

86.75 +
K41
625

MINUTES

OF THE

ELKHORN ASSOCIATION OF BAPTISTS,

HELD WITH

THE CHURCH AT SILAS,

BOURBON COUNTY, KY.,

COMMENCING

On Tuesday, the 17th day of August, and continuing three days.

1847



GEORGETOWN:
WISE & FRENCH, PUBLISHERS,
MAIN-CROSS STREET.
.....
1847.

MINUTES

MEMORANDUM OF ASSOCIATION

THE CHURCH AT BILLY

FOREIGN SOCIETY

CONSTITUTION

ARTICLE I. OF THE CONSTITUTION

1881

MEMORANDUM

MEMORANDUM

MEMORANDUM

MEMORANDUM

MEMORANDUM

R E M I N I S C E N C E S

1. Introductory Sermon was preached by Elder D. R. Campbell from Joshua 13th ch. and last clause of the 1st verse. "And there remaineth yet very much land to be possessed." The letters were read from the stand, and Messengers bearing them enrolled, as follows:

CHURCHES.	MESSENGERS' NAMES.	Reed. by bapt.,	Reed. by letters,	Restored,	Dismiss'd by letters,	Excluded,	Dead,	Total.
Clear Creek,	WM. F. BROADBUSH, Henry Moss, * J. Felix and Wyatt Arnold,		6		7			124
Great Crossings,	G. B. Long Y. R. PITTS, W. G. Craig, Beverly Branham Asa Payne,	1	2		13	1	2	380
Bryant's,	E. DARNEY, J. E. Chrystal, W. W. Graves and G. W. Coons,	9	4	3		2	2	197
Stamping Ground,	J. D. BLACK I. Adams, F. C. McCalla, J. R. Ferguson G Beaty W. C. Du-							
David's Fork,	vall E. Coppidge, W. B. Galloway, E. Bryant, G. W. Darneby, A. F. Easton, R. M. Jones, John Darne-	2	6	1	6	5	2	600
	by, B. Y. Crim, J. H. Darneby and M. Coons,	44		3		2	10	650
Big Spring,	G Nall* B. G. Yancy and *F. Junod,				1	2	3	98
North Fork,	Robert Sacry, Samuel Boehm,	1	3		4	2	1	83
Mt. Pleasant,	J. R. BARBEE, O. D. Bryant, Spencer Holloway and James F. Barkly,	3	4		7	1	6	215
Hartwood;	W. M. Brooks,* S. Berry & H. Miller,						2	29
Georgetown,	D. R. CAMPBELL B. T. Blewitt, S. F. Gano, R. M. Ewing, and W. Andrews,	92	21		11	9	3	281
Silas,	A. H. Shropshire, James Allen, Wm. Allen and W. Sparks,				1	1	2	100
1st Bapt. Church, Lexington.	WM. M. PRATT, H. C. Payne Richard Brent, P. H. Kidd, Samuel Kidd, Charles Thompson, John McMane, Jos. Beach, J. Reynolds* J. Hutchin-							
	son, J. B. Payne and * John A. Jones, Aaron Snedly, — Hays.	63	19	27	21	3	3	346
African Church,	(Under care 1st Baptist Church.)	116	2	3		5	16	1,263
Pleasant Green,	(Same care.)	2	2				1	18
Paris,	G. G. Goss* Sam. Rule, Thos. Scott, Henry Crockston and *Jos. Porter,	9	4		3	1		204
Dry Run,	M. Burch, S. Thomason J. S. Glass and James Hambrick,	1	4	1			4	118
Long Lick,	M. C. H. Kirby and James Powers.	1	2		2	2		75
E. Hickman,	*R. T. DILLARD, Wm. Rhodes, John M. Hunt, D. T. Carr,	20	4		4	1	3	267
Glen's Creek,	JOHN. L. WALLER, John G. Mastin, Thomas Hinton and N. C. Harris,	1			9	1	3	209
Hillsborough,	J. D. Carpenter Thos. Edwards M. S. McFall, and D. J. Eckbert,	6		1	5	14	3	255
Mt. Vernon,	*L. W. SEELEY J. D. Hagar, *Wm. S. Harris W. Price, and Jno. Davis,	31	8	1	4		2	208
Cane Run,	B. P. DRAKE, *G. F. H. CROCKETT,	18	2		18			83
Versailles,	B. C. Brady and *John F. Jessee,							33
Bethlehan,	W. KENNY and T. Saddler,		1					15
	* Absent. [Ordained minister in capitals; Licentitates in italic.	420	95	41	103	52	63	5,852

2. The Messengers then repaired to the Meeting House and elected Bro. F. C. McCalla, Moderator and James M. Davis Clerk. The Association was then called to order by the Moderator, and a Throne of Grace addressed by Brother Helm.

3. Letters from corresponding Associations called for and read; and the names of the Messengers bearing them, enrolled as follows:

SHILOAH, VA.—Minutes sent to Elder W. F. Broaddus.
 NORTH BEND.—J. M. Frost and A. Drewry.
 BAPTIST.—Josiah Leake.
 CONCORD.—A. Mothershead.
 BOON'S CREEK.—Samuel Chorb, G. Minter E. Ryon, S. V. Potts, P. T. Gentry and B. C. Allen.

FRANKLIN.—F. H. Hodges.
 SOUTH DISTRICT.—
 LONG RUN.—
 UNION.—George King, Henry Bell and Henry Eckler.
 TEN MILE.—
 BRACKEN.—S. L. Helm and Jasper Morris.
 SULPHUR FORK.—
 TATE'S CREEK.—E. H. Hohammer, Waller Shenault, Ruben Monday, and Anderson Shenault.

SOUTH KENTUCKY.—
 3. The Circular letter read and referred to Brethren W. F. Broaddus, W. M. Pratt and H. C. Payne.

4. Voted, That Elders Helm, Hodges and Waller preach on to-morrow at the stand, and Brethren, Holladay, Leake and Broaddus on Thursday.

5. Brethren S. F. Gano, Bradly and Darneby appointed to write corresponding Letter's

6. Elder B. P. Drake and Brethren Hollaway, Adams, the Moderator and Clerk Committee of Arrangements.

7. The final action on the question as to the time of holding the Association was arrested by a motion for an adjournment, until to-morrow morning 9 o'clock which motion prevailed. Adjourning prayer by Elder B. P. Drake.

WEDNESDAY MORNING, 9 o'clock.

Opening prayer by Brother B. T. Blewitt.

8. The Circular letter reported back without amendment and adopted.

9. The Corresponding Letter read and adopted and Messengers appointed to bear it as follows:

SHILOAH VA.—Minutes sent by W. F. Broaddus.
 NORTH BEND.—John L. Waller, B. C. Bradly and D. R. Campbell.
 BAPTIST.—J. R. Barbee.
 CONCORD.—J. Adams, J. L. Waller, B. C. Bradly and W. C. Craig.
 BOON'S CREEK.—W. Graves, E. Bryant, Y. R. Pitts, E. Darneby.
 FRANKLIN.—Y. R. Pitts John G. Mastin, Thomas Hinton, W. F. Broaddus, Henry Moss, S. W. Boehm, Robert Saery, Henry C. Payne and Doctor R. Ewing.
 LONG RUN.—John L. Waller, B. C. Bradly, J. E. Carpenter and Beverly Branham.
 UNION.—W. Sparks, E. Darneby W. Allen James Allen and G. G. Goss.
 TEN MILE.—
 BRACKEN.—F. C. McCalla, J. W. Kenny and G. G. Goss.
 SULPHUR FORK.—John L. Waller and B. C. Bradly.
 TATE'S CREEK.—
 SOUTH KENTUCKY.—W. F. Broaddus to send Minutes.

10. The following resolutions were then offered by Brother John L. Waller, and adopted.

11. Resolved, That the Churches composing this Association, be requested to state in their next Letters to this body, whether they wish the time of our annual Meeting to remain as it now is, or to be changed to the time at which we formerly met.

- 12. Resolved, That the decision of the Churches shall determine the question; a majority of the Churches fixing the time.
- 13. Brother B. T. Blewitt appointed to write the next Circular Letter.
- 14. Voted, That the next Association be held with the Church at Great Crossings, Scott County, Ky., on the Tuesday after the second Saturday in August, 1848.
- 15. Voted, That Elder W. M. Pratt preach the next introductory, and Elder B. P. Drake his alternate.
- 16. Voted, That the Moderator and Clerk attend to the printing and distributing the Minutes.

Adjourning prayer by W. F. Broaddus.

J. M. DAVIS, Clerk, }
Midway, Ky. }

F. C. McCALLA, Moderator, }
Georgetown, Ky. }

CIRCULAR LETTER.

BY ELDER W. M. PRATT.

Inconsistencies of Professors of Religion.

The design of our holy religion, is not to make man happy merely, but to fit and prepare him for the enjoyment of heaven. Thence its provisions for the regeneration and sanctification of the subject of grace, previous to his exaltation to the heavenly State? The office of the holy spirit is "to work in man both to will and to do the good pleasure of God,"—To help his infirmities "by affording timely assistance, while the duty is obligatory upon man to work out his own salvation with fear and trembling." To add to his faith, virtue, knowledge, temperance, patience, godliness, brotherly-kindness and charity. "A life consistent with one profession" (says an eminent author) "is the beautiful result of all the qualities and graces of a truly religious mind united and brought into action, each individually right, all relatively associated. It presents christianity in her fairest attitude, in all her lovely proportion of figure and correct symmetry of feature."

Could we behold a consistent christian, how sublime would be the spectacle? The world would gaze upon him with the most profound admiration and exclaim with Pilate, "Behold the man." But alas! he is not to be found on Earth. All sin and come short of the glory of God. The most devoted have many imperfections—while the mass of the followers of Christ have little more than their profession to distinguish them from the world. It is not a matter of wonder that there is infidelity in the world, especially that species of modern infidelity, that neglects to examine the truth of Christianity, but feeds its morbid appetite upon the imperfection of Christians—Infinitely more reproach has been attached to the cause of the Redeemer by his professed friends than by his avowed enemies—David upon the revolt of Ahithophel, expresses the feelings of the Church, when reproached by wayward professors. "It was not an enemy that reproached me then I could have borne it. But it was thou, a man mine equal, my guide, and my acquaintance, we took sweet council together, and walked unto the house of God in company."

How mortifying it is to the Church to see one of her member's professing to be governed by the Law of God, a law of strict unwavering justice, rendering his dues only by compulsion of Law—withholding the hire of the laborer, oppressing the poor, bearing the approbrious epithet of usurer, taking undue advantage of misfortune, embarrassment or ignorance of his fellow man to enrich himself, such an one instead of adorning the doctrine he professes, causes the name of Christ to be blasphemed—and the profession of religion to be reproached. It is said of ancient worthies "they desired and sought a better country" that is "a heavenly" and "confessed that they were strangers and pilgrims on the Earth." Can it be said with equal propriety of the followers of Jesus of the present day?

The love of money seems to be the ruling passion of every heart—to lay up treasures on the Earth; Brethren, it is to be feared we are laboring harder to make provision for the body than for the soul, for our temporal than for our eternal welfare. The idea seems to prevail that God will take care of the soul, we are to be devoted to the body, hence the worldly-mindedness of the Church. Again, In our catechism we professed to be "dead to the world and arisen to newness of life."

A cloud of witnesses heard our vows and listened to the request

"Witness ye saints that hear me now
If I forsake the Lord."

Are we not justly surprised after having gazed upon such a solemn scene, after beholding the man—born lustre on the cheek of the convert to righteousness, and the congratulations as he is welcomed to the society of the faithful—to find him after a season, vacating his seat in the house of God, neglecting his bible, becoming a stran-

ger to prayer and other holy duties—mingling with the sons of pleasure at the dance, theatre race field, circus, dram shop, “walking in the council of the ungodly, standing in the way of sinners, and setting in the seat of the scornful?” Oh how often is Zion clothed in sack-cloth on account of the degeneracy of her sons and daughters. How can the servant of God press the claims of the gospel, or illustrate its moral power in the salvation of man, when its principles are so poorly exemplified by the members of his Church. Many a time does he retire with a heavy heart from the sanctuary, and adopts the lamentation of Isaiah “Lord who hath believed our report and to whom hath the arm of the Lord been revealed?” And will our God suffer such waywardness with impunity; nay verily! “He will come near to judgement, and will be a swift witness against all that do wickedly; “yea, he shall sit as a refiner’s fire and purifier of silver” and who may abide the day of his “coming or who may stand when he appeareth”—we will allude to another glaring incongruity in the Church. We profess to cherish that disposition of love, forgiveness and forbearance which Christ manifested while in the flesh and which he so positively commands his followers to cultivate. And yet what minor things interrupt the flow of brotherly love; difficulties are constantly arising and marring many portions of our loved Zion for the want of this pious affection. We dont seem to recognize the obligation “To bear one anothers burden”—“In meekness to instruct those that oppose themselves”—“To forgive”—“To endure all things”—“To exercise ourselves to long suffering and gentleness”—“To seek a reconciliation with our brother before we offer our gift.” These appear like obsolete terms and phrases in the Church. Like the Jewish dispensation supplanted by the law of the carnal mind—some even seem to justify and pride themselves in bearing everlasting hatred toward their brothers who have offended them, they act worse than irreligious men frequently. It has become a notorious fact that it is easier to settle a difficulty between those governed merely by the code of honor than between those who profess to be governed by the Laws of Christ.—This is indeed a great reproach and the cause of much scandal to the Church. The word of God tells us we are to expect forgiveness only as we forgive those who trespass against us and may we not justly fear when brought to this standard; few comparatively will be saved. We have often been forcibly struck with the great difference between the prayers and actions of Christians.—There is little difference in the sentiments expressed in the prayers of those who differ widely in their creed and conduct; we have heard ministers of the gospel pray in accordance with strict Calvinistic doctrine and anon preach the rankest Armenianism; the most miserly are often most urgent in their supplications at a throne of grace that the Lord would feed the hungry, clothe the naked, be the widow’s husband and a father to the fatherless. Perhaps God has brought a poor man to his door at the hour of evening worship, coming from the presence of his God with the petition still warm on his lips, his charity is invoked, he has no bowels of compassion,—rudely and with insulting words he drives him empty away. Perhaps he has been praying for the extension of Christ’s Kingdom on Earth, for the universal spread of light and truth, he is requested to contribute for the support of the ministry in his own Church, or to give the Bible to the Heathen, he either refuses entirely; giving the lie to his prayers by declaring himself Anti Missionary in sentiment, or pleads excuses which cover his reproval with hypocrisy, (viz:) the hardness of the times, or his embarrassment, while at the same time he is prodigal in the enjoyment of wordly pleasures, in pampering the appetite and outward adorning. It becomes such to cease praying for the success of the missionary enterprise, or commence acting in accordance with the spirit of their prayers; otherwise they may insult the Holy Ghost.

How often do we implore the aid of the spirit to enable us to watch, be sober, vigilant, and useful while we make no effort at self denial, but give free scope to all the feelings and propensities of the natural man. We are compelled to say, the lives of a large portion of the professing world are made up of inconsistencies, and in conclusion what hopes can we entertain respecting the rising glories of the Church of God. All seem to seek their own things, not the things which are of Jesus Christ? “Zion mourns because so few come to her solemn feasts.”

Dissentions and strife abound. The fashions of the world are eagerly sought by the members of the Church and by them carried to the very extreme. They apparently place as high an estimate on the riches, and honors and pleasures of the world as the wicked. There is but little of that sociability that Christians anciently cultivated, who met often one with another, and shared each others joys and sorrows. But few enquiries instituted respecting the travels of true Godliness and but comparative little in-

erest taken in the prosperity of the Church. The wicked are triumphantly saying, where is thy God; where the vital power of your religion? O house of Israel "come and let us walk in the Light of the Lord"—Let us turn to him with all our heart perhaps he will return and revive us. Then will the law go forth from Zion. Then she will appear lovely and attractive and men will say: "Come let us go up to the house of the Lord."

CORRESPONDING LETTER.

AUGUST 13, 1847.

DEAR BRETHREN:—

In humble gratitude to God, we are again enabled to acknowledge your Christian Correspondence, and trust through his mercy, that it may redound to our mutual edification.

In reviewing the history of the Churches composing this association during the past year, we have great an abundant reason for devout and humble thankfulness to our heavenly father, in that he has manifested his gracious favor, by the out-pouring of his spirit, and the revival of his work among many of them.

Our numbers have been increased and we trust that the tone of true piety among us has been elevated.

In the midst of our gratulations we are anxiously and prayerfully called upon to inquire whether we are using all the talents, the means and the influence, intrusted to us for the spread of the Gospel, and the promotion of the Glory of the Kingdom of our Lord Jesus Christ on Earth.

We rejoice to find that a more active and zealous interest is had in Sunday Schools, missionary operations, and the means best adopted for the spread of the Bible.

Many of our Churches are complaining of barrenness and destitution.

We commend to your regard your Institution (Georgetown College) established in the bounds of this association as eminently calculated in the Providence of God, to furnish laborers to go forth and occupy the destitute and waste places in the heritage of our Lord and Saviour Jesus Christ.

Brethren we desire a continuance of your correspondence.

Our next association will be held with the Church at Great Crossings, on Tuesday after the 2d Saturday in August, 1848.

J. M. DAVIS, *Clerk.*

F. C. McCALLA, *Moderator.*

[The delay in publishing these Minutes has been occasioned by sickness; with which the printers have been afflicted.]