

MINUTES

226.165
1898

W. H. S.

Henry

OF THE

FRANKLIN BAPTIST ASSOCIATION,

HELD AT

FORKS OF ELKHORN MEETING-HOUSE.

FRANKLIN COUNTY, KENTUCKY.

ON THE 19TH, 20TH & 21ST DAYS OF SEPTEMBER, 1820.

FRANKFORT:

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1820.



MINUTES, &c.

BROTHER ABRAM COOK, delivered the Introductory Sermon. from 2d Timothy, IV Chapter, 1st and part of the the 2d verses; after which, letters from eighteen Churches, were received, read, and the names of their Messengers enrolled as follows, to-wit:

CHURCHES, and days of monthly meetings.	MESSENGERS' NAMES.	Added		Restored.	Dismissed.	Excluded.	Dead.	TOTAL.
		By Bap.	By Let.					
SOUTH BENSON, 3d Saturday.	Wm. Hickman, Jr. John S. Major, Littleberry Brown, David Williams, Wm. B. Hawkins, S. I. M. Major and Benjamin Lowen,	60	17	5	28	2	5	298
HOPEWELL, 4th Saturday.	Jesse Graddy, Wm. L. Graddy, L. Crutcher and John M. Hopkins,	38	2		2			99
FRANKFORT, 2d Saturday.	Silas M. Noel, James Gibbs, James Shannon, Henry Wingate, Joel Scott and Jephthah Dudley,	18	26		5	2	5	197
MOUTH CEDAR, 2d Saturday.	Reuben Smith, Calistine Claxon and John Winescott,		7		9			63
BUCK RUN, Last Saturday.	Ben. Taylor, Jos. Taylor, I. Wilson, Wm. D. Hubbell and J. Price, Sr.	34	4	1	15	4	3	158
BEECH CREEK, 1st Saturday.	Moses Scott, Samuel Jesse, William Ware and James Headdy,				16			122
INDIAN FORK, 2d Saturday.	Abram Cook, William Christie and Henry Behannon,		5		5			86
SIX MILE, 4th Saturday.	Wm. W. Ford and Squire C. Robinson,	4	11	1	11	1	3	222
BUFFALO LICK, 3d Saturday.	Tarlton Lee and William T. Webber,		2				1	86
FORKS ELKHORN, 2d Saturday.	Wm. Hickman, Sr. Carter Blanton, Wm. Graham and Ed. Vaughn,	46	4	1	8	2		137
ZOAR, 3d Saturday.	John Bartlett and Thos. Haydon,	1					1	53
MT. CARMEL, 3d Saturday.	John Black, John Harrod and Barnett Harrod,		1	1	4			53
LEBANON, 1st Saturday.	John Thompson,				3			20
NORTH BENSON, 1st Saturday.	John Yount and John Crutcher,	2	2		2	1		38
PIGEON FORK, 2d Saturday.	Moses Tipton, John T. Daniel and Enoch Yeates,	5	4		4		1	70
MT. PLEASANT, 2d Saturday.	Isaac Crutcher, Virgil Poe & Washington Hancock,	4	2		3		2	53
BETHEL, 1st Saturday.	Thos. P. Long, Gabriel Sullenger, and Stephen Bryant,	4	6		5	1	2	53
UNION, 2d Saturday.	Fielding Etherton,	12	1		4			46
Grand Total.		227	94	9	124	13	23	1860

Brother WILLIAM W. FORD, was 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, Edmund Waller, John I. Johnson; *Concord*, John Scott, Cyrus Wingate, and S. D. Hanks; *Long Run*, Zacheus Carpenter; *Licking*, R. T. Dillard and James C. Long; *North Bend*, Daniel Baldwin; *Baptist*, William Dale and Charles L. Barnes.

The Church called *Mount-Zion*, Owen county Kentucky, made application to join this Association, which was unanimously agreed to, and her Messengers invited to a seat.

On Motion—Brothers, George Waller, John Bryce, William C. Buck, and H. C. Thompson, were invited to seats with us, and to aid in Counsel.

The Circular letter called for, read, and referred to a Committee of Brothers Benjamin Taylor, Noel, Wm. Hickman Jr. Cook, and Webber.

On Motion—Agreed, that this Association will adopt its former practice of sending a separate letter to each Association, with whom we correspond—and thereupon the following Brethren were appointed to write said letters, to-wit:

To Elkhorn, Brother William Christie; *Long Run*, Samuel I. M. Major; *Licking*, John M. Hopkins; *North District*, Joseph Taylor; *South District*, William Hickman Sen. *North Bend*, Benj. Taylor; *Salem*, Edmund Vaughan; *Union*, Jephthah Dudley; *Sulpher Fork*, William L. Graddy; *Baptist*, William D. Hubbell; *Concord*, Joel Scott.

Brothers, Moderator and Clerk, were appointed a Committee of Arrangement.

Brethren, Bryce, Dillard, and George Waller, were appointed to preach on to-morrow.

Adjourned until Monday morning, 9 o'clock. Closed with prayer, by Brother Scott.

MONDAY, SEPTEMBER 21, 1829.

Opened with prayer, by brother George Waller.

The Committee of Arrangement made a report, which was read and adopted.

The request of the Church at Frankfort, that the report of the Beaver Baptist Association, made in August 1829, in relation to the Mahoning Association, be published in our minutes, was taken up and agreed to; and our Churches advised to discountenance the several errors and corruptions for which Mahoning has

suffered excision from the neighboring associations as contained in said report.

REPORT relative to the Mahoning Association, as contained in the Minutes of Beaver.

THE four last churches on our list have withdrawn from the Mahoning Association, from a consciousness that they have become extremely corrupt. We believe it to be our duty to the public, and to our brethren in general, to give some information respecting that Association. It arose chiefly out of the Beaver, and progressed regularly until A. Campbell and others came in. They now disbelieve and deny many of the doctrines of the Holy Scriptures, on which they were constituted. They contend that there is no promise of salvation without baptism—that it should be administered to all that say that they believe that Jesus Christ is the Son of God, without examination on any other point,—that there is no direct operation of the Holy Spirit on the mind prior to baptism,—that baptism procures the remission of sins, and the gift of the Holy Ghost,—that the Scriptures are the only evidence of interest in Christ,—that obedience places it in God's power to elect to salvation,—that no creed is necessary for the church but the Scriptures as they stand,—and that all baptised persons have a right to administer that ordinance. All which sentiments have been publicly taught by the messengers of that Association. Conscious that this is the case with that Association, we deeply deplore their state, and feel constrained to warn our brethren in other parts against them: believing that they have departed from the faith and order of the Gospel Church. We would also notice, that the Grand River and other neighboring Associations have withdrawn their fellowship from them.

Brother William Hickman Sen. to preach the next introductory sermon, and in case of failure, brother Noel.

The Circular letter was taken up, amended and adopted.

The next Association to be holden at South Benson Meeting-house, Franklin county Ky: on the Friday before the third Saturday in September, 1830.

Brother Joseph Taylor, to write the next Circular letter.

Corresponding letters called for, read and adopted, and Messengers appointed to bear them, to-wit:

To Elkhorn, to meet at Silas, Bourbon county Ky. 2nd. Saturday in August 1830—Benjamin Taylor, Isaac Wilson, James Gibbs, and Stephen Bryant.

Long Run, New-Castle, Henry county Ky. 1st. Friday in September 1830—Silas M. Noel, John T. Daniel, William Hickman Jr. John S. Major and John Crutcher.

North Bend, Middle Creek Meeting-house, 3d. Friday in August 1830—L. D. Trussell, and John Trussell.

Concord, Hopewell, Henry county Ky. 4th Friday in August 1830—William Hickman Sen. Silas M. Noel, John M. Hopkins, James Gibbs, Joel Scott, and Thomas P. Long.

Licking, Friendship, Clarke county Ky. 2nd. Saturday in September 1830—Joel Scott, Benjamin Taylor, and Benjamin Lowen.

North District, Joseph Taylor.

South District, John S. Major, William L. Graddy, and John Crutcher.

Salem, William W. Ford.

Union, Jephthah Dudley.

Sulpher Fork, William T. Webber, John T. Daniel, and John Crutcher.

Baptist, Silas M. Noel, William Hickman, Sen. James Gibbs, Joel Scott, William L. Graddy and Littleberry Brown.

The Clerk to attend to printing the Minutes.

Brother Joseph Taylor, offered the following preamble and resolution, which was read and unanimously adopted:

Our Brother Herbert C. Thompson, the General Agent of the American Bible Society, being now present with us, and having visited this State, for the purpose of aiding the friends of the Bible in their efforts to promote a more extensive circulation of the Holy Scriptures, and especially to furnish all the destitute families in this State, that may be willing to purchase or receive the Scriptures, with a copy of the Bible.

Resolved, That we recommend to our Fellow-Citizens generally, and particularly to the Brethren of our denomination to organize Bible Societies in the different Towns and Congregations throughout the State of Kentucky.

After Singing and Prayer, adjourned.

WM. W. FORD, *Moderator*.

H. WINGATE, *Clerk*.

CIRCULAR LETTER.

The Franklin Baptist Association, to the Churches composing the same.

BELOVED BRETHREN:

THE object of this address will be, to stir up your pure minds by way of remembrance of what Christians should be.

The Lord says "to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." There is no other temper of minds so strongly urged or accompanied with so much promise, both in the old and New Testament.

Christ commences his memorable sermon on the mountain, with, "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven." He says of the man who smote upon his breast, saying, "God be merciful to me a sinner," that he went down to his house justified rather than the other, and that he that "humbleth himself shall be exalted."

Penitence and humility are so obviously Christian duties, that some may think Christians need not be reminded of them, but a reason is assigned by the high authority of an Apostle, "I tell you these things because ye know them."

We require to be most frequently reminded of what we most certainly know. Every Christian knows that he is poor, and blind, and naked, and that all his help must come from the Lord; this is the first lesson that grace teaches, but how necessary is it that the lesson should be often repeated, let the experience of every one of us testify.

The poor in spirit are those that are most deeply sensible how unworthy they are of the gracious notice of God, and who would appreciate most highly one kind look from him.

The poor in spirit are the opposite of the proud and self-sufficient. The man who has a discovery of his own spiritual poverty, will esteem himself more poor than others. The great Apostle exclaimed "I who am less than the least." Spiritual poverty always implies humility and self-abasement, and in the economy of grace the discovery of our greatest poverty, is intimately connected with our true interest and greatest riches, the promise is to the poor in spirit, one gracious look, from him who made it can make the Christian exclaim.

"I'm rich, my Lord hath made me so,
"Nor would I greater riches know."

That we are poor would probably be conceded, in word at least, by all; but the promise is to the poor and contrite in spirit—the two go together. Do we really feel that we are poor? If we do, when we look on him whom we have pierced, we will mourn, then indeed will we be of a contrite spirit, then will we tremble at the word of that God, who cannot look on sin with

allowance, and trembling, will implore his forgiveness through the mediation of Jesus Christ. Contrition of heart would make any thing as soon as a vindictive irreligious controversialist; the religion of Christ produces the opposite temper. Its angelic annunciation to our world was peace on earth, good will to men.

Its introduction into the heart, in the new birth changes its native enmity to love.

Love to God, and love to man, is the fulfilling of the whole law. Whence then come strife, contentions, backbitings and railings. Not from religion.

Charity suffereth long and is kind, is not puffed up, is not easily provoked, thinketh no evil, beareth all things, hopeth all things, endureth all things, without charity we are nothing. Christians should have nothing to do with vindictive needless controversy, they have lamentably witnessed how great a matter a little fire kindleth. They should follow peace with all men and holiness, without which no man shall see the Lord. The wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits.

Paul, in speaking of the perilous times and abominations that should come in the last days, in the same connexion, speaks of his own long suffering, charity and patience.

Self-examination is an important Christian duty. Are the fruits of the spirit seen in our conduct and conversation? Out of the abundance of the heart the mouth speaketh.

Are our supreme affections set upon heavenly and divine things? Are we as often at the foot of the cross as we should be? Can a throne of grace bear testimony that we pray without ceasing? Do we bear continually in mind that we shall all stand before the judgment seat of Christ? Do the strong bear the infirmities of the weak, and strive to edify one another? Are we kindly affectioned one to another, in honor preferring one another? Do we bear in remembrance, that all are brethren who are redeemed with the precious blood of Christ, all that are born of the spirit of whatever denomination, and all in every nation that fear God and work righteousness?

If we do not, we neglect high, if not indispensable Christian duties. If we do not, we have much reason to tremble at the word of God that requires these things of us.

Let us brethren, put on the whole armour of God, having our loins girt about with truth, having on the breast-plate of righteousness and our feet shod with the preparation of the gospel of peace. Let us take the shield of faith, the helmet of salvation and the sword of the spirit, which is the word of God: praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints. The grace of our Lord Jesus Christ be with you all.