

MINUTES

OF THE

THIRTEENTH ANNIVERSARY

OF THE

FRANKLIN ASSOCIATION OF BAPTISTS,

HELD AT

BETHEL MEETING HOUSE,

FRANKLIN COUNTY, KEN.

ON THE

FIRST SATURDAY IN AUGUST 1927,



FRANKFORT:

PRINTED BY AMOS KENDALL AND COMPANY.

1927.

☞ The fruitless assaults of Elders Thomas Smith, Barton W. Stone and Alexander Campbell, upon the *Circular* of last year, create a demand for it unprecedented and surprising. Three impressions are exhausted, and still the demand increases. It carries within itself its own defence. It needs no other. Wherever it appears, the garbled extracts and base misrepresentations of its enemies are perfectly harmless.

The *Circular* takes a distinction between Creeds formed and enforced by civil authority, and those formed by voluntary associations of Christians, and enforced by no other sanction than exclusion from Church privileges. Mr. Campbell says, this is "a distinction where there is no difference;" that is, to exclude from Church privileges, and to *exclude, imprison, torture, gibbet, burn,* mean the same thing; and to make a distinction here, is "to distinguish where there is no difference." Thus he insults the common sense of his readers, and proves his cause desperate. Will our Unitarian neighbors give the *Circular* a place in their *Arian Messenger*? Will Mr. Campbell give it a place in his *Christian Baptist*? Will they allow the *Circular* to speak for itself? We think *they will not*. This would give those puissant pugillists some labor.

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MINUTES, &c.

SATURDAY, AUGUST 4TH, 1827.

AGREEABLY to appointment, Brother WILLIAM W. FORD delivered the introductory sermon, from Hebrews xiii, 20, 21; after which, letters from 18 Churches were received, read, and the names of their Messengers enrolled, as follows, to wit:

CHURCHES, and days of month- ly meetings.	MESSENGERS' NAMES.	Added		Dismissed.	Excluded.	Dead.	Total.
		By Bap'tism	By letter				
SOUTH BENSON, 3rd Saturday.	Wm. Hickman, jun. L. Brown, Jno. Pattie,	3	3		22	2	238
HOPEWELL, 4th Saturday.	William Darr, William L. Graddy,				2	1	73
GOSHEN, 1st Saturday.	W. W. Penny, N. Burruss, John Downey,	52	8	1	7	2	118
FRANKFORT, 2nd Saturday.	S. M. Noel, G. W. Graham, Robert Johnston, James Shannon, Joel Scott, H. Wingate,	40	10	2		2	118
MOUTH CEDAR, 2nd Saturday.	T. Wilhoite, R. Smither, H. Hawkins, S. B. Calvert,	1			7	1	37
BUCK RUN, 1st Saturday.	John Taylor, Theo. Boulware, Isaac Wilson, Isaac Wingate, J. Price,	11	7		3	6	419
BEECH CREEK, 1st Saturday.	James Morton, P. Robertson, W. Ware, L. Tilley, M. Scott,	34	1	2	10		141
INDIAN FORK, 2nd Saturday.	A. Cook, H. Bohannon, Wm. Christie, Israel Christie,		1	2	11	5	89
SIX MILE, 4th Saturday.	G. T. Harney, S. C. Robertson, W. W. Ford, R. Miller,	14	12		10	1	199
BUFFALO LICK, 3rd Saturday.	William T. Webber, T. Lee, G. Mitchell,	3	5			1	84
FORKS ELKHORN, 2nd Saturday.	Wm. Hickman, Sen. Wm. Graham, C. Blanton, L. R. Major,	3	1	1	11	2	69
ZOAR, 4th Saturday.	W. E. Bartlett, B. Hancock, T. Arnold,				14	4	72
MOUNT CARMEL, 1st Saturday.	B. Harrod, W. Black, J. Black, J. Crutcher,	3			6	3	50
LEBANON, 3rd Saturday.	J. Aynes, W. E. Bailey, J. Johnson,	1			10		32
HEBRON, 1st Saturday.	L. Lynego, G. Yount, John Yount, N. Bright,	1			1	1	38
PIGEON FORK, 2nd Saturday.	E. Yeates, S. Hedden, J. T. Daniel,	10	5		3	1	63
MOUNT PLEASANT, 1st Saturday.	J. Briscoe, Virgil Poe, Isaac Calvert,	1	1			1	48
BETHEL, 3rd Saturday.	G. S. Gravit, S. Bryant, G. Sullenger, J. Green, James Hammonds, H. B. Innes,	4	14		3	1	37
Grand Total,		184	69	8	120	31	1629

MODERATOR SILAS M. NOEL was unanimously chosen Moderator, and HENRY WINGATE Clerk.

Letters from corresponding Associations called for, received, read, and their Messengers invited to a seat with us, as follows, to wit:

From *Elkhorn*, Jacob Creath, George Blackburn, R. D. Shipp, Charles L. Barnes; *Long Run*, B. Branham, D. Standiford, B. Allen; *Licking*, Thomas P. Dudley, R. T. Dillard, P. C. Buck; *North District*, J. Clemens, Benjamin Davis; *Concord*, J. Malin, William Blanton, S. D. Hanks; *South District*, J. G. Bryant; *North Bend*, D. Lillard, J. Hawkins, R. Kirtley, John Castleman; *Salem*, William Wells; *Union*, letter received, but no Messenger.

Brethren were appointed to write letters to corresponding Associations as follows, to wit: To *Elkhorn*, John Taylor; *Long Run*, I. Christie; *Licking*, H. Bohannon; *North District*, William Chislie; *Concord*, G. T. Harney; *South District*, William Hickman, sen.; *North Bend*, W. W. Ford; *Salem*, Theoderick Boulware; *Blue River*, Littleberry Brown.

The Church at Union, on Six Mile Creek, made application to join this Association, which was unanimously agreed to, and her Messengers invited to a seat.

Voted unanimously, that the letter from the Church at Zoar be referred to a select committee of Brothers Webber, Ford, Johnston, Penny and Boulware.

Brother Moderator laid before the Association a copy of the Minutes of the Westfield Baptist Association, held in Windsor, Massachusetts; which being read,

Resolved unanimously, That the Clerk be directed to acknowledge the receipt of the same, and forward to said Association a copy of our Minutes, and solicit a correspondence.

Brother Moderator appointed to write the next Circular Letter.

Brothers Dudley, Morgan and Allen appointed to preach on tomorrow.

The Moderator, Clerk and Brother A. Cook, appointed a committee of arrangement.

Adjourned by prayer, until Monday morning, 9 o'clock.

MONDAY MORNING, 9 O'CLOCK.

Met according to adjournment; and after worship, proceeded to business as follows, to wit:

Brother Moderator, from the committee of arrangement, made the following report, which was read and adopted:

Arrangement of business.

1. The letter from Zoar;
2. appoint not less than four Union Meetings for the ensuing year;
3. supply destitute Churches, (where Messengers request it) with preaching;
4. appoint a standing committee to ascertain the number of Associations.

Churches, Preachers, (ordained and licensed,) and the number of Baptists in the State, to report every year; 5. appoint an introductory preacher for the next Association; 6. appoint the time of meeting on some day of the second week in October; and 7. the Minutes.

Brother Boulware, from the committee to whom was referred the letter from the Church at Zoar, made a report in writing; which being read, the further consideration of the subject was postponed until the next annual meeting of this Association.

The first Union Meeting to be held at Hopewell, in Woodford county, on the 4th Saturday in May 1828; the second, at Mount Carmel, in Franklin county, on the third Saturday in July 1828; the third, at the mouth of Cedar creek, in Owen county, on the second Saturday in May 1828; the fourth, at Goshen, in Mercer county, on the fifth Saturday in May 1828.

Brothers Moderator, Scott and Wingate appointed a committee pursuant to the fourth article in the report of the committee of arrangement.

Brother Boulware to preach the next introductory sermon; and in case of failure, Brother Noel.

The next Association to be held at the Indian Fork Meeting House, in Shelby county, on the second Friday in October 1828.

Corresponding Letters called for, read and approved, except the letter to Elkhorn Association, which was rejected, and Brother Penny appointed to write another, which he shortly afterwards reported; and the same being approved, the following brethren were appointed to bear them, to wit:

To *Elkhorn*, at David's Fork, Fayette county, on the 2d Saturday in August 1827—John Taylor, Silas M. Noel and William L. Graddy.

To *Licking*, at East Hickman, Jessamine county, on the 2d Saturday in September 1827—Silas M. Noel, Theo. Boulware, William W. Penny and T. Poindexter.

To *Long Run*, at Flat Rock, Oldham county, on the first Friday in September 1827—Silas M. Noel, John Taylor, John Crutcher and G. T. Harney.

To *Concord*, time and place unknown—John Taylor, S. B. Calvert, G. S. Gravit, J. Green, S. Bryant, G. T. Harney and James Hammonds.

To *North Bend*, at Bethel Meeting House, Boone county, on the 3d Friday in August 1827—John Taylor.

To *North District*, at Lulbegrud Meeting House, Montgomery county, on the 4th Saturday in July 1828—J. T. Daniel, John Taylor and John Crutcher.

To *South District*, at Sugar Creek Meeting House, Garrard county, on the 3d Saturday in August 1827—William W. Penny and John Downey.

To *Salem*, at Otter Creek Meeting House, Meade county, on the 1st Friday in October 1827—W. W. Ford, John Taylor and John Crutcher.

To *Union*, Dry Ridge, Grant county, time unknown—R. Kirtley.

To *Blue River*, time and place unknown—William W. Ford.

Upon the application of the Church at Goshen, leave is given them to withdraw from this Association.

The following resolution was unanimously adopted, to wit:

Resolved, That this Association recommend to the Churches, in whose vicinity are dwelling members of sister Churches, who do not seek and enjoy church privileges, that they report such members to the Churches to which they belong. And that whenever members of Churches journey or remove, they invariably take letters of fellowship for occasional communion, or not be entitled to the privilege; and that such letters be considered as credentials for one year only. And also, that when members who are located, have neglected one full year to commune with the Church, or to seek connexion with some sister Church in the vicinity of their residence, they be considered as having violated covenant obligations, and become liable to censure.

Brothers Scott, Shannon and Wingate appointed to superintend the printing of the Minutes.

The business having been completed, the Association was adjourned by prayer, at 3 o'clock P. M.

Attest,

S. M. NOEL, *Moderator*.

H. WINGATE, *Clerk*.

N. B. It is understood that the Messengers appointed to bear letters to corresponding Associations will continue to act in that capacity for two years, in consequence of the change which has taken place in the time of the meeting of this Association.

CIRCULAR LETTER.

TO THE CHURCHES COMPOSING THE FRANKLIN ASSOCIATION.

Beloved Brethren and Sisters:

Custom has long since authorized you to expect a Circular Address to accompany our Minutes; and as your attention has heretofore been frequently called to doctrinal points, it may not be amiss, on the present occasion, to offer you a few remarks on practical godliness, which we conceive to be a grace or fruit of the Holy Spirit, and a consequent on the sinner's being made alive from the dead, having the Divine image impressed on our souls by the renewing of the Holy Ghost, which is given unto us, creating in our souls love unfeigned to God and his cause, and gives birth to that religious philanthropy which encircles in the arms of

our affections all mankind, but especially those who carry about them the image of the Lord Jesus Christ; who hath said, "if ye love me, keep my commandments." The Lord of glory saith, "if ye keep my commandments, ye shall abide in my love." "This is my commandment, that ye love one another, as I have loved you." And again, "ye are my friends if ye do whatsoever I command you;" and we are assured from the Divine Word, that his commands are not grievous, but joyous. An Apostle saith, "Godliness is profitable unto all things, having promise of the life that now is, and that which is to come." We would understand the Apostle as enforcing the necessity, as well as the happy consequences of obedience to the commands of God, as our reasonable service; in which service the pious soul hath great recompence of reward, and the answer of a good conscience towards God. But, brethren, our consciences cannot be good towards God, when we give evidence to ourselves, to our brethren, and to the world, that the love of God has so small a share in our affections; and may we not fear, that we too often give this sort of evidence to ourselves and all those with whom we associate, by the disrespect we too often show to the Scriptures of Divine Truth, neglecting to know what is the will of God in Christ Jesus concerning us; by the disrespect we too often manifest to the ordinances of God's house; by indulging ourselves in unholy, un sanctified tempers, even when we profess to be setting in order the things pertaining to the Church of Jesus Christ? And may we not fear, dear brethren, that we too often exhibit to ourselves and others, this conscience-wounding evidence, in the most private circles of life, as well as in the more common intercourse with mankind; all tending to establish the awful fact, that our eye is not single to the glory of God, and therefore the whole body is not full of light? Dear brethren, these things ought not so to be. May we not urge the injunction of our blessed Lord, when he said, "search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me." An Apostle saith, "be ye followers of God, as dear children."

Brethren, do you abstain from every appearance of evil? Are your minds truly devotional to God, filling the character of his elect, who cry unto him day and night? Are your feet shod with the preparation of the gospel of peace? Are you patient in tribulation? Does brotherly love continue, in honor preferring one another? Are you prepared in mind to pluck out the offensive eye, and cut off the offending hand? Finally, brethren, have you on the whole armour of God? If these things be in you and abound, they make you that you are neither barren nor unfruitful, always abounding in the work of the Lord, and you are prepared to say, godliness with contentment is great gain. Brethren, farewell.

The following letter, which does honor to its author and to the Association which adopted it, is copied from the Minutes of the Westfield Association, at Windsor, Massachusetts, and is well worthy the serious consideration of all who read.

CIRCULAR LETTER.

DEAR BRETHREN:

In this day of benevolent enterprise, the eyes of the community are turning towards the monster intemperance. It is seen not only to oppose a powerful obstacle to christian enterprise, but to threaten even our political institutions. The feeling heart asks, what can be done? Can the evil be destroyed? Perhaps not. But something may be done to impede its progress. Not with the first class of drunkards, whose bodies reel under the intoxicating draught. Little with the second, whose animal spirits only reel. But with the third and fourth classes, he that holds the cup to his neighbor's mouth, and he that silently looks on, much, very much, may be done.

We complain of the Indian for dashing out the brains of the innocent helpless infant; but he would probably tell you, it is not the infant, but a future enemy and warrior, that I destroy. Intemperance must be destroyed in infancy, if not in embryo. Those who would be successful in this labor of love, must not use ardent spirits as a refreshment, an article of etiquette, or a token of christian friendship; but purely as a medicine. Give strong drink to him that is ready to perish. Give it, where a sudden, momentary excitement of the system will preserve life or health. This is the stand which we confidently believe must be taken. And if the cause only called for counsel, we would look to old men; but as it calls for war, we look to the young.

Dear young brethren, by taking and maintaining, in the spirit of meekness, this ground, you may confidently believe that your influence, direct and indirect, will at least keep some one of the rising generation from the whirlpool of intemperance. Contrast the pleasure, (if you esteem it so,) that you might derive from a free use of spirits, with the suffering produced by one drunkard. Must not his bodily suffering more than counterbalance your pleasure? Add to this his mental anguish, guilt and shame; and the mortification and grief of his relatives, a mother, a sister, a daughter, or (I might say) a wife's heart, bleeding with anguish. And can you suppose for a moment, that you love your neighbor as yourself, that you are doing to others as you would they should do to you, while you do not take this ground? Take it then, brother; and countenance and encourage others in doing the same. Stop calling for strong drink, or soon your incessant cry will be for water; for no drunkard shall inherit the kingdom of God.