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MINUTES

Of the Annual Session of the Baptist Elkhorn Association, held at Great Crossings, Scott county, Ky. commencing on Saturday the 13th day of August, 1831.

Elder EDMUND WALLER, commencing at 11 o'clock, after singing and prayer, delivered an Introductory discourse from the Acts of the Apostles XVI. chapter and 29, 30, 31 verses.

Agreeably to established rule, the Moderator of the last session, called the association to order, and the Clerk for last session, proceeded to read the letters, and enrol the names of the Messengers from the churches composing the association, as follows:

| CHURCHES. | MESSENGERS' NAMES. | Rec'd. by Letter. | Dismiss'd by letter. | Deceas'd. | Total. |
|----------------------------|---|-------------------|----------------------|-----------|--------|
| South Elkhorn. | { Samuel H. Craig, Richard C. Graves and George Muldrow. | | | | 160 |
| Clear Creek. | { John Lancaster, Lewis Arnold, and J. Singleton. | 1 | 6 | 42 | 160 |
| Great Crossings. | { Wm. Suggett, Jno. Payne, Simeon True, John I. Johnson, Gabriel Long, Andrew Johnson and JAMES SUGGETT.* | 3 | 2 | 14 | 185 |
| Bryants. | { John Darnaby, James Rogers, Edward Darnaby and A. Thomson. | | | 10 | 9 |
| Stappling Ground. | { R. Smith, M. DUVAL, A. Brooking, and JAMES D. BLACK. | 6 | 30 | 24 | 260 |
| Silas. | { JAMES E DUVAL, Abner Shropshire and Jos. Chinn, Senr. | 2 | 7 | 92 | 146 |
| North Elkhorn. | { John Graves, Caleb Tarlton, and Nelson Smith. | 1 | 5 | | 114 |
| North Fork. | { Thos. Gaines, S. W. Boehm, and John W. Holloway. | 2 | 6 | 2 | 2112 |
| Davids Fork. | { E. Darnaby, H. Ellis, J. Withers* J. Beach, G. Berryman and W. Wilson. | 3 | 4 | 27 | 113 |
| Mt. Pleasant. | { EDMUND WALLER, Mason Singleton, Peter Withers, and Thos. Lyne. | 3 | 2 | 120 | 22 |
| Long Lick. | —Hiram Kelly and F. Rutledge. | 1 | 3 | 8 | 1 |
| Bethlehem. | —John King and Geo. Harrison.* | 9 | | 2 | 1 |
| Big Spring. | —Geo. BLACKBURN and Thos. Suter. | 1 | 5 | | 79 |
| Geo. Town. | —JOHN BRYCE, ROBT. READ, U. B. Chambers. | 1 | 2 | 6 | 122 |
| Heartwood. | —Purnell Short and Geo. Berry. | 2 | 1 | | 25 |
| 1st Bap. Ch. at Lexington. | { JAMES B. SMITH, Martin Hoagland and Francis Seig. | 1 | 7 | 121 | 21 |
| African Ch. in Lexington. | { Under the care of 1st Bap. Church in Lexington. | 12 | 1 | 6 | 35 |
| Paris. | { G. GATES, Jos. Coons, Jahab Wheat, L. Warfield,* and Jos. Porter. | 6 | 1 | 3 | 8 |
| Cane Run. | —Philemon Stout and Azariah S. Higgins. | | | 5 | 0 |
| Pleasant Green. | —Fielding Wood & THOS. HENDERSON. | | | 2 | 1 |
| Mountain Island. | —Lewis White and Robt. G. True. | | | 42 | 19 |

44:40:6:180:91:43:3756

South Elkhorn dropped—deduct 160

Total—3596

* Denotes those that were absent.—Ministers' names in small capitals.

Thus far the business was transacted at the stand: after which, the association adjourned to the Meeting-house and proceeded, by private ballot, to the election of Moderator and Clerk; whereupon brother Wm. Suggett was chosen Moderator, and brother Uriel B. Chambers, Clerk.

Letters from corresponding associations were called for, received and read, and their Messengers' names enrolled as follows:

From Bracken. The minutes of last session of this association, in place of a letter, were received—messengers, H. Roberts,* J. S. Morris,* Wm. Vaughan and Walter Warder.

Tates Creek. The minutes of the last session of this association, were received, in place of a letter—messengers, C. Gentry,* Peter Tribble,* George Herndon, S. Parks, W. Chenault,* Thomas Jerman, Jr. Samuel Kennedy, John Todd, and Joseph Miller.

Franklin. S. M. Noel, John Taylor, A. Cook, T. Wilhoit,* John S. Major, and Ben. Taylor.

Salem. Asa Chambers,*—letter received by mail.

South District. No letter nor messenger.

Long Run. Benjamin Allen,* Benjamin Dawson,* Jos. Kelly,* John Corbin,* Geo. Waller,* G. Bridges and J. Hulsey.*

Boons Creek. John Henry, J. Vallandingham,* A. Bush,* R. Evans and B. P. Evans.*

Licking. The minutes of last session of this association were received in place of a letter—messengers, T. P. Dudley, Wm. Rash,* R. T. Dillard, H. C. Payne, Wm. Wigginton, J. True, W. M. Ferguson, and Lewis Corbin.*

North Bend. Cave Johnson and Robt. Kirtley.

Union. Minor Wimm,* Tho. Waggoner and John Deane.*

Concord. Joel Herndon, Cyrus Wingate,* Archibald Smith, T. Rees,* and Jas. Roberts.

Baptist. John G. Martin, R. D. Shipp, and Charles Barnes.

Sulpher Fork. W. Alexander, J. H. Oliver,* A. Bohannon,* Peter Oliver.*

Noth District. John Williams, Reuben M'Daniel,* and Lewis Ford.*

Brethren Geo. Blackburn, and John Bryce, with the Moderator and Clerk, were appointed a committee to arrange the business of the association, and report on Monday next.

Brethren Mason Singleton, Asa Thomson, Francis Seig, Robert Read, John I. Johnson, and J. W. Holloways were appointed a committee to write letters to corresponding associations, and report on Monday next.

Six ministers, by private ballot, were appointed to preach on Sunday; three at the stand and three at the meeting-house, to wit:—Samuel W. Lynd, of Cincinnati, Jonathan Going, of Boston, J. M. Peck, of Illinois, James Suggett, of Missouri, Walter Warder and Wm. Vaughan, of Mason county, Ky.

The Circular Letter, prepared by Elder James D. Black, was called for, and read; and on motion it was committed to a committee

of brethren, Edmond Waller, Jas. B. Smith, and Jas. D. Black, for revision, who were directed to report on Monday next.

Adjourned till Monday morning 9 o'clock.

SUNDAY,

The brethren appointed for the purpose, preached to large assemblies of attentive hearers, except Elder James Suggett, who being indisposed, elder R. T. Dillard, supplied his place, he being next highest on the list of balloting. Brethren, Going, Lynd, and Dillard, preached at the stand; and brethren, Vaughan, Warder, and Peck, at the Meetinghouse.

MONDAY, 9 o'clock.

The association met according to adjournment, and the business of the day was opened by singing and prayer offered by brother R. T. Dillard.

The Clerk proceeded to call the names of messengers from the churches, composing the association, and from corresponding associations, noting the absentees.

The report of the committee of arrangement was called for, read and unanimously adopted by the association.

The committee to whom was committed the circular letter for revision, which was presented on Saturday, reported the same without amendment, and it was unanimously adopted by the association.

The committee appointed at the last session to confer with the church at S. Elkhorn relative to certain charges against her as set forth in our last minutes, reported their proceedings, and after mature consideration, the association decided as follows:

Being satisfied, that the church at S. Elkhorn has departed from the doctrine and practice of this association; and further, that they countenance persons professing to be ministers of Christ, who have proclaimed open war with our constitution, and who have heretofore been excluded from our correspondence for heresy, we feel ourselves called upon in the perpetuation of good order, to drop said church from our correspondence.

Brother Jas. B. Smith was appointed to write the circular letter for the association at her next session, and to report at that time.

Next session of the association to be held at Big Spring in Woodford county, on the second Saturday in August 1832.

Brother Jas. B. Smith, and in case of failure, brother John Bryce, was appointed to preach the introductory sermon for the association, at her next session.

Letters to corresponding associations were called for, and read, and messengers appointed to bear them as follows:

Bracken. To be held at Mayslick meeting-house in Mason county, on the first Saturday in September, 1831. Messengers, Jas. E. Duvall, Jos. Chinn, Sr. and Jas. B. Smith.

Tates Creek. To be held at Viney Fork meeting-house, Madison county, on the fourth Saturday in August 1831. Messengers, Mason Singleton.

Franklin. To be held at Buck Run meeting-house, on the third Friday in September 1831. Messengers, Wm. Suggett, Uriel B. Chambers, Jas. E. Duvall, George Blackburn. Jno. I. Johnson, Jno. Lancaster, Jas. B. Smith, Jas. Suggett, S. True, and Gabriel Long.

Salem. To be held at Gilead meeting-house, in Hardin county, on the Friday before the 1st Lord's day in October 1831. No messenger.

South District. To be held at Hillsborough meeting-house in Washington county, on the Friday before the third Saturday in August 1831. Messenger, R. Read.

Long Run. To be held at Bethel meeting-house, Shelby county, on the first Friday in September 1831. Messenger, Geo. Blackburn.

Boons Creek. To be held at Bogg's Fork, Fayette county, on the second Saturday in September 1831.

Licking. To be held at Poplar Grove meeting house, Bath county, on the second Saturday in September 1831. Messengers, S. True, John Bryce, and Uriel B. Chambers.

North Bend. To be held at Sand Run meeting-house, Boone county, on the third Friday in August 1831. Messenger, Jas. Suggett.

Union. To be held at the forks of Licking, Pendleton county, on the fourth Friday in September 1831. Messengers, James E. Duvall, Robt. Read, A. Shropshire, John Bryce, and John I. Johnson.

Concord. To be held at White's Run, Gallatin county, on the 4th Friday in August 1831. Messengers, Robert Read and George Blackburn.

Baptist. To be held at Goshen meeting-house, in Anderson county, on the Friday before the first Saturday in August 1832. Messengers, John Lancaster, John Bryce and Geo. Blackburn.

Sulpher Fork. To be held at Rock Lick, Henry county, on the fourth Friday in September 1831. No messenger.

North District. To be held at New Providence, Clarke county, on the fourth Saturday in July 1832. Messengers, John Bryce, George Blackburn.

The association then adopted the following resolution:

Resolved, in future, in consequence of members of this body absented themselves, without leave, before the business of the association closes, that at the close of business, the roll be called, and those who have absented themselves, without leave, be noted on the minutes as having thus absented themselves.

Brother Uriel B. Chambers was appointed to superintend the printing and distribution of the minutes, and to receive contributions to defray the expense of the same. (See contributions, page 3.)

The association then, after an interchange of hands of fellowship, accompanied with tears of affection, while singing a couple of an them of praise to God, followed by prayer, adjourned.

WILLIAM SUGGETT, *Mod'r.*

URIEL B. CHAMBERS, *Clk.*

CIRCULAR LETTER.

To the Churches and Brethren composing the Elkhorn Association.

DEARLY BELOVED BRETHREN—

A custom of long standing among baptists, will naturally lead you to expect, that a Circular Letter will be annexed to our minutes. By perusing the minutes, you will be sufficiently advised of the state of the churches; and of the business transacted while in session. We do not intend to enter into doctrinal discussions in this letter; for we believe, in the general, we are sounder in doctrine, than in practice. We address you dear brethren, as believers in Jesus Christ; as those who have obtained like precious faith with us; as those that are "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God," John i. 13. Again I Peter i. 23. "Being born again, not of corruptible seed; but of incorruptible by the word of God which liveth and abideth forever." We address you as those who have been "created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. ii. 10. First, We call the attention of our ministering brethren to a few things, as follows: You are professedly the ministers of Jesus Christ, and as such, we address you.—In the language of an Apostle we say, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" Acts xx. 28. The same Apostle, in the forementioned chapter hath said, "I kept back nothing that was profitable unto you; but have shewed you, and have taught you publicly, and from house, to house; testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. Paul wrote to Timothy in the following manner; "Not to give heed to fables, and endless genealogies, which minister questions, rather than Godly edifying, which is in faith so do. Now the end of the commandment is charity out of a pure heart, and of a good conscience, of faith unfeigned: from which some having swerved, have turned aside unto vain jangling; desiring to be teachers of the law: understanding neither what they say, nor whereof they affirm." Tim. i. 4, 5, 6, 7. Again, "A bishop," (which is only another title for preacher, or teacher,) "must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre, but patient; not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice lest being lifted up with pride he fall into the condemnation of the Devil. Moreover, he must have a good report of them who are without; lest he fall into reproach and snare of the Devil." 1 Tim. iii. 2, 3, 4, 5, 6, & 7. Paul exhorts Timothy as follows in the 4th chap. of this epistle; "Give attendance to reading, to exhortation, to doctrine." He exhorts him to meditate upon these things; to give himself wholly to them; that his profiting may appear to all. After many other lessons, we have the following in the 6th chap. "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ"—(Mark the expression; even the words of our Lord Jesus Christ,) "and to the doctrine which is according to godliness, he is proud, knowing nothing, but doting about questions, and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse

disputings, of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself." And so closes the epistle in the following manner: "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called; which some professing have erred concerning the faith." We find lessons, and exhortations of a similar character interspersed throughout Paul's second epistle to Timothy, a few of which we shall here recite without referring to chapter, and verse. "Thou therefore" said Paul, "endure hardness as a good soldier of Jesus Christ." "No man that wareth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier."—"And if a man also strive for masteries, yet is he not crowned; unless he strive lawfully." The husbandman that laboreth, must first be partaker of the fruits. Here we learn, that no man can be a minister of Jesus Christ, until he is born again; or is made a partaker of the fruits; which are love, joy, peace, long suffering, gentleness, goodness, faith &c. Without the above qualifications, he would be like a blind man seeking herbs to make a drink for the sick, who would as likely lay hold on the hemlock, as the balm. Our Apostle continues on with his advice to Timothy; "Of these things put them in remembrance, charging them before the Lord, that they strive not about words to no profit; but to the subverting of the hearers." "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness." Again, "But foolish and unlearned questions avoid, knowing that they do gender strife: and the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth. But continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith, that is in Christ Jesus." "I charge thee therefore before God, and the Lord Jesus Christ, who shall Judge the quick, and the dead, at his appearing, and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long suffering, and doctrine. For the time will come, when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.—Dear brethren, is it not a fact, much to be lamented, that with many now in the world fables are preferred to the awful, solemn truth of heaven's King. The word of God informs us, that "Whosoever dwells in love, dwells in God, and God in him." And again, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" Trusting then, dear brethren, that we have the Spirit of God in our hearts; let us read the word of God more, and the works of men less; then under the Divine influence, being girt about with the panoply of heaven; we shall be able to contend earnestly, and to purpose too, for that faith which was once delivered to the saints.—We now take the liberty, of exhorting our brethren and sisters, one and all, as follows, that "The aged men be sober, grave, temperate sound in faith, in charity, in patience; the aged women likewise, that they be in behavior as becometh holiness; not false accusers, not given to much wine, teachers of good

things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." Young men likewise exhort to be sober-minded; likewise servants, that they be obedient unto their own masters, and to please them well in all things; not answering again; not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. We also exhort you, who are the heads of families, that you bring your children up, in the nurture and admonition of the Lord; read the Scriptures to them, give them good advice, surround the family altar with them; for it is a shame to see how many families there are amongst us, who are entire strangers to family prayer, and some too, who justify themselves by saying, that God has not commanded us to pray in our families. Brethren, these things ought not so to be. It is also painful and mortifying, to see the great neglect on the part of members, in attending their stated meetings. How frequently do we see it the case, that churches that number from one, to three hundred, on their church lists, cannot number more than from thirty, to fifty, on days of business, where the presence of every member is absolutely necessary. How discouraging to a minister of Jesus Christ, after he has travelled several miles, in order to meet his appointment at the court of the Lord; to find probably not more than twelve or fifteen members collected, and they probably conversing on politics, agriculture, or commerce. In vain he waits to hear the precious name of Jesus introduced: in vain he waits to hear one of the songs of Zion; until he arises to open worship and pitch the tune himself. How foreign this from the language of David who said; "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord, all the days of my life, to behold the beauty of the Lord, and enquire in his temple." Again "Lord I have loved the habitation of thy house, and the place where thine honor dwelleth;" for a day in thy courts is better than a thousand: I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness."—Is it possible, dear brethren, that the threatening rod of your heavenly Father, and the lashing of conscience, (which you must daily receive if Christians,) will not deter you from a neglect of duty, so dangerous to your own peace and happiness; so dishonoring to God; and so wounding to the cause of our blessed Saviour? Jesus hath said "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him." Again, "If a man love me he will keep my words; and we will come unto him, and make our abode with him." It certainly needs no proof that it is our duty to be punctual in our attendance, on days of business and public worship. Let us consider one another, to provoke unto love, and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching. Heb. x, 24, 25. Again, "Where two or three are gathered together in my name there am I in the midst." An Apostle said, "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." Can we persuade ourselves that we love the children of God, when we do not seek their company, and when we do not meet with them to worship our heavenly Father? An Apostle has decided

in this case, when he said, "By this we know that we love the children of God, when we love God, and keep his commandments: for this is the love of God, that we keep his commandments; and his commandments are not grievous." Let us then, dear brethren, take up our cross, and march like soldiers; let us return to the Lord with full purpose of heart, let us often be found at a throne of grace, pleading for mercy, and for grace to help us in time of need; for when Zion travaileth, she bringeth forth.

Dear brethren, the subject of Intemperance, certainly demands our attentions. Look around you, and see what this foul destroyer of morals, and of civil society has been doing, and is yet doing. See the peace of families and of neighborhoods destroyed by this monster; look into your county poor house, and there you will find that two thirds of those unhappy objects of our charity, have fallen victims to that worst of vices. Look around you, and see the heart-broken mothers, with their helpless children weeping around them. Enquire for the cause; and you will find that intemperance has been the cause, of at least three cases out of four: look into your Penitentiary, and there you will find, that at least three out of four of those unhappy, and degraded beings will state, that Intemperance has been the principal cause of their misery, and ruin; go to your Hospitals, and listen to the howlings, groanings, and shrieks of the lunatic, and there intemperance can boast of her conquest. Here we would fain stop short; but truth forbids, mercy would say hold, but justice says go on. Charity would hold our pen, but faithfulness says move on though unpleasant the task.—Cast a mournful look after the many ministers who have fallen victims to intemperance, and have left a lasting reproach on the cause of God. Open your church books, and examine those pages, so nearly allied to sacred history; there you will find those pages stained with the crime of intoxication, and drunkenness; yes, case after case, record after record, complaint after complaint: and does not all this demand our commiseration? Most certainly it does. O! dear brethren, we entreat you to rally all your energies; concentrate all your efforts, and with united heart, and voice, enter your protest against intemperance; touch not, handle not, taste not, and the victory is yours. Go on, brethren, to perfect holiness in the fear of God, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new born babes, desire the sincere milk of the word, that ye may grow thereby.

Finally, brethren, farewell; be perfect, be of good comfort, be of one mind, live in peace; and the God of love, and peace shall be with you. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all,—Amen.

WM. SUGGETT, *Moderator.*

URIEL B. CHAMBERS, *Clerk.*

CONTRIBUTIONS.—From Clear Creek, \$1 00.—Great Crossings, 2 50.—Bryants, 1 00.—Stamping Ground, 2 00.—Silas, 0 75.—North Elkhorn, 1 00.—North Fork, 1 00.—Davids Fork, 1 50.—Mt. Pleasant, 1 50.—Long Lick, 0 37½.—Bethlehem, 0 50.—Big Spring, 0 75.—Georgetown, 1 00.—Hartwood, 0 50.—1st Bap. Ch. at Lexington, 1 00.—African Ch. in Lexington, 1 50.—Paris, 2 00.—Cane Run, 0 50.—Pleasant Green, 0 25.—Mountain Island, 0 50.

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