

MINUTES
OF THE
FRANKLIN ASSOCIATION OF BAPTISTS,

held at Beech Creek Meeting House, Shelby County, on the first Saturday in August, 1824.

AT 11 o'clock, owing to the indisposition of Elder E. M. Noel and the absence of Elder T. Boulware, Elder James Suggett delivered an introductory sermon, from the 3d chap. and 19th verse of Acts: "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." After which, the Messengers from sixteen Churches assembled, and their letters were received and read.

| CHURCHES. | MESSENGERS' NAMES. | Baptized. | Rec'd by letter. | | Dismissed. | Excommunicated. | Deat. | Present number. |
|-----------------|---|-----------|------------------|---------------|------------|-----------------|-------|-----------------|
| | | | Restored. | Discontinued. | | | | |
| South Benson, | W. Hickman, J. Brown, J. S. Major, G. Brown, Brooking Taylor and J. Pullham. | 117 | 7 | | 1 | 1 | | 224 |
| Elk River, | J. Penny, T. Hanks, C. Lillard and J. H. Walker. | 1 | | | 8 | 4 | 5 | 205 |
| Spencer, | W. Darr, S. Miles, W. L. Graddy. | 1 | | | 3 | | | 79 |
| North, | W. W. Penny, N. Burress, G. Phillips and J. Downey. | | | | | | | |
| Northfort, | S. M. Noel, J. Dudley and P. Clay. | 3 | 4 | | 12 | | 2 | 71 |
| North Cedar, | T. Willate, H. Hawkins and S. B. Calvert. | 3 | 3 | | 7 | 1 | 1 | 64 |
| North's Creek, | S. Jesse, J. Roper, R. Jesse, J. G. Maston and W. D. Young. | 2 | 3 | 1 | | | | 41 |
| North Pleasant, | R. Church, A. White, B. Hancock. | 2 | | | | | | 42 |
| North Run, | J. Taylor, T. Boulware, J. Price, J. Wilson and P. Neal. | 2 | 2 | | | | | 53 |
| North Creek, | E. Yates, H. Carres, S. Tinsley and W. Ware. | 7 | 14 | | 2 | | 2 | 80 |
| North Fork, | A. Cook, A. Bohannon, Israel Christy and W. Christy. | 3 | | | 6 | 3 | | 164 |
| North Mile, | G. T. Harney, E. Ford, W. W. Ford, J. Ford, S. C. Robinson, P. Booth and Robert Miller, jr. | 1 | 2 | | 19 | 5 | 1 | 138 |
| North Lick, | M. Baskett, E. Thompson, T. Lee and W. T. Webber. | 3 | | | 2 | 4 | 4 | 203 |
| North Creek, | S. Butts, G. Williams and H. Popham. | 2 | 4 | 1 | 3 | 3 | 1 | 90 |
| North Elkhorn, | C. Blanton, W. Graham and E. Vaughan. | | | | | | | 61 |
| North Elkhorn, | J. Bartlett, G. B. Long, S. Bryan, C. Macey, J. Bartlett, jr. J. Crutcher, W. Bartlett and G. F. H. Crockett. | | | | 2 | 13 | 2 | 77 |
| | | 81 | 22 | 7 | 4 | | 1 | 120 |
| | | 223 | 65 | 15 | 80 | 20 | 22 | 1710 |

The Association then proceeded to the choice of a Moderator and Clerk: Elder S. M. NOEL chosen Moderator, and JAMES FORD Clerk. Letters from Associations with whom we correspond, were received, and their Messengers took their seats as follows: From Elkhorn, Suggett, E. Waller, J. Edwards and T. Craig; Long Run, J. Metcalfe, Waller, B. Allen and S. Vancleave; Licking, A. Dudley, W. Rash and Duvall; North District, James French; Concord, J. Scott; South Dis-

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trict, E. Fisher, F. Dillon and J. Riggs; Salem, Warren Cash, David Thurman, A. Lewis and D. Walkers; North Bend, Robert Kirtley and W. Gausney; Union, no intelligence received.

Circular letter called for, read and referred to Brethren J. Taylor, M. Baskett, A. Cook, W. Hickman and W. W. Ford.

Brethren appointed to write letters of correspondence: To Elkhorn, A. Bobarion; Long Run, W. W. Penny; North Bend, W. W. Ford; Licking, W. T. Webber; Union, P. Clay; North District, G. T. Harney; South District, J. Pulliam; Concord, G. Brown; Salem, C. Blanton.

The Moderator, Clerk and J. Dudley, appointed a committee of arrangement. The Association agreed to explain the advice given to the Churches at the Twins, respecting the constitution of Churches and the ordination of Ministers of the Gospel, and then adjourned until Monday morning 9 o'clock.

MONDAY, AUGUST 9, 1824.

The association met, and after praise and prayer, proceeded to business.

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

Whereas doubts have been entertained in regard to the true import of the advice given by the Association in the year 1821, relative to constituting Churches, and ordaining Ministers, we submit the following explanation: When it is proposed to constitute a Church, or to ordain a Minister, application should be made to one or more sister Churches, for advice; the Church or Churches applied to, should act upon the case, and send their opinion in writing, to those who make the application.

The Circular Letter read, amended and adopted.

The request from Hopewell and Mount Pleasant Churches, desiring the Association to reconsider the vote of last year, which went to the adoption of the Philadelphia Confession of Faith, which subject being under consideration, the Association refused to reconsider that vote.

The Church at Mount Pleasant, at her request, is dismissed from this Association.

The next Association to be held at Buck Run, Franklin county, on the first Friday in August, 1825.

The corresponding letters called for, read, approved and the following Brethren appointed to bear them: Elkhorn, S. M. Noel, J. Taylor, G. F. H. Crockett and S. Jesse; Long Run, S. M. Noel, J. Penny, P. Clay, J. Taylor, S. Tinsley and A. Cook; Licking, P. Clay, T. Boulware, S. M. Noel, J. Dudley and W. D. Young; North District, S. Jesse and G. Harney; Concord, J. Taylor, P. Clay and W. W. Ford; South District, George Williams; Salem, S. M. Noel, M. Baskett, P. Clay, J. Taylor and J. Crutcher; Union, G. T. Harney.

On the motion of Brother J. Dudley, the Association agree to erase the names of those Brethren who were appointed to preach on the Lord's day and on Monday.

Elder A. Cook, to preach the next introductory sermon, and in case of failure, Elder W. W. Penny. Elder T. Boulware, to write the next circular letter. The Moderator and J. Dudley, appointed to superintend the printing.—Agreed to adjourn.

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CIRCULAR LETTER.

The Franklin Baptist Association, to the Churches by which this body was created.

BELOVED BRETHREN: Our minutes will advise you of the business we have done, and the state of the Churches in our little community. The subject of our address will be, the use or abuse of the tongue. "Bridle your tongue." The first text we will name, is, (1st chap. of James, 26th verse,) "If any man among you seem to be religious and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." As pure and undiled religion is spoken of in the next verse, it would seem there was or might be false religion among men, and is what the apostle calls here, seeming to be religious; and whatever this man may say for himself otherwise, if he bridle not his tongue, God himself proclaims in this text, that his religion is vain, a mere self deceiver, thinking himself something when he is nothing, and thereby deceives his own heart. Look at the text again and again. The tongue is the instrument of speech, by which one man communicates ideas to another. It may be very useful, or it may commit great mischief among men, and especially in religious society. We can make no estimate of what it has already done, in stirring up strife in the church. One prating Diotrefes, who loveth to have the pre-eminence, (3d epistle of John, 9th verse,) if he cannot be stopped, may very much confuse any community of people. We need not travel out of the book of James; the subject is brought to a point in his third chapter, where the whole character of the tongue is laid open at once. It there seems an ungovernable instrument, more hard to manage than the wildest horses or the swiftest ships. Small as the tongue is, he calls it a world of iniquity, setting on fire the whole course of nature, and itself set on fire of Hell. Only by the grace of God, self-denial, watchfulness and prayer to God, can we overcome it. But when the victory is gained, God himself pronounces that to be a perfect man, and able to bridle his whole body. 3d chap. 2d verse. Should any say that this mastery is over my power, we are authorised to say, as in the text above, "this man's religion is vain," and all he has professed or done beside, is but seeming to be religious, and he a mere self deceiver. Though he speak with the tongues of men or angels, he is but as sounding brass or a tinkling cymbal. 1 Cor. 13 chap. 1 verse. The whole book of Job, gives the same description of the tongue. Perhaps the book of Job is the oldest writing now in the world. The best of judges think he wrote it before Moses was born. In the 5th chapter of Job, the tongue is spoken of as a scourge; in the 20th chapter it is compared to a viper and the poison of asps; in 52d psalm, it is spoken of as deceitful, and whetted like a sharp razor; in 57th psalm, it is spoken of as spears, arrows and a sharp sword; in 120th psalm, it is spoken of as false or lying, and that sharp arrows of the Mighty, should be inflicted on it, with coals of Juniper, or a kind of fire unquenchable; in Prov. 6th chap. God hateth a proud look and a lying tongue. Pride and falsehood are very apt to go together; for a proud man will accuse falsely, to sink the credit of others, that his own may swim. In Prov. 25th chap. it is spoken of as a backbiting instrument. Paul, also, speaks of backbiting. We know of no practice more wicked, cowardly and mean, than for one man to speak evil of another behind his back. Paul in 3d of Romans, "the poison of asps is under their lips," goes to the same point.

What is said above, is uniformly applied to the tongues of wicked men; but from men of grace, we look for something different. Converting work that comes from God, makes this difference; for out of the abundance of the heart the mouth speaketh. How marvelous is that grace, that effectually turneth so base a member as the tongue, into the most useful instrument in the service of the Lord! The church spoken of in Cant. 4th chap. 11th verse, "thy lips, O my spouse, drop as the honey comb; honey and milk are under thy tongue." Under this sweet temperature, is the church spoken of again, in Prov. 31st chap. 26th verse, "in her tongue is the law of kindness." And in this same heavenly current, run the hundreds of love lessons through the whole of the New Testament. Time would fail to cite the tenth part of them. One of the strongest evidences of our passage from death unto life, is, our love to the brethren; and love never speaks ill of its neighbor, or the objects of its tender sympathy. And christian love does not stop here; for, according to the new doctrine of the Saviour, (Mat. 5 chap. 44th verse,) "I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use and persecute you." This heaven-born temper, never did occupy the bosom of an unrenewed heart, and without it, as in the next verse, Christ will not allow any man to call God his father; for all this, says he, is to be done, that you

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