

2864769

181

1812

MINUTES

OF THE

NORTH DISTRICT ASSOCIATION OF BAPTISTS.

Held at Providence meeting-house, in the county of Clarke, and state of Kentucky, on the first Saturday in August, in the year of our Lord eighteen hundred and twelve.

Brotlier Isaac Crutcher preached the introductory sermon from Isaiah, chapter 62, verses 6 and 7.

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

STATE OF THE CHURCHES.

CHURCHES.	MESSENGRS.	Baptized.	Received.	Dis. by let.	Excluded.	Deceased.	Total.
Spencer	Joseph Rice, James Rice, James Alexander.	1	2	2	2		42
Lutheigrud	Jilson Payne, James French, John Tredway, T. L. Patterson.	58	4	8	3	2	231
Providence	R. Elkin, Thomas Berry, jr, Robert Dilleck.	9	8	29	5	2	205
Bald Eagle	Richard Stone, Joseph Thompson, James Ledford.	1	4	8	1		57
Bethel	Thomas Mosely, James Turley.		1	3		1	73
Red River	Cornelius Newkirk, Samuel M. Mahan.	75	5			1	121
Greer's Creek	Edward Trahue.	1					15
Howard's upper creek	E. Kindred, Smith Vivion, James Murc, Milton Vivion.	29	3	13	10	2	152
Red Lick	Orson Flowers, David Gentry.	19	2	1	1	1	47
Hopewell	Isaad Crutcher, John Brown, James Edwards.	32	1	5			118
Long branch	Leonard Turley, Peter Hendricks.		2		3		12
State-Union	John Leach, Martin Chastain.		9	1	2		38
Mountpleasant	Daniel James, Thomas Cox, Lewis Nall, Ambrose White.	10		9	1		146
Su. more	Wm. Vau, Robert Dickev.	2	3	10	5		85
Cain Spring	David Chenault, William Nolin, Jonathan Floyd, Nathan Lipscomb.	158	14	8			209
Goshen	James Thomson.		2	4	1		25
Gr. y Lick	R. McDonald, Wm. Jeans, James Mason.	52	11	10	1	3	173
Friendship	Joseph Kelly, Ransdale Petty, Perria Mosely, William Rash.	7	13	6	3	3	109
Log Lick	Richard Stephens, Samuel Willman, Jesse M. Mahan, Charles Snowden.	26	6	3	1	1	82
Cain Creek	Wingate Jackson, Emanuel Salor.	4	3	2	2	1	42
Ohio River	Peter Lionbarger, Andrew Wolf.	1	5				51
Unity	James Quessinberry, George Allen, Daniel Rout, Thomas Barges.	10	5	12	2	1	180
Poplar Run	George Bishop, John Lee.			2	1		17
Greer's Creek	Matthew Curran.	1	4			1	26
Alan m. house	Thomas Nichols, Nath'l. Morgan, Wm. Wells.	78	10	4			111
urning spring	Samuel Hanna.	24	12	16	2		43
albe shoals	James Wheeler, Walter Mankins, Wm. Mecks.						50
et Creek	James Gibson, Ambrose Bush, Wm. Morton.						26
TOTAL		168	139	54	44	20	2383

S. B. The two last churches received this association.

Letter from Elkhorn read, and the messengers invited to seats.

Letters from Bracken, and messengers invited to seats.

Letters from Tates' Creek, and messengers invited to seats.

Letter from South District, and no messengers.

Letter from Green River, and no messengers.

Letter from Long run, and messengers invited to seats.

Brethren Robert Elkin, James French, Isaac Crutcher, Jilson Payne and Thomas Moseley, were appointed a committee to arrange the business for Monday, and report to the association.

The circular letter committed to the committee.

Brother Jilson Payne to write to Elkhorn association. Brother James French to Bracken. Brother Wm. Jones to Tates' creek. Brother James Mason to South District. Brother Edward Trabue to Green river. Brother Thomas L. Patterson to Long run. Brethren Vardeman, Brown and Biggs, to preach to-morrow. The association adjourned until Monday morning, 9 o'clock.

Monday morning the association met according to adjournment.

The next association to be held at Grassy Lick meeting-house in Montgomery county, the 1st Saturday in August, in the year eighteen hundred & thirteen.

Poplar meeting-house to be henceforth known by the name of South fork of Licking.

The association advise the churches Bald Eagle and Long Branch, to call helps from different churches to assist them in their difficulties, so that each church may have an equal number of helps, and not less than six for each church—the helps to be chosen by the churches to whom Bald Eagle and Long Branch churches may apply.

The association advise the church at Unity to call on helps from the sister churches, to help them in their difficulties.

Circular letter read and approved, and ordered to be printed with the minutes. Brother James French to write the circular for next association.

Letter to Elkhorn association, read and approved, and brethren Jilson Payne, Robert Elkin and James Mason, to bear the same.

Letter to Bracken, brethren Edward Kindred and George Bishop, to bear the same.

Letter to Tates' creek, brethren Robert Elkin, David Chinault, Nathan Lipscomb and Joseph Kelly, to bear the same.

Letter to Green river, brethren Leonard Tuley and Edward Trabue, to bear the same.

Letter to South District, brethren James French, John Brown and Joseph Rice, to bear the same.

Letter to Long run, brethren James French and James Thomson, to bear the same.

Brother Edward Kindred to preach the introductory sermon at the next association; in case of failure, by brother Robert Elkin. Brother James French to superintend the printing of the minutes.

The association advise, that the first Friday in October next, be observed as a day of humiliation, fasting and prayer for the prosperity of Zion, and peace and prosperity of the United States, and requests the concurrence of the Baptists generally.

ROBERT ELKIN, *Moderator.*

JAMES FRENCH, *Clerk.*

CIRCULAR.

DEARLY BELOVED BRETHERN AND SISTERS,

LET brotherly love continue. To treat upon the fruit of the spirit, in all the aspects in which it is displayed in the lively oracles, would better comport with the dimensions of a volume, than the narrow limits of a letter: Praying therefore, that the Lord would enable you by your own researches, prayers, and supply of the spirit of grace, to amplify the points and fill up that which is lacking in these remarks, we must confine ourselves to a few observations on this heavenly endowment, and suggest some of the many, very many lets and hindrances, that mar and impedes the kindly influence of brotherly love.

Brotherly love participates in the joys, shares in the sorrows, and bears the burthens of others—is peaceful, condescending and submissive; and in honor prefers others—is courteous, pitiful, compassionate, and remembers those who are in bonds—distributes to the necessities of saints, uses hospitality, is attentive to strangers, and suffers with those that suffer—is lowly, tender hearted, and forgiving—visits and alleviates the sick and the afflicted—is without dissimulation, and without partiality—renders to no man evil for evil, nor railing for railing—avenges not itself, returns blessing for cursing, prayers for despite, and entreaties for defamation—as it has opportunity does good unto all men, especially to those who are of the household of faith, and is that kind mantle which covers the multitude of sins—Brotherly love is of kin to that mind which was in Christ Jesus, is peculiar to those who are made one spirit with the Lord, and distinguishes the disciples of the kind and gracious Redeemer from all others, cherishes the hope, and strengthens the faith of a feeble saint in this hour of his pilgrimage, in this land of exile, in which he is a stranger and sojourner, as all his fathers were.

Brotherly love is that new commandment of our Lord and Saviour Jesus Christ, which is the countenance and all that is visible of that charity of which such excellent things are written—is the effect of the indwelling of the Holy Ghost, as a spirit of life and love, in the soul of a believer.

This well of water, springing up to eternal life, of which our Lord spoke to the woman at Jacob's well, while it lifts the soul on high to walk with God, flows in the fellowship of the spirit to all the dear children of God, and diffuses in bowels and kindness to all mankind, and such acts of brotherly love as ministers to the

traits of such as believe on the Lord Jesus, will be acknowledged in the last great day of doom, by the glorious Judge of quick and dead, at his appearing and his kingdom, as having been done to himself.

Brotherly love is injured and opposed by malice, guile, hypocrisy, clamor and evil speaking, strife, desire of vain glory, foolish talking and jesting, backbiting, lying, corrupt communication, spite, pride, covetousness, boasting, and all the other more gross and flagrant works of the flesh; and while these pernicious qualities tend to interrupt and hinder the gentle, pure and tranquil course of brotherly love, they also witness against those who live after the flesh, that they are the servants of sin—these polluted traits are the sad impress of the prince of darkness, and are awful tokens that those who take pleasure in these things, are treasuring up wrath against the day of wrath, and revelation of the righteous judgment of God.

Brotherly love being liable to obstruction in so many ways, permit us, dearly beloved brethren and sisters, to advise, exhort, and intreat you to look diligently lest any root of bitterness springing up to trouble you, lest any of these or any other of the unfruitful works of darkness pass among you unnoticed, and as if you had fellowship with them, but reprove, rebuke, and exhort one another to love and good works; discountenance and repress by all the means which the great Head of the Church has given, all things which bring grief and distress, and if these fail to reclaim a brother or sister from the error of those ways, without partiality and without preferring one before another, draw the separating line, let such an one be deprived of all the privileges they enjoy in the visible Church of the living God.

Dearly beloved brethren and sisters, put on, therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another if any man have a quarrel against any, even as Christ forgave you, so do ye, and above all things put on charity which is the bond of perfectness, and let the peace of God rule in your hearts, to the which also you are called in one body, and be ye thankful. Amen.

ROBERT ELKIN, *Moderator.*

JAMES FRENCH, *Clerk.*