

Minutes of the Forks of Elkhorn Baptist Church, Kentucky

1800-1817: Excerpts

from

William Warren Sweet, ed., *Religion on the American Frontier*,
vol. 1: *The Baptists, 1783-1830, A Collection of Source Material*
(H. Holt and Co., 1931). Acknowledgment is given to Jack M.
Sosin, ed., *The Opening of the West* (The University of South
Carolina Press, 1969) for direction to the Sweet collection.

2nd Saturday in Ap^l 1800 The Church met and after Divine worship proceeded to Business

Bro Hickman informed the Church that Several Members of this Church living on the ohio Wish to Join a Constitution in that plan (Viz) at the mouth of Kenty and this Church has agreed to give them up to Said Constitution their names are Mary Lindsay Elizabeth Bledso & John the property of Jer^h Craig

2nd Saturday in Feb.^y [1801] the Church met and after Divine Worship proceeded to Business

Col,^o John Logans Ned offer,d his repentance for his bad conduct he gave Satisfaction and the Church agreed to Send to the Church at S Elkhorn for a letter of Dismission

M.^r Garnets Sue Excluded for lying Tattling and unguarded conversation

Theoderick Bowler is excluded for immoral conduct & not hearing the church

2nd Saturday in Nov.^r [1801] the Church met and after Divine Worship proceeded to Business—

Br.^o Clift came forward and confes,d his faute respecting his Drinking to an excess and the church agreed to bear with him — another Difficulty between he and a Member in the other church was represented to this church & Breth,ⁿ Edm,^d Ware Carter Blanton & John Edrington together with three Brethren in the other church is appointed to attend enquire into the matter and try to Settle it——

2,nd Saturday in March 1803 the Church met and after Divine Worship proceeded to business——

The Brethren appointed at our last Meeting to regulate some rules drawn up by Br.^o Hickman for the guidance of this Church, laid before the Church some rules with their amendments, and after a considerable debate the Church Order'd that they shou'd be recorded

Sister Hicklin & Sister Stephens profess'd to the Church their reconciliation to each other——

2,nd Saturday in May 1803 The Church met and after Divine Worship proceeded to business—

A Motion was brought in and Debated on the new system of Principles call'd Herry & at length the following Question was taken, is the Son of God Equal & Eternal with the Father It was Answer'd by a

great Majority in favour of the Son being equal with the Father, then the Minority was call'd upon to give their reason for Voting as they did, Several of them Answer'd they were not moved from their old faith
2.nd Saturday in March 1805 the Church met and after Divine Worship proceeded to business

A Charge was brought against Sister Polly Edrington for frequently giving her Mother the lie, & calling her a fool and for Indeavouring by tattling to set several of the Neighbours at strife with each other — She was Excluded for the same

Query what shall be done with our free Male members that will not attend Church Meetings of Business

2.nd Saturday in April 1805 the Church met and after Divine Worship proceeded to business—

The Query refer'd from our last Meeting was taken up & Debated and it was concluded that it is the duty of every Member in this Church knowing any Member to live in neglect of attending Church Meetings or Preaching Meetings to Exort and persuade them to fill their seats at Meetings

2.nd Saturday in January 1807 after divine Worship proceeded to business

Complaint brought against Sister Esther Boulwares Winney 1st for saying she once thought it her duty to serve her Master & Mistress but since the lord had converted her, she had never believed that any Christian kept Negroes or Slaves ——— 2.nd For saying she believed there was Thousands of white people Wallowing in Hell for their treatment to Negroes—and she did not care if there was as many more — Refer'd to next Meeting

2.nd Saturday in February 1807 after Divine Worship proceeded to business

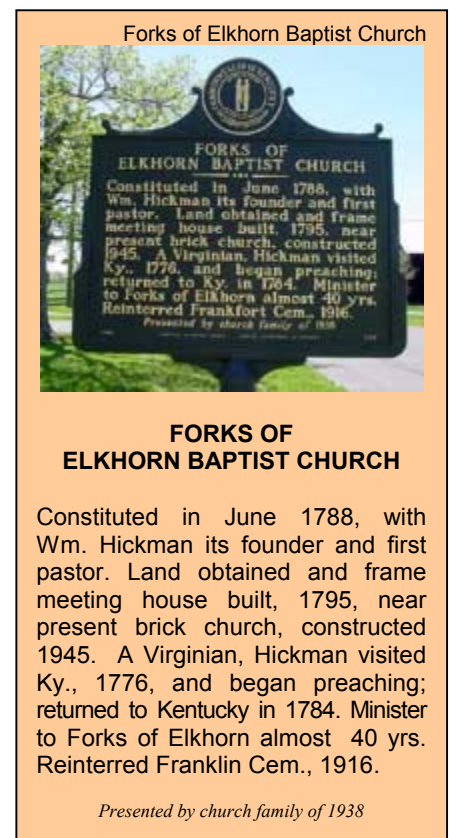
The Complaint refer'd last Meeting against Sister Boulwares Winney taken up She is Excluded for the same—

Bro. Gregory is appointed to Cite the two young Bro. Palmers to our next Church meeting to answer the Churches complaint for non attendance

2.nd Saturday in September 1807 After divine Service proceeded to business—

Bro. William Hickman came forward and informed the Church that he was distressed on account of the practice of Slavery as being tolerated by the members of the Baptist Society, therefore declared himself no more in Union with us, or the Elkhorn Association — therefore the Church considers him no more a member in Fellowship¹

Bro. Plewright Sisk came forward and declared himself no more a member with us, for similar reasons with brother Hickman — Therefore the Church considers him no more a member in fellowship



¹ Addition to entry in *Kentucky Baptist Historical Society Publications*, No. 1, p. 21 (Sweet, p. 83): “This was nineteen years after he became a pastor. Alas for human frailty and inconsistency.” From Sweet, pp. 83-84: “Occasionally a pastor resigned because his congregation refused to endorse his views regarding slavery. Such was the case with William Hickman, one of the great patriarchs among Kentucky Baptists, . . . Individual ministers hesitated to make a permanent renunciation of fellowship with the regular associations. Thus William Hickman preached against slavery and was excluded from the Forks of Elkhorn Church in 1807, but he refused to join the Friends of Humanity [Kentucky Baptist anti-slavery association formed in 1807] and was readmitted to his pastorate in 1809.”

2nd. Saturday in October 1807 After divine worship proceeded to business—

Complaint against Bro. Daniel Brown for frolicking and dancing taken up and referred to next Meeting
Took up the complaint (referred time after time) against Bro. Benjamin Hickman for Joining the free Mason Society — and Excluded him for the same

2.nd Saturday in December 1807 after Divine Worship proceeded to business

Complaint Bro. W.^m Montgomery brought against himself for drinking to an excess, the Church agreed to bear with him.

Question was taken does this Church want a Minister to preach to them, and administer the Ordinances, Voted they did, then agreed that next meeting be appointed to say what Minister they will get and by what means

2.nd Saturday in December 1880 [sic] after divine worship proceeded to business

Took up the reference respecting Bro. John Bohannon's neglecting to attend Church meetings, he came forward and gave his reason for not attending — the Church Vote his reasons was not satisfactory, also Voted that his conduct and reasons before the church was worthy of Exclusion.

Rec.^d and referr'd the following Query to next meeting
Query Does this Church think it right to open her meeting house doors to Bro. Smith, Barrow & Tarrant and all those that we believe preaches the Gospel, that are in good standing in their own Churches, and try to be as friendly as in days past

2.nd Saturday in February [1809] after Divine Worship proceeded to business—

There being no business before the Church she adjourned—

2.nd Saturday in February [1809] after Divine Worship proceeded to business—

2.nd Saturday in November 1809 after divine worship proceeded to business

Bro W.^m. Hickman came forward and offered his membership and after some conversation he was restored to membership and his former standing

second Saturday in July 1811 after divine Worship proceeded to business

Bro. Jesse Cole & Bro. Giles Samuel is appointed to cite Bro. W.^m Montgomery to our next Church meeting to answer a complaint against him for Intoxication.

Rec.^d by letter sister Polly Grubbs

Filson Hist. Soc. / LOC

POPULATION OF KENTUCKY. 307	
According to the documents to which we have had access at this time, the christian population stands thus:	
Baptists,	21,680
Methodists,	20,850
Presbyterians,	2,700
Cumberland Presbyterians,	1,000
Others,	500
<hr/>	
Total,	46,730
The number of whites, male and female, under ten years, about	
	166,100
The number of blacks, under ten years, about	
	24,350
<hr/>	
Total,	190,450
From the whole population,	
take the number under ten,	190,450
<hr/>	
and there remain,*	373,867
From this number take the number of church members,	
	46,730
<hr/>	
and there remains,	327,137
to be brought under the influence of a christian profession.	

Bishop & Rice, *An outline of the history of the church in the state of Kentucky . . .*, 1824, p. 307, detail.

Rec.^d by Interogation Sister Sally Williams

Rec'd by Experience Olive Major.

2nd. Saturday in April 1812 after divine worship proceeded to business

A Charge brought against Sister Sally Brown a member of this Church for improperly talking. Continued untill our next meeting in course —————

Charges brought by Brother M.^c Daniel against Brother Jesse Cole

Charge 1.st for making unrighteous landmarks on brother John Graves land ————— Not supported

Charge 2.nd for accusing Brother M.^c Daniels sons of destroying corner trees and trying to enforce a belief on the neighbours it was true ————— Not supported

Charge 3.rd for making Illnated expressions (that is to say) he had no more followship for me, than he had for the Devil —————

The 3.rd Charge Acknowledged to by Brother Cole and the expressions reprobated the Church feel satisfied with brother Cole

2.nd Saturday in May 1812 after divine Worship proceeded to business

Took up the referrence against Sister Sally Brown which was referred to this meeting — The Church directed the Moderator to admonish her

The Church have agreed to take up the Charges again that Bro. M.^c Daniel brought against Bro. Jesse Cole at our last meeting, as she disapproves of her conduct at that meeting — and has appointed Bro. Price & Bro. Ayres to see whether Bro. Cole is willing to have them taken up at our next meeting.

2.nd Saturday in June 1814 the Church convened and after worship proceeded to business.

Query. What is the most proper mode of dealing with, or proceeding against publick transgressors? The Church agreed to adopt the following answer We are not of opinion that the 18.th of Matthew² has any allusion to publick transgressions, but altogether to private offences. But if the law of God be publicly violated in the presence of two or more witnesses, that notice be given to the transgressor by one or more who saw it to appear before the Church, and if the Transgressor fail to attend, the Church proceed to excommunicate him as the Lord directs in his word.

Bro. Carter Blanton is requested to pay \$4. to the woman for keeping the meeting house, out of the Church funds.

2.nd Saturday in October 1816 the Church Convened and after worShip proceeded to Business

Tuck up the motion Referred from our last meating ReSpecting Bilding a new meating house and the Church has Concluded to bild one on the present lot of ground whare the old one Stands, and the Said hous is to be fifty feet long and thoity foure feet wide and about Sixteen feet high the wales out of Brick

2.nd Saturday in December 1817 The Church Convened and after Worship proceeded to Business

Agreable to an order of Our Last Church meating the Committey have Exammened the Church Book and find the amount of members as following To Wit 25 White Males and 54 White fealmes and 47 Slaves and Persons of Culler the whole amounting to 126 members — — — — —

² Matthew 18:15-18 (KJV). "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven."