

Book 712/12/10

286.115

NT14
1830

MINUTES

OF THE

FRANKLIN ASSOCIATION

OF BAPTISTS,

CONVENED IN FRANKFORT, KENTUCKY,

ON THE

SECOND FRIDAY AND SATURDAY IN JULY,

1830.

FRANKFORT:

S. G. HODGES, PRINTER, COMMENTATOR OFFICE

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1830.



MINUTES.

AT 11 o'clock, A. M. Rev'd GEORGE C. SEDWICK, of Zanesville, Ohio, delivered a Sermon, introductory to the business of the Association, from the first clause of the third chapter of the first epistle of John. After which letters from nineteen churches were received, read, and the names of their Messengers enrolled, as follows, (to-wit:)

South Benson—William Hickman, Jr., John S. Major, Samuel I. M. Major, Littleberry Brown, David Williams, William B. Hawkins, Jesse Brown and Stephen Brown.

Hopewell—Jesse Graddy, William L. Graddy, John M. Hopkins and Lewis Crutcher.

Frankfort—Silas M. Noel, James Shannon, James Gibbs, Joel Scott, George W. Graham, Jephthah Dudley and Henry Wingate.

Mouth of Cedar—Tobias Wilhoite, Azariah Roberts and John Tinder.

Buck Run—John Taylor, Isaac Wilson, Benjamin Taylor and Joseph Taylor.

Beech Creek—James Haydon, Moses Scott, William Ware and Samuel Jesse.

Indian Fork—Abraham Cook, William Christie, Israel Christie and Henry Bohannon.

Six Mile—Robert Miller, William W. Ford, William Truman, John Crook and James Ford.

Buffalo Lick—Martin Baskett, Tarlton Lee, William T. Weber and Gideon Mitchell.

Forks of Elkhorn—William Hickman, Carter Blanton, William Graham and Edmond Vaughan.

Zoar—John Bartlett and Thomas Hayden.

Mount Carmel—John Black, Barnett Harrod and Charles Tyler.

Lebanon.—William E. Bailey, J. Thomson and Zachariah Lee.

North Benson.—John Yount, Tho. Casey and John Crutcher.

Pigeon Fork.—Moses Tipton, Enoch Yeates and Samuel Hedden.

Mount Pleasant.—James Briscoe, Isaac Calvert and Jacob Hockersmith.

Bethel.—Stephen Bryant, Morgan B. Chinn, Daniel McCoy, Perry Moss and G. T. Harney.

Union.—William Black, Nathaniel Chilton and Fielding Ethern.

Mount Zion.—Roadham Luttrall and John Redding.

FROM CORRESPONDING ASSOCIATIONS.

Elkhorn.—John Bryce, John I. Johnson, George Blackburn and William Suggett.

Concord.—Sydney D. Hanks and Cyrus Wingate.

Long Run.—George Waller and Benjamin C. Stephens.

Licking.—Ryland F. Dillard and James C. Long.

Sulphur Fork.—Abraham Bohannon.

Voted unanimously, that brethren George C. Sedwick, Herbert C. Thompson, J. S. Bacon and James Seymour, be invited to seats with us, and to aid in council.

Brethren S. M. Noel, Abraham Cook, William T. Webber, James Shannon, Benj. Taylor, with the Moderator and Clerk, were appointed a committee of arrangement.

Adjourned until 3 o'clock, p. m.; and at 3 o'clock assembled again.

The committee of arrangement made a report, which was read and adopted.

Brethren S. M. Noel, William T. Webber, John Taylor, Jas. Ford, and Abraham Cook, were appointed a committee to write a Circular Letter to the Churches; and brethren Joseph Taylor, Henry Bohannon, and W. W. Ford, a committee to write a corresponding letter to Elkhorn association.

Adjourned until to-morrow morning, 9 o'clock.

SATURDAY, July 10.

The association assembled, and after a sermon from brother Bryce, proceeded to business.

The committee appointed for that purpose, reported a Circular Letter, which was read and adopted.

The committee appointed to write a corresponding letter to Elkhorn association, made a report, which was read, amended, and adopted; and brothers Benj. Taylor, Isaac Wilson, James Gibbs, Stephen Bryant, John Taylor, S. M. Noel, and W. W. Ford, appointed messengers to bear said letter.

Brother S. M. Noel and the Clerk were appointed to superintend the printing of the Minutes.

After singing, and prayer by brother William Hickman, sen. the association adjourned, *sine die*.

WM. W. FORD, *Moderator*.

Attest, H. WINGATE, *Clerk*.

To the Churches composing the Franklin Association.

DEAR BRETHREN:

You will learn from our Minutes, the results of this called session of our association. Before Alexander Campbell visited Kentucky, you were in harmony and peace; you heard but the one gospel, and knew only the one Lord, one faith and one baptism. Your church constitutions were regarded, and their principles expounded and enforced, by those who occupied your pulpits. Thus you were respected by other denominations, as a religious community. Often were you favored with refreshing seasons from on high, and many of your neighbours and of your families were brought to a knowledge of the truth. How delightful were your morning and evening interviews, cheered by the songs, prayers, and exhortations of brethren, and by the presence of him who has promised, that where two or three are gathered together in his name, to be in the midst. Have not these happy days gone by? In place of preaching, you now may hear your church covenants ridiculed, your

faith, as registered upon your church books, denounced, and yourselves traduced; while the more heedless and unstable, abjure the faith, and join with the wicked, in scenes of strife, schism and tumult. The fell spirit of discord stalks in open day through families, neighborhoods and churches. If you would protect yourselves as churches, make no compromise with error; mark them who cause divisions; divest yourselves of the last vestige of Campbellism.

As an Association we shall esteem it our duty to drop correspondence with any and every Association, or Church, where this heresy is tolerated. Those who say they are not Campbellites, and yet countenance and circulate his *little pamphlets*, are insincere: they are to be avoided. When they say they are persecuted, because "they will not swallow the Philadelphia Confession of Faith," you are not to believe it; for no church has called one of them in question on that point, so far as we know. It is not so much their objection to this book, but rather *our* objections to *their* Confession of Faith, that makes the difference.

When they tell you that the Holy Spirit begins the work of salvation, that he carries it on, and that he perfects it, they may only mean that all this is done, by the words of the Holy Spirit, that is, by the Testament, read or heard, and not by the quickening energies of God's Spirit, directly. All supernatural, immediate influences are discarded by them, as mere physical operations. All that we have esteemed religion, the work of God's Grace in the soul, directly, is rejected. Mr. Campbell calls it a whim—a metaphysical whim! And that you may know the full extent of our objections, we herewith send you *several articles* gathered from his Christian Baptist, and Millennial Harbinger, with a reference to the pamphlet and to the page, where you can read and judge, whether *they* are, or are not, the reformation tenets.

It may be said that these scraps are garbled from many volumes. Verily, they are but scraps; but each scrap embodies an opinion easily understood; so that this may, with some propri-

ety, be called a *Confession of Opinions*. We are not obliged to re-publish his pamphlets. Were we, however, to do it, the nature and bearing of these opinions would not be changed.

THE THIRTY-NINE ARTICLES!!

OR

A new edition of old errors, extracted from Alexander Campbell's Christian Baptist and Millennial Harbinger.

1. "That there has been no preaching of the gospel since the days of the apostles."

2. "That the people have been preached to from texts of scripture until they have been literally *preached* out of their senses.

3. "That all the public speaking *now* necessary, is to *undo* what has already been done."

4. "That John Calvin taught as pure Deism as was ever taught by Voltaire or Thomas Paine; and that this Deism is taught in all the colleges in Christendom.

5. "That all the faith that men can have in Christ, is *historical*."

6. "That the words 'little children,' in the phrase, 'I write unto you, little children,' (in the epistle of John) are to be understood *literally*." [For the proof see his *Millennial Harbinger*, no. 3, p. 100, compared with p. 104-5.]

7. "That faith is only an historical belief of facts stated in the Bible."

8. "That baptism, which is synonymous with immersion, and for which every such believer is a proper subject, actually washes away sin, and is regeneration."

[How far the two last tenets are conceded, for proof see *Millennial Harbinger*, no. 3, p. 117, compared with p. 119.]

9. "That in the moral fitness of things in the evangelical economy, baptism or immersion is made the first act of a Christian's life, or rather the *regenerating act itself*; in which the person is properly born again—born of water and spirit—without which, into the kingdom of heaven he cannot enter. ¶ No prayers, songs of praise, no acts of devotion, in the new economy, are enjoined on the unbaptized. ¶ C. B. vol. 5, p. 223.

10. "Most certainly, where a man is born of water, there is the bath of regeneration. Jesus gave himself for his bride, the church: and that she might be worthy of his affection, he cleansed her with a bath of water and with the word, &c." C. B. 5 vol. p. 123.

11. "That there is but one action ordained or commanded in the testament, to which God has promised or testified, that he will forgive our sins. This action is Christian immersion." C. B. vol. 6, p. 158.

12. "That by the mere act of a believing immersion into the name of the Father, Son, and Holy Spirit, we are born again, have all our sins remitted, receive the Holy Spirit, and are filled with joy and peace." C. B. vol. 5, p. 213. "*Query.* Is a believer in Christ not actually in a pardoned state, before he is baptised? *Answer.* Is not a man clean before he is washed!! Where there is only an imaginary or artificial line between Virginia and Pennsylvania, I cannot often tell with ease whether I am in Virginia or in Pennsylvania; but I can always tell when I am in Ohio, however near the line; for I have crossed the Ohio river. And, blessed be God! he has not drawn a mere artificial line between the plantations of nature and of grace. *No man has any proof that he is pardoned until he is baptized. And if men are conscious that their sins are forgiven, and that they are pardoned before they are immersed, I advise them not to go into the water, for they have no need of it.*" Ch. Bap. vol. 6, p. 188.

13. "That christian immersion is the gospel in water. The Lord's supper is the gospel in bread and wine." C. B. vol. 5, p. 158. As water saved Noah, so baptism saves us. He had faith in the resurrection of the earth; and we have faith in the resurrection of Jesus. He believed God's promise of bringing him out of the water, and we his promise of raising us from the dead. We leave our sins where Noah's baptism left the ungodly." C. B. vol. 7, p. 125. "As in the natural world a child cannot be said to be born of his father until he is first born of his mother; so in the spiritual world, no one can be said to be born of the spirit until he is first born of water." Mil. Har. vol. 1, p. 206.

14. "Can men, just as they are found when they hear the gospel, believe? We answer, boldly, yes; just as easily as we can believe the well attested facts concerning the person and the achievements of Gen. George Washington. 6 vol. p. 187.

15. "We rejoice to know, that it is just as easy to believe and be saved, as it is to hear or see." C. B. vol. 5, p. 221.

16. "All the sons of men cannot show that there is any other faith, but the belief of facts either written in the form of history or orally delivered. Angels, men, or demons, cannot define any thing under the term faith, but the belief of facts or of history; except they change it into confidence. While men are talking, and dreaming, and quarrelling about a metaphysical *whim*, wrought in the heart, do you arise and obey the Captain

of Salvation. And my word—nay more, the word of all the apostles for it, and of the Lord himself, you will find peace and joy, and eternal salvation, springing from the obedience of faith." C. B. vol. 6, p. 186.

17. "That to be born children of wrath, means only to be born Gentiles." Same page.

18. Millions have been tantalized by a mock gospel, which places them as the fable places Tantalus, standing in a stream parched with thirst, and the water running to his chin, and so circumstanced that he could not taste it. There is a sleight of hand, or religious legerdemain, in getting around the matter. To call any thing grace, or favor, or gospel, not adapted to man, as it finds him, is the climax of misnomers. To bring the cup of salvation to the lips of a dying sinner, and then tell him for his soul he cannot taste it, without some sovereign aid beyond human control, is to mock his misery and to torment him more and more." C. B. 6 vol. p. 187.

19. "That baptism is the only medium, divinely appointed, through which the efficacy of the blood of Christ is communicated to the conscience. Without knowing and believing this, immersion is as empty as a blasted nut. The shell is there, but the kernel is wanting. C. B. vol. 6, p. 160.

20. Not a person on earth believed that the Messiah would die a sin offering or rise from the dead, from Eve to Mary Magdalene. If we do not make this assertion good before we finish the essays on the Jewish and Christian dispensations, we shall eat it up. C. B. vol. 6, p. 217.

21. "The election taught by the college men contemplated all the righteous, from Abel to the resurrection of the dead, as standing in the relation of elect persons to God; than which nothing can be more opposed to fact and scripture: for though Abel, Enoch, and Noah were worshippers of the true God, they were not elect men; nay, though Melchisedeck himself, king of Salem, was at once priest of the most High God, and the most illustrious type of Messiah; though he received tithes of Abraham, blessed him, and, as Paul informs us, was greater than he; yet neither Melchisedeck nor any of the numerous worshippers for whom he officiated in the quality of God's priest, did ever stand in the relation of elect worshippers in the scripture sense of the word elect. Abraham was the first elect man; and it remains for those who assert the contrary of this, to prove their proposition—a thing they never can do by scripture." C. B. vol. 6, p. 228-9.

22. "Abraham Isaac and Jacob, were not chosen of God, for the mean, partial purpose of being dragged into Heaven, will or no will, on the principle of final perseverance." C. B. 6 vol. p. 230.

23. "Whether a man can believe, i. e. imbibe the electing principle, is never answered in the Holy Scriptures, for this substantial reason: It is never asked. This is an unlearned question of modern divinity, (i. e. Devilry, if such a word or thing there be.) and could be agitated only by fools and philosophers; all the world knowing that we must believe what is proved." 6 vol. p. 231. (Query—Does he believe there is a Devil?)

24. "Sectarians and sectarianism are the greatest enemies to Christianity in the world." C. B. 6 vol. p. 229. "The 'moral law,' or decalogue, is usually plead as the rule of life to believers in Christ; and it is said, that it ought to be preached "as a means of conviction of sin." The scriptures never divide the law of Moses into moral, ceremonial, and judicial. This is the work of schoolmen, who have also *divided* the invisible world into heaven, hell, and purgatory." C. B. vol. 1, p. 147.

25. ☞ Look at this. The spirit of God insulted, and his word deceitfully handled, in glossing away the force and meaning of another text, proving the inhabitation of the spirit and his direct agency upon the souls of believers. "*Likewise the spirit also helpeth our infirmities; for we know not what we should pray for, as we ought; but the spirit itself maketh intercession for us, with groanings which cannot be uttered.*" Rom. viii. 26. Look now at the glossing:

"The spirit referred to in this text, is the spirit of man, and not the spirit of God; or rather, it is the spirit of patience; for there is no adjunct or epithet attached to the term spirit, which would authorize the conclusion that the spirit of God is referred to; and why should the spirit of God use groans which cannot be expressed in words? Does this weakness belong to that divine agent." Mil. Har. 3 vol. 115. .

26. "I have not spent, perhaps, an hour in ten years in thinking about the Trinity. It is no term of mine. It is a word which belongs not to the bible, in any translation of it I ever saw. I teach nothing, I say nothing, I think nothing about it, save that it is not a scriptural term, and consequently, can have no scriptural ideas attached to it." C. B. 7 vol. p. 208.

27. "*Trinity*. This is one of these *untaught* questions which I do not discuss, and in the discussion of which I feel no interest. I neither affirm nor deny any thing about it. I only affirm that the whole controversy is about scholastic distinctions and unprofitable speculations."

28. "Come, Holy Spirit, Heavenly Dove,
With all thy quick'ning powers!
Kindle a flame of sacred love
In these cold hearts of ours."

"In the singing this hymn, which is very ingeniously adapted to your sermon and prayer, you have very unfortunately fallen into two errors. First—you are singing to the Holy Spirit, as you prayed to it, without any example from any one of the old saints, either in the Old or New Testament; and without the possibility of ever receiving an answer to your prayer. The second error into which you have fallen, is this: you acknowledge your church to be the church of Christ; and if the church of Christ, its members of course have the spirit of Christ."—Ch. Bap. vol. VII, p. 129.

29. Does the preacher preach up Sinai instead of Calvary, Moses instead of Christ, to convince or convict his audience? Then he sings—

"Awak'd by Sinai's awful sound,
"My soul in bonds of guilt I found,
"And knew not where to go;
"O'erwhelm'd with sin, with anguish slain;
"The sinner must be *born again*,
"Or sink to endless woe."

&c. &c. &c.

"I know of nothing more anti-evangelical than the above verses; but they suit one of our law convincing sermons, and the whole congregation must sing, suit or non-suit the one half of them. But to finish the climax, the exercise is called *praising God*." Ch. Bap. vol. 5, p. 105-6.

"When I can read my title clear
"To mansions in the skies,
"I'll bid farewell to every fear,
"And wipe my weeping eyes."

"*Queries for the thoughtful*. 1. What title is this? 2. What would make it more clear? 3. Who issued this title? 4. Where is it filed? 5. Why does its dubiety forbid to part with every fear, and to banish tears? 6. Could you not make it more clear by instituting a new action, or course of action?

"Without being prolix or irksome in filing objections to all

these specimens of hymn singing, I shall mention but two or three:—They are, in toto, contrary to the spirit and genius of the christian religion. * * * * * They are an essential part of the corrupt systems of this day, and a decisive characteristic of the grand apostacy.” Ch. Bap. vol. 5, p. 107.

30. “To separate and distinguish the spirit from its own word, is the radix of unhallowed speculation. What the gospel, written or spoken, does, in regenerating or purifying the heart, the spirit of God does, and what the spirit of God does, the gospel spoken or written does. Those who reject the gospel proclamation, resist the spirit of God; and those who resist the spirit of God, resist and reject the gospel proclamation.” C. B. 4 vol. p. 282.

☞ Whoever, then, hears a chapter or verse of the New Testament read, hears the spirit’s voice. Such is Mr. C’s creed, in regard to the Holy Spirit’s energies—that spirit which he imagines is nothing else than the word of Revelation! ☞

31. “The ancient gospel reads thus: ‘Unless ye believe, ye cannot receive the Holy Spirit.’ * * * ‘When ye believe ye will receive the Holy Spirit.’ * * * What does the expression Holy Spirit mean? *Ans.* In scripture, it stands, first, for God the Holy Spirit; and secondly, for the holy mind or spirit of a believer. For illustration: ‘Why has Satan tempted you to lie unto the Holy Spirit; ye have not lied unto men, but unto God.’ And the Saviour says, ‘How much more will your heavenly father give a Holy Spirit, (as it should be translated,) to those that ask him.’ Again, ‘Praying in a Holy Spirit.’” C. B. 4 vol. p. 249.

32. “THE BELIEF OF ONE FACT, and that upon the best evidence in the word, is all that is requisite as far as faith goes, to salvation. The belief of this one FACT, and submission to ONE INSTITUTION, expressive of it, is all that is required of Heaven to admission into the church. The one fact is, that Jesus, the Nazarene, is the Messiah. The evidence upon which it is to be believed, is, the testimony of twelve men, confirmed by prophecy, miracles, and spiritual gifts. The one institution is, baptism into the name of the Father, and of the Son, and of the Holy Spirit. Every such person is a christian, in the fullest sense of the word.” C. B. vol. 1, p. 221.

33. “*Revivals.* Enthusiasm flourishes, blooms, under the popular systems. This man was regenerated when asleep by a vision of the night. That man heard a voice in the woods,

saying, 'Thy sins are forgiven thee.' A third saw his Saviour descending to the tops of the trees at noon day. A thousand form a band, and set up all night to take heaven by surprise. Ten thousand are waiting for a power from on high, to descend upon their souls; they frequent meetings for the purpose of obtaining this power." C. B. 1 vol. p. 187.

To show Mr. Campbell's utter contempt for christian experiences, it is enough to notice the following narrative, written and published by him in the C. B. vol. 7, p. 191.

34. "*Relating experiences.* A good old Virginia negro, and a very regular and orthodox professor, of more than ordinary attainments among the sable brotherhood, was accustomed to prepare "*experiences*" for such of his friends as wished to join the church. He disclosed to them, how they ought to feel in order to make good converts, and how they ought to relate their feelings in order to make a good confession. His usual fee was a good fat chicken, for each convert that passed the ordeal of the church. But as he ensured his converts for a chicken a piece, if any one was rejected, he got nothing. "*No cure, no pay,*" was his motto. Once, a negro, more stupid than the others, was rejected; he tried it a second and a third time, but was rejected. Sambo then declared he would not ensure him, unless he would promise him three chickens. To this he acceded; and by great exertions, he got him able to repeat how bad he felt, how dark it was with his soul, how a great light broke into his mind, how happy he was, and how much he loved Jesus. He was received—and Sambo eat his chickens with joy and a good conscience."

☞ Now this ridiculous, impious fiction, is signed by the editor, A. Campbell, as if it were true. And what is it, but the most pitiful apeing of Thomas Paine and Voltaire, in heaping slander upon the regenerating energies of God's Spirit. ☞

Nevertheless, there may be, possibly, some *Samboism* in the baptist churches, for without it, there is but little scope for *Campbellism*.

35. Some look for another call, a more powerful call than the written Gospel presents. They talk of an inward call, of hearing the voice of God in their souls. This special call is either a lie or it makes the general call a lie. This is where the system ends. The voice of God, and the only voice of God.

which you will hear, till he calls you home, is his written Gospel." Mil. Har. No. 3, p. 126-7.

36. "Did humanity die, and divinity leave the Son of God? To this the scriptures do not respond. It has arisen from the dissecting knife of theological anatomists. They are as skillful to separate and treat of humanity and divinity in the Son of God, as is Col. Symmes in forming this globe into so many hollow spheres, each having its own properties and inhabitants." C. B. vol. 2, p. 287. "Is Jesus Christ the very and eternal God? *Ans.* If men could debate such a question upon their knees it would be scarcely admissible. It is an *untaught* question, a scholastic one in its form, and terms, and tends to perpetuate a controversy, and a peculiar style of speaking, which, the sooner it could be forgotten, the better for both saint and sinner." C. B. vol. 6, p. 282. "We pray to the same God and Father, through the same Lord and Saviour, and by the same Holy Spirit." Mil. Har. No. 3, p. 175.

☞ Thus, it seems, he will not pray directly either to Christ or to the Holy Spirit. ☞

37. "The Holy Spirit begins, carries on, and consummates the salvation of men." Mil. Har. vol. 3, p. 139.

☞ But mark it, reader, for here lies the deception. It is done simply and wholly by reading and hearing the scriptures, which are the words of the Holy Spirit, and not by an immediate work of God's grace in the heart. ☞

38. "In the natural order of the evangelical economy, the items stand thus:—1st, Faith; 2d, Reformation; 3d, Immersion; 4th, Remission of sins; 5th, Holy Spirit; 6th, Eternal Life." C. B. 6 vol. p. 66. "There are three Kingdoms; the Kingdom of Law, the Kingdom of Favor, and the Kingdom of Glory; each has a different constitution, different subjects, privileges, and terms of admission. The blood of Abraham brought a man into the Kingdom of Law, and gave him an inheritance in Canaan. Being born, not of blood, but through water and the spirit of God, brings a person into the Kingdom of favor; which is righteousness, peace, joy, and a holy spirit, with a future inheritance in prospect. But if the justified draw back, or the washed return to the mire, or if faith die and bring forth no fruits, into the Kingdom of Glory he cannot enter. Hence good works through faith, or springing from faith in Jesus, give a right to enter into the holy city." C. B. 6 vol. 255.

☞ By this, can we understand any thing else, than the entire rejection of the doctrine of the final perseverance of saints, and justification by the righteousness of Christ, imputed to the believer. ☞

39. Vol. 5, p. 122. "There is no democracy nor aristocracy in the governmental arrangements of the church of Jesus Christ. The citizens are all volunteers when they enlist under the banners of the Great King, and as soon as they place themselves in the ranks, they are bound to implicit obedience in all the institutes and laws of their sovereign. So that there is no putting the question to vote, whether they shall obey any particular law or injunction. Their Rulers or Bishops have to give an account of their administration, and have only to see that the laws are known and obeyed."

☞ Truly, this is not *democracy*; nor is it a moderate aristocracy. What is it, short of *Episcopacy* or *Papacy*!

BRETHREN: Can you read this, and say or think that it is not, even now, high time to "*march out of Babylon*?" Doubtless you cannot hesitate. In February, 1825, Mr Campbell denounced *reformation*. "The very name, (he said,) has become as offensive as the term "*Revolution*" in France." He is now in a paroxism about *Reformation*. In all the extravagance of unbridled fanaticism, he fancies that he has already introduced the *Millenium*, as far as his tenets, have prevailed. The *Millenium*, he dreams, has bursted in, upon South Benson, Versailles, Clear Creek, David's Fork, and Shawnee Run. Who besides himself, and those who have sold their birth right—who have commuted their heads and hearts for *reformation* pottage, can indulge, in a conceit so silly and ridiculous. From such frenzy and quackery, and above all, from such a *Millenium*, may a kind Providence deliver us. Amen.

NOTE.—The Association having been informed that North District Association had divided, voted to recal their letter of correspondence.

MR. CAMPBELL'S EXPERIENCE,

Written by himself, and published in his *Christian Baptist*, Vol. III,
No. 7, page 164.

“I well remember what pains and conflicts I endured, under a fearful apprehension that my convictions and my sorrows for sin were not deep enough. I even envied Newton of his long agony; I envied Bunyan of his despair. I could have wished, and *did wish*, that the spirit of God would bring me down to the very verge of suffering the pains of the damned, that I might be raised to share the joys of the genuine converts. I feared that I had not sufficiently found the depravity of my heart, and had not yet proved that I was utterly without strength. Sometimes I thought that I felt as sensibly, as the ground under my feet, that I had gone just as far as human nature could go without supernatural aid, and that one step more would place me safe among the regenerated of the Lord; and yet heaven refused its aid. This too I concealed from all the living. I found no comfort in all the declarations of the Gospel, because I wanted *one* thing to enable me to appropriate them to myself. Lacking this, I could only envy the happy favorites of heaven who enjoyed it, and all my refuge was in a faint hope that I one day might receive that aid, which would place my feet upon the rock.”

“Every person who will reflect, and who can reflect upon the workings of his own mind, will readily perceive how much trouble he has experienced from *mistakes*. Nay, much of his present comfort is derived from the correction of former mistakes and apprehensions. Who, that has read John Bunyan's conversion, John Newton's, or Halyburton's, or any of those celebrated standards of *true* conversion, has not observed, that glaring mistakes, and erroneous views, were amongst the chief causes of their long and gloomy trials; and that their after-peace, and joy, and hope, arose from the correction of mistakes, which the errors of education had thrown in their way.”—*Ib.* p. 163.

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MINUTES

Of the sixteenth anniversary of the FRANKLIN ASSOCIATION OF BAPTISTS, held at South Benson meeting house, Franklin county, Ken. on the 17th and 18th days of September, 1830.

At 11 o'clock, a. m. bro. WM. HICKMAN delivered a sermon introductory to the business of the association, from I. Cor. III, 21, 23; after which letters from 19 churches were received, and read, and the names of their messengers enrolled, as follows, to-wit:

<i>Churches, and Saturday of monthly meeting.</i>	<i>Messengers' Names.</i>	<i>added by Baptism,</i>	<i>by Letters,</i>	<i>Restored,</i>	<i>Dis'd by letters,</i>	<i>Excluded,</i>	<i>Dead,</i>	<i>Total,</i>	
SOUTH BENSON, 2d Sat.	William Hickman jr, John Pattie, Littleberry Brown, Stephen Brown, John S. Major, Samuel I. M. Major, and John Pulliam,	5	6	2	5	78	2	224	
HOPEWELL, 4th.	William L. Graddy, Lewis Crutcher, Samuel Miles and Samuel Pepper,				13	2		86	
FRANKFORT, 4th.	Silas M. Noel, James Shannon, James Gibbs, Joel Scott, Benjamin Hickman and Henry Wingate,	4	6		13	4	5	185	
MO. OF CEDAR, 2d.	Tobias Wilhoitte, Azariah Roberts, Leonard Dunivan, John Winscott and John R. Tinder,			5				65	
BUCK RUN, 1st.	John Taylor, Benjamin Taylor, Jos. Taylor and Isaac Wilson,	4	5	1	6	8	2	150	
BEECH CREEK, 1st Sunday.	Moses Scott, Samuel Jesse, Jas. Morton, Lazarus Tilley and Ch. Ware,			3		4		124	
INDIAN FORK, 2d Sat.	Abram Cook, William Christie, Isaac Christie, Jones Johnson and Henry Bohannon,	1	11	1	13	3		87	
SIX MILE, 4th.	Robert Miller, William Truman. John Crook, Jas. Ford and W. W. Ford,	3	7		7	1	2	222	
BUFFALO LICK, 3d.	Tarleton Lee, Gideon Mitchell. Wm. T. Webber and L. W. Chambers,			3		1	2	84	
FORKS ELKHORN, 2d.	Wm. Hickman, sen., Wm. Graham, Carter Blanton and E. Richmond,	1		3	3	13	1	124	
ZOAR,—2d.	George Bartlett and Thomas Haydon,							54	
MOUNT CARMEL, 3d.	Win Sandford, Barnett Harrod, Benjamin Harrod and John Black,	3			2	1	2	46	
LEBANON,—1st.	Zachariah Lee and Jarret Warfield,				3			16	
NORTH BENSON,—1st.	John Yount, Jacob Yount, Thomas Casey and John Crutcher,			2		1	3	36	
PIGEON FORK, 2d.	Moses Tipton, Enoch Yeates and Robert Scott,						1	78	
MT. PLEASANT, 2d.	Isaac Crutcher, Ambrose White, Virgil Poe and Jacob Hockersmith,	2	3		1		1	56	
BETHEL, 1st.	Gilbert H. Harney, Morgan B. Chinn and Thomas P. Long,	1	1	1	3	1	1	48	
UNION,—2d.	Fielding Etherton,			1		8	1	31	
MOUNT ZION, 3d.	Roadham Luttrell and Pendleton Trussell,	5	3		11	1	1	12	
		33	52		8	94	115	24	1728

Bro: Wm. W. Ford was chosen moderator, and Henry Wingate, clerk. Letters from corresponding associations were received, read, and their messengers invited to seats, as follows, viz:

From *Elkhorn*—George Blackburn, Gabriel Long and John I. Johnson; (no letter.)

Concord—Sydnor D. Hanks, Cyrus Wingate, and Joel Herndon.

Long Run—Benjamin C. Stephens and George Waller.

Licking—William M. Ferguson.

South District—Benjamin Daniel, E. Fisher and Joseph Whitehead.

North Bend—Philip S. Bush and Beverly Hayden.

Salem—W. Thomas.

Sulphur Fork—Abram Bohannon.

Baptist—Alvin Herndon, J. G. Mastin, C. C. Lillard and Tho. Oliver.

On motion—*Resolved*, that we recognize the ten churches originally of North District association, as being the only orderly part of said association, and that we continue our correspondence with them as such; and that bro. John Taylor be requested to prepare a letter to said association.

The Circular Letter read, and referred to a committee of brethren Jos. Taylor, Noel, Cook, Webber and the Moderator.

Ordered, that the names of J. Roach and I. Chaplin be erased from the names of the messengers of South District association.

The following brethren were appointed to write to corresponding associations, to-wit:

To *Elkhorn*, William Christie. *Long Run*, John Pulliam. *Licking*, Silas M. Noel. *North District*, John Taylor. *South District*, William L. Graddy. *North Bend*, Benjamin Taylor. *Salem*, Gideon Mitchell. *Union*, Israel Christie. *Sulphur Fork*, Lemuel W. Chambers. *Concord*, James Ford. *Baptist*, Littleberry Brown.

Brethren S. M. Noel, the Moderator and Clerk, were appointed a committee of arrangement.

Adjourned until to-morrow morning, 9 o'clock. Closed with prayer by bro. Waller.

SATURDAY, Sept. 18, 1830.

The association assembled, and after prayer by bro. Penny, proceeded to business.

The committee of arrangement made a report in writing, which was read and adopted.

Brethren James Seymour and John Penny were invited to seats in the association.

In answer to the request from the church at Frankfort, in regard to communing with those who have departed from original principles, the association *unanimously* answer—

We wish it to be distinctly understood, that all persons aiming to prostrate our constitutions, and the union, by declaiming against creeds, or by sapping and mining the pillars of our constitutions, by innovations on

our faith, customs and usages, ought to find no place in our pulpits, or at our communion tables. Our members should plainly understand, that by approaching any table set by those people to commune, they would thereby forfeit the fellowship of all regular or united Baptist churches.

On hearing the request of the church at Buffalo Lick, *Resolved*, that brethren Noel, Cook, John Taylor, Webber, James Ford, Ben. Taylor and W. W. Ford, be a committee to visit the church at Hopewell, to enquire into their condition, and report to the next annual meeting of this association.

The next association to be holden at Buck Run meeting house, Franklin county, Ky. on the third Friday in September, 1831.

Brother Joseph Taylor, from the committee to whom the Circular Letter was referred on yesterday, reported the same with amendments, which were read and adopted.

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

To Elkhorn—To meet at the Great Crossings, on the 2nd Saturday in August, 1831—John Taylor, S. M. Noel, T. Wilhoitte, John S. Major, A. Cook and Benjamin Taylor.

Licking—Poplar Grove Meeting-House—2nd Saturday in September, 1831, S. M. Noel, John Taylor, Joel Scott and Ben. Taylor.

Long Run—Bethel, Shelby county, Ky.—1st Friday in September, 1831, S. M. Noel, A. Cook, John S. Major, G. T. Harney, M. B. Chinn, John Taylor and Samuel Jessee.

North District—Howard's Upper Creek Meeting-House—4th Saturday in July, 1831, John Taylor and Joseph Taylor.

South District—Hillsborough, Washington county, Ky.—3rd Saturday in August, 1831, William L. Graddy and Samuel Jessee.

North Bend—Sand Run, Boone county, Ky.—3rd Friday in August, 1831, T. Wilhoitte, John Taylor and S. M. Noel.

Salcm—Bardstown, Ky.—1st Friday in October, 1830, John Taylor, S. M. Noel, James Ford and W. W. Ford.

Union—John I. Johnson.

Sulphur Fork—Friendship, Oldham county, Ky.—4th Friday in September, 1830, W. W. Ford and John Taylor.

Concord—White Run, Gallatin county, Ky.—4th Friday in August, 1831, John R. Tinder, James Ford, Joel Scott, John Taylor, Joseph Taylor, W. W. Ford and T. Wilhoitte.

Baptist—Clover Bottom, Woodford county, Ky.—Friday before the 1st Saturday in August, 1831, James Gibbs, Wm. Hickman, Jr. L. Brown, S. M. Noel, John Pattie, John Pulliam, John Taylor, Stephen Brown and W. W. Ford.

Brother James Ford to write the next Circular Letter.

Brother S. M. Noel to preach the next Introductory Sermon, and in case of failure, brother Cook, his alternate.

Brethren Waller, Noel and Blackburn were appointed to preach on tomorrow, (Lord's day.)

The Clerk and S. I. M. Major to attend to printing and distributing the Minutes.

On motion, It is ordered to be certified to the Churches, that JACOB CREATH, SEN'R. and JACOB CREATH, JR. have been cut off from the General Union of Baptists by the competent tribunal, and that JOSEPHUS HEWETT stands suspended.

Resolved, That it be recommended to the Churches to set apart and observe the Saturday before the 2nd Sunday in November next, as a day of humiliation, fasting and prayer.

After singing and prayer, adjourned.

W. W. FORD, *Moderator*.

Att.—H. WINGATE, *Clerk*.

To the Churches composing the Franklin Association.

DEAR BRETHREN:

The friends of our Lord and Saviour feel a deep concern for the prosperity of his Church yet in the world, and we do not know of any period of her history, (since the age of the Apostles,) more important, or seemingly eventful, than the present. Many indeed, at this time, appear to be expecting some signal fulfilment of prophecy; but come what will, beloved brethren, the saints, in all ages, have the same permanent reliance. They believe God. They trust in him who is eternally the same. They rely on the unchangeable truth, and sure promise of his word.

How interesting to the heart of the poor and contrite believer in Christ, are all the promises of his blessed gospel. How sacred the *precept*—how precious the *example*, of our ever blessed Emmanuel, who hath redeemed us with his own blood: *on these* we design chiefly to address you.

Whatever relates to the true character and person of our Lord Jesus Christ, is the delight of our souls. In all his sacred offices, and endearing relations, we behold in him the true object of our highest adoration. In his wonderful person, the Divine and Human natures are mystically and gloriously united. In him *God was manifest in the flesh*. The great I AM—the divine and eternal word—took on him the form of a servant, and appeared in the likeness of men. “In the beginning was the *word*, and the *word* was with God, and the *word* was God. All things were made by him—and the *word* was made flesh and dwelt among us, and we beheld his glory, the glory of the only begotten of the father, full of grace and truth.”—*John i*. We might stop there, but we will make one or two quotations more, designed in part, also, for practical use. “Beware lest

any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ: for in him dwelleth all the fullness of the Godhead, bodily.”—*Col. ii. 8, 9.* “Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all and in all. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness,” &c.—*Col. iii. 11, 12.* But we need not now make farther quotations. From the beginning of Genesis to the end of Revelation, we find the pen of inspiration engaged in pointing out the divine majesty, and the wonderful glory of our Saviour. Yes, brethren, on this delightful theme “holy men of God spake, as they were moved by the Holy Ghost,” for thousands of years before the fulfilment; and it yet remains to become more perfectly manifest to his creatures, in the unfolding and progressive glory of his reign. But on this, we need not that any one now write unto us; for we know on whom we have believed, and are persuaded that He is able to keep that which we have committed unto him against *that day*.—And now, beloved brethren, how deeply solicitous should we be, to faithfully keep that which he hath committed unto us! You know we designed to say a few things, particularly, on the precept and example of our Lord Jesus Christ.

But where should we begin brethren, or where should we end, on this interesting and sacred examination? For does not his precept include all the lessons of divine wisdom, to be found in the sacred volume? And does not his example include all the transcendent virtues—all the perfect benevolence, devotion, piety, obedience, &c. of his own eventful life, as a man? And likewise, those of his faithful servants—prophets, apostles, and followers—so far as their lives correspond with the prototype, or the perfect model of his?

The meek and humble Paul exhorts the brethren—“*Be ye followers of me, as I also am of Christ.*”—1st Cor. xi. 1. “*Be ye therefore followers of God as dear children: and walk in love, as Christ also hath loved us, and hath given himself for us.*”—Eph. v. 1, 2. “*And ye became followers of us and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: So that ye were ensamples to all that believe in Macedonia and Achaia,*” &c.—1st Thes. i. 6, 7. “Be followers of them who through faith and patience, inherit the promises.” And our Lord hath said—“*he that taketh not his cross, and followeth after me, is not worthy of me.*” But time would fail, to cite up the sacred authority upon this important subject. Let us examine the Scriptures attentively, brethren, and observe the counsel of the Lord, to follow that which is good, and to shun every appearance of evil. May our hope be sure and steadfast, entering into that within the veil, *whither the forerunner is for us entered, even Jesus.*—Heb. vi. 20. Yes, beloved brethren, let us lay aside every weight, and the sin which doth so easily beset us, and run with patience, the race

that is set before us, looking unto Jesus, the author and finisher of our faith, &c.

Humble souls who seek salvation,
Through the Lamb's redeeming blood;
Hear the voice of revelation,
Tread the path that Jesus trod.

We remarked above, that the precept of Christ includes all the lessons of divine wisdom, to be found in the sacred volume. These coming from the source of divine benevolence, accompanied by divine authority, have all the sacred effect, and awful sanction of divine laws, or statutes: wretched is the man that disregards and rejects them—happy is he that observes and obeys them.

In Nehemiah, the Levites speak of the Lord commanding them precepts, statutes and laws, by the hand of Moses, ix. 14. And David says, in the Psalms—"Thou hast commanded us to keep thy precepts diligently. Oh, that my ways were directed to keep thy statutes! Then shall I not be ashamed, when I have respect to all thy commandments."—cxix. 4, 5; 6. "Behold I have longed after thy precepts: quicken me in thy righteousness."—40. So speaks David here and in many other places; and so spake the other servants of the Lord in ancient times. And here let us not fail to notice, brethren, that David and those holy men of God did not often forget to pray fervently to the Lord, for the spiritual comforts and blessings which they so ardently desired, and constantly needed. But let us now hearken to what our Lord, in person, says, on this momentous subject.

After he had administered the supper, and before he went into the garden, he held a most endearing discourse to those who yet continued with him. This discourse we find, chiefly, in the xiv. xv. and xvi. chapters of John: from which we select the following impressive clauses:—

"If ye love me, keep my commandments: and I will pray the father, and he shall give you another comforter, that he may abide with you forever;" &c.

"He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my father, and I will love him, and will manifest myself to him."

"If a man love me, he will keep my words; and my father will love him, and we will come unto him, and make our abode with him."

"I am the vine, ye are the branches: he that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing."

"Herein is my father glorified, that ye bear much fruit; so shall ye be my disciples."

"If ye keep my commandments, ye shall abide in my love, even as I have kept my father's commandments, and abide in his love."

"This is my commandment, that ye love one another as I have loved you," &c.

We might here take a delightful range through all the discourses of our Lord, and through all the sacred writings of his servants and apostles, and

find the language of the same spirit throughout, all tending to the grand, centrick and glorious principle of the supreme love and devotion due to God; and, secondarily, a just and merciful love to our fellow creatures.

James, the servant and apostle of Christ, tells us—"But be ye doers of the word, and not hearers only, deceiving your own selves."—i. 22.

Whence come strifes and contentions and schisms among brethren? Not from our obedience and regard to the precept and example of Christ, we do all very well know. Let us be instant in every duty—labouring (with fervent prayer to the Lord) to strengthen the things that remain—not without hope that, by the divine blessing, we may be instrumental in reclaiming those who have been turned out of the way.

What sort of a controversy is that, we have heard so much of, about the *Holy Spirit*, and the sacred word of God? Let the precept of Christ, on this awful subject, be duly regarded by all. Yes, brethren, let it never be forgotten, that, whosoever speaks against the *Holy Ghost*, he shall not be forgiven: and he who despises the command of Christ, shall be damned.

As through the merit of our Lord Jesus Christ, in all his sacred and gracious offices, we believe the Holy Spirit does, consistently with all the perfections of the divine character, perform *his* office: and as his all-efficient agency is necessary, to prepare the polluted and helpless sinner's heart to receive conviction—to impart a new life, and a progressive sanctification in the soul: so we also believe that the word of God, pertaining to Christ, (presented to the mind of the believer, and his conformity thereto,) is needful if not indispensable, at least to that teaching and discipline, which qualifies him to understand and knowingly to experience the inestimable blessing. What would man as a totally depraved creature be, without the sacred person and influence of the holy spirit, to regenerate, enliven and sanctify him? and what would man as a christian be, without the gospel of Christ? Can we know, indeed, how he could be a *Christian* at all, without it? The precept and example of Christ, (if he faithfully observe it,) instructs him how to walk in the delightful path of duty—to bear the cross without complaining; tells him how to come into, and how to walk in the church on earth, and points him to that in heaven. An extensive field is here presented, brethren, on the present view of the many gracious and inestimable blessings, flowing in to us through the infinite merits of Christ Jesus our Lord—

"Look to him your only saviour,
"In his mighty name confide," &c.

Dearly beloved brethren, we hardly know what to say, or whether we ought to say any thing, on the present condition of Christian society.— An immediate view to present appearances alone, in some places is by no means cheering. Let us always keep in view, however, the precept and the example of our Lord. To write this to you, is certainly safe. Beware brethren, beware of every thing that may divert you from it. Read what

Paul says to the Corinthian brethren about their carnal contentions, and then let us look carefully to ourselves.

This is not the age of prophecy. But we view the present generation, as being most signally favored, with the means of examination, into what has been written; and then, of looking to past and passing events for the fulfilment of ancient prophecy. All agree that the present, is a most interesting and eventful crisis. May we hope brethren, that the reign of anti-Christ will shortly be terminated; and the peaceful and blessed reign of our 'king of kings,' pervade the earth!

How long shall the devouring beast of earth, in alliance with the bottomless pit, have any dominion, to delude, divide and worry the saints! May the sanctuary be speedily cleansed of all this miserable trumpery! May Christ be all with us and in us all—and love and unity reign, among the saints, the sons of peace!

During the darkest ages, and the most gloomy periods of vital Christianity on the earth, there was at the same time in the valleys of Piedmont, and sometimes scattered among the mountains and elsewhere, a *little flock* that religiously observed, obeyed and followed the precepts and example of Christ.—These were indeed, as faithful witnesses, prophesying in sackcloth for a season.

In all ages brethren, and at all times and seasons, 'all things shall work together for good, to them that love God—who are the called according to his purpose'—who obey and follow their Lord.

"Hear the blest redeemer call you,
Listen to his gracious voice,
Fear no ill that can befall you,
Whilst you make his ways your choice."

Brethren farewell, and may the grace of our Lord Jesus Christ be with you all. AMEN.