

KENTUCKY BAPTIST
HISTORICAL SOCIETY
LOUISVILLE, KENTUCKY
MINUTES

OF THE NINETEENTH ANNUAL SESSION OF THE
FRANKLIN ASSOCIATION OF BAPTISTS,
Held at the Cove Spring on the 20th, and in Frankfort on the 21st day
of September 1833.

At 11 o'clock A. M. brother Wm. W. Ford delivered a sermon introductory to the business of the association, from the third chapter of Ephesians, commencing at the 14th verse.

At the request of bro. S. M. Noel, he was excused by the association, from acting as Moderator, and bro. James Ford was appointed Moderator, pro tem.

Letters from seventeen churches were received, read, and the names of their messengers enrolled as follows, to-wit:

NAMES OF CHURCHES AND DAYS OF MEETING.	MESSENGERS' NAMES.	added	Dismissed.	Excluded.	Dead.	Total Number.		
		By Letter.					Exp. & vap.	
South Benson, 8d Saturday.	WILLIAM HICKMAN, jr. WILLIAM C. BLANTON, JOHN S. MAJOR, John Pulliam, David Williams	17	2	10	3	8	224	
Frankfort, 4th Saturday.	SILAS M. NOEL, Jas. Shannon, Jas. Gibbs, U. B. Chambers, H. Wingate.	35	3	2	6	4	15	248
Mo. of Cedar, 2d Saturday.	TOBIAS WILHOITTE, Silas B. Calvert, Elijah Curry.	6	6		2		1	73
Buck Run, Last Sat'day.	JOHN TAYLOR, JOSEPH TAYLOR, Isaac Wilson, William D. Hubbell.	21	2	2	9	1	4	152
Beech Creek, 1st Sunday.	James Morton, James Hedden, Charles Ware.	4	1	2	6		1	98
Indian Fork, 2d Saturday.	ABRAHAM COOK, Jones Johnson, Israel Christy, Henry Bohannon.	6	6		5	1	7	85
Six Mile, 4th Satur'y.	WILLIAM W. FORD, James Ford, Carter Blanton, William Freeman.	2	5	1	4	2	2	206
Buffalo lick, 3d Saturday.	Gideon Mitchell, Tarlton Lee, Jas. Baskett.	7	1		5		2	80
Forks of Elkhorn, 2d Saturday.	WILLIAM HICKMAN, sen. Ezra Richmond, William. H Martin.	3			4		6	71
Mount Carmel, 1st Saturday.	Barnett Harrod, John Harrod, Thomas P. Long.		2				1	43
North Benson, 1st Saturday.	John Crutcher, Edward Nation.	1			2	1	2	36
Zoar, 3d Saturday.	John Bartlett.	1		1				46
Pigeon fork, 2d Saturday.	Moses Tipton, Samuel Hedden.				2	3	2	56
Mount Pleasant, 2d Saturday.	ISAAC CRUTCHER, Virgil Poe, Jacob Hockersmith, James Biscoe.	6	5				1	84
Bethel, 1st Saturday.	Morgan B. Chinn, John McDonald.	1	2		2	10	1	35
Union, 2d Saturday.	Gowin Adkins, Fielding Ethrington, William Black.	6			2	1		39
Lebanon, 4th Saturday.	James Aines.	3	1		1	1		16
Total,		123	34	10	60	27	53	1592

* * * Those in small capitals are ordained preachers.

Brother James Ford was chosen Moderator, and Henry Wingate Clerk. Letters from corresponding associations were received, read and the names of their messengers enrolled as follows, viz:

Elkhorn—JAMES D. BLACK, Gabriel Long.

Long Run—George Waller, Benjamin C. Stephens, Stephen Weakly.

Concord—Cyrus Wingate.

North Bend—Willis Graves.

Sulpher Fork—A letter was read, but no messenger.

South District—R. P. Steenbergen, Stephen Stone.

Baptist—Charles Barnes, Christopher Lillard.

Licking—James C. Long.

On motion of bro. Noel, time is given him until to-morrow to report the Circular letter.

Brethren were appointed to write letters to associations with whom we correspond.

On motion, the association agreed to meet in Frankfort on to-morrow and continue there during the balance of the session.

The Moderator and Clerk, together with brethren John Taylor, S. M. Noel, W. W. Ford and U. B. Chambers, were appointed a committee of arrangement.

Adjourned to meet in the Baptist meeting house in Frankfort, to-morrow morning at 9 o'clock.

Closed with prayer by brother William Hickman sen.

SATURDAY, 21st Sept. 1133.

The association assembled pursuant to adjournment, and was opened with praise and prayer by brother Bryce.

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

On motion, brother Bryce was invited to a seat in the association.

The Circular letter was reported, read and adopted.

In answer to the letters from Zoar and Mount Pleasant,

Resolved, That a committee of seven members be appointed to revise and abridge the Constitution of this association; and thereupon brethren Silas M. Noel, Wm. W. Ford, Abraham Cook, U. B. Chambers, John Taylor, James Ford and Henry Bohannon, were chosen by private ballot, five of whom are to constitute a quorum for buisness, who are to meet in Frankfort on the Thursday before the fourth Saturday in November next; and when said committee shall have agreed upon a report, they are directed to have the same printed, and furnish each church belonging to this association with a copy.

The next association to be held at Beech creek, Shelby county Ky, on the third Saturday in September 1834.

Letters to corresponding associations were reported, read, and persons appointed to bear them, viz:

To *Elkhorn*, to meet at Cane run, Scott county Ky. second Saturday in August 1834—John Taylor, Wm. Hickman sen. Isaac Crutcher, T. Wilhoitte, U. B. Chambers and S. M. Noel.

Long Run, Little flock, Bullett county, first Friday in September 1834—John Crutcher, U. B. Chambers and S. M. Noel.

Licking, (unknown) Wm. H. Martin.

Concord, Sharon meeting house, Gallatin county Ky. fourth Friday in August 1834—John Taylor Wm. W. Ford, Joseph Taylor.

Baptist, Unity meeting house, Friday before first Saturday in August 1834—John S. Major, Wm. W. Ford, John Taylor, U. B. Chambers.

Sulpher fork, Corn creek meeting house, Gallatin county, fourth Friday in Sept. 1833—Joseph Taylor.

South District, Hanging fork, three miles east of Danville, Friday before the third Saturday in August 1834—S. M. Noel, W. W. Ford, John Taylor,

North Bend, Bulletsburg, Boone county, third Friday in August 1834—John Taylor, T. Wilhoitte, S. M. Noel, Joseph Taylor.

Brother U. B. Chambers was appointed to write the next Circular letter.

Brother Joseph Taylor to preach the next introductory sermon, and in case of failure brother Abraham Cook his alternate.

Brethren George Waller, George Blackburn, John Bryce, and W. W. Ford were chosen to preach on to-morrow (Lord's day) two in the Baptist, and two in the Methodist church.

Upon the application of the Union church she is dismissed from this association.

Whereas the Church at Hopewell having obtained a letter of dismission from this association at its last meeting, and having failed to unite herself to any other association, in the general union of Baptists, but continues to act in a disorderly manner, by permitting Campbellites to preach and commune with them:

Resolved, That *that* Church be dropped from the union and communion of this association.

Brethren Noel, Chambers and Wingate, were appointed a committee to arrange the preaching on to-morrow.

The Clerk and brother Shannon to superintend the printing and distribution of the minutes.

The Bethel Church having some time since granted a letter of dismission to Gilbert T. Harney, a preacher then in the Baptist connection, but who has since attached himself to the people called Campbellites: This association cautions the Baptist Churches, not to countenance, or recognize said Harney on the faith or credit of said letter.

The churches contributed the sum of \$14 72½ for printing the minutes.

Having completed the business before it, the association adjourned *sine die*, and was closed with prayer by brother Wm. W. Ford.

ATT.

H. WINGATE, *Clerk*.

JAMES FORD, *Moderator*.

CIRCULAR

To the Churches composing Franklin Association of
Baptists:

DEAR BRETHREN—

WE are admonished by the events which mark the present crisis, to take heed to our steps. For if the time is come when judgment must begin at the house of God, what must the end be of them that obey not the gospel of God? It is a fearful thing to fall into the hands of the living God. We now close a year replete with rare and unprecedented afflictions. Twice since our last interview have our people been visited by pestilence, and many of our friends are numbered with the slain. The present cheering prospect of better times, can scarcely fail to inspire every bosom with sentiments of grateful homage to Him who dispenses, according to his own good pleasure, both mercies and judgments. At the same time, the voice of wisdom invites us to enquire, without ceasing, into the grounds of these most awful displays of divine displeasure. What means this heart rending, this soul appalling controversy? Why do clouds and darkness veil his throne while the vials of his wrath are poured out upon the inhabitants of the earth? When human calculations have all failed, and when human wisdom has been baffled at all points, shall human pride remain unabased! For this extraordinary providence there must be special causes, and it becomes us to look diligently into them. These causes are not likely to be found out of the church; for there, unbelief ever odious in the sight of God, and always hostile to his dominion, might at any time provoke his wrath, and call down his fiery indignation, but for the fact, that he is slow to anger and rich in mercy. These special causes must be sought for in the church; and now let every one, in his closet, solemnly and prayerfully institute the enquiry, what has she done, or rather what has she not done to offend Him who rides upon the storm, and who alone can say to the angel of death, "*It is enough, stay now thy hand.*"

The limits of a circular will not allow us to present you with the countless delinquencies of western churches; we therefore content ourselves with a few practical enquiries. Do not many valuable brethren suffer their spiritual energies to be paralysed by cherishing in their hearts doctrinal errors, such as the following?

1st: Do not many seem to think that God's elect will be saved, whether the means and instrumentalities appointed to accomplish their salvation, be used or not? Like the farmer who supposes that his crop will reach maturity and be gathered into his barns, labor or no labor! He believes that all results are Divinely ordered, & certain, and therefore vainly imagines he cannot have a grain the loss though the means all fail! Now, for ought we know, there may be as much truth in one of these suppositions, as in the other. Surely there is great folly in both. No man living knows that!

God's elect will be saved if the means, divinely appointed to effect that end, fail. Nor do we know that any soul ever was or ever will be saved, but by the very means and instruments appointed to accomplish that end. Hence we may affirm, without peril, that whatever plan or scheme of operation, has tended to the conversion of one sinner, is God's own plan. For he will scarcely bless and prosper what he disapproves. In the economy of grace, as well as of nature, there is an indissoluble connexion between means & ends—such was Paul's opinion. After God had told him "*There shall be no loss of any man's life,*" he hesitated not to say to the centurion and to the soldiers, "*except these (shipmen) abide in the ship, ye cannot be saved.*" Even so in the gospel plan of salvation, God proposes to bring about no results or ends whatever, but by appropriate means and instrumentalities.

2dly. Do not others appear to believe that the Devil is self-existent, eternal and independent, and openly defend his *rightful claim* to a great portion of the human family? These (say they) are his by generation, he is their father and they are his legitimate progeny; and every effort to strip him of one is promptly and strenuously opposed by these advocates of the Devil's rights. To be consistent they must consider it the duty of these children of satan, to persecute Christians, to despise the gospel, and (if it were possible) to crucify again the Son of God: For such certainly is the will of their father who is *not* in heaven. Now those good folks should keep a strict look out, for generally speaking, children are better acquainted with their parents than other people; and are more jealous of their rights and their honor. Do not these errorists profess to know more about the Devil than other people? and are they not more tenacious of his rights and more jealous of his honor than all the world besides?

3dly. How shall we understand those who say that *God requires nothing spiritual of a sinner?* "That he requires natural duties of natural men, and spiritual duties of spiritual men?" What can all this mean? Can any service whatever be acceptable to an infinitely holy Being which is not spiritual? Or can such a Being require of a sinner duties, which, when strictly performed, are not acceptable to himself? Will he require that to be done which he must condemn when done? Now suppose the sinner should perform all these natural duties to a jot or tittle, could God accept of such a service? Would not such a sinner, notwithstanding he had done all that God requires of him still go to perdition? Most assuredly he would, unless natural men get to heaven. Why does God reject this sinner's service? One reason and only one can be assigned. *The service is sinful*, and this is reason enough. It is sinful because done in unbelief. Without faith it is impossible to please Him. God's glory was not the motive. To say then that God requires of natural men natural duties only, is to say that he requires of sinners sinful duties, sinful services, sinful actions only; which they are ready enough to perform without being required. Now what think ye? Will the Devil raise any objection

to such a sentiment? Will he not consent that natural men perform natural, i. e. sinful duties, and every other sort of duty, not spiritual? To spiritual duties alone the Devil objects, and these alone God requires of both saint and sinner. This is the very point where heaven and hell join issue. In a mere moral point of view we may speak of natural obligations and duties, such as appertain to the social relations, between parents and children, masters and servants, &c. &c. which a sinner may perform acceptably in the sight of men, and however praiseworthy such actions may be in this sense, he who supposes that they are rightly performed, so as to be approved of God, before they are spiritually performed, takes a shallow view of the subject. It is only when such duties are done as unto God, (with a view to his honor,) with the spirit and with the understanding, that they acquire high moral worth, and meet the divine approbation. Shall the most devout exercises of saints demand the cleansing power of Christ's blood, to reach the ear of Him who hears prayer, and can we indulge, even for a moment, the idea that the Bible recognizes & enjoins a class of duties which sinners may perform while their hearts continue filled with enmity against God? Tell it not in Gath! Is not holy love a high spiritual exercise of heart, and is it not required of all men? Or has it come to this, that the law, as well as the gospel, has lost its claims upon men? Then indeed may the ungodly despise and reject both, and be guiltless. The plain truth is this: God does not require of the sinner either thoughts, words, or actions that are unholy; on the contrary he prohibits them—so far as sinful qualities are found in human actions, just so far are they prohibited by Him who cannot connive at sin. The phrase sinful duty, is a solecism in language, and the thing itself would be a most frightful anomaly, either in religion or morals: and yet if natural duties only, as contradistinguished from spiritual, are required of the ungodly, this anomaly, strange as it may be, must have, not only a place, but a very prominent place, in the divine arrangement. Why should this dogma be so largely insisted on by some excellent brethren in one of our associations? For no other purpose, we presume, than to make void that great gospel article, which makes it the duty of every hearer of the gospel, to believe it, to obey it, and be saved. Remove this pillar from Christ's spiritual edifice, and you shake it to the centre. To this end however, many expedients have been devised, and last of all, this notion about *natural duties*. So far all have proved unavailing; how can it be otherwise wherever the authority of the Bible is conceded? Until his truth, his holiness, his honor and his written word, all fail, God will require, as he has ever done, the natural man to become a spiritual man—the wicked man, to be a righteous man—the bad man, to be a good man—the impenitent unbeliever to be a penitent believer—and his enemies to become his friends. All this, and nothing less is required of men; nor is the requirement, in the slightest degree, abated on account of the sinner's inability.

Wherever this truth finds a lodgement, there is spiritual (not sectarian) energy and enterprise:—Cast it out and the soul withers, the church languishes, and finally she must die; because she has rejected a valuable portion of God's truth.

You have now before you our views in relation to three leading doctrinal errors. They are submitted frankly and without reserve, not meaning thereby to impugn or to question the purity of intention, or the piety of those, who may have unfortunately imbibed either or all of them.

Brethren, suffer a word of exhortation. Be ye steadfast and unmoveable in gospel truth; and stop not there but at the close of every day be ready to show your aboundings in the work of the Lord; and be careful to have them registered, not in good wishes and fair speeches only, but rather in praise-worthy actions. Be ye *faithful* unto death, and then receive the crown of life.

ENQUIRIES,

Submitted, by the publishing committee, to the prayerful consideration of the churches; to which they respectfully solicit replies, through the medium of the Cross and Banner.

1. Is the church under no obligation to aid in sending Bibles and preaching to every creature at home and abroad?
2. Can Bibles be published and preachers give themselves to the work, without pecuniary aid?
3. Is it the mind of Christ that church members shall pay nothing for these purposes?
4. Is it not a fact that the plans now in progress have done much by sending the gospel to the poor and needy, at home and abroad?
5. Are these plans to be discarded without presenting better; and in so doing may we not be found among the cumberers of the ground?
6. Has the Bible yet appeared in 100 of the 3,000 languages spoken on earth? Now if a church neglect to contribute to the extent of her resources, to give the holy scriptures to the millions yet in Pagan darkness, may not their blood be found at her door, when their voices shall rise in judgment against her?
7. Are not ministers servants of the churches; and is it not the duty of the churches to see that those servants give themselves wholly to their work?
8. If it be not the mind of Christ that his kingdom shall be built up in the world, without money, then is it not wicked to object to any plan calculated to evangelize our own country, or other countries, simply because it requires money?

9. If all Missionary and Bible societies were now to stay their efforts, and leave the work to others, how would they go about it? and how many hundreds of centuries would pass away, before the gospel could be preached, and the Bible be read in the 3,000 languages? and how many thousands, even in our own country, might perish for the lack of knowledge?

10. Can it ever be said, "Well done good and faithful servant," to that man who contributes little or nothing to support and to spread the gospel, and who even reproaches those who do? Does such a church member render to God the things that are God's?

11. Can a church neglect all these duties, and even pour contempt upon them, with any well founded hope of lasting prosperity?

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