d at Beech Creek Meeting House, Shelly County, at the first Saturday in

T 11 o'clock, owing withe indisposition of Elder S.M. Noel and the uce of Elder T. Holaire, Elder James Suggett delivered an introducsermon, from the 3d chap, and 19th verse of Acts: " Repent ye, there-... , and be converted, that your sins may be blatted out, when the times of reung shall come from the presence of the Lord." After which, the Mesers from sixteen Churches assembled, and their letters were received

O'RCHES,	MESSENGERS' NAMES.	Baptierd.	Rec'd by letter.	Restored.	Dimitsed.	Exclused.	Dead.	Present number.
see rell, hen,	W. Hickman, J. Brown, J. S. Major, G. Brown, Brooking Taylor and J. Pulbam. J. Penny, T. Hanks, C. Lillard and J. H. Walker. W. Darr, S. Miles, W. L. Graddy, W. W. Penny, N. Burress, G. Phillips and J. Down- ey, w.	117	7		1 8 3	14	5	224 205 79
ea's Creek,	F. M. Noel, J. Dudley and P. Clay, F. Wilhite, H. Hawkins and S. B. Calvert, S. Jesse, J. Roper, R. Jesse, J. G. Maston and W. D. Young, R. Church, A. White, R. S.	3 3 2	4 3 3 3	1 2	12 7	1	2 1	71 64 41
ian Fork,	Neal. Yates, H. Carress, S. Tinsley and W. Ware. Cook, A. Bohannen, Israel Christy and W.	7	4		26		23	53 80 164
falo Lick, M	C. Robinson, P. Booth and Robert Miller, jr. Baskett, E. Thompson, T. Lee and W. T.	1	3	1	9	4		136 203
ks Elkhorn, C.	Butts, G. Williams and H. Popham. Blanton, W. Graham and E. Vaughan. Bartlett, G. B. Long, S. Bryan, C. Macey, J. Bartlett, jr. J. Crutcher, W. Bartlett and G. F. H. Crockett.	2	4	2 1:	3 5	2	4	90 61 77
		31 2	2 7	1 4	4	1	۱.	20

The Association then proceeded to the choice of a Moderator and Cick: Elder S. M. Noel chosen Moderator, and James Ford Clerk. etters from Associations with whom we correspond, were received, , and their Messengers took their seats as follows: From Elkhorn, uggett, E. Waller, J. Edwards and T. Craig; Long Run, J. Metcalfe, Waller, B. Allen and S. Vancleave; Licking, A. Dudley, W. Rash and Davall; North District, James French; Concord, J. Scott; South Dis-

trict, E. Fisher, F. Dillon and J. Bico; Saiem, Warren Cash, David Thurman, A. Lewis and D. Walkers North Bond, Robert Kirtley and W. Gausney; Union, no intelligence received.

Circular letter called for, read and referred to Brethren J. Taylor, M.

Baskett, A. Cook, W. Hickman and W. W. Ford.

Brethreir appointed to write letters of correspondence: To Elkhorn, A. Bohannon; Long Run, W. W. Penny; North Bene, W. W. Ford; Licking, W. T. Webber; Union, P. Clay; North District, G. T. Harney South District, J. Pulliam; Concord, G. Brown; Salem, C. Blanton.

The Moderator, Clerk and J. Dudley, appointed a committee of arrangement. The Association agreed to explain the advice given to the Churches at the Twins, respecting the constitution of Churches and the ordination of Ministers of the Gospel, and then adjourned until Monday morning 9 o'clock.

MONDAY, AUGUST 9, 1824.

The association met, and after praise and prayer, proceeded to business, The report of the committee of arrangement, was read and adopted, Whereas doubts have been entertained in regard to the true import of the advice given by the Association in the year 1821, relative to consti tuting Churches, and ordaining Ministers, we submit the following e planation: When it is proposed to constitute a Church, or to ordain a Mi ister, application should be made to one or more sister Churches, for at vice; the Church or Churches applied to, should act upon the case, and send their opinion in writing, to those who make the application.

The Circular Letter read, amended and adopted.

The request from Hopewell and Mount Pleasant Churches, desiring the Association to reconsider the vote of last year, which went to the adoption of the Philadelphia Confession of Faith, which subject being under consideration, the Association refused to reconsider that vote.

The Church at Mount Pleasant, at her request, is dismissed from this

Association.

The next Association to be held at Buck Run, Franklin county, on

the first Friday in August, 1825.

The corresponding letters called for, read, approved and the following Brethren appointed to bear them: Elkhorn, S. M. Noel, J. Taylor, G.F. H. Crockett and S. Jesse; Long Run, S. M. Noel, J. Penny, P. Clay, J. Taylor, S. Tinsley and A. Cook; Licking, P. Clay, T. Boulware, S. M. Noel, J. Dudley and W. D. Young; North District, S. Jesse and G. ". Harney; Concord, J. Taylor, P. Clay and W. W. Ford; South Distr George Williams; Salem, S. M. Noel, M. Baskett, P. Clay, J. Taylor a J. Crutcher; Union, G. T. Harney.

On the motion of Brother J. Dudley, the Association agree to crase the names of those Brethren who were appointed to preach on the Lord's

day and on Monday.

Elder A. Cook, to preach the next introductory sermon, and in case of failure, Elder W. W. Penny. Elder T. Boulware, to write the next circular letter. The Moderator and J. Dudley, appointed to superintend the printing. Agreed to adjourn.

The Franklin Baptist Association, to the Churches by which this body was created.

BELOVED BRETHREN: Our minutes will advise you of the business we have done, and the state of the Churches in our little community. The subject of our address will be, the use or abuse of the tongue. "Bridle your tongue." The first text we will name, is, (1st chap. of James, 26th verse,) "If any man among you seem to be religious and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." As pure and undeilled religion is spoken of in the next verse, it would seem there was or might be false religion among men, and is what the apostle calls here, seeming to be religious; and whatever this man may say for himself otherwise, if he bridle not his tongue, God himself proclaims in this text, that his religion is vain, a mere self deceiver, thinking himself something when he is nothing, and thereby deceives his own heart. Look at the text again and again. The tongue is the instrument of speech, by which one man communicates ideas to another. It may be very useful, or it may commit great mischief among men, and especially in religious society. We can make no estimate of what it has already done, in stiring up strife in the church. One prating Diotrephes, who loveth to have the pre-eminence, (3d epistle of John, 9th verse,) if he cannot be stopped, may very much confuse any community of people. We need not travel out of the book of James; the subject is brought to a point in his third chapter, where the whole character of the tongue is laid open at once. It there seems an ungovernable instrument, more hard to manage than the wildest borses or the swiftest ships. Small as the tongue is, he calls it a world of iniquity, setting on fire the whole course of nature, and itself set on fire of Hell. Only by the grace of God, self-denial, watchfulness and prayer to God, can we overcome it. But when the victory is gained, God himself pronounces that to be a perfect man, and able to bridle his whole body. 3d chap. 2d verse. Should any say that this mastery is over my power, we are authorised to say, as in the text above, "this man's religion is vain," and all he has professed or done beside, is but seeming to be religious, and he a mere self deceiver. Though he speak with the tongues of men or angels, he is but as sounding brass or a tinkling cymbal. 1 Cor. 13 chap. 1 verse. The whole book of God, gives the same description of the tongue. Perhaps the book of Job is the oldest writing now in the world. The best of judges think he wrote it before Moses was born. In the 5th chapter of Job, the tongue is spoken of asa scourge; in the 20th chapter it is compared to a viper and the poison of asps; in 52d psalm, it is spoken of as deceitful, and whetted like a sharp razor; in 57th psalm, it is spoken of as spears, arrows and a sharp sword; in 120th psalm, it is spoken of as false or lying, and that sharp arrows of the Mighty, should be inflicted on it, with coals of Juniper, or a kind of fire unquenchable; in Prov. 6th chap. God hateth a proud look and a lying tongue. Pride and falsehood are very apt to go together; for a proud man will accuse falsely, to aink the credit of others, that his own may swim. In Prov. 25th chap, it is spoken of as a backbiting instrument. Paul, also, speaks of backbiting. We know of no practice more wicked, cowardly and mean, than for one man to speak evil of another behind his back.

Paul in 3d of Romans, "the poison of asps is under their lips," goes to the same point.

What is said above, is uniformly applied to the tongues of wicked men; but from men of grace, we look for something different. Converting work that comes from God, makes this difference; for out of the abundance of the heart the mouth speaketh. How marvellous is that grace, that effectually turneth so base a member as the tongue, into the most useful instrument in the service of the Lord! The church spoken of in Cant. 4th chap. 11th verse, "thy lips, O my spouse, drop as the honey comb; honey and milk are under thy tongue." Under this sweet temperature, is the church spoken of again, in Prov. Sist chap. 26th verse, "in her tongue is the law of kindness." And in this same heavenly current, run the hundreds of love lessons through the whole of the New Testament. Time would fail to cite the tenth part of them. One of the strongest evidences of our passage from death unto life, is, our love to the brethren; and love never speaks ill of its neighbor, or the objects of its tender sympathy. And christian love does not stop here; for, according to the new doctrine of the Saviour, (Mat. 5 chap. 44th verse,) "I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use and persecute you." This heaven-born temper, never did occupy the bosom of an unrenewed heart, and without it, as in the next verse, Christ will not allow any man to call God his father; for all this, says he, is to be done, that you

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may be the children of your father which is in heaven? With this heavenly furniture in your hearts, dear brethren, it will be an easy lesson to you, to speak evil of no man; for your nearts, dear preturen, it will be an easy lesson to you, to speak evil of no man; for this cures the native venom of the tongue. This man is no longer hateful by hating other men; he is now fitted to dwell in the house of the Lord, knowing how to behave himself there, with meckness of wisdom, esteeming others better than himself. He now comes under the description given by David in the 15th psalm, beginning thus: "Lord, who shall abide in thy tabernacle, who shall dwell in thy holy hill ?" The answer follows in the 2d and 3d verses: "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart; he that backbiteth not with his tongue, nor taketh up a reproach against his neighbor." By reproach here, we understand a report. Therefore, he who gives currency to a report against another, that he has no right to believe, is himself a liar, and ought to suffer as such before both God and man. Only the above described blessed characters, have a right to dwell in God's holy hill, or spiritual house. If the discipline of the church were extended to detraction or backbiting, as it is to drunkenness and murder, who would continue in the church? And, indeed, John makes it murder to hate a brother, of . which, speaking against him is an evidence; and he further adds, such an one bath not eternal life abiding in him. 3d chap. 15th verse. And it is no come-off, according to the law of Christ, to say, such a m in is in no religious connexion with me. What shall we think of those professed christians, who, in all circles of life, are so profuse in speaking against other men! How will they, at list, free that ever present Judge, who now stands at or before the door, (James, 5th chap, 8th verse, and in Titus, 3d chap, 2d verse,) saying "speak evilof no man"; "and for every idle word a man speaks, he shall give account in the day of judgment." Mat. 12th chap. Bith verse. And in 35th verse, the Saviour says, "the good man, out of the good treasure of his heart, bringeth forth good things; and the evil man, out of his evil treasure, bringeth forth his evil trangs." The way these good and evil things are brought forth, is by the use or abuse of the tongue. A house of merchandize, hangs out part of its wares, that passengers may see what is in the shop; so the tongue is an expression of what is in the main, and is the landing port of all the cargo of the heart, whether the lading be good or bal; for out of the abundance of the heart, the mouth speaketh. Dear brethren, do please to examine what kind of lading is discharged at tongue port by you. Is your conversation seasoned with the salt of grace? Col. 4th chap. 6th verse, says the Saviour, whave salt in yourselves, and have peace one with another." Mark 9th chap, 59th verse, " remember what will take place at the day of judgment; Mat. J2th chap. 37th verse: 6 For by thy words thou shalt be institled, and by thy words thou shalt be condemned." It seems, according to the use of the tongue, we shall stand on the right or left hand of Christ, on that awful day. Let it never be forgotten, that all liars, and whoseever-leveth and maketh a lie, shall have their part in the lake which burneth with fire and braustone, which is the second death. Remember, you are not only to believe in your heart the Lord Jesus, but comiess with your tongue, that God has raised him from the dead, if you would expect salvation. When Jesus healed the dumb man, he spoke plainly. O, ye children of God, learn to speak of Christ, and speak of him plainly and correctly; learn to speak for Christ, and speak for him with warmth of zeal, warning and inviting all men to repent of their sins, and come to him for salvation. O learn to speak to God in the name of Jesus, in daily prayer: watch and pray, that ye enter not into temptation: "keep your elves in the love of God," (Jude 21st verse,) and then brotherly love will continue; "keep the unity of the spirit in the hond of peace," Eph. 4th chap. 3d verse; and in 3fst verse, "let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from among you, with all malice, and be kind one to another, forgiving one another, even as God, for Christ's sake, hath forgiven you."

Dear brethren, let us pray our Heavenly Father, that we may long enjoy the happiness of the general union of Baptists in Kentucky: Fare ye well.

JAMES FORD, CIk.

S. M. NOEL, Moderator.

RATEURIU REUL

OF THE

FRANKLIN ASSOCIATION OF BAPTISTS;

HELD AT BUCK RUN, IN FRANKLIN COUNTY, ON THE FIRST FRIDAY IN AUGUST, 1825.

AT 11 o'clock, Elder A. Cook delivered a sermon introductory to the business of the Association, from Romans viii, 32: " He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all

After which, the Messengers from fifteen Churches assembled; their letters were received and read, and Messengers' names enrolled, to wit:

Goshen, Frankfort,	W. Hickman, J. Brown, J. S. Major, G. Brown and Brooking Taylor. J. Penny, Sen. Jordan F. Walker, Christopher C. Lillard and Turner Hanks. Jesse Graddy, W. L. Graddy, W. Darr and Jewis Crutcher. W. W. Penny, G. Jordan and Joel Bickers. S. M. Noel, J. Dudley, J. Gibbs and Porter Clay. W. H. Hawkins, M. D. Betts and J. R. Tinder.	55	1	2	Dismissed	5		274 192
Hopewell, Goshen, Frankfort,	J. Penny, Sen. Jordan F. Walker, Christo- pher C. Lillard and Turner Hanks. Jesse Graddy, W. L. Graddy, W. Darr and Jewis Crutcher. W. W. Penny, G. Jordan and Joel Bickers. S. M. Noel, J. Dudley, J. Gibbs and Por- ter Clay. W. H. Hawkins, M. D. Betts and J. R.	55 2					Ĩ	
Goshen, Frankfort,	Jesse Graddy, W. L. Graddy, W. Darr and Lewis Crutcher. W. W. Penny, G. Jordan and Joel Bickers. S. M. Noel, J. Dudley, J. Gibbs and Por- ter Clay. W. H. Hawkins, M. D. Betts and J. R.		3	1	13	4	1	199
Goshen, Frankfort,	W. W. Penny, G. Jordan and Joel Bickers, S. M. Noel, J. Dudley, J. Gibbs and Por- ter Clay. W. H. Hawkins, M. D. Betts and J. R.		4	1			- 1	
Frankfort,	W. W. Penny, G. Jordan and Joel Bickers. S. M. Noel, J. Dudley, J. Gibbs and Porter Clay. W. H. Hawkins, M. D. Betts and J. R.	2	4	1			- 1	
	ter Clay. W. H. Hawkins, M. D. Betts and J. R.	7	4		0	4		79
	W. H. Hawkins, M. D. Betts and J. R.	7	4		2		3	68
Mouth of Cedar	Tinder M. D. Betts and J. R.			- 1	5	- 1	2	73
July Ceau	I maer.		1		7	-	1	/3
Grear's Creek,	Richard Jesse, J. G. Maston and W. D.	8	4	1	3	1	2	46
	J. Taylor, B. Taylor, T. Bolivers I.		1		6		1	32
	W. Ware, Charles Hunter D. D. L.	3	3	1	4		3	89
	L. Cook, W. Cristy Soth Cook I	3	2	3	7			120
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Six Mile,	Robert Miller.	1	1	2 2	5 3	3 9	2	115
Buffalo Lick, N	I. Basket, T. Lee and W. T. Webber.		П	1	1 1	3	1	84
Fox Creek. 11	Busey, J. Penny, Jr. and J. Fidler.	1		13	7 3		1	80
	. Grandin, C. Blanton, W. Samuel and	16		15	9 3	1	ĺ	57
	B Long, W. Trotter S Person Ci	4	1	4	1	1		7 7
Mount Carmel D	Macey and J. Bartlett.	9		20	2		١.	
Lebanon, A	Harrod, J. Black and Pilich II.	12		الم	1	1		12 52
	Richard Fire Lewis, James Aynes and							-
The Dicoron, IK	nnat Pombert	15					:	32
- o.m, 201	Chard Stivers, E. Yates and W Dooth	10						38
Jount Pleasant R.	Church, T. Cox, A. White and I Pain	4					5	14
	coe Bris-							0