

The Association then proceeded to the choice of a Moderator and Clerk, and Elder S. M. NOEL was chosen Moderator, and JAMES FORD, Clerk.

Letters from the corresponding Associations were received, read, and their Messengers took their seats, as follows: From Elkhorn, T. Craig, J. Edwards, James Suggett, Benjamin S. Chambers, J. Fishback and J. Creath; Long Run, Daniel Harris, and Benjamin Allen; Licking, John Adkins, and T. P. Dudley; North District, Isaac Cornelius, Matth. Davis, Jesse Pierce and James French; Concord, J. Scott and Sidney D. Hanks; South District, no messenger; North Bend, L. Robinson and J. Dickens; Salem, Warren Cash; Union, G. Riley and Thomas Barlow.

Received a letter, by the hands of Elder N. S. Smith, from the Blue River Association, Indiana, requesting a correspondence with this Association; which was agreed to.

The Churches at the Pigeon Fork of Benson, Hebron, Mount Carmel and Lebanon, applied for admission into this Association, and were received.

Brethren appointed to write letters to the corresponding Associations.

On motion, the Church at Mount Pleasant is recognized as a member of this Association.

The Circular Letter called for, and referred to the committee of arrangement.

The Moderator, Clerk, and brethren J. Penny and A. Cook, appointed a committee of arrangement.

And then adjourned until to-morrow morning, 9 o'clock.

SATURDAY, AUGUST 6, 1826.

Met according to adjournment.

The report of the committee of arrangement was read, amended, and adopted.

The request from the Church at Buck Run, relative to the difference between the Licking and Elkhorn Associations, being under consideration, the Association agreed to appoint five brethren, to wit, J. Taylor, B. Taylor, T. Bolware, A. Cook and W. W. Ford, any part of whom may act, to confer with those Associations, endeavoring by every practicable means to effect a reconciliation.

Brethren appointed to preach on the Lord's day, to wit, Elders T. P. Dudley, James Fishback and Jacob Creath.

The Circular Letter read and approved.

The next Association to be held at Buffalo Lick Meeting House, Shelby County, on the first Friday in August 1826.

Letters to the corresponding Associations called for, read, approved, and the following Brethren appointed to bear them: To Elkhorn, Silas M. Noel, W. Trotter, Isaac Wilson, R. Jesse, H. Hawkins and G. Long; Long Run, A. Bohannon, P. Robinson and S. M. Noel; North Bend, J. Taylor and S. M. Noel; Licking, W. D. Young; Union, no messenger to bear the letter; North District, G. T. Harnes, J. Taylor, R. Church, Jesse Graddy, E. Yates and W. Darr; South District, W. W. Penny, J. Penny and J. S. Major; Concord, J. Tinder, C. Blanton, T. Bolware, W. Graddy and A. Bohannon; Salem, J. Taylor and W. W. Ford; Blue River, S. M. Noel and A. Bohannon.

Brethren W. W. Ford and T. Bolware appointed to write to the Elkhorn and Licking Associations, on the subject of our present negotiations with those Associations.

Elder W. W. Penny to preach the next Introductory Sermon; and in case of failure, T. Bolware.

Elder Silas M. Noel to write our next Circular Letter.

On the motion of Elder J. Penny, the Association advises the Churches composing our body, in future, to observe the fourth day of July as a day for public worship.

The address prepared for the Licking and Elkhorn Associations was read and approved.

Brethren James Gibbs and Lewis R. Major to superintend the printing of the Minutes of the Association.—And then adjourned.

JAMES FORD, Clerk.

S. M. NOEL, Moderator,

CIRCULAR LETTER.

BELOVED BRETHREN:

YOU are authorised, from custom, to expect an address from us. The minutes will inform you somewhat of the state of the Churches composing our body, as well as of the business that has come before us. From what has been, and still is, a very frequent subject of conversation, as well as of the pulpit, you might expect something on the subject of *heresy* and *unsound doctrine*. We are of the opinion, that to contend for the *truth* of Christianity, doctrinally and practically, is the most successful way to oppose *heresy*. There are a few truths spread over the sacred pages, which we apprehend Christians are taught of the Lord to understand, and cannot reject, viz. the circumstances in which *sin* has placed the human family—"conceived in sin," "by nature children of wrath," under condemnation, not only for what they do, or do not, but for what they *are*; the necessity for, and the suitability of the character of *Christ* ("being God manifest in the flesh") as *Mediator*; that the *Holy Ghost* only, does quicken the sinner, apply the merit of Jesus, for his comfort, and assure him that in the Lord Redeemer only, he hath *righteousness*; that persons thus taught of the Lord, have a relish for the ordinances of the Gospel, and to them the commands of Christ are not grievous, but agreeable: An Apostle said, "examine yourselves." Brethren, you have professed the religion of Jesus; what are your feelings? How much are you benefited by that religion? Does it afford you strength in weakness, joy and comfort amidst sorrow, and agreeable company in the hours of your solitude? Examine your ways; do your conversation and deportment go to convince those with whom you associate, that you are Christians indeed? The religion of Jesus furnishes motives from which the *Christian* should act. Undissembled love to God, the Holy Scriptures the rule by which his actions should be regulated; the glory of God should be the object of such actions.

There has been much said upon the subject of *Christian union*. Did we enjoy more *active* union with Jesus, it would influence our *conduct*, *tempers* and *tongues*, and consequently make us the worthy objects and subjects of the union and affection of all real Christians that are acquainted with us. Thus maintaining the dignity of the character of Christians indeed, would be the best way to contend for the faith once delivered to the saints. Those who do

not enjoy union with Christ, care but little for union with Christians.; they are zealous for *sectarian union*. But those who enjoy union with the Head, feel a relation to the members. Those who enjoy fellowship with Jesus, partake of his spirit, and feel sympathy for a poor ruined world of fellow-beings. Brethren, we invite you to imitate the good Prophet of the Lord, who said, "*I am pained.*" It was for the interest of others. An Apostle said, "*I have continual sorrow and heaviness of heart.*" It was for the interest of others. Moses said, "*O that they were wise.*" Yea, the LORD Jesus wept, bled and died. It was for the interest of others.

O that the Lord would pour into our dull souls a spirit of prayer and devotion. Then Christian union would be felt; we should be united in a proper concern for the interest of God's good cause, and the voice and heavenly cry of Wisdom would then be echoed and re-echoed from our pulpits, saying, "*unto you, O men! I call.*" John's feelings would be entered into, which prompted him to say, "*I am not worthy;*" and his practice adopted, when he, with a warm soul, said, "*behold the Lamb of God, that taketh away the sin of the world!*"

We conclude this address by pressing on your minds Joseph's advice to his brethren: "*See that ye fall not out by the way.*" Christians are not apt to fall out or disagree about the matters of Christ; their disagreement is commonly about matters of their own. You are members of one family; family discord is unseemly. You are a small band, few in number; your foes are many and mighty, the *world*, the *flesh* and the *devil*; they are united and formidable; you have need for your united strength, close order and well timed marching under the banner of Jesus, in order to the defeating of the enemies of the *cross of Christ*.

"The grace of the Lord Jesus Christ, and the love of God the Father, and the communion of the Holy Ghost, be with you all!"—
Amen.