taylor, A. Dudley, G. S. Smith and Lewis Craig are appointed to try and accommodate the differences.

Jno. Gano and Jno. Taylor sent to Columbia (N. W. Territory, now in Ohio,) to answer their request relative to ordination.

Correspondence with the Middle District Association in Virginia.

## 1793. MAY 18.—BRYANT'S.

New churches received, Grassy Lick and Flat Lick.

On the query as to baptisms by a Pedobaptist minister, it was agreed to advise the churches to act with discretion in all cases of this nature that have happened prior to this date, and that they act with care and caution in similar cases in future.

QUERY—From Town Fork.—What is the origin and divine authority of an association; the use and extent of its power; the principles on which admission into, and rejection from it, are justifiable? Deferred.

QUERY—From Forks of Elkhorn.—What is the work of an elder when considered distinct from a minister or deacon? Deferred.

Nothing is more earnestly to be desired among the people of God than union and fellowship;

Agreed, therefore, that an attempt be made for a union with the Baptist Association south of the Kentucky river, and that our brethren Ambrose Dudley, James Garrard, John Taylor, John Price and Augustine Eastin are hereby appointed a committee to attend their next association, with full power to confer freely on terms of union, and if [there are] hopeful appearances of effecting the same, they may, with those brethren, appoint a time and place for the churches in both associations to convene their delegates to carry said union into effect.

Agreed, to attempt to open a correspondence with the Redstone Association of Baptists (Western Penn.), James Sutton to write.

The committee on revising the Confession of Faith reported, "that some phrases in the third and fifth chapters would be better if put in words easier understood by weak minds; and in chapter twenty-fourth instead of the words, 'a lawful oath is a part of religious worship,' they offered the following amendment, 'an oath should be taken in religious fear,' &c. This is all that in their opinion wants any amendment. The Treatise of Discipline, they think, wants amending and enlarging." The committee was continued to report on that at next meeting.

A letter proposing the printing of a register of the Baptists in North America, by John Asplund, was read.

By a private letter from "a sister church in Tennessee (Cumberland settlement)," it appears that they are in great distress for the want of ministerial helps, and earnestly request assistance.

Supplies are sent to various destitute churches, Washington, Hanging Fork (Dick's river), Taylor's Fork, Cave Spring.

On motion, agreed to take up the case of the church in Tennessee, and try to engage some of our ministering brethren to assist them. Brethren James Sutton and John Mason agreed to pay a visit the 1st of July, and continue with them six weeks, and at their return John Sutton and F. Adams will also visit them and continue a like term.

A subscription was proposed in the Association to defray the expenses of the above brethren on this journey, and the sum of £10 6s. 8d. was raised by the members.

Agreed, that said money should be put into the hands of the treasurer, and that £3 6s. out of the fund be added to the above sum, and that he pay the same to the said brethren by the moderator's order.

1793. OCTOBER 12.—SOUTH ELKHORN.

Springfield Church received.

Committee on union with the South Kentucky (Separate) Association reported that a large majority of the Association approved of said proceedings.

A new committee was appointed to meet those brethren who lately broke off from the South Kentucky Association, and confer with them on further terms of union, and report. This committee reported that they had agreed to form a union with said brethren and the churches they represent on the following terms, viz: "We agree to receive the regular Baptist Confession of Faith; but to prevent it usurping a tyrannical power over the consciences of any, we do not mean that every person is to be bound to the strict observance of everything therein contained, yet that it holds forth the essential truths of the gospel, and that the doctrines of salvation by Jesus Christ, and free, unmerited grace alone, ought to be believed by every Christian, and maintained by every minis-

ter of the gospel. And that we do believe in these doctrines relative to the Trinity; the divinity of Christ; the sacred authority of the Scriptures; the universal depravity of human nature; the total inability of men to help themselves without the aid of divine grace; the necessity of repentance toward God and faith in the Lord Jesus Christ; the justification of our persons entirely by the righteousness of Christ imputed; believer's baptism by immersion only, and self-denial; and that the supreme judge by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men and private spirits, are to be examined, and in whose sentence we are to rest, can be none other than the holy Scriptures, delivered by the Spirit, into which Scriptures, so delivered, our faith is finally resolved."

Agreed, that the sense of this Association be taken on the terms. A large majority expressed their satisfaction with the same, and agreed to form a union thereupon. Upon which those brethren of the South Kentucky Association referred to above, were called in, and the right hand of fellowship (the token of union) given to them by the moderator.

From a request of the church at Columbia, O., agreed to set apart Wednesday, the 23d inst., as a day of fasting and humiliation before God, praying for the preservation and success of our army against the enemy (the Indians), and for the suppression of vice in our land. We also recommend our brethren to send a copy of this order to the different denominations of Christians among whom we reside, hoping that they will join us in our petition.

[It may be remarked that the Indian troubles in the northwestern territory, which had been thickening anew ever since 1790, were about at their height at this time. Owing to the comparative inefficiency of the operations against them, conducted by the general government, the Kentuckians had petitioned Congress to be allowed to fight the Indians in their own way. A local "Board of War for the District of Kentucky" had been established, consisting of Brigadier-General Charles Scott, Harry Jones, John Brown, Benj. Logan and Isaac Shelby, with discretionary powers. Several expeditions under St. Clair and Harman had met with disastrous defeats, discouraging the Kentuckians as to the value of regular troops and officers for such contests. In the spring of 1793 numerous Indian depredations occurred, the last in Kentucky. Among these, Morgan's station, on Slate creek, seven miles east of Mt. Sterling, was captured, and nineteen women and children carried off as prisoners. The western men refused to volunteer to serve under Gen. Wayne or other regular officers. At this crisis Gov. Shelby, the pioneer governor of Kentucky, assumed the responsibility and ordered a draft, which was successful. One thousand mounted Kentuckians under Gen. Chas. Scott joined Wayne eighty miles north of Cincinnati, October 24, but owing to lateness of the season and want of preparations, the troops are sent

home. Meanwhile the Kentucky Legislature meets at Frankfort, the new capital for the first time, (having met previously, June 4, at Frankfort). It is in the midst of these trying, exciting times that the association, of which we are now reading, held its fall session. In August of the next year the decisive victory was won by Wayne with sixteen hundred regulars, and sixteen hundred Kentuckians under Gen. Scott, at Fallen Timbers near Toledo, Ohio, which led to a permanent peace.]

Agreed, that our ministering brethren be requested to consider the situation of our sister churches south of Kentucky, and visit them as often as possible.

Correspondence from an association of Baptists on the Holston river (Tenn.) received and answered.

Messengers sent to a conference, to be held at Jessamine Meeting House, by our united brethren, the fourth Saturday in November next: Geo. S. Smith, John Price, John Shackelford and John Taylor.

Committee appointed to prepare a plan and point out the uses of the association fund, for the consideration of the next meeting: A. Eastin, Jas. Garrard, Edmund Mountjoy and Francis Dunlavy.

Agreed to have but one meeting annually in future, and that on the second Saturday in August. [It has remained substantially the same ever since, beginning now on the Tuesday before the second Saturday in August.

#### 1794. AUGUST 7.—MARBLE CREEK.

In consequence of some unhappiness in some of the churches as to the union last year consummated with five churches of the South Kentucky Association, and in order to remove all uneasiness from the minds of our brethren, we do declare that we never had any design or desire to depart from the constitutional principles of the Elkhorn Association, believing them to contain the essential truths of the gospel upon which Christian union and fellowship can only be supported, and in which we hope, through grace, to remain.

Agreed to dissolve said union on account of several churches being dissatisfied therein, and to write to the said brethren informing them thereof.

#### 1795. AUGUST 8.—COOPER'S RUN.

Answer to the query from Town Fork (1793) as to the authority of an association: That the divine authority for an association are the commands in God's Word for Christians to assemble together in his name for worship, and counsel, and union to Christ and one another; that its use is for mutual edification, and assistance to cultivate uniformity of sentiments in principles and practice; that its power is to regulate and govern itself as a body, and give such advice to the churches as may be

for their peace; and that any church that agrees to the principles on which we ourselves are united, ought to be admitted, and any church that openly opposes those principles ought to be rejected.

Received a report concerning an association fund, and voted it out of the association.

Discussions continued respecting the union attempted with the five churches of the South Kentucky Association.

Recommended second Saturday in September as a day of fasting and prayer to implore the Divine blessing upon our state and upon the churches, that the Lord would bless His own institution of a preached gospel, and that He would check the rapid spread of impiety and infidelity.

We close this sketch of the first decade of the association with a tabular statement of the baptisms and membership of each church during each year, commencing with 1788. Before that no numbers are on record.



FIRST DECADE OF ELKHORN BAPTIST ASSOCIATION, KENTUCKY, 1785-1795.

The first column of each year gives the baptisms; the second, membership.	1788.		1789.		1790.		1791.		1792.		1793.		1794.		1795.	
	B.	M.	B.	M.	B.	M.	B.	M.	B.	M.	B.	M.	B.	M.	B.	M.
<i>Gilbert's Creek, 1781 (dissolved 1786.)</i> .....																
<i>Tate's Creek, 1783</i> .....	1	16	4	15	6	39	28	60	63	62	62	62	62	62	46	46
<i>South Elkhorn, 1784</i> .....	12	128	20	132	17	167	50	200	2	170	1	165	1	149	2	149
<i>Great Crossings, 1785</i> .....		48	4	71	7	96		*90	9	85	15	100		167		147
<i>Clear Creek, 1785</i> .....	4	148	154	294	10	308	10	277	1	260	1	*65		*56		*43
<i>Limestone, 1785, (Washing'tn)</i>		3	36	27	54	3	72	8	89	6	100	10	105		107	122
<i>Town Fork, (Lexington)</i> ..			2	18	3	24	8	35	5	49	6	60		55		52
<i>Bryan's Stat'n, '86, (Bryant's)</i>	8	97	24	129	20	200	21	233	35	254	7	228		219		100
<i>Boone's Creek, (Athens)</i> .....	2	37	4	51	4	64	20	74	7	79		66		66		66
<i>Hanging Fork, P'ck's River</i>		20	5	27	3	55	17	65	2	53		46	3	44		47
<i>Cooper's Run</i> .....			7	26	25	66	14	95	24	120	3	114	3	115	1	119
<i>Marble Creek, 1787, (East Hickman)</i> .....	8	35	18	82	28	119	2	99	2	97		97		84		75
<i>Forks of Elkhorn, June, 1788</i>			5	67	11	98	8	98	2	93	1	103	6	114	2	109
<i>Buck Run, (Woodford Co.,) Oct. 1788</i> .....			14	34	3	49	5	62	4	67	3	70		63		63
<i>Indian Run</i> .....						8	1	7		5		6		10		9
<i>May's Lick</i> .....						25	14	47		2	51	1	63	2	65	
<i>Cove Spring (Stony Point)</i>						19	1	13		23	1	27	1	35		
<i>Green Creek</i> .....						10	12	3	17		26	1	29			
<i>Cumberland, (Tennessee co)</i>						21	21	21		21		*21		*21		*21
<i>Stroud's (Strode's) Creek</i>						9	8	1	5		*8		9			
<i>Taylor's Fork</i> .....						19		*20		20		22		22		
<i>Indian Creek, (S. Licking)</i>						17	4	25		25		35	1	41		
<i>Columbia (West'n Territory)</i>								37		*46	6	55		55		
<i>Sugar Creek</i> .....								12		*12		14		11		
<i>Cedar Creek</i> .....								19		*19		19		21		
<i>Grassy Lick</i> .....										18	32	5	76	2	80	
<i>Flat Lick</i> .....										2	13	9	*8	3	*2	
<i>Springfield</i> .....											1	19		2	20	
<i>Bracken</i> .....																45
<i>Mouth of Licking</i> .....																12
<i>Bend of Licking</i> .....																18
<i>Forks of Ohio, (Bullhittsburg)</i>																23
	38	559	288	1000	137	1365	192	1587	114	1711	78	1773	36	1922	18	1939

\*Averages between the preceding and succeeding years, inserted when there is no report of the numbers for the year.



# SUNDAY SCHOOL STATISTICS.

*for 1878.*

	SUPERINTENDENT.										P. O. ADDRESS.
Clear Creek	5	45	8	40	25	2	15 00	J. A. Booth.	Versailles.	Georgetown.	
Great Crossings	7	30	12	30				J. N. Bradley	Lexington.		
Bryant's Station								T. Walker	Stamping Ground.		
East Hickman	7	40	6	60	100		17 00	W. B. Galloway.			
*Stamping Ground	10	150	6					W. Sparks	Leesport.		
Dry Run	5	30						W. Boyette	Versailles.		
Glen's Creek	7	33	7	40	150		29 03	Jas. A. Orr	Mortonsville.		
Hillsboro	0	47	6	40	102	7	10 00	N. B. Risk	Keene.		
Mt. Pleasant	0	40	8					C. F. Estill	Lexington.		
David's Fork	7	35						J. J. Kucker	Georgetown.		
Georgetown	10	150	12	100	300	10	50 00	Hugh Hicks	Lexington.		
First Church, Lexington	32	217	12	200	200	240	137 33	R. S. Henderson	Paris.		
Paris	10	53	12	100	240		19 70	John Stout	Lexington.		
Mt. Vernon	12	67	12	25	430	3	30 00	J. W. Cooper	Midway.		
Cane Run	8	50	8	30	300	1	25 00	D. M. Megee	Versailles.		
Versailles	11	75	12	50	500			W. T. Hearne	Lexington.		
Nicholasville	13	75	12	320	400		93 00	Thos. Dalzell	Long Lick		
South Elkhorn	3	55	6	40		25	7 00				
Long Lick											
Hartwood											
Mt. Freedom	6	50	7	12	100		25 00	S. Black	Frankfort.		
Providence	8	60	12	58	100	1	29 40	B. Bramham	Midway.		
Midway	8	60	8				10 00	D. Cowgill	South Elkhorn.		
Bethlehem	7	25						R. G. Elliott	Lexington.		
Upper Street, Lexington	14	90	12	80			98 00				
	220	1,417		1,265	3,047	59	639 10				

\*Stamping Ground reports three Schools, two of them Mission Schools, with J. H. Cannon, J. E. Thomason, J. W. McCoy, as Assistant Superintendents.

SKETCHES OF THE HISTORY  
OF THE  
*ELKHORN BAPTIST ASSOCIATION,*  
KENTUCKY.

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[ CONTINUED. ]

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In the portion of these sketches published last year, the origin of the five churches which composed the Association at first was traced; then the constitution of the Association was described, and its history followed for the first decade, closing with 1795.

Resisting the temptation to make discursive remarks, or to attempt philosophical reflections on these early days, of the religious history of our State, we have endeavored to present, in the bare form of annuals, the substance of what has been preserved in documentary shape, leaving it to other hands, or to a subsequent time, to deduce the proper practical conclusions.

Second Decade—1796 to 1805.

1796—Town Fork.

John Gano preached from Ps. cxxxiii: 1: "Brethren dwelling together in unity. Ambrose Dudley, Moderator. 31 churches, 43 baptized, 193 received by letter. Total, 1934.

New churches, McConnell's Run (now Stamping Ground) and Stone Lick.

"Agreed that, in regard to an union with our United Baptist brethren, it is the wish of this Association that every possible and friendly effort be made in christian love, to cultivate intimacy and harmony in conversing, praying and preaching together, which will give an opportunity to know how near we agree in gospel principles and discipline. And that a committee be appointed to confer with any committee they may appoint, and whatever plan they may agree to be made known to the different churches for their consid-

eration. Bros. John Gano, A. Eastin, Jos. Redding and Ambrose Dudley are accordingly appointed."

Query from Licking—Whether the Church is justifiable in shutting the door against a member of a sister church that offers his membership, for the cause of retailing of liquors according to law? Answer—No.

Query from McConnell's Run—Is the ancient and general custom of preaching funeral sermons founded on the Scriptures or not? Deferred.

#### 1797—Clear Creek.

John Shackleford preached from Eph. iii: 8. Ambrose Dudley, Moderator. 27 churches report 340 baptized. Total, 2335.

New churches, Green Creek, Lick Creek, Beaver Creek.

The query on funeral sermons (1796) is answered—That funeral processions, attended with singing, conform too much to the anti-christian customs and ought to be omitted in the churches of Christ. But there can be no impropriety in a servant of Christ preaching at that time and place, for he is to be instant in season and out of season. Christian prudence ought to decide on the subject. But to suppose a sermon necessary to the decent burial of the dead, we wish discountenanced.

The committee to visit the United Baptists reported that they conferred with a committee appointed by the United Baptist Association, on the following principles:

1. Respecting man and his utter inability to recover himself. On which they were agreed.
2. How and by what means he is recovered. There they agreed.
3. On Regeneration. On this they agreed.
4. On Justification. On this they agreed.
5. On the Perseverance of the Saints. Here they agreed.
6. On Church Discipline. Here they agreed.
7. Whether any of our members holding the doctrine of general provision would be a bar of union? This was not answered.

The Association approved of the conduct of their committee, and the following proposition was made:

Shall we unite with said United Baptists agreeably to the report of the committee and acceded to by them [the United Baptists]? Which was agreed to, and the right hand of fellowship interchangeably given by the Moderator and the Messengers of said United Baptist Association.

Query from McConnell's Run.—Are the churches bound by the Scriptures to contribute to the support of pastoral ministers? Answer—God hath ordained that they who preach the gospel should live of the gospel.

Dismissed the Columbia Church (Ohio) to form a new Association.

Committee to meet in Mason county to consult as to forming a new Association. [Resulted in the organization of the Bracken].

Churches are cautioned against Robert Smith, an excluded man preaching

in different parts of the State, and John Gano, William Wood, Ambrose Dudley, Augustine Eastin and John Mason are appointed a committee to guard against any irregularities in the ministry.

#### 1798—Forks of Elkhorn.

John Gano preached the Introductory *for the last time*, from the text 2d Peter i: 15: "Moreover I will endeavor that ye may be able, after my decease, to have these things always in remembrance." A. Dudley was Moderator.

33 churches report 63 baptisms, 105 received by letter. Total, 2,376.

New churches, Flower Creek, Lewis Creek.

Query from Marble Creek—Whether it is consistent with our duty to God and our children to have them taught while at school to read books of human institution, until they are well acquainted with the Scriptures; and whether the reading such books has not a tendency to lead their tender minds into a disesteem of the Bible? Answer—That the design of sending our children to school is to have them taught to read; and such books, though of human institution, if moral in their nature, as will answer that end are the best; and after our children are taught to read, we ought to give them every encouragement to read the Scriptures.

Agreed to recommend to the churches to consider the propriety of publicly catechising their children.

#### 1799—Great Crossings.

David Barrow preached from John ii: 56. A. Dudley, Moderator.

31 churches; 29 baptisms. Total, 1,723.

New churches, Hurricane Creek, Elk Lick, Russell's Creek, Drennon's Lick.

First correspondence with Bracken Association, through her messengers, Lewis Craig and David Thompson.

"We find the churches composing our body divided respecting a catechism and the act of catechising their children. Agreed to let the matter rest at present."

Query from Hanging Forks—May those who formerly embraced the system of Universalists now join us without an utter renunciation of those sentiments? We advise they may not.

We advise the churches of our Union to beware of encouraging any stranger to preach among them without proper credentials and a fair character.

#### 1800—Bryant's.

A. Eastin preached from Psalms lxxiii: 24. A. Dudley, Moderator.

26 churches, 82 baptisms. Total, 1,642.

New church, Dry Run, (afterward, for distinction, called Dry Creek), Buck Run Church, in Woodford county, is reported dissolved by mutual consent.

## 1801—South Elkhorn.

A. Dudley preached from Gal. vi: 14. Glorifying in the Cross. David Barrow, Moderator.

27 old churches reported and 9 new ones. Baptisms 3,011. Received by letter 318. Total, 4,853.

Among the churches reporting the largest number of baptisms are: Crossings, 376; Bryant's, 367; Clear Creek, 326; South Elkhorn, 309; Forks of Elkhorn, 216; North Elkhorn, 170; Marble Creek, 133; Grassy Lick, 107; Bullittsburg, 104; Silas, 90.

New churches received are, Mouth of Elkhorn, Eagle Creek, Silas, Glenn's Creek, North Elkhorn, Twins, South Benson, Dry Run, Port William, North Fork.

The first correspondence with Tate's Creek Association, through her messengers, is received.

Request from South Elkhorn to send missionaries to the Indian nations. Agreed to appoint a committee of five members to hear and determine on the call of any of our ministers, and if satisfied therewith to give them credentials for that purpose; to set subscriptions on foot to receive collections for the use of said mission; and it is recommended to the churches to encourage subscriptions for said purpose, and have the money lodged with the deacons, to be applied for that purpose whenever called for by the committee. The following brethren are appointed: David Barrow, Ambrose Dudley, John Price, Augustine Eastin, Geo. Smith, or any three of them.

Agreed that a committee be appointed to attend the Separate Association, and write them a friendly letter, and use such means as may appear right to them to bring about a union; and if it should appear necessary, that they call a convention of the churches to carry the union into effect. The committee are D. Barrow, A. Dudley, J. Price, Wm. Payne and J. Redding.

Agreed that Bro. Walter Cave, Richard Young and others be appointed a committee to receive the bounty of the churches for the benefit of our aged brethren John Gano, David Thompson and J. Sutor, as an indication of our love and care of them in their old age; and it is recommended to the churches to make frequent contributions and send them to the committee, who are to distribute the same as to them may appear right, and render an account to the Association.

A most important result of the action mentioned above with reference to the Separate or South Kentucky Baptists, was the "General Union," which was effected by the representatives of the two Associations assembled at Howard's Creek, Clark county, 2d Saturday in October, 1801.

The terms of union are the following:

1. "That the Scriptures of the Old and New Testaments are the infallible word of God and the only rule of faith and practice.
2. That there is only one true God, and in the Godhead or Divine Essence there are Father, Son and Holy Ghost.

3. That by nature we are fallen and depraved creatures.
4. That salvation, regeneration, sanctification and justification are by the life, death, resurrection and ascension of Jesus Christ.
5. That the Saints will persevere through grace to glory.
6. That believers' baptism, by immersion, is necessary to receive the Lord's Supper.
7. That the salvation of the righteous and the punishment of the wicked will be eternal.
8. That it is our duty to be tender and affectionate to each other, and study the happiness of the children of God in general; to be engaged singly to promote the honor of God.
9. That preaching Christ tasted death for every man shall be no bar to communion.
10. And that each may keep up their association and church government as to them may seem best.
11. That a free correspondence and communion be kept up between the churches thus united.

Unanimously agreed to by the joint committee.

AMBROSE DUDLEY,	DAVID RAMSAY,
JOHN PRICE,	THOMAS J. CHILTON,
JOSEPH REDDING,	MOSES BLEDSOE,
ROBERT ELKIN,	SAMUEL JOHNSON,

Ratified by a convention from all the churches unanimously, and agreed to lay aside the names of Regular and Separate, and to travel together in future as United Brethren."

These very simple articles formed the basis of a quite extensive and on the whole permanent conciliation between many good brethren of somewhat diverse views. It was under the influence of the general revival of religion that they were adopted.

The circular of the Elkhorn Association of August, 1801, shows their cordial desires not only for a general union of God's people, but the spread of the truth in all lands.

After speaking of the pleasing accounts of the work of God in most of the churches, the refreshing season, &c., they say: "We greatly wish you peace and happiness, and that God may continue his power among us, and spread his work far and wide, until the whole earth is filled with the knowledge of God. Unto this end we now address you on the Nature and Necessity of Practical Godliness." Then follows an able and impressive appeal to cultivate "that vital principle formed within us by the Spirit of God enstamping the divine image on the soul," and to labor for the benefit of "mankind; the subjects for whom Jesus Christ shed his blood."

It must not be overlooked, however, that in connection with this great revival, which extended generally through the whole of this Western country, there was much that was crude and irregular. The phenomena called "the



jerks" appeared in various parts of Kentucky, but it is somewhat noteworthy that they occurred less among the Baptists, so far as can now be ascertained, than among other denominations. Time does not allow a full discussion of these extraordinary manifestations, of which a pretty full account may be found in Dr. Alexander's work on Religious Experience.

#### 1802—Cooper's Run.

J. Redding preached from 1 John iv: 19. A. Eastin, Moderator.

36 old churches and 12 new report 488 baptisms. Total, 5,310.

The new churches are Twelve Mile, Rockbridge, Clover Bottom, Brush Fork, Bank Lick, Hillsboro, David's Fork, Mile Creek, Mt. Pleasant, Mt. Gilead, Union, Ridge of Drennon's Creek.

First correspondence with the Green River Association.

Query from South Elkhorn—What constitutes valid baptism? Answer—The administrator ought to have been baptized himself by immersion; legally called to preach the gospel; ordained as the Scriptures dictate; and the candidate for baptism should make a profession of his faith in Jesus Christ, and be baptized in the name of the Father, of the Son and of the Holy Ghost, by dipping the whole body in water.

The committee on a plan to direct the churches in our union, in the reception of excluded persons who have moved to this State, advise "that the church which the person wishes to join, write to the church from which said person was excluded, and get a statement of the offense committed and the acknowledgment, of which they are to judge. But in case the church is dissolved, they are to act at discretion."

Committee respecting Indian Missionary is continued.

#### 1803. (April). Crossings.

This was what was termed an "Occasional Association." Thirty-three churches were represented. Messengers from eight churches on Green river were received. A committee was appointed to visit Cooper's Run and convince them of their error on the subject of the Trinity; also, Flat Lick, Indian Creek and Union churches. David Barrow, John Price, Ambrose Dudley, Joseph Redding and Carter Tarrant were requested to act, and the Association, by a unanimous vote, reaffirmed its old article on that subject.

#### 1803. (August). Town Fork.

Cooper's Run Church was dropped for denying the doctrine of the Trinity, and holding that Jesus Christ is not truly God; and that part of Flat Lick which holds to their constitution and the divinity of Christ, is considered the church.

At the request of Town Fork Church, the Association unanimously voted that the union with the Baptists south of Kentucky river does not in the least remove them from their constitutional principles.

A circular letter is appended on "the important subject of the Divinity, Lordship and Humanity of the Lord Jesus." It is brief, but pointed and clear, bristling all over with Scripture quotations.

#### 1804—North Elkhorn.

Among the corresponding messengers appear John Taylor, from Long Run; Jeremiah Vardeman, from South District. Vardeman, Jacob Creath and David Barrow preached on Sunday.

Several churches present substantially the same queries. "Is it not a cause of distress for churches to be constituted so near each other as they frequently are with us; and is it not the duty of the Association to do something to remedy the evil?"

"Is it not necessary for the Association to form some plan for the constitution of churches and the ordination of ministers?" Debated and ordered to lie on the table.

Request from the Crossings:—To appoint a day of fasting and prayer, and that our brethren of other denominations be invited to join us. The last Wednesday in September was appointed for that purpose.

Circular letter by A. Bainbridge was on "the Divinity, Personality and Work of the Holy Ghost upon the hearts of the elect."

The minutes for this year are contained in five pages; printed by Joseph Charless, Lexington, Ky., 2,000 copies for 5l. 15s.

A notice is agreed to be inserted in the minutes of "the death of our aged and beloved brother, John Gano, who departed this life August 9, 1804, aged nearly 80 years. He lived and died an ornament to religion."

#### 1805—Bryan's.

Long Lick Church, lately constituted, is received. The surrounding Associations are well represented—Salem, Tate's Creek, Bracken, North Bend, South District, North District, Long Run, Green River and Russell's Creek. These correspondences by messengers in these days were felt to be of great consequence, and furnished a substitute for one more general convocation of brethren from all the Associations in the State.

The preaching on the Lord's Day is stated to have been to "a very large assembly," and judging from the texts must have been peculiarly solemn and stirring. Joseph Redding preached from 2d Cor. v: 17. "Therefore if any man be in Christ he is a new creature; old things are passed away, behold all things are become new." Jeremiah Vardeman, from 1 Cor. xvi: 22. "If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha." David Barrow, from 1 Cor. v: 10. "For we must all appear before the judgment seat of Christ."

A request of three churches is presented to revise the Confession of Faith and Church Discipline. A committee appointed for the purpose, to report

next year: Elders Ambrose Dudley, Joseph Redding, John Price and Carter Tarrant, with Bros. Robert Johnson, Bartlett Collins and John Payne.

Query from Glen's Creek—Is it right for Baptists to join in and assemble at barbecues on the 4th of July? Answer—No.

"This Association judges it improper for ministers, churches or associations to meddle with emancipation from slavery or any other political subject; and as such we advise ministers and churches to have nothing to do therewith in their religious capacities."

Complaint is made of members going off disorderly before they were regularly dismissed, and it was agreed that they should be publicly reproved by name in the minutes. This was modified afterwards to omitting their names from the record.

A brief circular, hastily prepared instead of the regular one, laments the coldness and deadness of the churches, and dwells on the fact that Jesus is still the same and his religion the same. "By the religion of Jesus we mean the implantation of those divine graces of the Holy Spirit which leads all the children of God to discover the entire insufficiency of all created enjoyments, and human or creature righteousness to make them happy or accepted with God, discovers unto them the suitability and entire sufficiency of the dear Redeemer, and enables them to believe and rejoice in him as their all in all." Such are the themes on which those ancient worthies loved to preach and write.

### Third Decade—1806 to 1815.

#### 1806—Crossings.

Revised Confession of Faith and Discipline are referred to the next Association, and the churches are advised to make themselves acquainted with the old and the new, and certify their opinion upon each separately in their letters to the next Association.

Circular Letter by Geo. Eve cautions against delusion in religion, and urges family worship with especial earnestness. "Let heads of families stand within their houses as priests of God offering the sacrifice of prayer and praise continually. Let your houses become as churches of God; let them be the places where prayer is made, where God's word is read, and where suitable instructions are given. Happy is the family whose united hearts are engaged in prayer to God; happy is the man who is the head of such a family; happy the members of a house which is blessed, because of the ark of God; happy the church which consists of such families."

#### 1807—David's Fork.

In the whole Association this year only fifteen baptisms are reported; in 1808, only nine; and in 1809, twelve. In 1806 there had been only eighteen; in four years but fifty-two in all. This is a grievous falling off in aggres-

sions upon the kingdom of darkness from the work of some previous years, especially from that remarkable year of 1801, when 3,011 baptisms were reported.

There seems to be nothing worthy of note in the minutes for these three years, except that in 1807 a query is discussed from North Fork and Clover Bottom, in regard to Carter Tarrant and his emancipation principles.

It is during this period, however, that the influences were at work which resulted in dissensions, and the withdrawal of some of their most valued brethren to form the Licking Association.

#### 1808—Silas

This is the last Elkhorn Association over which Ambrose Dudley presided as Moderator. No business of importance transacted.

#### 1809—North Elkhorn.

R. Johnson is elected Moderator. During this year several churches have withdrawn, so that the number of members reported has fallen from 2,933 the year before to 2,199. One new church, however, Beaver Creek, is received.

#### 1810—Clear Creek.

This year only twenty churches report, and the number of members is reduced to 1,800. The baptisms have been 159; but there is no intelligence from the fourteen churches at Bryan's, Boone's Creek, East Hickman, Forks of Elkhorn, Elk Lick, Raven Creek, Mouth of Elkhorn, Silas, Dry Run, Rockbridge, Bush Creek, Mill Creek, Little Huston, Flat Lick. These ominous blanks indicate dissension and alienation. A division has been created in the Association, and the initiatory steps have already been taken to form the Licking Association, by an assemblage to be held at Bryan's.

Brother Darnaby presented a letter signed by fifty-one members at Bryan's, which was read and referred. It stated that the majority had violated usage, and had agreed to send letters and messengers to an Association at Bryan's, which they conceived a violation of their engagement to the Elkhorn Association; praying also to be considered a part of this body, and asking advice. The Association sent a committee to visit the church at Bryan's, and while unanimously declaring their friendship and fellowship with said members of the minority, recommended patience, and deferred any further advice till the next Association.

Meanwhile they "agreed to send a friendly statement to the brethren who may meet at Bryan's." This is printed in the minutes, and seems to have been conveyed at once, while the body remained still in session, awaiting the peaceful reply which they thought it reasonable to expect. They had selected brethren whom they "conceived most likely to win the others to friendship," viz: John Taylor, George Waller, Gabriel Slaughter, James

Suggett and James Johnson. They express their "sorrow that a difference in sentiment respecting the constitution and government of the Association has taken place;" assure their brethren that it never was their wish wantonly to hurt the feelings of any; are sorry that such a thing should have taken place, and express a willingness to cast into the sea of forgetfulness, as much as possible, the former difficulties, and bear and forbear, and endeavor to live in future in that state of brotherly love which Jesus Christ has prescribed." If this proposal is not acceded to, they ask the other brethren to let them know what they are willing to do.

During the absence of this fraternal deputation, they say "every heart beat high with the hope that our brethren who had convened at Bryan's, would consider the consequences of a division, and would reach forth to meet us the hand of peace and brotherly affection; but we cannot describe our mortification and disappointment at the answer received."

It curtly stated that they could by no means accede to the terms proposed; and added, "If you will in your minutes say that you have, in the heat of temptation and jealousy, given us just cause of grief, then in that case we are willing to say on our part, that although we are not conscious that in any of our public acts we have given you any just cause of offense, yet our feelings have been hurt, and we have spoken rashly and unadvisedly, for which we have been and still are sorry. Taking all things into consideration, we are of opinion it will be for the happiness of each to continue as we are at present, in two Associations."

The Elkhorn brethren express their sadness at this reply, and "regret that nothing would give satisfaction but a confession of those things, of which we cannot, in conscience, think ourselves guilty. We want the fellowship of our brethren, but cannot purchase it at the expense of truth and our respectability."

There does not appear at this time to have been any other cause of "distress and grief," but the decision of the Association with respect to the Town Fork Church, sustaining it against three charges of disorder brought against it by the church at Bryan's, and the subsequent recognition of the minorities at Bryan's and Dry Run as component parts of the Association.

An unhappy difference had arisen in a matter of business, relative to the exchange of a slave, between Thomas Lewis and Jacob Creath, both members of Town Fork Church. Out of this grew other difficulties, which produced a pamphlet entitled, "A portrait of Jacob Creath," by Elijah Craig. This induced the Town Fork Church to call for a committee of helps from eighteen churches, who met in July, 1807, and investigated, for four days, the fourteen charges contained in said pamphlet against Creath; at the close of which they unanimously acquitted him, on each of them separately, and on the whole together.

Afterwards other charges were brought against Creath by Joseph Redding, of Dry Run, which were investigated and negated, except one, which was

withdrawn by the prosecutor. The church at Bryan's took the Town Fork Church under dealings for negating the charges. Town Fork justified herself. Bryan's then in 1808 brought three charges against Town Fork before the Association which met at Silas. The Association, "after hearing all the charges explained, determined that the said church was not guilty of disorder as charged."

In consequence of this at the Association of 1809, which met at South Elkhorn, ten churches were absent. A circular letter was issued, signed by Joseph Redding and six other preachers, proposing to hold a meeting of the dissatisfied brethren at Bryan's, at the time of the regular Association in August, which had adjourned to meet in 1810 at Clear Creek. This letter was of the most extraordinary and disorganizing character, it is said, and evidently the production of wounded feelings or disappointed expectations. The correspondence between the two sets of brethren thus assembled at Clear Creek and Bryan's has already been sketched. Such seems to have been the origin of the "unfriendly dispositions and jealousies produced," as the Elkhorn brethren allege, "by a difference of opinion in matters of practice, and conducted with too much zeal and heat." And this account of the matter is not contradicted, but confirmed by the other party, in their documents, so far as I have seen them.

It will be unnecessary to follow the somewhat protracted course of negotiation in detail, which resulted first in the narrowing down of the points of disagreement to the question whether the Association did wrong in recognizing, as the church, the minority of fifty-one members at Bryan's, the previous difficulty at Town Fork having, apparently, dropped out of view, and the Dry Run difficulty having been settled among themselves.

The Elkhorn Association, joined by the friendly suggestions and mediation of surrounding Associations, continued to solicit peace with their much esteemed brethren of the Licking, until in 1818 correspondence was formally renewed, as appears from the following minutes of the Licking Association:

"Received a letter from the Elkhorn Association desiring a correspondence; which was agreed to, and their messengers, James Suggett, G. G. Boone and John Foster, invited to seats, and received the right hand of fellowship."

This was done by unanimity; a rule having been adopted by them that every measure carried must be unanimous. The next year, however, 1819, they declined to send a letter and messengers to Elkhorn, though a large number of the members present were in favor of it. The suspension was on account of the old difficulty, recognition of the minority.

Though it is extending this sketch a little beyond the boundaries I had prescribed for myself at present, (the second and third decades of our history), I will add here, for the sake of completeness, a short extract from Dr. Fishback's "Defense of the Elkhorn Association," published in 1822:

"In 1820, the Elkhorn sent a letter and messengers again to the Licking



Association, whereupon the latter made the following minute: 'From Elkhorn Association a letter was received by their messengers, E. Waller, J. Sims, and E. Mason. The same being read, on motion agreed, that it be laid upon the table, and the correspondence dropped; seeing that the original difficulties remain untouched by that Association, and that new ones have arisen respecting doctrines—they holding in connection with those churches and preachers that hold and advocate doctrines contrary to those on which that Association, as well as this, was constituted.'

"It was in answer to this minute that the Elkhorn made the following reply in 1821: 'With regard to the first charge, we had with pleasure cherished the hope, and did believe that it was buried, never again to be revived, when the right hand of fellowship was given by them to our messengers in 1818.'

'As to the second charge, of our holding in connection with us churches and preachers who hold and advocate doctrines contrary to the constitution on which their, as well as our, Association was constituted—we reply: When general charges are made, they can only be repelled by general terms. Our constitution remains unchanged, and we have adhered to it during all our difficulties with that Association; and it seems to us that those charges were made as a pretext to justify their own unwarrantable course in refusing to receive our messengers. And, notwithstanding those charges, we have the peculiar pleasure to find that our sister Associations still continue their correspondence with us, and that their love, esteem, and affection seem to be undiminished.'

"The above minute of the Licking Association of 1820 exhibits the first intimation of a difference of doctrine between that and the Elkhorn Association; and this they describe as *a new difficulty*.

"From the preceding detail of facts and circumstances, it is abundantly manifest that there was no reason for asserting that difference of doctrine had a bearing on the original division; and that nothing but "unfriendly dispositions and jealousies, produced by a difference of opinion in matters of practice" in the trial of Jacob Creath, &c., were the only occasions of the unfortunate differences." (Page 41, Defence of Elkhorn Association).

#### 1811—Great Crossings.

New churches joining are Bethlehem and the North Fork of Licking.

The Association, being informed that East Hickman, Stony Point, Raven Creek, Rock Bridge, Brush Creek, Mill Creek, Little Huston, and Flat Lick, with others, had embodied and called themselves the Licking Association, agreed that they be no longer called in the roll of churches.

#### 1812—David's Fork.

New churches are Georgetown, Mouth of Beaver Creek, Hartwood.

A letter was read from a church, consisting chiefly of slaves and people of

color, calling themselves an African church, which indirectly made application for the liberty of uniting and corresponding with the Association. "Agreed that we wholly disapprove of such constitutions; therefore the liberty applied for is not granted."

At the request of several churches for a day of fasting and prayer, the 3d Thursday of August is recommended, being the day appointed by the Executive of the United States, and also 1st Friday of October, as recommended by the North District Association.

#### 1812—Special Meeting at Bryan's.

A letter from the church (the minority) at Bryan's is presented by six brethren, appointed for the purpose, to defend the church against five charges brought by the Licking Committee to the Elkhorn Committee. No one appearing to prosecute them, the charges were severally considered, explanations were made, and the Association resolved that from the explanations and the evidence adduced, they could see no cause of complaint against the church.

A copy of the constitution of the General Meeting of Correspondence of the Baptists of Virginia was presented and referred for future consideration.

#### 1813—Forks of Elkhorn.

Big Spring, Woodford county, received.

The subject of a General Meeting of Correspondence, like that in Virginia, is continued, with a request that the churches, as well as our sister Associations, will peruse the constitution proposed in the first number of the *Gospel Herald*, published in Frankfort, by Silas M. Noel, and inform us as to their minds. The churches at Union, Beaver Creek, Mouth of Raven Creek, North Fork of Licking, and Indian Creek, are dismissed to form a new Association (Union Association).

"The laudable Institution, established by a Missionary Society, in India, for printing and circulating the Bible in different languages, erected at a vast expense," having lately been destroyed by fire, it is recommended that earnest and liberal contributions be made. Samuel Ayres, of Lexington, Charles Buck, at the Forks of Elkhorn, Wm. Hubble, at Georgetown, and Gabriel Slaughter, in Mercer, are appointed to receive and transmit funds.

#### 1814—Mount Pleasant.

Elk Lick applies to resume its former station as a member of this body. There appearing some opposition, the letter is laid over till Monday, and then referred to a committee to visit the church.

A letter from Rev. Luther Rice on missionary subjects is received and laid over till Monday, but no further action is recorded.

The proposal for a general meeting of correspondence is rejected.

A committee of twelve is appointed to manage the existing difficulties

with Licking Association before any committee or tribunal appointed by the corresponding Associations.

1815—Town Fork.

As to Elk Lick, agreed that although this body feels every sympathy for the situation in which that church had placed itself by going with the majority to the Licking body, yet good order prevents us from receiving them at this time.

A circular letter from the Rev. Luther Rice, Agent of the Baptist Board of Foreign Missions for the United States, was read. Its object was to present, through the Association, 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 correspondence with that Board. Elder Silas M. Noel was appointed Secretary, and the reports were distributed to the churches and paid for.

The missionary preacher, Luther Rice, having arrived after the election of preachers for Sunday, Elder Walter Warder gave place to him. Elder Stevens, from New York, preached from Jeremiah xxxi: 29; Luther Rice from Matthew vi: 10, "Thy kingdom come;" and Isaac Hodgen on "Repentance and Conversion." A large congregation listened with good order and attention, and a liberal contribution of \$150 to \$200 was collected for missionary purposes.

CHURCHES

Second Decade of Elkhorn Baptist Association





## Second Decade of Elkhorn Baptist Association.—Concluded.

The first column of each year gives the Baptisms; the second, Membership.

CHURCHES.	1796.		1797.		1798.		1799.		1800.		1801.		1802.		1803.		1804.		1805.	
	B.	M.	B.	M.	B.	M.	B.	M.	B.	M.	B.	M.	B.	M.	B.	M.	B.	M.	B.	M.
Drennon's Ridge	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Mountain Island	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Republican	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Stony Point	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Long Lick	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Total	461	988	333	2234	63	2376	29	1549	82	1642	301	4851	516	5291	61	4404	34	4153	23	3426

## Third Decade of Elkhorn Baptist Association, Kentucky.

The first column of each year gives the Baptisms; the second, Membership.

CHURCHES.	1806.		1807.		1808.		1809.		1810.		1811.		1812.		1813.		1814.		1815.	
	B.	M.	B.	M.	B.	M.	B.	M.	B.	M.	B.	M.	B.	M.	B.	M.	B.	M.	B.	M.
Tate's Creek	60	..	53	..	50	..	42	..	30	..	9	47	..	47	..	2	46	..	37	..
South Elkhorn	253	..	241	..	222	..	220	..	167	..	134	312	5	293	..	277	2	272	..	3
Clear Creek	133	..	165	..	159	..	153	..	148	..	153	4	148	..	149	..	..	144	..	144
Bryant's	268	..	248	..	231	..	231	..	211	..	11	81	11	106	..	3	112	..	139	..
Great Crossings	361	..	346	..	286	..	276	..	261	..	39	293	20	309	..	286	..	281	..	281
Town Fork	102	..	91	..	83	..	75	..	77	..	27	90	6	91	..	1	..	..	..	..
Boone's Creek	62	..	61	..	60	..	..	..	..	..	21	64	40	101	..	3	98	..	90	..
East Hickman	..	..	103	..	90	..	..	..	..	..	17	191	51	227	..	4	..	..	..	..
Forks of Elkhorn	2	218	..	..	215	..	198	..	..	..	..	..	..	..	..	..	..	..	..	..
Indian Creek	50	..	49	..	49	..	49	..	27	..	4	70	..	69	..	4	..	..	..	..



Flat Lick	3	28	1	28	33	153	150	41	200	6	194	2	187	2	179	1	181
McCormell's Run		177	1	168	105	133											
Raven Creek	1	51	48	38	38												
Elk Lick	33	33	35	33	33	6			31	13	44		26		26		26
Mouth of Elkhorn	31	48	38	25	25				99	47	146	2	147	9	147		138
Silas	132	130	130	125	26	26	28	30	30	7	46	3	58	9	66	5	80
Glenn's Creek	33	28	28	26	142	181	126	5	139	1	126	7	133	3	105	5	114
North Elkhorn	164	159	159	142													
South Benson	1	47															
Dry Run	77	78	78	72	72	3	75	3	110	20	20	20	22	20	26	1	27
North Fork	52	35	35	34	34		33	7	47	46	46	46	47	48	48	6	46
Mt. Moriah	33	31	30	30	25	25	23	2	26	19	19		17	1	24		21
Rock Bridge	43	53	53	56	56												
Clover Bottom	29	27	27	21	21	20		7	26	62		1	26		26	1	25
Brush Fork	84	94	94	64	64	59											
Hillsboro	136	140	140	143	143	134	21	161	37	185	2	160	2	142	2	134	1
David's Fork	194	179	179	170	170	117	70	253	120	301	37	374	7	334		344	325
Mill Creek	22	35	35	42	42												
Mt. Pleasant	100	104	104	96	96	92	88	112	268	2	204	207	63			2	180
Mt. Gilead	45	45	45	59	59	2	65		80	5	70					1	63
Union	20	23	23	17	17	14	4	25	5	33	15	3	53				
Mountain Island	20	19	19	24	24	24	23										
Republican	15																
Stony Point	4	54	52	47	47												
Long Lick	23	1	21	16	16	13	13		14	16	16	1	16		16		15
Little Houston			11	10	10	7											
Beaver Creek							29	33	42	5	56	2	57				
Bethlehem										11	22	2	25		21		21
North Fork of Licking										23	59	1	63				
Georgetown										17	17	1	18		19		21
Mouth of Beaver Creek										5	50	2	14				
Hartwood										11	38	2	38		38		40
Big Spring												1	21	11	34	1	43
Total	163264	153180	92933	122139	1571775	6052932	3273174	543936	672661	452726							