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MINUTES

OF THE

Elkhorn Association,

BEGUN AND HELD AT PARIS, BOURBON COUNTY,
KY. ON SATURDAY, AUGUST 12, 1826.

ELDER JAMES SUGGETT preached the INTRODUCTORY SERMON from 1st. Corinthians, CHAP. I. VER. 23, 24.

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

CHURCHES.	MESSENGERS.	Recd By Letter. By Baptism.	Restored, By Letter.	Dis'm'd by Letter.	Deceased, Excluded.	Total,		
South Elkhorn,	Wm. Gist,* John Parker, and William Sullivan,	1	1	2	1	3	117	
Clear Creek,	John Lancaster, Benj. Watkins, James M'Quady, and Lewis Sullivan,	1	2	0	19	0	3	242
Great Crossings,	J. T. Johnson,* William Suggett, Jas. SUGGETT, and Asa Payne,	6	7	0	16	1	1	276
Town Fork,	Brice Steel and Micajah Stone,				3	1	4	27
Bryan's,	John Darnaby, Asa Thomson, B. A. Hicks, and Saml. S. Patterson,	3	1	2	10	3	3	162
Stampingground,	Rodes Smith,* MARREN DUVALL, John Lucas, and John Cook,*	16	2	0	15	4	3	176
Si as,	Wm B. Chinn, Nelson Smith, and Jno. Chinn,	0	0	0	5	0	0	108
North Elkhorn,	EDWARD DINGLE, D. J. FLOURNOY, and John Graves,	5	4	0	6	1	2	144
Glenn's Creek,	JOHN EDWARDS, Buford Twyman, R. D. Shipp, Jas. Edwards,	3	2	0	12	0	2	145
North Fork,	Early Scott, J. M'Donald & H. Jenkins,	0	0	0	7	0	1	37
Clover Bottom,	L. Buckhannon,* Gabriel Minter and H. Ashford,	0	1	0	3	1	1	46
Hillsborough,	Wm. Tillery, Chas. L. Barns, Reuben Long, and William Christopher,	2	3	0	8	2	3	205
David's Fork,	J. VERDEMAN, Jas. Welch, A. Wilson, Edw Darnaby, H. Ellis, & Tho. Ellis,	5	0	6	8	5	4	300
Mt. Pleasant,	EDMUND WALLER, S. H. Craig, M. Singleton, and Wm. Shrieve,	0	1	0	3	3	0	213
Georgetown,	JACOB CREATH, jr. & B. S. Chambers,	3	1	0	2	1	1	76
Long Lick,	JAS. D. BLACK, and E. Shirley	1	0	0	1	1	1	46
Bethlehem,	WM. MORTON, Jno King, & Jere. Foster,	1	2	0	7	1	2	49
Hartwood,	No Letter or Messenger, owing, we are informed to illness of the messengers,	0	0	0	0	0	0	35
Big Spring,	Geo. Blackburn, Geo. Holloway,* Tho. Suter,	0	0	0	3	0	0	46
Versailles,	JACOB CREATH,* Sen. JOSEPHUS HEWITT, Thos. Bullock, and Geo. Carter,	2	0	0	2	0	0	76
Providence,	Peter Higby, Jas. Marrs, Lewis Bryan,* and Wm. T. Bryan,*	2	2	0	11	2	1	108
CARRIED OVER		48	29	9	143	27	35	2741

		BROUGHT OVER					
<i>First Baptist Church at Lex. Paris.</i>	Peter Hedenburg, Wm. T. Smith, Jacob Cassell, and Wm. Poindexter.	47	14	13	144	27	352678
<i>Mt. Vernon,</i>	GURDON GATES, Nicholas Talbott, H. Bledsoe, and Wm. S. Bryan, G. F. H. Crockett, Jas Christian,* Henry Wallace,	1	2	0	9	2	1 144
<i>Mountain Island, First African Church at Lex.</i>	John Guill, Under the care of the First Baptist Church at Lexington,	5	2	1	4	2	3 170
		3	2	0	1	0	0 38
		0	0	0	3	1	1 7
		47	9	6	4	12	4 365
TOTAL,		103	29	20	163	14	443399

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

Brother Thomas Bullock was appointed 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—William Vaughn, Henley Roberts, Robert M. Batson, John Clemens, John Debill, John Sharkey,* Wm. Powell.

North Bend—No Messenger nor Letter.

Tate's Creek—Joseph Bonnell, Peter Tribble,* William Yates, Thomas Brownson.*

North District—James Mason, Roger Clemens, Thos. Mosley, Thomas Boone, and John Rogers.*

Franklin—John Taylor. (No Letter.)

Salem—Asa Chambers,* Spencer Clack, and David Thurman,*

South District—John Rice, John Sacrey, Robert Asher, Stewart Dillon, Thomas Vaughn, Charles Asher, and John Higgins.

Union—Gerrard Riley, L. M. Simpson, and Thomas Veach.

Concord—N. Kemper,* Wm Tandy, and R. H. Shipp.

Long Run—Joel Hensley,* George Bridges, J. B. Curl, P. S. Fall,* and John Dale.*

Boon's Creek—James Sims,* B. W. Riley, J. Rash,* R. Petty, G. G. Boon, G. Kelly, Joseph Ashley, and J. Vallandigham.

Brethren, Asa Thomson, John Chinn, and Abner Wilson, together with the Moderator and Clerk, appointed to arrange the business of the Association and report on Monday next.

Brethren, Jacob Creath, Jun. and Peter Higbee appointed a Committee to write a Circular Letter and report on Monday next.

Brethren, Buford Twyman, Lewis Sullivan, George Blackburn, M. Duvall, and M. Singleton, appointed a Committee to write Letters to Corresponding Associations and report on Monday next.

Elders Jacob Creath, Jun. Wm Vaughn, and John Taylor, appointed by ballot to preach to-morrow.

Elder Jacob Creath, Sen. appointed by ballot to preach the next Introductory Sermon, and in case of failure, Elder Edmund Walker.

Business adjourned to Monday morning, 9 o'clock.

SUNDAY, August, 13, 1826.

Worship commenced at 10 o'clock. Elder John Taylor

preached from Matt. xxvi. 6, 7, 8, 9, 10, 11, 12, & 13: Elder William Vaughn, from 2 Corinthians, iv. 6: Elder Jacob Creath from Acts, x. 40, 41: and Elder R. T. Dillard from Rom. i. 16.

MONDAY, August 14, 1826,

Met pursuant to adjournment. After singing and prayer offered by Elder G. G. Boon, proceeded to business.

The Committee of arrangement made a report which was read and adopted, and the business taken up pursuant thereto, viz:

1. The Committee appointed to confer with other Committees in relation to the difficulties between this and the Licking Association, made a report, as follows, to wit:

"The Committee appointed to confer with the Committees from Long Run, Franklin, and Licking Associations, for the purpose of effecting an union and correspondence, with the Licking Association, report as follows, to wit:

"That a meeting of the Committees took place on the 11th May last, at Townfork Meeting-House, agreeably to previous notice, given by the Licking Committee, and after a conference upon the subjects of difficulty between this and the Licking Association, we, as your committee, have mutually agreed with the Licking Committee to recommend a correspondence between the two Associations, upon the terms set forth in the minutes of the proceedings of the Committees which are herewith filed as a part of this report, to wit:

"At a meeting on the 11th of May, 1826, at Townfork meeting house, in Fayette County, of Committees from Licking, Elkhorn, Long Run and Franklin Associations, for the purpose of endeavoring to bring about an union and correspondence between Licking and Elkhorn Associations.

PRESENT.—*From Licking Association*—Lewis Corbin, Wm. Payne, Wm. Rash, Tho. P. Dudley, and Jas. Dudley.

From Elkhorn—Tho. Bullock, B. S. Chambers, Peter Higbee, and John T. Johnson.

From Franklin—John Taylor, Theodore Boulware, and Benjamin Taylor.

From Long Run—Geo. Waller, T. Carpenter, and Francis Davis.

Proceeded to the object of the meeting in the following manner:—Geo. Waller, chosen Moderator, and Benj. Taylor, Clerk, when the following propositions were submitted by the Licking Committee, as the terms on which they will agree to a correspondence, to-wit:

1st. If the Elkhorn Association will acknowledge that her act in receiving the minorites, *so called*, as the churches at Bryan's and Dry Run was improper, and will drop from her correspondence the minority at Bryan's, (that at Dry Run having been restored by the church,) in that event the Licking Committee will ask no more upon this point.

2nd Proposition. The first proposition being acceded to, the Licking Committee will agree to a correspondence with the Elkhorn Association, upon the inviolate maintainance of the Doctrine of Grace as revealed in the Bible, and set forth in the Philadelphia

confession of faith, (the constitution of each Association,) with the distinct understanding that each Association will protest against any and every departure therefrom. After some discussion agreed to adjourn till to-morrow 9 o'clock.

Friday morning, 9 o'clock. Met pursuant to adjournment and after prayer proceeded:

1st. The Committee from Elkhorn submitted the following response to the propositions from the Committee of Licking, viz:— In relation to the 1st. proposition made by the Committee from the Licking Association, the Committee from the Elkhorn Association state, that we regret that the state of society and the circumstances out of which the split in the church at Bryan's, as well as of the churches at some other places originated, ever existed, that we believe that the causes of those divisions originated in error, and that it is a bad precedent for any Association to receive minorities of churches as the churches themselves; but in reviewing all the circumstances in relation to this subject, we cannot agree, because we do not feel that the Elkhorn Association were in error, in receiving, and continuing to receive letters and messengers from the church at Bryan's, (called the minority,) and we hope as our Licking Brethren believe we were in error, and we ask it of them as Christians to forgive the error. We cannot sacrifice the church at Bryan's by rejecting her letters and messengers: we think it ought not to be required of us by our Brethren; but if we are wrong in this determination, in the opinion of our Licking Brethren, we hope for the good of society, in charity and brotherly love, they will bear with us in the wrong. And in relation to the 2nd proposition we state, that the Elkhorn Association has ever maintained the doctrines of grace as revealed in the Bible, and set forth in her constitution, and we refer our Licking Brethren to the minutes of the Elkhorn Association for 1821 and 1825, for recent expressions upon this subject, and we hope our Licking Brethren will unite with us in maintaining the doctrines of grace as revealed in the Bible, and set forth in our respective constitutions and confession of faith, and that each Association will promptly correct every departure therefrom. And with this view we agree to meet the Licking brethren upon their 2nd proposition. And the Committee from Licking make the following amendment to their first proposition, viz:—For as much as it now appears that our requisition at the hands of our Brethren of the Elkhorn Association in our first proposition is refused, notwithstanding we are undeviating in our views on this subject, yet as they ask forgiveness we are willing for the sake of union and correspondence to submit that case to the hand of Divine Providence, believing that "all things work together for good to them that love God, to them who are the called according to his purpose," and that God will avenge his own elect, who cry day and night unto him, and as to forgiveness we would gladly grant it in the spirit of the gospel, but must await the opening of Divine Providence, that we may do it conscientiously. And the Committee from Elkhorn, acceded to the first proposition as amended, and the Committees from Licking and

Elkhorn mutually agree to recommend to their respective Associations a correspondence pursuant to the terms agreed upon, and to use their best endeavors to effect that desirable object.

Signed
BENJ. TAYLOR, *Clerk.*"

GEORGE WALLER, *Moderator.*"

THO. BULLOCK,
B. S. CHAMBERS,
PETER HIGBEE,
J. T. JOHNSON.

And after some discussion and explanation, the report was unanimously approved and adopted by the Association, and a Letter prepared and Messengers appointed to open a correspondence with the Licking Association, pursuant to the terms agreed on by the respective Committees.

2. The Committee appointed to visit the Church at Bethlehem, as helps, to aid them to settle their difficulties, were, on motion, discharged from further proceedings.

3. At the request of the Churches at Hillsborough, Clover Bottom, and Glenn's Creek, they have leave to be dismissed from this, for the purpose of uniting with some other Churches in forming a new Association.

4. The Committee appointed for that purpose, reported a Circular Letter, which was read and adopted, as follows :

CIRCULAR LETTER.

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

BELOVED BRETHREN,

It has been the established and uniform custom of this Association from its organization to the present time, to address the churches annually, by a Circular annexed to the minutes, for their encouragement, edification, and perfection in the knowledge of God our Saviour. It has moreover been customary to call the attention of the churches to some important and definite subject. We shall, therefore, offer some desultory remarks upon the apparent, lamentable and censurable conformity of Christians to the world. It must be manifest to all close observers of men and of things, that many professors have only a name to live while they are dead—they profess they know God, but in works deny him : To such persons and churches, God says, "remember from whence thou art fallen, and repent and do thy first work over. or else I will come unto thee quickly and fight against them with the sword of my mouth." The Lord commended the Ephesian church because they could not bear them that were evil, and he frequently declares in the first and second chapters of Revelation, that he knew the works of the seven churches, such as labour, patience, tribulation and charity, as well as their doctrine. The Apostles who were instrumental in the establishment of numerous and flourishing churches, and who felt the same solicitude for them that affectionate parents feel for their offspring, and who were deeply impressed with the imperfections of christians, and of the indispensable necessity of circumspection and

prayer, besought the churches by the mercies of God, not to be conformed to this world but to be transformed by the renewing of their mind, that they prove what is that good and acceptable and perfect will of God. Not being ignorant of the subtlety and malice of Satan, they were faithful in warning the innocent sheep and unsuspecting lambs of Christ, of the seductions and wiles of the adversary. Every person who reads and understands the oracles of God must perceive that there is a wide disparity between the faith, the love, the simplicity of manners and worship, the purity and intelligence of the ancient and modern christians. Hence many professors meet with rebukes not much more acceptable, nor much less dishonorable than Balaam's, when they are tolled by the wicked, that they are as vain, as sensual, as covetous, and as neglectful of practical and relative duties as themselves. They often and painfully experience the truth of the declaration that salt when it loses its savour is insipid and worthless.

The servants or Bishops of the churches have sadly degenerated from the simplicity, the zeal, the faithfulness and indefatigable and unwearied exertions of the ancient overseers. We are informed that the preachers in the first and second and succeeding centuries, were more conspicuous for these cardinal graces than for their ingenuity, eloquence, erudition, polemical disputations, metaphysical disquisitions, or even doctrinal knowledge. Their propositions or articles of faith were few, simple, and easily comprehended, and scattered in the same profusion in their addresses, as the most useful vegetables and herbs are through the fields and gardens. They coveted no honorary titles nor sought for literary distinctions. They visited from house to house and prayed in every family; commended themselves to every mans conscience, testified repentance towards God and faith in our Lord Jesus Christ; behaved themselves among their people as a nurse among her children, eating their meat in gladness and singleness of heart, and having favour with God and all the people. They were honest, upright, plain, industrious and economical men in their expenditures. Modern christians have given great occasion to the enemies of christianity to blaspheme, by their departure from these primitive and christian virtues. There is manifestly a great falling off among the churches in their discipline and order. There are too many loose and dishonorable, and unworthy members retained in the churches, to their detriment, and to the great injury of the cause. There is lamentable degeneracy among the disciples, in the management, education and connections of their families.— They have almost reversed the Apostles admonition, and are bringing them up in a way very different from the nurture and admonition of the Lord, by permitting, aiding and sending them into all the gay, fashionable and often vicious scenes of amusement and dissipation. Brethern, these things must not be so. Have you forgotten the end of Eli and his sons, Hophni and Phinehas, who did wickedly and he heard of it, and admonished them, but it is said he restrained them not; mark the expression. He did not interpose his parental authority. See 1 Samuel 2 chapter. The world is looking to your families as models of every thing that is lovely and

praiseworthy. Let them not be disappointed. These things call loudly and distinctly for redress.

The disciples often form such connections, alliances, and even marriages with the ungodly as make them experience that evil communications corrupt good manners. The word of God is too much neglected in the education of the youth of the present day. It is no longer a recommendation to their characters, that they have known the holy scriptures from their childhood. There are unwarrantable and criminal means resorted to by christians, to amass wealth. They seem to have forgotten that a man's life consisted not in the abundance of the things which he possesseth—that godliness with contentment is great gain—that riches choke the word—that they that will be rich at all risk, fall into temptation and a snare. In fine there is too obvious a conformity to the world, in the conversation, the dress, the pursuits, fashions, manner of living, and in the style of accosting each other, by the appellation of Mr. and Mrs. instead of the scriptural style of brother and sister. For the correction of these errors we exhort you to read and compare your practices, your tempers, your devotion and faith, with every chapter and page, and if there be any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels and mercies, fulfil ye our joy, in correcting these departures. And besides all this, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, brotherly kindness, and charity; if these things be in you and abound ye shall not be barren nor unfruitful—Amen.

5. The next Association, appointed to be held at Davis's Fork, Fayette County, second Saturday in August, 1827.

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

To Bracken—At Bracken Meeting-House, Mason County, first Saturday in September, 1826—Jas. D. Black and Wm. S. Bryan.

To North Bend—James Suggett and James Marrs.

To Tate's Creek—At the Crab Orchard, fourth Saturday in August, 1826—Jacob Creath, Sen. Mason Singleton.

To North District—At Cane Spring, Madison County, fourth Saturday in August, 1826—Edmund Waller, Jacob Creath, Jun. and Goodloe Carter.

To Franklin—George Blackburn, Jas M'Quady, R. D. Shipp, Buford Twyman, Jas D. Black, and Chas. L. Barns.

To Salem—At Cedar Creek Meeting-House, Nelson County, first Friday in October, 1826—Jacob Creath, Sen. Jacob Creath, Jun. Jeremiah Verdeman, and Edmund Waller.

South District—At Salt River Meeting-House, Mercer County, third Saturday in August, 1826—Gabriel Minter, Mason Singleton, and Edmund Waller.

To Union—At Muscle Shoals Meeting House, Owen County, fourth Saturday in August, 1826—Jas. D. Black, John H. Ficklin, and Ezekiel Shirley.

To Concord—At Drennon's Ridge Meeting-House, Henry

County, fourth Friday in August, 1826—Jas. M'Quady and R. D. Shipp.

To Long Run—Elk Lick Meeting-House, Spencer County, first Friday in September, 1826—Edmund Waller and John Graves.

To Licking—At Town Fork, Fayette County, second Saturday in September, 1826.—Jas. Suggett, B. S. Chambers, J. T. Johnson, Chas. L. Barns, B. A. Hicks, Geo. Blackburn, John Lancaster, Buford Twyman, G. F. H. Crockett and John Edwards.

7. A Query from the North Elkhorn Church was taken up and the following answer adopted :

In answer to the Query from the Church at North Elkhorn, viz: "shall or shall not this Association receive a letter from any church, as a proper church letter that is not headed the Baptist Church of Christ?" We stateⁿ that it is not the province of this Association to prescribe to the churches composing her body the manner or form of heading or commencing her letters. The practice of the churches has been varient upon this subject, some have in their letters styled themselves, "The Church of Christ," others "The Baptist Church of Christ," and others "The Church at such a place," &c. Indeed the Apostle of the Gentiles in his Epistles to the various churches to whom he wrote, gives them different appellations, viz: as "to the Church of God at Corinth," "to the Churches of Galatia," "to the saints which are at Ephesus," "to the saints in Christ Jesus, which are at Phillippi," "to the saints and faithful Brethren in Christ, which are at Collosse," "to the Church of the Thessalonians," &c. &c. and in the Acts of the Apostles where it was the pleasure of the whole church to send chosen men of their own body to Antioch with Paul and Barnabas, they wrote letters, (we are told.) after this manner, "The Apostles and Elders and Brethren, send greeting, unto the Brethren which are of the Gentiles in Antioch, and Syria, and Silicia:" Chapter 15, verses 22, 23. Hence from the practice of the Apostles, it appears that a letter may be received by the Association as a proper church letter, either with or without being headed "The Baptist Church of Christ."

8 The Clerk appointed to superintend the printing and distributing the Minutes

Adjourned till meeting in course.

TH: BULLOCK, *Moderator.*

Attest, B. S. CHAMBERS, *Clerk.*