



MICROFILMED BY
HISTORICAL COMMISSION
SOUTHERN BAPTIST CONVENTION
127 NINTH AVENUE NORTH NASHVILLE 3 TENNESSEE

PUBLICATIONS
OF THE
KENTUCKY BAPTIST
HISTORICAL SOCIETY

NO. 3

1913

PUB. NO. 265

PUBLICATIONS
OF THE
Kentucky Baptist Historical Society
No. 3

Edited by
W. J. McGLOTHLIN, D. D.

I.

Silas Mercer Noel
By Frederick W. Eberhardt, D. D.

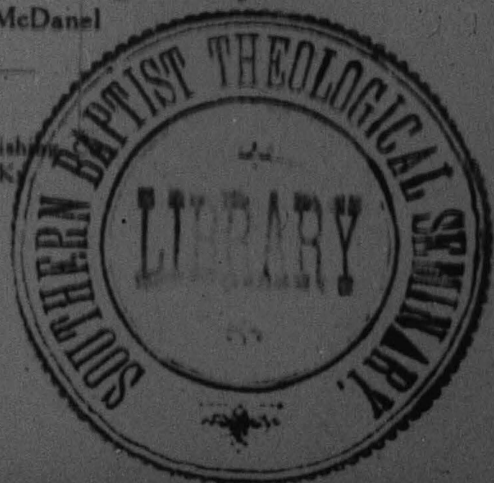
II.

Minutes of
The Kehukey Baptist Association
1769-1778

III.

History of the
First Baptist Church, Covington, Ky.
By Rev. R. B. McDanel

1913
Baptist World Publishers
Louisville, Ky.



Copyright 1913.
BAPTIST WORLD PUBLISHING COMPANY
Louisville, Ky.

SILAS MERCER NOEL

Born in Henrico County, Virginia, August 13, 1783.

Died in Franklin County, Kentucky, May 5, 1839.

BY REV. F. W. EBERHARDT, D.D., FRANKFORT, KY.

Kentucky Baptists have a worthy history. No one among the makers of that history is deserving of more appreciation than the subject of this sketch. While he did not belong to the notable group of pioneers who blazed the way through the wilderness for a free gospel, he was closely identified with them; and, taking up their work, he gave himself untiringly to the task of maintaining the purity of that gospel and of organizing the Baptist forces of the state for an intelligent, comprehensive and efficient campaign of spiritual conquest. His memory should be cherished, and the achievements of his remarkable life should not be forgotten.

He was the son of Theoderick Noel, a noted Baptist minister of Virginia, who was a member of the council that ordained John Taylor (*History of the Ten Churches*, page 29). According to Spencer, Silas received from his father a good English education. Later, by his own efforts he became a fair classical scholar and a proficient student of law.

The date of his coming to Kentucky is uncertain. He settled in Frankfort and practiced law. Whether his marriage to Miss Maria Waring, April 23, 1805, took place before this time I cannot learn. The Waring were a distinguished family. John N. Waring, Attorney General of Kentucky, was her brother. The marriage was evidently happy. Thirteen children were born to them. Mrs. Noel's memory, together with

28285

2861769

K 4 1 h

v. 3.

her husband's, is held in tender remembrance by her grand-children. In his youthful days Silas was somewhat given to the popular dissipations of the time. On one occasion he came home with a large sum of money won at cards, and laughingly poured the entire amount into his wife's lap. Without a word she rose letting the money fall to the floor and left the room. This so mortified him that he never touched cards again. His conversion took place about 1810. He was baptized by the elder Hickman, then pastor of Forks of Elkhorn church. The first direct account of his ministerial labors available is the following, copied from the Franklin County Court Records, February 15, 1813: "On motion of Silas M. Noel, who produced credentials of his ordination and of his being in regular communion with the Baptist Society and having taken the oath of fidelity, a testimonial is granted him in due form." Spencer places the beginning of his pastorate of Big Springs church, Woodford county, in this year (1813). He is in error, however, as to the duration of his ministry with this church. Instead of the one year Spencer assigns Noel he must have been pastor at least three years, because John Taylor joined the church in 1815 while he was pastor. (History of the Ten Churches, page 187.) In 1814 he preached the annual sermon before Elkhorn Association, then in session with Mt. Pleasant church, I. Peter 2:25 being the text.

In 1816 he was appointed, by Governor Slaughter, Associate Judge of the Circuit Court, Judge Davidge, whom he had baptized a few years before, being Chief Justice. This is the Davidge who caused the trouble in Big Springs church and in many associations by his published Arminian views (History of the Ten Churches, page 183). Now for a time Noel gave up the ministry, though he continued his interest in Christian work. Through his efforts the church in Frankfort was organized, February 25, 1816, the first of any denomination in the capital city. The following extracts from the records are of interest: "At a meeting of a number of Baptists

at the home of Simon Beckham, in the town of Frankfort, to consult on the propriety of establishing a church in this place, Brother S. M. Noel was requested to act as moderator. Resolved, That Silas M. Noel, D. James, John W. Woolridge, Charles Buck and James Dudley be a committee to prepare a constitution or church covenant and submit same to the next meeting for inspection." (Church Records, Vol. 1, page 1.) At the second preliminary meeting, of which Noel was again moderator, the constitution prepared by the committee was adopted and February 25th was set for the organization. The constitution on which the church was organized was written by Noel; and, in spite of many attempts at revision, after ninety-seven years is still the working basis of our body. When the set time had arrived and the brethren had assembled for organization, "Brother Silas M. Noel had delivered a very refreshing sermon from Acts, second chapter and the last clause of the 26th verse, 'And the disciples were called Christians first in Antioch'" (Church Records, Vol. 1, page 3). The text is noteworthy in view of Noel's unfaltering antagonism to that so-called reformation which used this statement as a shibboleth. This meeting was held in the Assembly Hall of the Statehouse and there they "became a church of the humble Lord Jesus with all the rich paintings around us" (History of the Ten Churches, page 188). John Taylor was the first pastor of the Frankfort church. According to a custom of that early day the church on April 27, 1816, "agreed unanimously to invite Brother S. M. Noel to attend us with Brother Taylor." He declined the invitation and for the next two years attended the meetings, frequently acting as moderator, but still retaining his membership with the Big Springs brotherhood. The records show that on January 25, 1818, he was received by letter into the Frankfort church, and two days later his wife Maria and sister Frances were received.

SILAS MERCER NOEL

PASTOR-EVANGELIST.

On the fourth day in February, 1821, Frankfort church again extended an invitation to him, "and Brothers Fall and Clay are invited and requested to labor in the ministry at our stated meetings as may be suitable to the pastor and themselves" (Church Record, Vol. 1, page 62). A rather unusual church proceeding occurred some months before this call that deserves notice, as it was the means, doubtless, of giving to Kentucky Baptists one of their greatest leaders. At the January meeting of this year (1821) it was agreed "that Brother S. M. Noel be and he is hereby called upon to say why he has declined the labors of the ministry and why he should not resume them." At the March meeting, "in answer to the call of our church at our last meeting, Brother Noel proceeded to address the church and council. He occupied the pulpit until two o'clock. After a recess of one hour the church convened. Brother Noel occupied the pulpit during the afternoon." The day following "the church and council convened according to adjournment. Brother Noel occupied the forenoon and concluded his address. The church then adjourned. The council organized with John Scott in the chair. The members of the society were invited to the usual privileges. After a recess of one hour the council convened and proceeded to business and reported to the church as follows: 'We, whose names are hereto affixed being a committee called on by the Baptist church at Frankfort to give our opinion in regard to the case of Brother S. M. Noel, why he has suspended his ministerial labors, and having assembled at Frankfort the 22d and 23d days of March, and having heard the reasons assigned by him, report as follows: We are of the opinion that the reasons given, however forcible in other matters, are not sufficient to justify the suspension. We therefore recommend to the said church that she request Brother S. M. Noel to resume his labors in the ministry" (Church Records, Vol. 1, page 53f). The

report was signed by George Waller, P. S. Fall, John Scott and Jacob Creath. Having then accepted the call extended in October, the church began a career of marked prosperity. In 1824 there is a record of another call to the pastorate which he accepted. Porter Olay was called to assist in preaching. It was in connection with this two-fold invitation that the remarkable ceremony of installation and ordination occurred which so aroused the ironical indignation of John Taylor (*History of the Ten Churches*, page 192). According to the same authority he soon after gave up the Frankfort pastorate and went "into the better business. . . . preaching the Gospel far and wide with marvelous effect. . . . For about three years past I suppose he has baptized more people than any other man in Kentucky. His labors seem blessed in whatever direction he takes" (*History of the Ten Churches*, pages 183, 187). However, in 1826 and in 1828 there is a record of his again accepting the calls of the Frankfort church. During this time the church was blessed with a continuous revival and the first meeting house was erected. At the same time he also ministered to the churches at Stamping Ground and Great Crossings. During one year, at the latter place, he baptized 359 persons. In 1839 there is a record of a unanimous call extended him by the Frankfort church with a stipulation "of \$500 per annum for his services." This he did not accept and he died shortly afterwards. He was undoubtedly the greatest man among the many notable men the church has had to serve her as pastor—a man of splendid native endowments, of true culture, broad scholarship, an eloquent preacher, an able theologian, a deeply spiritual pastor, a wise counselor and a zealous evangelist—one well worthy of the commendation of the old pioneer who knew him well and loved him. "Mr. Noel's literary accomplishments, together with his zeal in the gospel, with his great success therein, has procured him the high appellation of double (D.D.). The high powers at Lexington, authorized to make Doctors of Divinity, a year or two back

has saluted him with a flowing diploma. But it is pleasant to see that these high-flying trifles does not prevent his yet going into the thickets. . . . to invite the poor, the halt, the blind and lame. . . . to seek the salvation of God. . . . Who is so far destitute of the wedding garment, and his poor little soul so cramped up by little creeds that he cannot reach out his hand of love and say, Brother Noel, go on and prosper. God bless the heavenly man; may he thus press on unto the end" (History of the Ten Churches, page 188).

DEFENDER OF THE FAITH.

When Alexander Campbell made his first decided impression upon the religious thought of Kentuckians through his debate with McCalla at Washington, in the fall of 1823, two former preachers of the Frankfort church, Jacob Creath and Philip Fall, espoused his cause. But it was Silas M. Noel who became in many respects Campbell's most formidable opponent. "Frankfort church, of which Silas M. Noel was pastor, was the first Baptist organization in Kentucky that took action against Campbellism. The pastor. . . saw. . . the. . . evil of Campbell's teaching and induced his church to send a letter to Franklin Association to endeavor to induce that body to take a decided stand against Campbellism" (Spencer's History of Kentucky Baptists, Vol. I., page 611). There is on record another letter of Frankfort church to the association dated the first Friday in August, 1823, which preceded the one mentioned by Spencer several years. The following extract will show how alert was the mind of Noel to catch the drift of the so-called reformation: "On the other hand the painful collisions and distressing differences between those of the same order are such as should humble us and should excite us to double diligence. The cause of some of these distractions should be searched out and if possible removed. We think these polluted streams should be traced to their source. Can any society be preserved in harmony where the ministry entertain various

and conflicting views in regard to the plan of salvation? It is folly to expect it. Other causes may lead to confusion, but this is certainly and clearly a never-failing source of schism and distraction. We lay it down as a principle not to be controverted that in order to preserve the peace, unity and purity of the church there must be a oneness of sentiment among the preachers in regard to the Gospel truth. We consider a second proposition equally clear: that in order to preserve the oneness of sentiment among ourselves, our views of Gospel truth should be plainly inscribed in every church constitution and in the constitution of every association. Nothing short of this deserves the name of constitution. Were churches and associations thus organized, there would be no collisions among ministers about doctrinal views unless men should so far trifle with themselves as to subscribe solemnly to a charter which they do not believe to be true. To guard against folly of this kind and other disorders, we consider a third proposition true and incontrovertible, that every society should have a compendium of discipline under which offenders of every grade might be easily arraigned, reclaimed or censured.

"No member should be allowed a seat either in church or association until he has given his unqualified assent to the constitution. Having done this he could neither speak, preach nor write, or publish doctrines at war with that instrument without becoming a traitor to his own government. His doom would be certain; his fate inevitable. Here then is the paladium of your peace, where you may rest secure against turbulent, revolutionizing spirits, and against erroists of every hue" (Church Records, Vol. 1, page 77). This letter was written by Noel at the request of the church, as was also that of August, 1827, from which the following is taken: "The novelities and innovations of the day have not annoyed our peace. We are satisfied with our name, our faith and our order. In regard to natural things, every day may bring its peculiar dis-

coveries, but in reference to spiritual things (or the things of salvation) God has made no new revelation, and of course there are no new discoveries. All that we can know concerning redemption by the blood of Christ was revealed near eighteen hundred years ago. This knowledge we desire and none other" (Church Record, page 131). Through Noel's clear insight into the real drift of Campbellism and his gifted pen, together with his uncompromising loyalty as a leader, Franklin Association was saved from the schism that weakened so many of the district associations, almost disrupting some. At the call of Frankfort church the association met in the special session which Spencer says was probably the most important held in Kentucky. Again Noel wrote the circular letter which appears in full in Spencer's History, together with the "Thirty-nine Articles," and need not be quoted here (History of Kentucky Baptists, Vol. 1, page 624ff).

The leaders of the "Reformation" evidently looked upon Noel as their most formidable opponent. They considered him "perhaps the most learned preacher of the Baptists of Kentucky." They looked upon him as the champion of sectarianism and Frankfort church as the principal stronghold to be captured. In the winter of 1828-9 the noted John Smith visited Frankfort for the first time. "I was called on," said he, "to go up to the capital of the state and storm the sectarian fort of Dr. Noel. No one was there to help me as . . . far as I knew but Philip S. Fall." From his own account the "storming" was not very successful. Some time later he went again and rudely forced himself upon Noel's hospitality, a fact of which he seemed rather proud. "He was hopeful in spite of the opposition of Dr. Noel. The standard of the Apostolic Gospel might be planted at the capital of the state. He hoped, too, that he would meet with a more favorable reception from the people than before. When he reached the city he inquired at once for the house of his opponent; and on his way thither he met the doctor in the street." "Brother

Silas,' said he, 'I am on my way to your house; you may not want me to come, but I am going anyhow, and I expect to be well treated.' 'I will indeed be glad to see you there, Brother Smith,' replied Noel, for he was a courteous and kind-hearted gentleman" (Life of Elder John Smith, pages 277, 279). Smith was eager to debate with Noel, but the latter was wise to see how this would only advertise the new movement and declined the challenge. But by his writings and sermons, and by his personal influence, he continued until his death a staunch defender of the Faith, so that "there was not in the state a more powerful opponent of the Reformation."

"It is interesting to note that in spite of the schism which resulted in the defection of many, and that several churches were granted letters to unite with other Baptist associations, there is, nevertheless (from 1825 to 1834), a good gain in membership of Franklin Association, mostly by baptism. It is never a mistake to contend earnestly and lovingly for the Faith" (History of Franklin Association, page 6).

MISSIONARY ZEAL.

It is particularly noteworthy that one so strongly imbued with the principles of Particular Baptists should be such a staunch advocate of the cause of world-wide missionary endeavor. A long letter, undated but written about 1822, addressed to Franklin Association, contains a strong arraignment of the teaching that "the grace purchased by Christ and necessary to salvation is free to all men." This letter was probably written by Noel; if not, it at least received his endorsement (Church Records, Vol. 1, page 80ff). There is no inconsistency in the two positions, however. The Christian's attitude toward missions is not dependent upon his ability to reconcile the deep things of God, but rather upon his willingness to obey a Divine command. Silas M. Noel was never slow to obey such a command.

As early as 1813 he began in the Gospel Herald to urge

the cause of Home and Foreign Missions. During his pastorate at Great Crossings he preached frequently to the Indians and baptized a number of them. At Frankfort there were more colored members of the church than white. It should be remembered also that he was the moving spirit in the organization of the Kentucky Baptist State Convention, which in the later form this year (1912) celebrates its diamond jubilee and which is one of the great missionary forces of the Baptists of the world. At his call "Frankfort Association," auxiliary to the Kentucky Baptist Convention, "was organized with one thousand and fifty-three members." "By request of the meeting he delivered a discourse on 'The Necessity of a Common Effort Among the Friends of Religion to Send the Gospel Speedily and Statedly to all the Destitute Places in the State.'" The next year, March 29, at Bardstown, the convention was organized and Noel was the first moderator. This body, the forerunner of our General Association, was avowedly missionary, and as such was bitterly opposed. Even the Frankfort church, under the influence of the Dudleys, voted in 1833 that it was inexpedient to be represented in the convention. Nevertheless Noel continued ardently to support both the cause and the measures. The list of questions appended to the minutes of Franklin Association for 1833 was written by him. The enquiries, eleven in number, concerning the duty of the church to aid in sending Bibles and preaching to every creature at home and abroad, comprise an unanswerable argument in favor of making the Gospel known to the ends of the earth" (History of Kentucky Baptists, Vol. 2, page 292).

MEDIATOR AND ORGANIZER.

What has been said about the first missionary organization in Kentucky indicates also Noel's interest in the unification of the Baptist cause in the state. He was a prime mover in the organization of Franklin Association and many times its moderator. His desire for the harmonious efficiency of this

body is well expressed in the letter of Frankfort church to the association, then in session at Salt River, 1822, extracts from which have already been made.

He was too wise to insist on uniformity. Nor did he demand that all should speak on the same note. He did see clearly, however, the need of that harmony which brings the varied opinions and practices of individuals into accord through oneness in Christ Jesus. "In the primitive church, the multitude that believed were of one heart and of one soul. By one spirit they were all baptized into one body and were all made to drink into one spirit, having one Lord, one faith and one baptism. Such was the oneness of the church formerly and such were the terms of General Union between her members. Not a paper union, not a union of discordant sounds. It was a union of souls, of kindred spirits, an army of invincibles, whom neither fire or sword could appall or dismay. . . . If we would be a united people, we must be *one* people, *one* in faith, *one* in practice, *one* in Christian affection, etc" (Church Record, Vol. I, page 80f).

An early example of his efforts to maintain the spirit of unity in the bond of peace is found in his attitude toward brethren of differing views in the local church. While he was pastor at Big Springs church, the venerable John Taylor, in the absence of his pastor, introduced into the church meeting a query concerning the pamphlet published by Judge Davidge, also a member of Big Springs church at the time. This pamphlet had given offense, owing to its Arminian views, and was afterwards condemned by several associations. "The pastor of the church . . . did not arrive until just before the reading of the business of the day, and on reading the item of the query (which had been laid over until the next meeting) he seemed to manifest considerable displeasure, expressing to this amount that queries in the church were generally mischievous things" (History of the Ten Churches, page 184). Now it was not because of any sympathy with Arminianism that Noel

took this stand, but because he early saw the need of maintaining the spirit of concord among the brotherhood. It is pleasing to note that Taylor harbored no ill will toward his young pastor in this affair.

Noel's most important contribution to the unification of Kentucky Baptists was undoubtedly given to the organization of the General Association. When, after a few years, the first convention, which he had fostered, was abandoned, he refused to accept defeat. "Something must be done," said Dr. Noel, "before the convention was organized, and now that it had failed to accomplish the 'something,' and had been dissolved, the same eminent servant of God and many of his Godly compeers were repeating, 'Something must be done.' No isolated efforts that could be made could succeed in restoring harmony and prosperity to the denomination. There must be simultaneous effort, and in the spirit of union and mutual confidence and sympathy . . . before the desired ends could be attained. The few undaunted spirits . . . determined to make an effort to establish a general meeting among the Baptists of Kentucky. God helped them and they succeeded." When, in 1837, the call was made for messengers to meet in Louisville for the purpose of organizing a permanent association, the plan advocated by Silas M. Noel in 1813—the organization of a general meeting of correspondence—still appeared to them the most plausible means of accomplishing the desired end" (*History of Kentucky Baptists*, Vol. 1, page 567).

INTEREST IN EDUCATION.

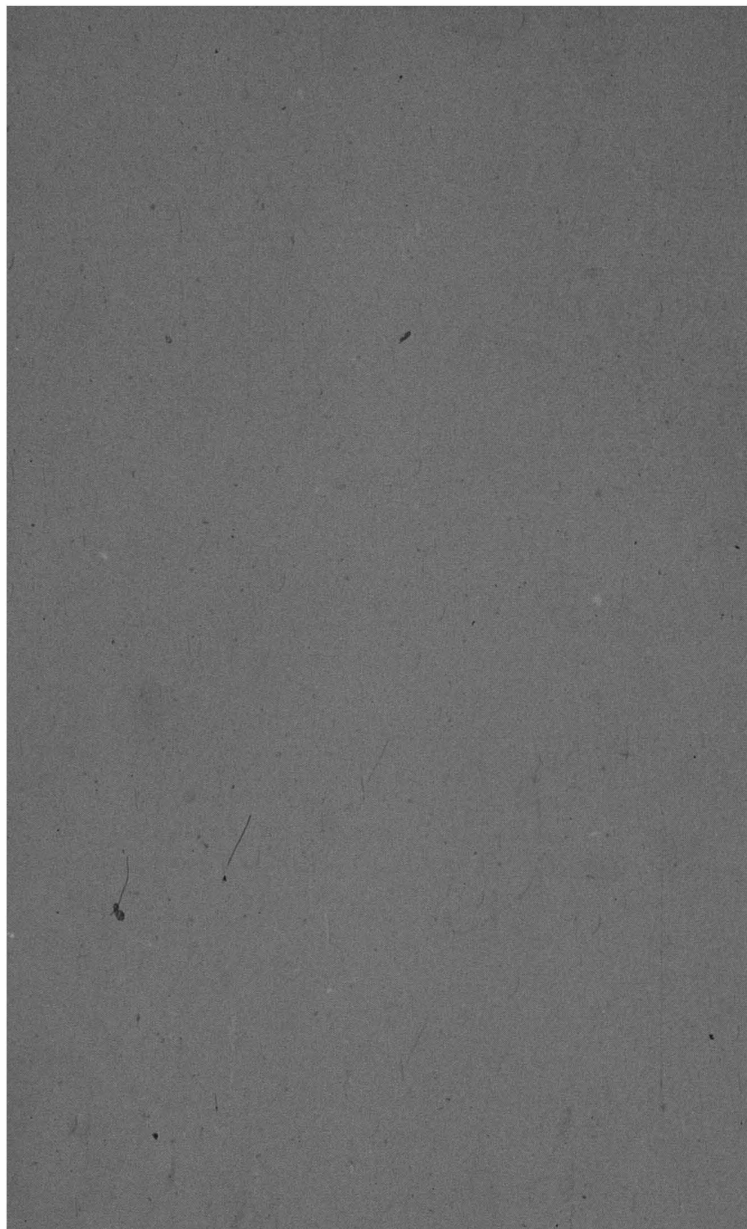
He who saw so clearly the need of organization in order to greater harmony and efficiency saw also the need for Christian education. Like Burns, of Oneida, so Noel, of Frankfort, understood that evangelization without training was unstable. He was himself a highly cultured man—probably the first among Baptist ministers in Kentucky to receive the title of D.D.—and while fully aware of the supremacy of the Holy

Spirit in qualifying men for the service of God, he nevertheless realized the need of a better educated ministry. For him to see the need was equivalent to setting himself to the task of supplying that need. Spencer declares "the Kentucky Baptist Educational Society originated in the fertile and consecrated brain of Silas M. Noel." He was the first president of the board of trustees of Georgetown College and contributed \$500 toward the first endowment fund.

Here, then, is a man who deserves historical recognition because of his work as pastor, evangelist, defender of the Faith, prophet of a world-wide gospel, architect of the beneficent forces now working for the progress of New Testament principles in the state, and apostle of Christian education in Baptist schools.

Finally it may be said with deep satisfaction of soul that the splendid work of this man was in no wise marred by those defects of character which sometimes weaken the testimony of great men in their day. Silas M. Noel was a good man as well as a great man. He was learned but humble. He was strong but tender. He was brave but peaceable. He was loyal but kind and forbearing. He was practical but spiritual.

Under the spreading shelter of a boxwood canopy his dust lies sleeping in the beautiful cemetery overlooking Frankfort. Around him lie the forms of men still renowned for chivalry, statesmanship and culture, but of them all none has wrought more wisely for the upbuilding of the manhood of Kentucky than Silas Mercer Noel, who now rests from his labor, but whose works follow after him.



Minutes of the Kehukey Baptist Association 1769-1778

INTRODUCTION.

The following minutes, while incomplete and meager, are very interesting. They are among the oldest in existence. The Kehukey Association was composed of Baptists of the earliest American type, called Regular after the rise of the Separate Baptists. They were high Calvinists, declaring that a preacher or church ought to be disciplined for teaching that Christ died for all men. An effort has been made to reproduce the document as nearly as possible. The irregularities in spelling, capitalization, punctuation, etc., are due to careful rather than careless, proof reading.

Some of the points of special interest are as follows: It met steadily for several years at the Kehukey church; for a while there were two meetings a year; the expenses of the messengers (delegates) were to be paid by the churches they represented; there were two representatives for the main body of each church, and one for each of its branches of which there were sometimes several; women were not allowed to vote; one one occasion a preacher was tried by the Association and his credentials taken away; communion with the Separate Baptists is recommended; churches are to be expelled for neglecting discipline; communion was celebrated on Sunday of the associational meeting as in the Charleston Association, and the fact of an approaching marriage was to be published three times before the event.

W. J. M.

The Sixth Day of October Anno Domini 1769 a Considerable Number of Baptist Ministers and Brethren Mett at Kehukey in the County of Hallifax and province of North Carolina to Consult about the Expediency of An Association and the manner of Conducting it to the Advantage of the churches. the Issue of the meeting was, Adopting the Platform and Sentiments Philladelphia Association and thereon forming themselves into a Like Body. the churches that Incorporated this year is the Church of Kehukey in Hallifax

County the Church at Tostneot and the Tar River in Edgecomb County and the Church in Bertie and the Church in Pitt County. the Sentements Concerning an Association are first that Such an Association is usefull and Beneficial first Union and COMMUNION among themselves Maintaining more Effectually the Order and faith Once Delivered to the Saints, haveing advice in Cases of Doubts, Helps in Distress &c. Secondly, that Such an Association is Consistent with the Independency of particular churches because it pretends to be no more than An Advisory Council Disclaiming Superiority Jurisdiction Coercive Right or Infallibility thirdly, that an Association Should Consist of men knowing and Judicious Especially in the Scriptures And now in Concurrence with the above Sentements we who's Names are hereunto Subscribed being met together as we trust in fear of god and haveing a Desire to promote the Glory of God and the good of his Church we have Unanimously United and Joined our Selves together in an Association.

CHURCHES AND MESSENGERS PRESENT

Kehukey—John Meglamore, Jesse Andrews, Thos. Wethersby, James Abington.

Bertie—Ephriam Daniel, James Vinson, John Moore

Tar River—Elisha Battle, Elias Fort, Wm. Horn

Tostneot—Jonathan Thomas

Pitt—Jeremiah Rahm, John Nobell

PLAN OF THE ASSOCIATION

1. The Association to Consist only of messengers Chosen and Sent by the Churches, these messengers to be their ministers (for a Reason given Sentiment the 3) together with Some judicious Brethren. their Expenses to be borne by the Churches which Send them

2. with the messengers the churches Send Letters addressed to the association in these Letters mention is made of

the Names of the messengers and their authority to Act for their churches; also of the State of the Churches touching their peace their Increase by Baptism; and by Letters Dismissive and Commendatory from other Churches, touching their Diminution by Death Excommunication, and Dismission to other churches, and the present number of Members. if any questions are to be put to the association any advice to ask, or business propose, these are to be Expressed in Said Letters. 3. all matters to be Determined in this Association by the Suffrage of the Messengers. Except what are Determinable by Scriptures. Such matters are never put to the Decision of votes. All that Speak to address the moderator, who is to take Care that none be Interrupted while speaking, and that no other Indecorum take place.

4. Churches are to be Received into this association by petitions, Setting forth their Desire to be admitted, their faith, order, and willingness to be Confinable to the Rules of the associated Body. when a petition is Read, and matters Ripened for a vote; the moderator States the question, Suffrage being given in favour of the petition, the said moderator Declares that Such a Church is Received into the association; in token of which he gives the messengers the Right hand of fellowship and bids them take their seats.

5. The association to meet annually at Kuhekey meeting house on munday Next after the first Sunday in August, and to Continue till business be finished. it is to be opened with Divine Service, after which a moderator and Clerk are Chosen, the Letters from the churches are Read, the Names of the messengers are written that they may be Called over at after meetings then business is attended to, and minutes thereof made, a Circular Letter to the Churches is prepared and Signed and a Copy of it Sent to Every Church Containing the minutes of the association; the States of the Churches; when and by whom Vacancies are to be Supplied; who to

preach the next association Sermon, and whatever Else is needful for the Churches to know.

(6. The faith and order of this association are Expressed in a Confession put forth by upwards of a hundred Congregations (in Great Britain) in the year 1689; and adopted by the association of philadelphia in 1742. Some of the principles in Said Confession are, the Imputation of Adam's sin to his posterity, the Inability of man to recover himself, Effectual Calling by Sovereign grace, Justification by Imputed Righteousness, Immersion for baptism, and that on profession of faith and Repentance, Congregational Churches, and their independency, Reception into them upon Evidence of Sound Conversion &c.)

Hallifax County. At an Association held at Kehukey meeting house the 6th Day of November 1769.

CHURCHES & MESSENGERS PRESENT.

Kehukey—John Meglamore, William Burgess, Jesse Andrews,
Thomas Wethersby

Bertie—James Abington, Ephriam Daniel, James Vinson,
Thomas Miers

Pitt—Jeremiah Rahm, John Nobell

Tar River—John Moore, Elisha Battle, Elias Fort, Wm. Horn

Tossneot—Jonathan Thomas

Rec'd as assistants to Sit in Ass'n from fishing Creek Ch. in

Bertie County Zachariah Thompson, Lawrence Winfield

John Thomas Chose moderator and Elisha Battle Clerk.

Whereas Charles Daniel Minister Being Charged with Disorderly walking has this Day by Consent of himself and this association Come to a Legal trial and by the oppinion of the Said Association it is ordered that the Said Charles Daniel from henceforth is Suspended from Communion and Silenced from Preaching untill a Restoration.

Hallifax County. At an Association held at Kehukey meeting house the 6th Day of Aug't 1770.

CHURCHES AND MESSENGERS PR.

Tosneot—Jonathan Thomas, Moses Baker

Kehukey—John Meglamore, William Burgess, Levy Lancaster, Thos Wethersby

Bertie—James Abington, Thos Miers, Jonathan Carr, Jesse Hart

Tar River—Elisha Battle, James Wiggon

Rec'd as Assistants to Sit in Ass'n from fishing Creek church Bertie Co. Zachariah Thomas, William Allen, Laurence Winfield

Q'n Who was Melchizedeck according to Hebrews the 7 C 15 v.

Ans that he was a man according to our Judgments.

Q'n is it a transgression worthy of Suspencion for a Church member to Buy a Ticket in a Lottery and insist upon its being Lawful and not Sinfull. So to Do.

Ans it is unlawfull and worthy of Suspencion.

Q'n How Can God be Said to Repent when he is unchangeable as in I Sam. the 15 C 29 v.

Ans'r God's Repenting in Gen 6.6. we understand to be meant the human Nature of Jesus Christ the Son of god. but in I Sam. 15.29 we understand to be meant of his Divine Nature which Cannot Repent alter or Change.

Q'n whether God did Decree the possibility of anything that never Did nor never will Come to pass.

Ans in the Affirmative that he most Certainly Did.

Upon Reading a Letter from Charles Daniel Directed to association it is agreed that John Maglamore, William Burgess, Levy Lancaster and Thomas Oneby be appointed a Committee to prepare a Letter in Answer to that of the Said Daniel.

Ordered by this Association that when a minister is to be ordained the church where he Resides Shall Call to their Assistants two ordained ministers or more.

Ordered that John Moore be appointed to preach the Ass'n Sermon Next year.

Hallifax County. At an Association held at Kehukey meeting house the 5th Day of Aug't 1771.

CHURCHES AND MESSENGERS PR.

Tar River—John Moore, Ellis Fort, William Horn

Tosneot—Jonathan Thomas, Moses Baker, John Thomas

Bertie—James Abington, Thos Deens, James Vinson

Kehukey—John Meglamore, William Burgess, Thos Onebey,
Thos Wethersby, James Bell

Pasquotank—Henry Abett, Joseph Creesoe

Rec'd as Assistants to Sit in Ass'n from Wm Walkers church on fishing Creek—Zachariah Thomas, Matthew Thomas Wm. Cook

John Meglamore Chose Moderator and Elias Fort Clerk. Henry Abett Pastor of the church in Pasquotank county joined himself a member of this association and is recd as such. Jonathan Thomas Motioned that the General Conference Book be Read and as many of the Quearies adopted in the Association Book as Can be universally Received by the Association. The Same is granted.

Q'n how Doth mankind first attain to the knowledge of moral good and Evil.

Ans By External Revelation.

Q'n Whether the Commission of Sin or the Omission of Duty among professors is the most Hainous Crime.

Ans Sins of Omission or Commission Receive their Agravation from Circumstances &c. and therefore no General Answer Can properly be given which are most hainous, but we hereby Caution Christian Professors against Both.

Q'n whether it is Lawfull for a woman to Vote in Conference or not

Ans it is not

Q'n is it orderly for a male member in our churches if he finds freedom. to Exhort in publick or not

Ans We judge it the Duty of any person who look upon it to be his Duty to Exhort his fellow men. first to acquaint the church with his Desires and to obtain privilege of the church for that purpose

Q'n Whether a pastor of any particular church may lawfully Leave the place of his Attendance to Live in a Branch of his church Distant from his former Attendance.

Ans A pastor of a church that is So for a Limited time, may Remove any where when the S'd time is Expired. But if his pastoral charge is for Life he may not Remove without the Consent of the people he was Ordained over.

Q'n is it orderly for those Called Regular Baptists to Commune with the Separate Baptists Church.

Ans We Esteem it to be our Duty to Commune any Baptist Church or Orderly Member who has the Essentials of Church Communion, viz. those whose principles in fundamentals are not heretical and whose practices is not Vicious.

Q'n what is meant by Christs Second Coming which is So often Spoken of in Scripture

Ans it is of his Coming to Judgment

It is Agreed that an Association fund be Established and to be Supported by Voluntary Contribution from the Several Churches the Sums they bestow for that purpose to be Specified in their Letters and sent to the Ass'n by their Messengers and we appoint William Burgess our treasurer Dureing the Ass'n pleasure.

On Motion made by Jeremiah Walker it is agreed that Deligates be appointed to attend at the Separate Baptist Association in Virginia, and by a private poll held for that purpose, Jonathan Thomas, John Meglamore & James Abington are

appointed to attend at the Said Ass'n the Last Saturday in Sep'r.

A motion made by Jonathan Thomas for an Occasional Association to be held for furtherance of Business, to intervene between this and the Next annual Ass'n it is agreed that an Occasional Ass'n be held at fishing Creek meeting house in Bertie County the third Saturday in November Next.

At an Association held at Wm Walkers Meeting house on fishing Creek in Bertie County the 16th day of Nov'r 1771.

CHURCHES & MESSENGERS PRES.

Kehukey—John Maglamore, Willia mBurgess, Thos Oneby, Nath'l Tatum, James Bell

Tosneot—Jonathan Thomas, John Thomas, Reuben ~~Case~~ Ze

Tar River—John Moore, Elisha Battle, Elias Fort, Henry Horn

Rec'd as Assistants to Sit in Ass'n from fishing Creek Church—Wm Walker, Wm Davis, Rich'd Acock, Francis Cops, Matthew Thomas, Zachariah Thompson, Wm Cook, Wm Solyman, Wm Allen

from Bencher Creek, Virg'a—John Creel

from Amelia in Virg'a—Jeremiah Walker, John Williams

John Meglamore Chose Moderator and Jeremiah Walker Clk. Proceed to Business on Monday the 18th of Nov'r 1771

Q'n: Whether the fourth Commandment Obliges Christians to Observe the Sabbath in as Strict a manner as it Did the Jews under that Dispensation

Ans We hold and Believe that the fourth Commandment Obliges us to Observe a Sabbath as a moral precept and not by a positive New-Testamental Institution.

Q'n: What is to be done in Case a church in Communion with us Should neglect to keep up a Strict Discipline according to the word of God.

Ans When a member of any Church is acquainted with a Disorderly Member or Members belonging to any Other Church in Communion the proper way to find whether the church Tolerates Such members in Such practices is to Deal with Such a member or members in gospel order (if the offense be private) or Bring them before the church (if publick) and if the church Refuses to Censure Such a Member or Members he Ought to inform the Association of their proceedings and if they Continue to Indulge Such offenders, the Ass'n Ought to Expel them from Communion and Correspondence. and if they belong to any Other Ass'n to inform the S'd Ass'n to which they are join'd thereof. Jonathan Thomas Motioned that the Association for the future begin and business proceeded to on the Saturday that the Communion on the Sabbath may be the Better attended on. it is Unanimously agreed on.

Q'n What are we to understand with Respect to Discipline by our Savore's words to Peter, I Say not till Seven times but till Seventy times Seven and what are the Symptoms of Repentance in the Transgressor on which this forgiveness is to be founded.

Ans We believe that our Saviours words to peter Shows that the times of forgiveness is Unlimited and the Symptoms of Repentance necessary to forgiveness are. An Ingenious and humble Acknowledgement of the offence, makeing the Confession as publick as the Commission, and Engageing for the future Divine Assistance to guard against Sin.

Q'n if a member of a Church Commit Some Scandalous Crime publickly before the world whether is it according to gospel Rules to Reconcile Such matter in a private manner by a few of the members or before the Church. Ans —Before the Church.

Q'n Whether it is a Ministers Duty to forbear Speaking to open or Vindicate the truth in any matter Either in Quer-

ies in Dispute in Difference for fear Some members Should be prejudiced or offended Ans No

Q'n Suppose a Number of Baptized Members all of the female Sex Should Dwell at a Distance from any other Baptist Society are they or are they not Justifiable in Meeting together to pray and Edify Each Other in the things of God

Ans they are Justifiable

upon Some Considerations the time of holding the Association is altered. and to be held at Kehukey meeting house Annually on the Saturday Next before the Second Sunday in September

Hallifax County. At an Association held at Kehukey Meeting house the 12th Day of Sep'r 1772

CHURCHES & MESSENGERS PR.

Kehukey—William Burgess, Pastor; William Bishop, Thos. Oneby

Tar River—John Moore, Pastor, Silas Fort, Elisha Battle, Wm Horn

Sussex Co. Va.—John Maglamore, Pastor, Nathaniel Tatum, Nathaniel Holt, Rich'd Marks

Bertie—Lewis Thomas, John Bishop, James Vinson

Tosneot—Jonathan Thomas, Pastor, Moses Baker, Nathan May

Fishing Creek—Wm Walker, Past'r, Rich'd Acock

Bear Creek—Joshua Herring, Past'r, Major Croom, Abraham Baker

Brunswick Co. Virg'a—Zach'a Thompson, Past'r

Jonathan Thomas Chose Mode'r, William Andrews Clk.

Pasquotank—Isaac Jones, John Berry

Proceed to Business on munday the 14th Day of Sep'r 1772. The following Ministers Petitioned in behalf of their Churches to Join the Said Association (to wit) the Rev'd Joshua Herring, John Maglamore, Zachariah Thompson, and William Walker. The S'd Ministers and their churches is

rec'd as members of the S'd Ass'n. Letters from the Several Churches Read. Motion. Is it Legal for any Church who is Joined to an Association, to Leave the Same, and Join another Association without a permission from the former, Or Not.

Ans'w'r We Conclude that it is Legal. Nevertheless it would be Commendable for Such Ministers or Church if opportunity permitted to acquaint Such Association of their design

Q'N. How many deligates shall be Judged Convenient for one Church to Send as members to an Association

Ans'w'r. Two from the Body and one from Each Branch. Motion, is it thought Necessary to Address his Excellency the Governor

Ans'w'r. it is thought Expedient Ordered that the following Address be presented to his Excellency the governor. To his Excellency Josiah Martin Esqui'r. Governor and Commander in Chief of the Province of North Carolina.

The Humble Address of all the Ministers and Elders of the Baptist Society who associate Annually in Hallifax County, in the Province aforesaid in Behalf of themselves and many hundreds of their Brethren.

May it please your Excellency. It is with unfeigned pleasure we acknowledge the Happiness with which we are Blessed in Common with the other Inhabitants of this province, under your Administration of Government, But we beg Leave in a more particular manner, to express our greatfull—Sentiments of the protection we Injoy in the exercise of our Religious and Civil Liberties: for which it is our Duty, and Shall be our constant Endeavor, to Distinguish our Selves as Loyal Subjects to our most gracious Sovereign; and usefull Members of Society. We hope this Address will not be considered for a customary compliment, But a tribute of Acknowledgement due to your Merit, from the Experience we have had of your publick conduct. It is our prayer to the Almighty, that as he

has placed you in a most distinguished Station he would Eminently guide and Direct you in all your Actions; and Bless you with prosperity here, and Everlasting Happiness hereafter.

Signed at our Association in Hallifax County Sep'r 17, 1772.

JONATHAN THOMAS, Moderator.
ELISHA BATTLE Clerk.

We appoint our Brethren Jonathan Thomas, Henry Abbot, William Horn, Elisha Battle, John Thomas, and William Burgess To present this Address.

To which his Excellency was pleased to make the following Answer.

To the Ministers Elders and Brethren of the Baptist Society in North Carolina.
Gentlemen.

I Receive with pleasure this mark of your approbation of my publick Conduct, which my Duty to my Royal master calls upon me to make as much as possible Conducive to the happiness of his Majestys people in this province from the Consciousness of Steadily aiming to Discharge that Duty faithfully. I Derive a Real inward Satisfaction.

The tolerating Spirit of the British Government, and the Security it gives to the civil and Religious Liberties of the Subjects, and Blessings of which you Seem to Entertain a Just Sense, and that Cannot be to highly valued.

Your intended Constant Endeavors to Distinguish yourselves as Loyal Subjects to our most gracious Sovereign and usefull Members of the Community, are highly commendable, and will be certainly crowned with Success, as they Shall be properly Directed. I Return you my hearty thanks for your pious good wishes to me, and Shall hope a Continuance of them.

Upon some Consideration, the Association have agreed to meet at Kehukey Meeting house in Hallifax County and to proceed on business on the Saturday before the first Sunday in August Annually.

JONATHAN THOMAS, Moderator.

WILLIAM ANDREWS Clk

At Kehukey meeting house in Hallifax County the Association Mett according to appointment on the 31st Day of July 1773.

CHURCHES-MESSENGERS PRESENT

Tar River—John Moore Past, Elisha Battle Wm Horn Daniel Ross

Kehukey—William Burgess pastr, Thomas Onsboy, Levi Lancaster

Sussex Co. Va.—Jno. Maglamore pastr Jams Bell Nathaniel Holt John Sturgeon William Andrews, Shadrack Baley

Bertie—Wm Cambell, Wm Conner, John McCabe

Fishing Creek—William Walker pastr,

Tosneot—Jonathan Thomas pastr, Moses Baker, Nathan May

Pasquotank—Henry Abbot Pastr, John Wilson, Leml Burkitt, Wm Surry, Isaac Jones

Brunswick Va.—Zachariah Thompson, Pastr, Rolling Williams, David Barron, Wm Ravies, Buckner Lanier

Pungo in Va.—Robt. Lane, Augustus Lane

John Maglamore Chose Moderator and Lemuel Burkitt Clerk

Letters from the Several Churches Read. munday morning 2d of August 1773. A Regular Baptist Church at Pungo in princess Ann County, Virginia, by a Letter, Petitioned, to Join the Association, and an Examination finding them to be a Church well Regulated and Constituted agreeable to gossell Rules and Order, they are Received.

The present State or Standing of the afors'd Churches is as followeth

Churches.	Ministers.	Increase.	Members.	Excommunicated.	Dead.	Dismissed.	Restored.	Rec'd by Letter.	Baptized.
Tar River	Jno. More	7	2					84	9
Kehukey	Wm. Burgess	12				2		63	10
Fishing Creek	Wm. Walker	10			5			300	5
Tosneot	Jonathan Thomas	21	2			2		100	21
Pasquotank	Henry Abbot								
Sussex Co. Virg'a	Jno. Maglamore	67			10	1		187	56
Bertie	Minister Dec'd								
Brunswick Co. Va.	Zach'a Thompson	100			13	5		188	82
Pungo in Virginia									

Motion made for Circular Letter to be Sent to the Several Churches and agree on.

Q'n What Shall a church Do with Members when they Rent themselves off from her without a Just Cause.

Ans That the Church Shall publicly Declare that Such members have without just cause Irregularly Rent themselves off from the church and that whatsoever offence the S'd member are or Shall be guilty of that Such a Church is Clear of the Reproach.

Q'n what Shall be Done with a member that Believes that Christ in his Life and Death fulfilled and made Satisfaction to the Law of God for all mankind.

Ans That such a tenet is unscriptural, and that it would be prudent in a Church having Such a Member to use all possible means consisting of Love to Convince and Reclaim him.

Q'n Whether a Church have a Right to Remove, a Deacon to a Ruleing Elder.

Answer Yes if the person be willing. Motion Made for a

Letter of Coraspondance to be Sent to the Philadelphia Association, and is agreed on

Motion for Some method to be taken in order to Regulate a Sister Church in Bertie County.

Answer It is agreed on that the Deligates of the S'd Church Should nominate Some particular Ministers belonging to the Association to attend to the S'd meeting house and to Receive the member by experience into Church fellowship. Accordingly they chose John Moore, Jonathan Thomas and Lemuel Burkitt.

Motion. That a Letter by way of Admonition be Sent to those churches that Omitted Sending the Association an acct. of their States and Standing. and the Association appointed Bre'n. Jonathan Thomas and Lemuel Burkitt to Draw the Letter in behalf of the whole.

Q'n A Controversy being between two Brethren, being Brought before the Church, and the Church appoints a Committee to Settle the matter and when Brought to trial being under Bonds to abide by a Christian trial, the matter being determined and then part of the church apprehending the Committee's being misinformed gave a wrong judgment as they conceive, which Lies on them as a burden what Shall be Done in Such Case.

Ansr. Have a new trial by the same Committee.

JOHN MEGLAMORE, Modr.

LEMUEL BURKITT Clk.

At Kehukey meeting house in Hallifax County the Association mett according to appointment on the Sixth Day of Augt 1774.

CHURCHES-MESS PRESENT

Tar River—John Moor, Pastr, Elisha Battle, John Moor Jun.,
Henry Hart

Kehukey—Wm Burges Pastr, Stephen Wesley, John McCabe

Fishing Cr.—Wm Walker Pastr, Charles James, Samuel Thompson, Wm McGregor, Charles Ivery, Wm. Andrews
 Tosneot—Jonathan Thomas P., John Thomas, Moses Baker
 Brunswick—Zachariah Thompson Pa., Peter Lee, Breckner Lenear, Isom Reaves

Pasquotank—Henry Abbott, Pastr, Joseph Creecy, Isaac Jones, R. Harrison, Benjn Wilson, Wm Wilson, Constantine Luton

Sussex Co. Va.—Jno. Meglamore Pastr, Wm Andrews, John Sturgeson, Z. Bell, Sha'd. Bailey

Sandy Run—Lemuel Burkitt Pastr, McAllister Vinson, James Lassiter, Jesse Williams

Red Banks—No Pastor, Wm. Traves, John May

Bear Creek—Pastr not present, Abraham Baker

A Church in the Isles of white County in Virginia applied for admission into the Association, and is Recd. David Barron Pastor.

A Church in Craven County P Willis Pastor, also applied for admission into the Association, and is Recd. A Church in Granville County, Tar River Ledbetter Pastr made application to join the Association.

Note—The Proceedings of the Ascension in 1775 is Lost.

At the Meeting House at Tosnehot in Edgecomb County the Association met according to appointment on the 24th Day of August 1776 Letters being Read a Clerk and Moderator was chosen the association adjourned till Monday.

CHURCHES-MESSENGERS: P.

Tar River—John Moore Past, Elisha Battle, Elias Fort, Jacob Duhinson

Bear Creek—Joshua Herring Pas., Samuel Peacock, John Rows

Duplin—Edward Brown Past., Timothy Williams, Joseph Easton, John Segrist.

Tosnehot—Jno Thomas Pastr, Theophilis Thomas, Moses Baker
John Stancel, Reubin Hase

Fishing Creek, Bertie County—Charles James, Richard Bennett

New River Craven County—James Brinson, James Willis

Sandy Creek—Edward Carlile, Wm Solyman, Wm Andrews

Pitt County—Henry Ellis, George Williams

Kehukey—Godfrey Stansel, William Burgess, Pastr, Solomon Atkinson, Henry Jones.

Fishing Cr. Halifax Co.—Thomas David Pastor, Jesse Pope, Matthew Rosom

Johnston—John Moore Junr Pastor, William Wood, John Sanders

The Present State of the Churches are as Followeth:

		Baptised.	Received by Letters.	Restored.	Dismissed.	Excommunicated.	Members.	Increase.	Under Dealing.	Deceased.
Tar River	Jno. More Snr.....	3					3126		2	
Bear Creek	Joshua Herring						23			
Duplin	Edward Brown									
Tosnehote	John Thomas	40					2340	38	3	
Kehukey	Wm. Burgess	1					54	1	1	
Fishing Creek	Thomas Daniel	47					103	45		2
Halifax County.										
Johnston	John More Jun'r	46	5				76	51		
Fishing Creek	Wm. Walker	13	1	3	2	41	136	2		
Bertie County.										
New River	Joseph Willis						140			
Craven County.										
Sandy Creek		12			7	6			8	1
Pitt County						1	63			

The Association met according to Adjournment and Proceeded to Business.—(Rest lost).

The Church under the Cair of Edward Brown Joined the Association—

The Association moved, to Mores Meeting house 3rd Sunday in October 1777

At the Meeting House on Tar River in Edgecomb County the Association met according to Appointment.

Letters from the several Churches being Read the Association Proceeded to Business

First John Thomas was chosen moderator and John Battle Clk

CHURCHES-MESSENGERS PR.

Tarr River—John Moore, Daniel, Ross, Samuel Skinner, Elias Forte.

Tosnehot—John Thomas, Aaron Tyson, Wm Bond, Ephriam Daniel, John Stancel.

Kehukey—Wm Burgess, Benjamin Dukins, Thomas Joyner
Fishing Creek Halifax Co.—Hezekith Morris, Matthew Rabun
Sandy Creek—John Broom, Wm. Andrews, Simon Williams
Bear Creek—Abram Baker, Wm Taylor.

Duplin County—Joshua Sikes, Joseph Eason.

Fishing Creek Berge Co.—Samuel Thompson, Charles James
Flat Swamps, Pitt Co.—John Page, Godfrey Stansill, Nathan Mayo

Johnston County Three Creeks—Messengers pres. John More,
John Sanders, Harly Sanders, James Moss, Aaron Sugg

The Present State of the Churches.

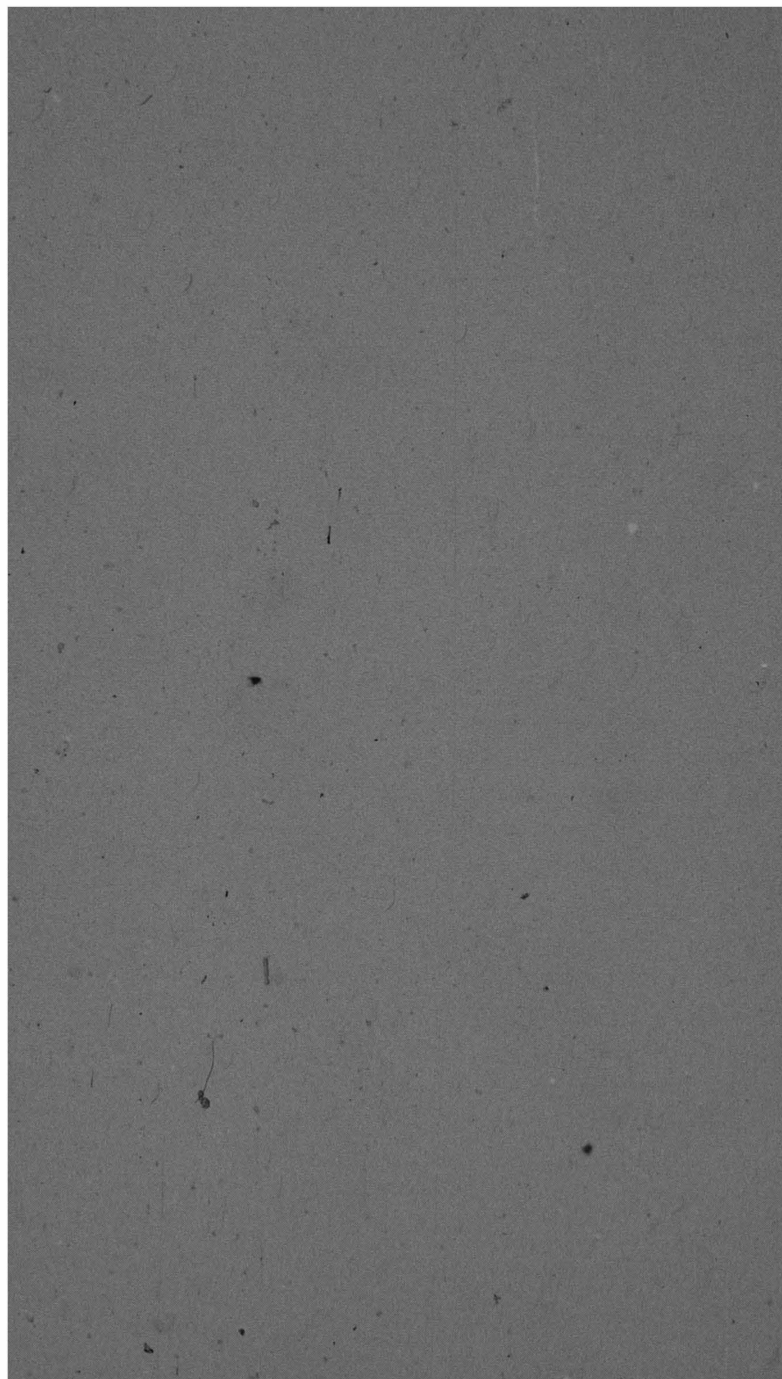
Churches.	Ministers.	Baptised.	Rec'd by Letters.	Restored.	Dismissed.	Deceased.	Excommunicated.	Members.	Increase.	Under Dealing.
Flat Swamp	John Page					1		64	34	4
Johnston County	John More Jun.							103	27	3
Three Creeks.										
Fishing Creek	Wm. Walker	10	20	9	3	3				3
Bertie County.										
Sandy Creek										
Fishing Creek		6	2	2	4	1	101	1	7	
Hallifax County.										
Kehukey	Wm. Burgess							47		1
Duplin										
Bear Creek	Abram Baker							45		
Toanehot	John Thomas	40						230		
Tarr River	Jno. More, Sr.	1		2	2	4	113			

A Church on the Flat swamp in Pitt County (to wit) John Pages Petitioned for admission into the Assn and was Received—

John More Sn'r Mov'd for a plan to be fallen upon for Marriage in the regular Baptist society the Assn took it into consideration and Appointed Jno. More Sen'r, Jno Stansil, John Thomas Jr, Nathan Mayo a Committee Draw a plan of the same. the Assn adjourned till Tuesday 21st Oct 1777. The Association according to adjournment—the Committee brought in the Plan they had formed for Marriage which is as followeth (viz) the persons Intended to marry Shall be Properly published three several Sundays in publick Congregations (or parish) in the County (or Parish) where one or both of the persons resides by the minister (or clerk) of some Regular Baptist Church having the Care of souls and if the persons appear in order for Marriage the minister Shall Propose the following questions (or to the same import) whether they are free and clear from all or any other pre-engagements and shall

lay before them the danger and ill consequences of the falsifying of any former engagement and shall inform or instruct them what the Great End or design of the Ordinance or Institution of Marriage and likewise—Instruct them in their duty to God and to Each other that they may live so as to answer the End and design of that Ordinance and proceed as followeth (viz)—to the man N. wilt thou in the presence of God and this Congregation Take this woman to be thy wedded wife to Live together after God's Ordinance in the holy State of Marriage to Love Honour and Cherish in sickness and in health in prosperity and adversity forsaking all others keep the only unto her so long as you both Shall Live (the man shall answer) I will and then to the woman as followeth (viz) N. wilt thou in the Presence of God and this Congregation take this man to be thy wedded husband to Live together after God's Ordinance in the holy State of marriage to Love honour and Obey in sickness and in health, Prosperity and adversity and forsaking all others keep the only unto him so long as you both shall Live the woman shall answer I will then the man—shall say after the minister as followeth (viz) I N take the N to be my Lawful wedded wife to Live together after God's ordinance in the holy State of Marriage to Love honor and cherish in Sickness and in health in Prosperity and adversity and forsaking all others keep me only unto the So long as we both shall Live and thereto I Plight the my troth (then Likewise the woman) I N take the N to be my lawful wedded husband to Live together after God's Ordinance in the holy state of marriage to Love honour and obey in Sickness and in health in prosperity and—Adversity and forsaking all others keep me only unto the so long as we both shall Live and thereto I Plight the my troth then Joining there Right hands together the Minister shall say these whom God hath Joined together Let No man Put Asunder and Shall Pronounce them man and wife in the name of the father and of the son and of the holy Ghost Amen--

Appointed that the Next Assn be the saturday before second sunday in October 1778 ate the meeting house on Fishing Creek in Hallifax County Northcarolina



History of the First Baptist Church, Covington, Ky.

SEVENTY-FIFTH ANNIVERSARY SERMON PREACHED BY REV. E. B.
M'DANELL, OCT. 26, 1913.

"And Abram was seventy-five years old, when he went forth from Haran" (Gen. 12:4).

As the history was recorded, it was seventy-five years ago in March that twenty-one Baptist men and women gathered themselves together and organized the First Baptist Church of Covington. There is a suggestiveness in the number twenty-one—the number of a man's majority, his full-fledged manhood. The church was born full grown. Or if you please, twenty-one is the multiple of seven, and seven is in the Scripture the complete and perfect number. Those twenty-one Baptist pioneers were rich in faith if not in possessions. It was several years after the organization before the first meeting house, which stood on this very site, was erected. Down on Greenup Street, between Second Street and the River was an old pork packing house, and in an upstairs room of that structure, the Sunday school met, and our Bro. Thomas remembers attending it when he was a little boy. No doubt preaching services were also held in that upper room, but as early records are unavailable, some things can be stated as memory recalls them and as the stories have been handed down. When the first meeting house was built perhaps four or five years after the organization, only the lower story was completed and used for several years before the main auditorium was done. The early years seem to have been years of struggling to attain place and power. Covington then was not the aspiring city it is today, and though Cincinnati was not

then what it is now, yet it overshadowed this more humble town on the Kentucky side. It is significant, however, that this church was not a weakling. It was not organized and then left without preaching and pastoral care, as is the case sometimes with some new churches. Rev. John B. Cook was the first pastor, remaining less than a year. Dr. Joseph T. Robert appears to have been the first settled pastor, remaining a little over two years. He was a native of South Carolina, and a graduate of Brown University. He was afterward pastor at Savannah, Ga., and Portsmouth, O., and the later years of his life were spent as President of the Atlanta, Ga., Baptist Seminary. Rev. Asa Drury became the next pastor. Under his ministry the church made great progress. The well known Dr. Ryland Dillard held a meeting here at which over 100 were added to the church. During this meeting the father and mother of our sister, Mrs. Ewing, brought their letters from the Ninth Street Church of Cincinnati, and her father, Jonas Shutt, together with Lewis Roach, Philip Bush and Isaac Cooper, father of our Bro. John R. Cooper, were the first ordained deacons of this church. This Bro. Drury was a teacher in what was then called the Institute, out of which was later evolved the Covington High School. Mr. Drury left in January, 1845. This was the year when the Western Baptist Theological Institute was located in Covington and that valuable property on Eleventh Street, where St. Elizabeth's Hospital holds forth its images and crucifixes, was then the property of that Baptist School. Alas, what might have been! It is not pleasant to talk about it, but suffice it to say that the short and unhappy history of that institution is one of the unfortunate legacies to us of the strife between the North and the South. Dr. B. F. Riley says that the school "had the misfortune to be an object of contention as long as it existed. Located on the border at a time when sectional passion was highest, it was destined to be short lived. It was a troublous course of ten years, when the valuable property

was sold and the proceeds were divided between the irreconcilable elements." That eminent Baptist, Dr. Robrt E. Pattison, became the President of this Western Theological Institute, in 1845, and supplied our pulpit for a number of months. He afterwards became a professor at Newton, then president of what is now Colby University, then professor in Shurtleff College and finally one of the faculty of the old Union Baptist Theological Seminary at Chicago. Rev. James M. Frost, father of our own Dr. Frost, of the S. S. Board at Nashville, was the next pastor. He baptized our sister, Mrs. Ewing, so that she has the honor of having joined this church over sixty-six years ago, and is its oldest member in length of membership. After a supply of Bro. Drury for six months, Rev. Samuel W. Lynd was pastor for nearly four years. It was during his pastorate that our Bro. Thomas was baptized. The pastorates of John M. Peck and S. L. Helm followed. During that of the latter what is now Madison Avenue Church went out, forty-three members being dismissed from this church to form the new organization. That was in 1857. It was an amicable separation, and as illustration of that fact Bro. Robert T. McGill, who still lives in our city, and was one of the forty three dismissed and is still a member of Madison Avenue, was for sometime Superintendent of this Sunday school after he had gone off with the new church. Rev. William Price next had a pastorate of eighteen months, and then followed the six years' pastorate of Rev. W. Pope Yeaman. Dr. Yeaman came of distinguished Kentucky ancestry, and was first a lawyer. He was afterwards pastor of the Central Church of New York City, then of the Third Church, St. Louis, Mo. He was a man of great prominence and influence in the State of his adoption. During his pastorate here Brother K. L. Hackathorn was elected a deacon, a position he has held ever since. Also at this time there was some discussion about improving the meeting house, which it seems was much needed. It was determined at one church meeting that if it could be done for

\$3,500, then the pastor was to go ahead and raise the money. But the plan did not materialize. After Dr. Yeaman resigned, the church cast covetous eyes on Dr. W. M. Pratt, of the First Church, Lexington, Ky, but the negotiations failed. Dr. Yeaman then was recalled and he returned for a little longer. Early in 1868, Dr. W. H. Felix was called, but he declined, and in March, Rev. George F. Pentecost, then pastor at Evansville, Ind., came and held a very successful revival meeting. In April he was called to the pastorate. A very vigorous protest was made by the Evansville Church, but Pentecost came, and his sixteen months' pastorate was a time of much spiritual quickening and ingathering. He was very insistent in his demand for a new church building, but he was unable to bring it to pass. So when the church was without a pastor, the courtship of Dr. Felix was renewed, and in July, 1870, he entered on his long and splendid pastorate of fourteen years. Things began to move at once. At a church meeting, August 31, 1870, it was resolved "that it is the sense of this meeting that immediate steps be taken to build a new church edifice." In February, 1871, the Building Committee was instructed to make arrangement to have the old building removed, and a temporary place of meeting secured. This house then and its furnishings, beautiful in its newness, and dignified and stately today, is Dr. Felix's great monument. The work he did was lasting, and his pastorate while the longest in the history of the church, was perhaps also the greatest. After Dr. Felix resigned Rev. W. O. Bailey, from Alabama, was pastor for nearly two years. Then came Dr. Davidson's first pastorate, when he came here from Marion, Ala.

Some years before Dr. Davidson came, in fact as far back as 1872, there was discussion about the wisdom of establishing a mission in the Southern part of Covington. The stress of building this new house hindered the church from going ahead with the matter then, although it was agreed that it would be a good thing to do. It remained for Dr. Davidson

to carry into execution this long-cherished plan of the church, and in July, 1889, the lot at Fifteenth and Banklick Streets was purchased, and you all know the subsequent history of the South Side Mission and Church. After Dr. Davidson resigned to go to Georgetown College, Rev. J. W. Lynch, of Danville, Ky., was called, but declined. Rev. I. J. VanNess, of Nashville, Tenn., was called and he also declined. So it came to pass that the church next enjoyed the eight years of the lovable and sweet-spirited Jones; then three years of the scholarly and polished Daniel, followed by two years of the vigorous and aggressive Wood. Then the uncommon thing happened, in the calling of a former pastor, when Dr. Davidson returned for another four years of service. It is sometimes said and it is sometimes true that a man's second pastorate of the same church is not as successful as his first. But it was not so in this case. I have no knowledge whatever nor have I ever heard of any man leaving his second pastorate of the same people with as much glory and praise and honor as Dr. Davidson when he left Covington. That is a great statement to make about him, and it is a great statement, too, to make about this First Church.

I discovered that in the late 70's an effort was made by this church to start a German Baptist Mission in Covington. Nothing came of it, however. Work among Germans is not easy. They do not so readily take to the simple and plain principles of our Baptist faith, and I suppose that is the reason why this effort of ours was a failure.

I find nothing along the track of the seventy-five years that indicates even the slightest deviation from the Bible standard of truth. No loose or liberal theology has been either proclaimed or tolerated. One pastor after he left here pursued a somewhat erratic theological course, but I never heard that he stepped aside from the beaten track while he was here. This has always been a straight, square, all-round Baptist Church, holding fast to the faith once delivered to the

saints. It has lived in a spirit of fraternity with other sects, but has never faltered in loyalty to Jesus Christ. When a neighboring church of another faith lost its house through fire, this church courteously offered the homeless congregation our house.

It has been a church singularly devoted and loyal to its pastors. Do you realize that that is a great thing to say after seventy-five years? You can look at some Baptist churches not nearly so old, and you cannot say that of them. It is, of course, true that among the various pastors of the First Church there have been diversities of gifts. Doubtless some have been more loved than others, and there is nothing unusual or remarkable about that; it is only natural. But I read nothing, nor do I hear anything of any real trouble or friction between the church and pastor. There has not been here the disgraceful spectacle of a pastor fighting the church or the church trying to force out the pastor. Of course, there have been sometimes ripples on the surface, but no great clash or controversy or storm that has put the church in disrepute, in the eyes of the community. Loving its pastors the church has known how to follow their leadership. It has always been responsive to the pastoral appeals. Some brethren here today could tell great tales of heroic burden-bearing in the years now gone. The church has inspired the pastors because it thus demonstrated love and loyalty. It is no wonder that your pastors have loved you.

It is now, at seventy-five years of age, a family church. Members in it today point back with pride to their ancestors who were members here. There are children in the Sunday school, who, when they shall be converted and baptized into our fellowship, will still further emphasize that fact, and when the centennial sermon of this church is preached I hope that fact, more glorious than ever, will be specially set forth, as the children count up the generations that were before them in the membership of this same old First Church.

It is always a delight to me to think of one church having the same family in it, coming down generation after generation. And that is a lesson of this anniversary that I would like to impress on our younger people. Give in first your supreme allegiance to Jesus Christ, and then your unswerving fidelity to the church to which you belong.

Our age then gives us dignity and standing in the community where for these seventy-five years we have let shine forth the light. I do not mean by dignity that false pride or that foolish arrogance that some ignorant people regard as synonymous with dignity. The character of our work has fixed our reputation in the city of Covington. The very architecture of this house speaks eloquently of what we stand for. No one looking at either outside or inside of this building can possibly mistake what it is. The spirit of reverence comes perfectly natural when we enter this room, so stately, so dignified, so churchly. And then with a service in harmony with the physical environment, we cannot easily forget that we are in the house of the Lord and in the very presence of Him whose glory covered the camp of Israel. Not for any cold formality or ultra-ritualism do I plead. I do want that always we shall remember that the Lord is in His holy temple, and we are to draw near like Moses when the voice from the burning bush said "take off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

Such worship must be dignified. God keep both pastor and people from flippant irreverence and undue familiarity with holy things.

But we are not facing the past, but the future, as we stand in the present. All down the centuries there have existed the forces that have weakened the church's power in the world, and each one has contributed its share of injury, the heretical Arianism of the Fourth Century and the Socinianism of the Sixteenth Century as well as the corrupt Sacerdotalism of the Middle Ages. And in all these centuries the

church has faced then what it is facing now, the sneering doubt of the unbeliever and the contemptuous indifference of the scoffer. Jewish malevolence and Roman persecution were not to be wondered at in the days of the Apostolic pioneering, and the Pentecostal church strode on to triumph, because it proclaimed the doctrine of a new life. It challenged all the antagonisms of sin's powers, and it grew in proportion as it remained pure and unsullied. We are facing no new condition or problems, only new positions and restatements of the old. The divine demand for enthusiasm is just the same as when the messages of John from the Lord went to the seven churches of Asia Minor, and there was held up before them the glorious inspirational promise, "to him that overcometh." The conquest of the world is not yet, the divine commission is not yet carried out. It is no time for the folding of hands and resting on rusted swords. Much has been said and truly, about the motive of the preaching, and we need today what might be called an insurgent ministry, but another word, needs to be said about the motive of the preaching, so that the insurgent ministry must be supplemented by an aggressive church and these two co-ordinated forces fully consecrated and wisely directed, will yet shake the world, and put to silence all cavil and criticisms. What is the lesson then for the First Baptist Church of Covington as it stands at the completion of seventy-five years? This it is, as I give you now this text in Gen. 12:4, "And Abram was seventy-five years old when he went forth from Haran." God had called Abram to go forth to be the founder of a great nation. It was the day dawn of his great opportunity, and he obeyed and went forth. Do you see what it means for us? Shall we say, Lord, we are ready? Then follow the gleam, and go forth to our greatest glory!