

MINUTES

Of the Elkhorn Association of Baptists,

HELD AT THE BIG SPRING MEETING HOUSE IN WOODFORD COUNTY, KY. COMMENCING ON SATURDAY THE 11TH DAY OF AUGUST, 1832.

At 11 o'clock, after singing and prayer, Elder James B. Smith delivered the Introductory sermon. Text, Luke 16 chap. latter part of the 2d verse.

According 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.	Rec'd by Letter from Fam. & Fam.	Retired —	Dis'd by Letter.	Excluded —	Deceased —	Total —	
<i>Clear Creek</i>	John Lancaster, Benj. Pilcher, and Lewis Arnold.	1	4	4			158	
<i>Great Crossing</i>	W. Suggett, S. True, John Payne, G. Long, A. Payne, R. Adkins & A. Johnson.	7	5	2	16	8	4	543
<i>Bryan's</i>	A. Thompson, S. M. Patterson, Edw. Darnaby & John Darnaby.	2	3	1	6	2	2	219
<i>Stamping Ground</i>	R. Smith, L. D. Alexander, J. Lucas and J. D. Black.	7	4	6	1	14		255
<i>Silas</i>	J. E. Duvall, A. Shropshire, & Jos. Chinn.			3		2		100
<i>North Elkhorn</i>	John Groves, N. Smith, Adam Shirly.		2	3	1	1		111
<i>North Fork</i>	S. W. Boehm, Tho. Gaines & J. Holloway.		1	4		1		108
<i>David's Fork</i>	E. Darnaby, J. Withers, H. Ellis, W. Wilson, J. Berryman & J. Dawson.*	1	5		8	4		456
<i>Mount Pleasant</i>	Edm'd. Waller, M. Singleton, T. Lyne, & E. Haydon.	2	2	5	2	3		241
<i>Long Lick</i>	H. Kelley & L. D. Trussell.	4	4	2				40
<i>Bethlehem</i>	No Letter or Messenger.							40
<i>Big Spring</i>	George Blackburn and Thomas Suter.	2		3		2		61
<i>Georgetown</i>	G. M. Bower, G. W. Eaton, R. Read.	4	5	4		3		124
<i>Hartwood</i>	George Berry* W. Estis.			1		1		23
<i>1st Baptist Church in Lexington</i>	M. Hoagland, J. Jones and F. Seig.	1	3	1	4	2		115
<i>African Church in Lexington</i>		12	2	3	6	10		462
<i>Paris</i>	J. Coons, G. Gates, J. Wheat, J. Porter, H. Croxton.		1	20	3	1		303
<i>Cane Run</i>	R. Quarles, P. Stout.	2	2	1				39
<i>Pleasant Green</i>	F. Wood.					1		11
<i>Rocky Point</i>	S. Jackson, L. White.			1	1			18
*Not present; Ministers names in Italics.		45	43	6	80	36	51	3427

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 Geo. W. Eaton Clerk.

Letters from Corresponding Associations were called for and read and the messengers' names enrolled as follows:

From *Bracken*—Wm. Vaughan* Walter Warder, Jabez Shotwell*, John Holliday.*

“ *Tate's Creek*—The minutes of the last session of this association were received in place of a letter. Messengers: Thomas Jerman jr. W. Chenaault, Wm. Old, John Holeman* and Joseph Miller.

“ *Franklin*—S. M. Noel, John Taylor.

“ *Salem*—No Letter or Messenger.

“ *South District*—John Rice,* R. P. Steenberg,* Wm. Prather,* Elijah Jeffries,* David Hurrigan* and Thomas Monday.*

“ *Long Run*—John Dale,* George Bridges,* Saml. Shanks, Caleb Guthrie, F. Edwards, John Sturgeon* and Jesse Robinson.*

- " *Licking*—R. T. Dillard, W. Rash,* N. Payne, W. L. Woolfolk* & T. P. Dudley.*
 " *North Bend*—No letter. Messengers, Bartlett Bennett & John Arnold.*
 " *Union*—A letter, but no messenger.
 " *Concord*—Andrew Suter,* Wm. M. Suter,* Joel Herndon,* Sydnor M. Hanks and Beuj. Kenny.
 " *Baptist Association*—C. L. Barnes, R. D. Ship, J. G. Masten, Wm. Dale, Chris. C. Lillard, C. G. Freeman, J. Cumming,* Buford Twyman.
 " *Sulphur Fork*—A. Bohannon, J. Metcalf,* B. Walker,* W. Hill,* J. Carpenter,* J. Knight,* W. Alexander.*
 " *North District*—No Letter or Messenger.

Voted that the messengers from our sister associations be invited to seats with us.

The circular letter was called for, and read by brother James B. Smith—referred to a committee of three, to report on Monday next. Brethren, Rodes Smith, John Payne and Mason Singleton appointed to constitute said committee.

Brethren E. Waller, J. D. Black, Geo. Blackburn with the Moderator and Clerk were appointed a committee to fix the order of business of the association, and report on Monday next.

Brethren A. Payne, G. Gates, H. Croxton, F. Seig and J. Jones were appointed a committee to write letters to corresponding associations, and report on Monday next.

Brethren Dillard, Warder and Noel were appointed, (by private ballot) to preach on to-morrow at the stand. It was thought inexpedient to have preaching at any other place at the same time. Divine service to commence at 10 o'clock.

Brethren Jerman and Warder appointed to preach at the stand on Monday next.

Brother Jerman from Tate's creek Association requested a copy of the terms of General Union, to fill up a chasm in the records of said association. Ordered, that the clerk furnish brother Jerman with such copy.

After prayer by brother Jerman, adjourned until 9 o'clock A. M. on Monday next.

Sunday, Aug. 12th.

The brethren appointed for the purpose, preached the word with much acceptance to an immense and attentive audience; after which our very aged brethren Bennett and Hickman, addressed a word of exhortation to the great congregation, and services closed by prayer and benediction from brother Hickman.

At 4 o'clock P. M. brother Joel S. Bacon, President of Georgetown College, delivered a discourse at the meeting house.

Monday morning 9 o'clock, Aug. 13th.

Association met pursuant to adjournment, at the meeting house. Opened with singing and prayer by brother Wm. Hickman sen. The names of the messengers from the churches and associations were called over, and the absentees marked.

It being ascertained that brethren Jerman and Warder appointed to occupy the stand on to-day had left, brethren A. Bohannon and Wm. Hickman jr. were appointed to supply their place.

The committee of arrangement reported the order of business, and their report was accepted.

Brother Payne from the committee on the circular letter, reported the same without material alteration, and it was unanimously adopted by the association.

Brother Gates from the committee appointed to write corresponding letters, reported; the report was accepted, and the following messengers appointed to bear the letters to the several associations.

To Bracken—To be held at Ohio Willow on the 1st Saturday in Sept. 1832; Jas. E. Duvall.

Tate's Creek—To be held at Union, Madison co. on the 4th Saturday in Aug. 1832; Jas. E. Duvall.

Franklin—To be held at Christiansburg, Shelby county, on Friday the 14th of Sept. 1832; George Blackburn, M. Singleton.

Salem—To be held at Mill creek, Nelson co. on the 1st Saturday in October 1832; Edmund Waller.

South District—To be held at the forks of Dick creek on Friday before the 3d Saturday in Aug. 1832; M. Singleton.

Long Run—To be held at Long Run meeting house, Jefferson co. on the 1st Friday in Sept. 1832; Edmund Waller.

- Boon's Creek*—To be held at Hickman's meeting house, Anderson co. on the 3rd Saturday in Sept. 1832; John Lancaster, S. Syne, M. Singleton.
- Licking*—To be held at Elizabeth meeting house, Bourbon co. on the 2d Saturday in Sept. 1832; George Blackburn, A. Shropshire, B. Pilcher, A. Johnson, S. True, J. Lancaster and John Payne.
- North Bend*—To be held on the 3rd Friday in Aug 1832.
- Union*—To be held at New Providence, Harrison county, on the 4th Friday in September, 1832; G. Gates, Jas. E. Duvall and A. Shropshire.
- Concord*—To be held at Twin Meeting House, Owen county, on the 4th Friday in August, 1832; Thos. Suter and L. White.
- Baptist*—To be held at Providence, Anderson county, on Friday before the 1st Saturday in August, 1833; Ino Lancaster, Geo. Blackburn, E. Waller, Thos. Syne, B. Pilcher and Thos. Suter.
- Sulphur Fork*—To be held at Pigeon Fork Meeting House, Henry county, on the 4th Friday in September, 1832; S. Alexander.
- North District*—To be held at Goshen Meeting House, Clarke county, on the 4th Saturday in July, 1833; E. Waller.

Brother John Jones was appointed to write the next circular letter.

Brother Geo Blackburn was appointed to preach the next introductory sermon, and in case of failure brother James D. Black.

Brother George W. Eaton was appointed to superintend the printing and distribution of the minutes.

The next association was appointed to be held at North fork meeting house, Franklin county.

The 1st Saturday in Sept. was recommended to the churches to be observed as a day of fasting, humiliation and prayer to Almighty God, that he would be graciously pleased to avert from us the pestilence which is raging in many parts of our land, or to mitigate its severity, if it should be his righteous will to bring it upon us.

The following preamble and resolution, introduced by brother Black, was adopted: Whereas much time is unnecessarily consumed at our association, in reading and examining lengthy church letters: Resolved therefore, in order to give more time for the important duties of praise, prayer and exhortation, that the churches composing this association be advised to make their letters as short as possible, so that they contain a full account of their respective conditions, and the names of their messengers.

Resolved unanimously, that this association recommend to the churches composing it, that each church, when the association shall be held within its bounds, appoint a committee strictly to enforce the law in relation to the retailing of ardent spirits, and the suppression of disorder.

Adjourned to meet at North Fork meeting house, Franklin co. on the 2d Saturday in August 1833. Prayer and benediction by brother S. M. Noel.

WM. SUGGETT, *Moderator*.

GEO. W. EATON, *Clerk*.

The business of the association was conducted with an uncommon degree of good feeling and unanimity, and at the close, while singing a hymn, the hearts of the brethren seemed to flow out and mingle together, and to experience "How good and how pleasant it is for brethren to dwell together in unity."

CONTRIBUTIONS:—Clear Creek, \$1; Great Crossing, 2; Bryan's, 1; Stamping Ground, \$1 50cts; Silas, 50; North Elkhorn, 1; North Fork, 1; David's Fork, 1 25; Mount Pleasant, 1 50; Long Lick, 50; Big Spring, 75; Georgetown, 1; Hartwood, 50; Lexington, 1; African Church Lexington, 68½; Paris, 1 95; Pleasant Green, 25; Rocky Point, 50. Total 18 38½.

C I R C U L A R .

DEAR BRETHREN—Through the tender mercies of an indulgent Benefactor, we are permitted to address you in Christian union. Under existing circumstances, we deem it most important to write on the subject of prayer. In presenting this holy exercise of the Christian, we wish all to consider it their indispensable duty to pray; and that we may feel more sensibly the force of this duty, we have only to turn our attention to the repeated injunctions of the New Testament. "Pray without ceasing; pray with the spirit; pray always with all prayer and supplication; pray that ye enter not into temptations." This duty commends itself to our conscience with equal weight, if we enquire into the lives of God's people, who in all ages, were a praying people. Our Saviour, whose followers we are, spent much of his time in

prayer; the silent groves of Palestine and rocks of Olivet's mount will tell us that he almost breathed the breath of prayer, and it is imperiously demanded of us, that we should be his followers in this exercise of soul.

We should consider prayer, like all other duties, a privilege; our heavenly Father has said, ask and it shall be given. Yes brethren, though our wants are many, the blessings which God has in reservation for his people are also many. We are therefore to ask largely, with the assurance that God who giveth to all liberally, and upbraideth not, will hear and answer our request. Is there a greater privilege that a child can have, than to ask an earthly parent for such things as it needs, especially if the child knows it is consistent with the will, honor and ability of the Father to grant the request? And should not we, who are children of the living God, rejoice in the liberty of asking our Father who is in heaven for the blessings of the gospel, to administer consolation to his people, to exert his arm in the salvation of sinners, to cause the departed glory to return to Zion, to rebuild and enlarge her broken walls, to roll on the minds of his ministers and people a travailling spirit, and to remove that veil of darkness and sin which has so long shrowded our fallen world, and even eclipsed the light of Zion.

So great is the privilege of prayer, that it is the native atmosphere of every heaven born soul; out of this atmosphere the Christian cannot live, and life is a dreary scene, but in it his soul grows, and is assimilated more and more to the author of our salvation. "It was the first thing that characterized Paul as a Christian." "Behold he prayeth." It is also a distinguishing feature in our experience; when under the lively influence of religion, the soul is always drawn out in prayer to God. In this state it enjoys union and communion with the Father of light. Nor is there any thing more consonant to the feelings of a Christian, than at the close of the day to turn from the busy scenes of life, and the charms of society, and converse with God, to whom he can unbosom the feelings of his soul, thank him for present and past mercies, and pray for their perpetuation.

There is one thing in relation to prayer, which we wish especially to urge on the churches, and we do it deeply sensible of the responsibility under which we are placed, with the purest motives and the kindest feelings; that is family prayer, which, notwithstanding it is an imperious duty and a glorious privilege, we fear is too much neglected by heads of families. Look, ye lovers of the Lord, at his ancient servants, who not satisfied with praying once a day, three times in the day threw open their doors and assumed the attitude of family prayer. Now can parents, remembering the obligations they are under, the influence which their example has, in view of what God has said "Train up a child in the way he should go, and when he is old he will not depart from it;" we ask if in view of these things any parent can live in the neglect of this duty? Brethren, we would indulge a fond and better hope of you, and should greatly rejoice to hear that the family altar was erected in every family, and that children were brought under the influence of a religious atmosphere. Our condition is indicative of the necessity of prayer. Brethren, look at the state of religion in our churches; our own souls cold and inactive, many of our neighbors in the gall of bitterness, and some of our children and companions without hope in the world, Zion mourns, her enemies triumph, and instead of the voice of the turtle and the singing of birds, the cry of mourning and desolation is heard throughout the land. Will not such a state of things call forth the latent energies of every heart and tongue that can supplicate a throne of grace, and all can do that! there is no Christian too weak or too ignorant to pray; it is the desire or condition of soul which God regards, and not the fluency of speech, or order of the petitions.

But the duty, the privilege and the necessity of prayer are not the only stimulants to Christians; the promise of God to hear is almost an irresistible impulse. We pray in faith, knowing that "prayer moves the arm that moves the universe." God has not only promised to hear the supplications of his people, but has also given repeated evidences that he would keep inviolate all his promises. Elias was a man subject to like passions as ourselves, and he prayed that it might not rain, and it rained not on the earth by the space of three years and six months; and again he prayed and the heavens gave rain. It is an unfailing principle in the kingdom of grace, that when Zion travails she shall bring forth. Let us therefore ask God for a travailling spirit, that thereby souls may be born unto God, and that the King of Zion, in the majesty of his power, may cause her to move forward until the kingdom of God shall have fully come, and his will be done on earth as it is in heaven.

And now brethren, commending you to the love and protection of a merciful God, we pray that grace, mercy, truth and peace may be with you all, AMEN.