

NORTH DISTRICT ASSOCIATION OF BAPTISTS

Held at Providence Meeting-House, on Howard's Lower Creek, in the County of Clarke, and state of Kentucky, the first Saturday in October, in the year of our Lord 1807.

Brother Robert R. Hunt, preached the introductory sermon from the 20th verse of the 6th chapter, 1. Corinthians.

Letters were then read from the churches, and their messengers enrolled, agreeable to the following table.

Churches.	Messengers.	Present	Number
<i>Spence Creek</i> , Joseph Rice, James Alexander, William Cave, James Rice,		1	5
<i>Lulab's Creek</i> , J. B. Payne, James French, John Treadway jr. Wm. O'Leary,		1	5
<i>Salt Lick</i> , William Carr, Jonathan Ruggles,		1	5
<i>Providence</i> , Robert Elkin, James Haggard, Thomas Berry,		1	5
<i>Unity</i> , James Quessenberry, Daniel Roub, John Haggard, Joseph Slop,		1	5
<i>Bald Eagle</i> , Josiah Fugate, Moses Sharp, Nathl. W. Ralls, John Coshaw,		1	5
<i>Johnson's Fork</i> , Jacob Couda, John Callahan,		1	5
<i>Bechtel</i> , Moses Bledsoe, Thomas Mosely, Thomas Jamison, Francis Taylor,		1	5
<i>Red River</i> , Cornelius Newkirk, James Fowler, George Vanbuskirk,		1	5
<i>Genes's Creek</i> , Edward Tibble,		1	5
<i>Howard's Upper Creek</i> , Edw. K. Androd, Jas. Elkin, Smith Vivion, Milton Vivion,		1	5
<i>Red Lick</i> , William Haggard, John Kinited,		1	5
<i>Hopewell</i> , Isaac Crutcher, Jesse Graddy, John Brown,		1	5
<i>Long Branch</i> , Jonathan Prather, James Prather,		1	5
<i>State Union</i> , Joseph Carter, Martin Chartian, Thomas Maxey,		1	5
<i>Mount Pleasant</i> , Daniel James, Joseph Craig, Thomas Hall,		1	5
<i>Shannon</i> , William Hopper, Tobias James, Robert Dicky,		1	5
<i>Cane Spring</i> , David Chinault, Wm. Chinault, Jonathan Floy, Wm. Nolan,		1	5
<i>Cohen</i> , David Thompson, Samuel Tribble,		1	5
<i>Grassy Lick</i> , Joshua Yates, Henry Sandford, Henry Gateskill,		1	5
<i>Swade's Station</i> , Abraham Wildon, Joseph Key,		1	5
<i>Log Lick</i> , David Snowden, William M. Mahan,		1	5
<i>E. F. F. Creek</i> , Leonard Turley, Henry Rice,		1	5
<i>Cane Creek</i> , Wingale Jackson, George Coffey, Abraham Alphey,		1	5
<i>Ohio River</i> , Peter Lionbarg, John Ferrel,		1	5
<i>Jessamine</i> , James Rucker, Robert R. Hunt, Samuel Johnson,		1	5
<i>Locust Creek</i> , Thomas Williams,		1	5
<i>Salem</i> , Charles Finsel, Joseph Pond, James Mason,		1	5
<i>Red Spring</i> , Richard Stevens, Ranadall Petty,		1	5
TOTAL		15	174

Log Meeting House, and Mount Sterling churches, sent neither letters or messenger.

The association then proceeded to choose brother Robert Elkin moderator, and brother James French clerk.

Letters of correspondence were received from the following Associations (except Elkhorn, whose letter miscarried) from Elkhorn, brother Lewis Corbin; from Bracken, brother James Johnson; from Tate's creek, brethren Andrew Tibble, and Squire Boone; From South District, brother Gabriel Slaughter; and the following brethren were appointed to write corresponding letters to the aforesaid Associations, and report on Monday— to Elkhorn, brother William O'Leary; to Bracken, brother Isaac Chuchers; to South District, brother Nathaniel W. Ralls; to Tate's creek, brother Thomas M. Mahan; and to the other Associations, from whom we received neither letter or messenger, brother Henry Sandford.

Brethren James French, James Crutcher, Robert Elkin, Joseph Rice, and Robert R. Hunt, appointed a committee to transact the business of the Association and Report on Monday.

Brethren Jacob Creath, Lewis Corbin, and Robert R. Hunt, appointed to preach to-morrow.

The Association then adjourned until Monday morning, nine o'clock.

Monday morning, the Association met according to adjournment.

The committee appointed last Association, to attend any call made on them by the church at Rock Spring, reported on Saturday, orally, and to-day in writing, that said church was in order for reception into this Association—and said church was received accordingly.

A majority of the committee appointed last Association, to deal with elder David Barrow, in the church at Mount Sterling made report in writing, and was discharged.

On the motion of brother James Quisenberry, after considerable discussion, the Association agreed to re-consider the whole of the business in the case of elder David Barrow.

On the motion of brother James French, the Association proceeded to annul and revoke the act of last Association, in expelling elder David Barrow, from his seat in association, and appointing a committee to deal with him in the church at Mount Sterling, and to reverse the decision of the council of five ministers in the case of said Barrow—and also to rescind the advice given Providence and Bobn's creek churches, by the Association in the year 1805; in conformity to which advice, as forming a rule for the trial of ministers, the council of five ministers reported to last association, they had dealt with elder David Barrow, upon which report last association acted in said case.

The church on Ohio, requests help to ordain a minister in their own body, brethren Francis Taylor, and Wingate Jackson, offer themselves to perform that duty.

The church at Providence enquires "if there should be a necessity for a called association, how many churches will be necessary to constitute it?"—Referred.

Corresponding letters to the following associations were read, approved, and messengers appointed to carry them—to Elkhorn, brethren Robert Elkin and Joseph Craig; to Bracken, Robert R. Hunt, and Wingate Jackson; to South District, brethren Isaac Crutcher, Robert R. Hunt, Richard Stevens, and John Brown; to Tate's creek, brethren James Quisenberry, and Richard Stevens; to Green river, brethren Robert R. Hunt, and David Chinault.

Circular letter read, approved, and brother James French, appointed to prepare a circular letter for next association, and to superintend printing the minutes and circular letter of this association.

Next association to be held at Lulbulgrad meeting house, in the county of Montgomery, and State aforesaid, on the first Saturday in October, 1808—and brother Robert Elkin, to preach the introductory sermon, or in case of failure, brother Robert R. Hunt.

CIRCULAR LETTER.

DEARLY BELOVED BRETHREN & SISTERS,

WE, your brethren and companions in tribulation, and in the kingdom and patience of Jesus Christ, think it meet, as long as we are in these tabernacles, to exhort, and comfort, and charge you, as a father doth his children, that you would walk worthy of God, who hath called you to his kingdom and Glory. And in this hour of temptation, which has come upon all the world, to try them that dwell upon the earth, let the word of Christ dwell in you richly; let its heavenly lessons and divine doctrines, be written on the fleshy tables of your hearts, exemplified in your lives, and all the churches of the Saints, act on all occasions, conformably to the pattern shewn in the mount of the word of God. Take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand.

And perhaps no portion of the word of the Lord, has a stronger claim to the obedient regards of his children, than his messages to the seven churches of Asia, seven times our Lord and Master repeats the injunction, he that hath an ear let him hear, what the Spirit saith unto the churches. And among a variety of other complaints against these churches, they had some who loved the wages of unrighteousness—had some that had a name that they lived, but were dead—They suffered Jezebel to teach and seduce the servants of Christ.

And should we not fear, that some, if not all the evils found in those are also found among us, when our blessed Lord, who loved us, and washed us (as we hope) from our sins in his own blood, has hid his face from us, and seems to be removing our candlestick out of his place—our ministry wasting away—our numbers lessening—some of our members going into captivity, led away into the strange land of the societies around us—some turning from the holy commandments like the dog to his vomit again, or the sow that was washed, to her wallowing in the mire—Jezebel, or the ministers of satan, assiduously propagating the doctrines of Antichrist—the man of sin revealing himself in signs and lying wonders—and that unexampled heaviness and perplexity, in which the Baptists are involved, may be a prelude to that war which the beast is to make with the saints. How soon the blessed God may call some of his children in the North District, to glorify his name by sealing their testimony with their blood, who can tell. That luminous gospel day which a few years ago visited our country, may be followed by a dark and trying time of cruel mockings and scourgings; of shameful and torturing deaths!—But however tormenting and afflictive our trials may be, let none who live by the life of Him, who died for our offences, and rose again, despair of being made in due time, more than conquerors, of overcoming through the blood of the Lamb. Our bodies will not always be to us bodies of death, but will be delivered into the glorious liberty of the children of God. This present world, with all its alluring vanities, and insatiable poisons, passeth away. Faith brethren, those who have a name that they live, but are dead, will not forever mar the peace, destroy the harmony, and grieve the children of the kingdom; our Lord will in his own time thoroughly purge his floor, and gather out of his kingdom they that do iniquity, and all things that offend. The ministers of satan, with all their seducing doctrines, and transforming addresses, are but for a time; the period is drawing nigh, when they will cease to pervert the right ways of the Lord—to them is reserved the blackness of darkness forever. The man of sin, with all his mystery of iniquity, with his long train of signs and lying wonders, will be consumed with the spirit of our Lord's wrath, will be destroyed with the brightness of his coming. And

should power be given unto the dead, which war upon the saints in the North District, he can only bid the dead, which is dead because of sin, our light afflictions will be but for a moment, our life is hid with Christ in God, and should the beast massacre these vile bodies, when Christ, who is our life, shall appear, then shall we also appear with him in glory.

And may our blessed Lord give you, and us, and all his children in all places, power over every unclean and seducing Spirit, and grant them that unction from the Holy one, the rich anointings, and continual guidance of the blessed Spirit of Truth. Give all the children of promise, to live upon his precious promises, until it shall be his good pleasure to take them home to inherit the promises—Unspeakably glorious inheritance! to walk with the Lord Jesus in white—to eat the hidden manna—to have a crown of life—to sit with him on his throne—to inherit all things—O that we may be found worthy to stand before the Son of man at his coming—Behold he cometh with clouds, and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him—even so, amen.

JAMES FRENCH, Clerk.

ROBERT ELKIN, Moderator.

Carl Bradford, printer, Lexington.