

Zion's Landmarks.

DEVOTED TO THE DEFENSE OF THE PRIMITIVE BAPTISTS.

"TO THE LAW AND TO THE TESTIMONY."

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WILSON, N. C., MARCH 15, 1874.

NO IX.

COMMUNICATED.

KEHUKEE ASSOCIATION.

It may be borne in mind by the messengers of the churches, that at the last session of this body, a suggestion was made in regard to altering the time of its setting, from the Saturday before the first Sunday in October, to the Tuesday after the first Sunday in that month.

In preparing the minutes for the Press, our clerk inadvertently omitted that article.

It appears, therefore to be his or her duty, as Moderator of the Association, to bring it to the notice of the churches in the best way we can. I now assume the task by selecting ZION'S LANDMARKS as a medium of communication.

The churches were requested to consider the matter and through their messengers to the next Association, signify their wishes on the subject.

The question is, whether the Association shall commence on Saturday, as it now does, and continue Sunday and Monday, or commence on Tuesday thereafter and continue through Wednesday and Thursday.

A change seems to be desirable for the following reasons.

1st. Because in that case the Association would not interfere with the monthly meetings of the churches. As it is now, the meetings, of those held on the first Sunday, have to be given up in October, because their ministers and messengers must go to the Association, which is held on the same day.

2d. Because it would lessen the number of those persons, who now attend on Sunday for purposes of dissipation, show and disorder.

3d. Because it would lessen the number, it not abolish entirely, of the liquor booths that are usually found on or near the grounds occupied by the Association.

4th. Because it would promote a curtailment of expenses to the people in equipages and finery which are now borne for mere parade and show on Sunday of the Association.

5th. Because it would relieve the families that accommodate the people who attend the meetings. As things are now, wives and daughters of these families find difficulty in leaving home on Sunday, so as to hear the preaching, because they have to provide for the accommodation of such a large number of persons on that day.

6th. Because the weather would likely be a little cooler, rendering it

more agreeable to those in attendance, and better for the preservation of cooked meats &c., prepared for the occasion. Provender for horses would also be a little better matured, four days even being some little advantage in that respect.

7th. Because all the brethren, sisters and friends of the Association, as well as visiting brethren from sister Associations, could in case of an alteration, witness the proceedings in the Association and also hear all the preaching, during its session. Here would then be three days of business, as well as three days of preaching, and one would not interfere with the other, because held at different hours of the day.

According to our present arrangement, the messengers of the churches cannot hear the preaching on Saturday and Monday to any extent. And many of our own brethren, as well as visitors, desire to witness all the proceedings and hear all the preaching but cannot do so.

I have stated seven reasons in favor of a change and will now mention one against it. It is the only one I think of. I have heard suggested, and that is, that a change of time would abolish an old custom of very long standing.

This objection is entitled to all due respect, and demands our serious consideration.

Old School Baptists are partial to old customs as well as old principles and I admire them for it. I am also opposed to new things or any innovations on the Faith and Practice of God's chosen heritage as laid down in the Bible.

But I am at a loss to see any sacredness, in the time of holding an Association. All the days in the week are the Lord's and one day is as good as another. Churches, as well as Associations, change the time for holding their meetings, whenever they think proper to do so, without supposing that thereby they commit any sacrilege.

The sessions of the Kehukoe Association, since its origin, have been often changed and no harm done by it, that we are aware of.

The Association was formed in 1765: we are not informed as to the month in which it was held on, for several years thereafter, as to the particular time. In 1772 it was held in August. In 1775 in October. In 1777 in August. In 1778 there were two sessions, one held in May and the other in September, commencing on the 28th day of the last named month.

The Revolutionary war prevented any regular session, of which there are any minutes recorded until 1782, when the Association convened in Hertford county in May of that year. In 1783 it convened in May. In 1784 Saturday before the third Sunday in May. In 1785 14th May. In 1786 there were two sessions, May and October, the October session commencing Saturday before the first Sunday. In 1787 two sessions, one in Virginia in May and the other in North Carolina, in October. In 1788 the same. In 1789 the same, the one in October commencing Saturday before the second Sunday in October. In 1790 two sessions, the one in October commencing on the 10th day of the month.

The Association at this time embraced 61 churches and 5017 communicants. The number being so large that it divided—19 churches located in Virginia and formed the Virginia Portsmouth Association, and the 42 in North Carolina retained the Original name—Kehukoe. In 1791 The Kehukoe was held in October. In 1792 Saturday before the second Sunday in October. Same time in 1793. At this time there was another division. The churches now number 49 and the members 3440. Those churches situated on the South side of the Tar River formed the "Neuse Association" and the other retained the original name. In the year 1794 the Kehukoe was held on the 27 September and days following. In 1795 Saturday before the 4th Sunday in September. In 1796 same time. In 1797 it began on Thursday the 21st September. In 1798 it was held in September. In 1799 it commenced Saturday before the first Sunday in October. This was the second time I think that it commenced Saturday before the first Sunday in October. Same in 1800. Same in 1801. Same in 1802. In 1803 it began on Friday and held 4 days. In 1804, the same. In 1805 the same. At this session the churches situated North of the Roanoke river were dismissed to form the Chowan Association.

In 1806 Kehukoe was held on Friday before the first Sunday in October, in 1808 on Saturday before the first Sunday in October, and has been held at the same time it appears, ever since, making 65 years in succession of this period and 43 years previously of irregular times.

The objection therefore to another change from Saturday to Tuesday cannot be conclusive, even on the score of precedent.

If some of the old ministers and members who have gone before us could arise from their graves and behold a change in the time of holding our Association, I do not think they would be mortified in the least degree.

Whether the time is changed or not, is a matter of very little concern to me as an individual. I shall be here but a little while longer, to witness either the advantages or disadvantages of a change if one is made but I think a change would be advantageous to the brethren and friends in general. A trial of it for one year at least would not likely result in any great inconvenience.

The Upatote Association in Georgia was held last year on Tuesday, Wednesday and Thursday, and Elder Respass informs me the brethren there are well pleased with the change they have made.

If our churches are opposed to any change I am content of course, and shall have no hard feelings towards any brother for his preference.

I would be glad to hear from any of the brethren on the subject either privately or publicly.

C. B. HASSELL.

Williamston, February, 1874.

VALDOSTA, GA.,
August 2d, 1873.

Elder P. D. Gold:—

Dear brother, as I have not attended meeting to day I feel inclined to write a few lines which you are at liberty to publish if it will not crowd out something valuable to the children of God.

According to record left by my parents, I am to-day three-score years old, have had a hope in Christ and been indentified with that people who, with Christ and his apostles preach salvation free to poor sinners through the sovereign grace of God, near two-thirds of that time, and the church has never had cause to bring a charge against me during that time, and feel that I can adopt the language of David and say, surely the goodness of the Lord has followed me all the days of my life, yet I am many times made in feeling to cry out and say O! my leanness my leanness; and my unlikeness to my blessed Lord is often upon my mind. I here feel inclined to narrate a few incidents connected with the history of my life: my parents both died in 1820 and my brother-in-law with whom I went to live removed from the county of Bullock to this section, then a frontier and wilderness country, in the date of 1825 and found it