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MINUTES

OF THE

Elkhorn Association,

Begun and held at North Elkhorn Meeting-house, Scott County, Ky. on Saturday, the 13th day of August, 1825.

Elder JAMES SUGGETT being in ill health, the Introductory Sermon was preached by Elder JAMES FISHBACK, from Acts, xi, latter clause 26th verse—"And the disciples were called Christians first in Antioch."

Letters received and read, and the Messengers' names enrolled from the Churches composing the Association, as follows, to-wit:

CHURCHES.	MESSENGERS.	Rec'd By Letters	Restored By Letters	Disord by Letters	Excluded	Deceased	Total
South Elkhorn,	John Parker, Wm. Glet, Abram Bowman,* and William Sullivan,	0	1	1	4	0	4
Clear Creek,	John Lancaster, Benj. Watkins, Thos Minsie, Jas. M'Quiddy,* L. Sullivan,*	6	3	0	16	5	4
Great Crossings,	JAMES SUGGETT, Thos. Waggenor, Jas. Johnson, J. T. Johnson, Wm Suggett,	7	4	2	15	4	8
Town Fork,	Brice Steele,* Hanson Williams,	0	0	0	0	1	1
Bryan's,	John C. Richardson,* J. Darnaby,* Asa Thomson, Clifton Thomson,	7	3	1	6	9	1
Stampingground,	Rodes Smith, Toliver Craig, MAREEN DUVALL, John Cook,	1	6	1	4	2	1
Silas,	W. B. Chinn, Nelson Smith, A. Chinn,	0	0	0	7	1	1
North Elkhorn,	E. DINGLE, D. J. FLOCKNOY, J. G. EVE, J. Graves,	9	2	1	2	2	2
Glenn's Creek,	JOHN EDWARDS, James Ford, Richard D Shipp, and Buford Twyman,	2	4	0	14	3	3
North Fork,	MORDECAI BOULWARE, John M'Donald, Geo. S. Gravit,* & Henry Jenkins,*	0	2	0	6	0	1
Clover Bottom,	Frederick Elgin,* Isaiah Boone, & Harrison Ashford,	0	1	0	4	0	2
Hillsborough,	Wm. Tillery, Chas S. Barns, Reuben Long and Wm. Christoper,	0	1	2	4	1	1
David's Fork,	J. VARDEMAN,* J. Welch, Edw. Darnaby, Hez. Ellis, Jas. Withers, & Tho Ellis,	2	2	0	16	3	5
Mount Pleasant,	EDM. WALLER, Sarsl. H. Craig,* James Hiter, M. Singleton & Jos Hughes,	11	5	3	5	4	1
Georgetown,	G. M Bower and B. S. Chambers,	1	7	0	7	0	0
Long Lick,	Jas Perry, Jas. Finder & Jas. D Black,	0	3	0	4	1	0
Bethlehem,	WM. MORTON, J. King and J. Foster,*	3	0	0	3	1	0
Hartwood,	JOHN H. PICKLIN and BRICE FIELD,	2	0	0	0	1	2
Big Spring,	GEO. BLACKBURN, and Geo. Holloway,	0	1	1	1	0	0
Versailles,	J. CREATH, T. Bullock and G. Carter,	1	0	0	1	1	1
	Carried over.	53	54	14	119	46	38

CHURCHES.	MESENDRERS.	Rec'd By Letters, By Jackson	Restored	Dismiss'd by Let.	Excluded.	Deceased.	Total.	
	<i>Brought over</i>	58	54	14	119	46	38	2756
<i>Providence,</i>	Lewis Bryan, Peter Higbee, Jas. Marrs and Wm. T. Bryan,	0	3	0	1	0	1	118
<i>First Baptist Church at Lex. Paris,</i>	JAMES FISHBACK, A. S. Drake, Wm. Poin- dexter, Jacob Cassell and Jas. Beach,* G. GATES, George Bryan, Flijah Barton and Robert S. Thomas,	5	1	1	6	3	1	171
<i>Nicholasville Mount Vernon</i>	James W. Eastin* and Rob't H. Prewitt, Randolph Harris,* David Harris and Henry Wallace,	0	1	0	1	0	0	19
<i>Mountain Island.</i>	No letter or messenger. From informa- tion the Church is dissolved.	1	2	0	0	0	0	34
<i>First African Church at Lex</i>	Under the care of the First Baptist Church at Lexington.	38	510	0	4	6		323
	TOTAL	98	712	15	134	56	47	3574

This (*) denotes those that were absent,
Preachers' names in SMALL CAPITALS.

The Association proceeded to the election, by ballot, of Modera-
tor and Clerk; whereupon brother THOMAS BULLOCK was chosen
Moderator, and brother B. S. CHAMBERS Clerk.

Letters from corresponding Associations received and read, and
the Messengers' names enrolled as follows, to wit:

From Bracken—George Bishop, James Morris,* Wm. Vaughn
and Walter Warder.

North Bend—Christopher Wilson,* Jameson Hawkins,* Landon
Robinson and James Dicken.

Tates Creek—Joseph Bonnell, Samuel Harris, Josiah Collins,
Wm. Yates,* John Reed, Wm. Chenault, Peter Tribble, Jesse Cob,*
Joshua Quinn,* Durret White* and Wm. Columber.*

North District—John Smith,* Griffin Kelly and James Mason *
Franklin—Silas M. Noel, Wm. Trotter,* Isaac Wilson,* Richard
Jesse,* H. Hawkins and G. Long.

Salem—S. Clack,* W. Cas.* and John Rush.

South District—John Rice,* Gabriel Slaughter,* John S. Higgins,
John Sacrey, Stephen Stone,* Isaac Chaplin, Wm. H. Taylor* and
Thomas Hand.*

Union—J. Monson, T. Barlow,* L. M. Simpson* and A. Skirvin.

Concord—J. Wallace,* R. Adams,* J. Scott* and J. D. Alexander.

Long Run—Geo. Bridges, Joel Hulsey, Joan Dale, John B. Curi*
and Isaac Foster.*

Boons Creek—G. G. Boon, James Sims, H. Darnal, F. Lowen,*
B. W. Riley, R. Morton,* E. Mason.*

The Franklin and Long Run Associations, each addressed this As-
sociation in relation to the difference between this and the Licking
Association, suggesting the propriety of our adopting some measure
in order to effect a friendly union and Christian correspondence with
that people, and appointed a committee each, to aid in effecting that
desirable object, consisting of John Taylor, Abram Cook,* Benjamin

Taylor* and Theodore Boulware, from Franklin—and Z. Carpenter, George Waller, B. Allen, P. H. Vorhies* and P. S. Fall, from Long Run, who were invited to seats in this Association, to act upon all subjects, as corresponding Messengers, in addition to the business specially conferred by their appointment as members of committees.

Brethren John T. Johnson, James Fishback and Rodes Smith, appointed a committee to write a Circular Letter and report on Monday next.

Brethren Jacob Creath, sen. Clifton Thomson, D. J. Flournoy, Buford Twyman and A. S. Drake, appointed a committee to write Letters to corresponding Associations and report on Monday next.

Brethren James Johnson, Peter Higbee and Thomas Minzie, together with the Moderator and Clerk, appointed a committee to arrange the business of the Association and report on Monday next.

Elders *Walter Warder*, *George Waller*, *Jacob Creath, jr.* and *P. S. Fall*, appointed by ballot to preach to-morrow.

Business adjourned, till Monday morning, 9 o'clock.

SUNDAY, August 14, 1825.

Worship commenced at half past 9 o'clock: Elder *Walter Warder* preached from JOHN. xii, 26, latter clause, "If any man serve me, him will my Father honor."

Elder *George Waller* from JOHN, ix, 27, latter clause, "Will ye also be his disciples?"

Elder *Jacob Creath, jr.* from CORINTHIANS, iii, 11, "For other foundation can no man lay than that is laid, which is Jesus Christ."

Elder *P. S. Fall* read the 5th chapter of JOHN, and was prevented from preaching on account of a shower of rain coming on at the commencement of his sermon, but made an appointment to preach from that chapter on Monday, commencing at 10 o'clock.

MONDAY, August 15, 1825.

The Association met, pursuant to adjournment. After singing, and prayer offered by Elder Wm. Vaughn, proceeded to business.

An additional letter was this day received from the Church at Bethlehem, by the hands of brother Wm. Boggles, in relation to a difficulty in that Church respecting doctrines, asking for help, &c.—which letter was read and referred to the committee of arrangements, with directions to report thereon, and brother Boggles invited to a seat.

The committee appointed to arrange the business of the Association made report, which was read, adopted, and the business taken up pursuant thereto, viz:

1. The committee appointed to revise the Constitution, &c. made report, which was read and adopted, viz:

The committee appointed at the last Association to revise our Constitution, and, if necessary, to make amendments thereto, beg leave to submit the following Report, viz:

That we have had that subject under our serious consideration, and after the most mature deliberation, are of the opinion, that it will conduce more to the happiness and peace of the Association to leave the Constitution just as it is, without revision or amendment, and recommend that course to the Association.

B. S. CHAMBERS,
 GEORGE WALLER, }
 JAMES SUGGETT, } Com-
 mittee }
 TOLIVER CRAIG,
 JOHN EDWARDS.

2. In furtherance of the views of the Franklin and Long Run Associations, in relation to the difference between this and the Licking Association, the following resolution was unanimously adopted, viz :

Resolved: That a committee, consisting of Edmund Waller, James Suggett, B. S. Chambers, James Johnson and Jacob Creath, any part of whom is authorised to act, be appointed as a committee of conference with the committees from the Long Run and Franklin Associations, and any committee that may be appointed by the Licking Association, who are hereby requested to assure them, that this Association feel a desire to cultivate and cherish a Christian union, fellowship and correspondence, with the Licking Association, and are willing mutually to forgive and to forget all the unhappy occurrences in which the division between the brethren of that and this Association originated.

3. The committee appointed for that purpose reported a Circular Letter, which was read, amended, and adopted, as follows :

CIRCULAR LETTER.

The Messengers of the Elkhorn Association to the Churches of Christ of which they are Members.

DEAR BRETHREN,

WE have enjoyed the privilege and happiness of once more meeting as an Association. The additions to the Churches the past year, have not been numerous; and we regret to learn, that religion, in many places, is in a low condition.

A request was made last year, by the First Baptist Church of Lexington, that the Constitution of the Association be revised or amended. The subject has been under consideration. The Constitution of the Association relates to its own existence and order, without any bearing or operation on the independence or freedom of the Churches: It was founded September 30, 1785, professedly with a view of "promoting the glory of God, and the advancement of the Redeemer's Kingdom, and the comfort and happiness of the Church of Christ." For the accomplishment of these purposes, the Messengers then present, met in convention, and agreed unanimously to unite in the strongest bonds of christian love and fellowship. This is the Constitution, or state of being and established form of existence of the Association. To support and keep up that union, they adopted the Confessions of Faith, first put forth in the name of the Seven Congregations of London, in the year 1643; except some things in the 3rd and 5th chapters, if they should be so understood as to make God the author of sin. &c.

It was not the design of the Association to form a Confession of Faith or a Constitution for the Churches; nor was it the intention of the Association to dictate to, or legislate for, the Churches; it having been a fundamental principle with her, that the Church, or Churches of Christ, are independent and free, and have no authority from their Great head, to delegate any portion of their sovereignty or freedom, to any individual or body of men. In the Church, which is the pillar and support of the truth, the Lord Jesus Christ is himself the only sovereign and head, and hath power to decree articles of Faith and the authority thereof, and has a right to ordain rights and ordinances, and to fix the terms of communion and Church membership, as well as the duties and privileges of the members. On these subjects, we addressed you in our last Circular Letter, particu-

fairly from page 11th to the end, which we desire you again to read.

These things being premised, we presume that the object of the request from the First Baptist Church of Lexington, was not that this Association make a new Confession of Faith, or Creed; but that she exert her influence more than heretofore, if practicable, for the accomplishment of the avowed objects of her existence, viz: "The promotion of the glory of God, and the advancement of the Redeemer's Kingdom—and the comfort and happiness of the Churches of Christ"—in a way that will consist with the independence and freedom of the Churches. Under this view of the subject, the only ground that this Association can occupy, and she disclaims all others, is by friendly council and advice, in the spirit of Christian love, and by the exercise of her Associate influence, according to the gospel, to aim at these objects.

It may be possible that, by attending to other business than what would seem to have fallen fairly within the scope of her legitimate concerns, according to the Constitution, that the meetings of this Association have assumed, sometimes, too much the appearance of a legislative and judicial character. As every Associate body must have rules and authority to govern itself by, for the attainment of the ends of its existence; so we claim no other power or authority than is proper and necessary to regulate ourselves in our Associate capacity, in reference to the objects proposed; and to preserve the purity of our own body, and the Churches composing it, in reference to their doctrines and practice, as tested by our Constitution.

We are bound by the Constitution which gives us existence, to exert our influence in the way of council, friendly conference and advice, in promoting the cause of Godliness: But the actual correction of every thing that is wrong in opinion, principle, or practice, and the supply of all that is wanting, must be effected in the Churches, by the members acting up to their duties and privileges, according to the word of God.

It is manifest brethren, that the present state of religion falls very far short of the standard of the gospel. The Churches are below their privileges and duties. There is a necessity for more preachers and for more preaching—for more praying. Scripture-reading, and better understanding the Scriptures—and for more exhortation. The Churches should be more attentive to the encouragement and cultivation of the gifts and graces possessed by them; and in order to this, should be more uniform and constant in their social meetings for religious exercises; such as reading and searching the Scriptures exhortation, prayer and praise. The Churches rely too much on the preachers of the gospel to perform these duties, and thereby neglect the improvement of their own members, and fail to know and to call out her own gifts for her improvement and comfort, and for the conversion of sinners. On these accounts, the members often appear but little more than formal professors. We all see and feel, that by the neglect of religious duties, at home and in the Churches, there is a want of the life and power of the religion of Jesus Christ in the soul; and in the same degree there is a want of Christian happiness and comfort in professors.

While the Churches should be more active and zealous in promo-

ting their own improvement and comfort, there is need of more preaching of the word. The ministration of the gospel is a standing evidence of God's gracious designs to a guilty world. The institution of the Lord's Day and of a preached gospel, are the two great means by which the Kingdom of God is advanced in the world. The effect of the former, is to call off the attention of the people from their secular pursuits, and to afford them rest and leisure; while the latter calls them together to hear the glad tidings of great joy. Had God no intention of pardoning sin, or rescuing miserable mortals from the deplorable state in which they are involved, we should never have been blest with these institutions; we should never have heard of the joyful intelligence which these institutions proclaim. When the commission to "preach the gospel to every creature" shall cease, "then cometh the end"

The design of the whole system of grace, as revealed in the Scriptures, and of all the doctrines, and duties, and ordinances of the gospel, is to beget and to promote in the human heart, love to God and love to man. Upon these two hang the whole law and the prophets, the gospel and the apostles. Those views of the Christian religion which do not tend to produce and promote these, are mistaken views.

This divine principle of love, which is so essential in the Christian character, does not, when rightly directed, waste or expend itself in mere emotion or feeling; but is seen and felt to operate in keeping the commandments of God, and in doing good to men. Faith is the channel, through which the divine testimony concerning pardon through the blood of the Lamb, is conveyed to the understanding and operates upon the heart, and by which the golden chain of love binds the soul to God and to Heaven. God will have proof of our love in our obedience: "This is the love of God"—the natural expression of it—"that we keep his commandments, and his commandments are not grievous," or burthensome. 1 John, v, 3.

The preachers of the gospel would contribute much to the promotion of religion, if they would give to their discourses a more practical bearing, and affirm constantly that they which have believed in God, be careful to maintain good works. *Titus*, iii, 8.

Were the Churches to spend a portion of their time in religious conferences, and to enter into a strict examination of the religious state of the minds and duties of the members, with a view of stirring up each other to more zeal in the service of God, they would experience a happy result in it. This Association too, would probably contribute much to the objects of its Constitution, by employing a portion of its time in a free, friendly, and familiar conversation, on the state and interests of religion in the Churches.

These exercises in the Churches and in the Association, would assist each other in the objects desired.

The Long Run and Franklin Associations, at their last meetings, moved by the benevolent desire for peace and union, appointed a committee from each, to use their friendly and Christian exertions, to bring about union and correspondence between the Licking Association and this one. We pray the Lord to bless their labors of love, and that he would enable us to act as becomes the humble followers of the Lamb in this business. The Apostle has well observed, that

"the wrath of man worketh not the righteousness of God." We desire to live in gospel peace and union with all the dear disciples of the Lord Jesus. The result of this effort will probably be known, by the next meeting of this Association.

Finally, brethren, be strong in the Lord, and in the power of his might.

4. Elder *James Suggett* appoint by ballot to preach the next Introductory Sermon; and in case of failure, Elder *Jacob Creath*, sen.

5. Agreeably to the request of the Churches at Clear Creek, Glenn's Creek, and Georgetown, the first Saturday in October next is recommended to the Churches composing this Association, as a day of fasting, humiliation, and prayer to God, for a revival of religion

6. The next Association to be held at Paris, Bourbon county, on the second Saturday in August, 1826.

7. The committee appointed for that purpose, reported letters to Corresponding Associations, which were read and adopted, and Messengers appointed to bear them, as follows, viz :

To Bracken—to be held at Bethel, Fleming county, first Saturday in September, 1825—brethren James Fishback, James Suggett, Jacob Creath, G. Gates, John H. Ficklin, and Robert S. Thomas.

To North Bend—at Ten Mile, Gallatin county, third Friday in August, 1825—Brice Fields, James Suggett, John H. Ficklin, and James Johnson.

To Tates Creek—at Union meeting-house, Madison county, 4th Saturday in August, 1825—James Suggett, Peter Higbee, James Fishback, G. Gates, Wm. Morton, and Jacob Creath, sen.

To North District—at Mountsterling meeting-house, Montgomery county, fourth Saturday in July, 1826—Jacob Creath, sen. Jas. Fishback, Goodloe Carter, B. S. Chambers, and G. Gates.

To Franklin—at Buffalo Lick meeting-house, Shelby county, first Friday in August, 1826—James Johnson, Jacob Creath, sen. James Fishback, and Charles L. Barnes.

To Salem—at Mill Creek meeting-house, Hardin county, fourth Friday in September, 1825—James Fishback, G. Carter, Charles L. Barnes, and Isaiah Boone.

To South District—at Stoney Point, Mercer county, third Saturday in August, 1825—Jacob Creath, James Fishback, Mason Singleton, Th. Bullock, G. Bryan, A. S. Drake, John Lancaster, D. J. Flournoy, John G. Eve, and James Marrs.

To Union—at Drift Run meeting-house, Bracken county, fourth Saturday in August, 1825—John H. Ficklin, and Brice Fields.

To Concord—at Emmaws', Owen county, fourth Friday in September, 1825—Mareen Duvali.

To Long Run—at King's, Bullitt county, first Friday in September, 1825—Henry Wallace, John Graves, and John H. Ficklin.

To Boons Creek—at Hickman, Jessamine county, third Saturday in September, 1825—Jacob Creath, sen. George Blackburn, Peter Higbee, James Fishback, Wm. Gist, Mason Singleton, and James Hiter.

The following *quere* from the Church at Bryan's, was taken up, and the consideration thereof continued till next Association, viz :

Quere: Is it or is it not orderly, for members who have been properly excluded from Churches in the General Union, to be received into the fellowship of the Particular Baptist? If not, were it, or were it not, the duty of this Association, to inform our sister "Associations of the fact?"

9. Agreeably to the request of the Church at Bethlehem, a committee was appointed, consisting of James Suggett, Wm. Suggett, Thomas Bullock, James Johnson, John Darnaby, Peter Higbee, Jas. Fishback, Jacob Creath, and John H. Ficklin, any five of whom being authorized to act, to meet with that Church, at their meeting-house, on Wednesday, the 7th day of September next, as helps, for the purpose of aiding them to settle their difficulties, agreeably to the spirit of meekness, true holiness, love, and mutual forbearance with each other.

10. At the request of the Church at Nicholasville, she has leave to be dismissed from this, to unite with the Boons Creek Association.

11. The Clerk hereof appointed to superintend the printing and distributing the Minutes of this Session of the Association.

12. *Resolved,* That it is expected, that the Churches at whose meeting-houses this Association may hereafter meet, will take suitable steps for preventing the disorder arising from *buying and selling* in the vicinity of Public Worship, on the Lord's Day.

13. *Resolved,* That this Association stand adjourned till meeting in course.

TH: BULLOCK, *Moderator.*

B. S. CHAMBERS, *Clerk.*

Agreeably to appointment, Elder P. S. Faul preached at the stand on Monday, from the 5th chapter of John the Evangelist, to a large concourse of people, and was followed by Elder Wm. Vaughn, who also preached to a large and attentive audience.

On Lord's Day, an immense congregation assembled, by half past 9 o'clock, at the stand, where public worship commenced, and although a large concourse of people were serious and attentive during divine worship, yet we regret that candor compels us to say, that the disorder occasioned by the selling and buying of articles contiguous to public worship, the talking and laughing, and coming and going of a large number of people, were also very great, and tended much to interrupt and annoy the persons speaking, together with that portion of the congregation who were disposed to be orderly and attentive. But we are happy to state, that we have understood, the congregation on Monday were much more orderly than on the Sabbath: all will admit, that there was room for great improvement in that matter. We trust, however, that the Lord was present, that many experienced the joys of salvation, and that much good was done in Zion.