MINUTES
OF THE
TWENTY-SIXTH ANNUAL MEETING
OF THE
CAMPBELL COUNTY ASSOCIATION
OF REGULAR BAPTISTS.
HELD WITH
THE CHURCH AT LICKING,
ON THE
THIRD FRIDAY IN AUG., 1853.

COVINGTON, KY.
PRINTED AT THE JOURNAL OFFICE.
1853.
MINUTES.

Minutes of the twenty-sixth Annual Meeting of the Campbell County Association of Regular Baptists, began and held with the Church at Licking, third Friday in August, 1853.
Bro. B. F. Harmon preached the introductory Sermon from Psalms 192, 6.

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<tr>
<th>Churches and Messengers’ Names</th>
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Ordained Ministers in SMALL CAPITALS; Licentiates in italics.
Reading of the letters being finished, Eld. Jas. Vickers was chosen Moderator and Eld. W. J. Morin Clerk.

Bro. G. F. Northcut led in prayer. Letters from Corresponding Associations were read, and their messengers' names enrolled as follows: North Bend.—C. W. Scoth, R. Vickers, W. Grizzle, A. Graves, J. Tennis. From Union.—Brethren R. Fribble and S. M. King. Ten Mile.—No letter or messenger. Committee to write our corresponding letter: A. Pruett, J. O. Walker and G. B. Chambers. Voted to print it with our minutes. Our next Association to be held with the Church at Wilmington, Kenton county, Ky., the 3rd Friday in Aug., 1854. The Circular Letter was called for, whereupon it appeared that the Bro. appointed to prepare it had left the bounds of the Association. Therefore, on motion, brethren F. German, E. Morin and C. Beagle were appointed to prepare and report tomorrow. Adjourned till 10 o'clock tomorrow morning. Prayer by Bro. W. Grizzle.

Saturday Morning.

Met pursuant to adjournment. Prayer by bro. Lyon of Ohio. Visiting brethren invited to seats with us. Corresponding Letter read, adopted and messengers appointed to bear them, viz: North Bend—Wm. DeCourney, J. W. C. Clutter, J. Lipscomb, J. Shaw, W. Pruett, R. Shaw, and Jas. Vickers. Union—W. J. Morin, F. German, G. B. Chambers, C. Dicken, R. Shaw, and J. Spillman. Ten Mile—at Mt. Zion, Sept. 14th, 1853, A. B. Reigner, J. Herbert, J. C. Lummen, F. German, J. Beagle, and G. B. Chambers. Circular Letter read, adopted and ordered to be printed with the minutes. On motion, bro. E. Morin was appointed to receive the historical sketch from the Churches, to write out and report at the next meeting a brief history of the Association. The committee appointed to write a historical sketch of the lives and labors of Baptist Ministers within our immediate knowledge, continued and requested to report at our next meeting. Committee, J. Spillman, W. DeCourney, Elam Grizzle. Elds. B. F. Harman and J. Lyon to preach on the stand to-morrow. Bro. G. B. Chambers to write the next Circular Letter, and E. Morin, alternate. Bro. Jas. Vickers to preach the next introductory Sermon, and J. Beagle alternate. Bro. J. W. Brown failed to report on Missions. The case was continued and A. Drury was appointed to report at our next session. A. Drury furnished a very able report on the evils of Intemperance. On motion, it was unanimously ordered to be printed with the minutes, and the Western Recorder requested to publish the report. Bro. E. Morin failed to report on Bible Societies and J. O. Walker was appointed to prepare an essay on that subject to be read at our next annual meeting. Bro. J. O. Walker read a report on Education, which was ordered to be filed. Bro. A. W. Johnson, committee on Sabbath Schools continued. Committee on destination continued and requested to report next year. Committee, J. Jolly J. Beagle, and F. German.

Resolved, That the first day of January be designated as a day of fasting, humiliation and prayer, that the Lord may revive his work in the hearts of his people, and that he may make bare his Almighty arm in the salvation of sinners.

2d. That the last Thursday in February next be observed as a day of prayer for a blessing on our various Colleges and Literary Institutions.

Money for the General Association: Wilmington, $2; Alexandria, $5 25; Bro. J. Beagle, 50 cts. Bro. J. W. C. Clutter was appointed to see bro. J. W. Brown and request him to send the documents placed in his hands last year to E. Morin; also those Churches which have not furnished a sketch would do so, and forward the same at an early day to E. Morin.

This Association would, with submission to the Divine will, recognize the hand of God in the removal of our aged brother Wm. Griffin, for many years a faithful and efficient officer in the Baptist Church at Wilmington.

Resolved, That the thanks of the Association be tendered to the Methodist Church for the use of their house during the session of this body.

Bro. Clerk to superintend the printing and distribution of twelve hundred copies of our Minutes, Circular Letter and Report on Temperance. Adjourne d to meet with the Church at Wilmington, Kenton county, Ky., the third Friday in August, 1854. Prayer by Rev. John C. Rybolt of the Methodist Church.

W. J. Morin, Clerk.

JAS. VICKERS, Moderator.
CIRCULAR LETTER.

DEAR BRETHREN AND SISTERS:—Having been graciously preserved, by our Heavenly Father, and blessed with one more interview with our brethren in Christ, we now address you according to our time-honored custom, in a Circular Letter.

Many of our former Letters have been written on subjects of thrilling interest to the believer in Christ. Often have many of our hearts been made to breathe a hearty Amen to the doctrines, admonitions to duty, &c., contained in them; and now, dear brethren, after having had twenty-five Circular Letters, written and approved by our Association, circulated and read by all of us, would it not be a good work, and time well spent, to review the ground already occupied, as far as we have the means to do so, and inquire of ourselves how much of those holy principles have we treasured up in our hearts, and put to practice in our lives; remembering that it is not the hearers of the word but the doers of the work that have the promise of the blessing. We may learn an important lesson on this subject in the infallible rule, the word of God, which should always govern our lives, and be food to our immortal spirits. Remember the parable of the distribution of the talents, and the reckoning that took place afterwards. In this we learn the great Redeemer, the Head of the Church, requires us to labor for him, improve the graces given, render an account not only of the talent, but its interest, or improvement. We believe it better to know but little, and make good use of what we do know, than to know much and put it to a bad use.

The last Circular Letter was written on the subject of watchfulness—a subject that we might often meditate on with interest and profit, self being a dangerous foe to grace, and the tongue a very unruly member. Watchfulness is very necessary over these. We are not to think too highly of ourselves, but esteem others better than ourselves. The cultivation of this spirit produces a good effect in society. Experience has long since taught us how natural it is for us to speak well of those we esteem better than ourselves, and how pleasant it is for those filled with this spirit to live together as brethren and neighbors. Then watch. Experience has also taught us, long since, how easy it is if we suffer our tongue to speak evil of each other, to beget a spirit of hatred, and when hatred is cultivated, we sometimes see those who once esteemed each other better than themselves, act and talk as though nothing good had ever been seen in each other. Dear brethren, let us watch.

God has commanded us to love each other, to be helpers of each other's joy; and many, very many other plain, simple requisitions are left us in the precious holy word of God, that would do great good, and yield the peaceable fruits of righteousness, if we would only watch, and put to practice what we know. It is certainly necessary for us to be faithful to him who has bought us with his own precious blood. And we well know we cannot be faithful to him unless we are faithful to each other. Sometimes professors of religion get out of humor with each other and neglect even the glorious privileges of the sanctuary because all is not as they think it ought to be in others, thus treating their Maker as they do those they consider their enemies. Brethren, dearly beloved, is this right? Watch. The neglect of the house of worship is a great sin. Is there an individual brother or sister that does not know this? We think not. Then let us watch, and be sober, be faithful to our heavenly Father, and we will be sure to be faithful to each other. Amen.

The Campbell County Association, now in Session with the Church at Licking, to Corresponding Associations.

VERY DEAR BRETHREN:—God has again permitted us to greet each other in an associated capacity. Some of our Churches have had refreshing seasons from the presence of the Lord and sinners brought into the kingdom of Christ, and have put him on by baptism. Some have been transplanted into the spirit land. We feel to lift our hearts with our voices in gratitude to the God of Mercies for the unity of sentiment and feeling which has ever pervaded us as an Association. We regret not finding more of our corresponding brethren with us. It is ever a source of pleasure to take them by the hand, and give them a hearty welcome to seats with us, aid us by their council and unite with us in imploring the mercy of God.
on our fellow men, that the kingdoms of this world may soon become the kingdom of our Lord and Savior Jesus Christ.

Pray for us, and may Israel's God be with you, and bless you, is the prayer of your brethren of the Campbell County Association. We send you this by Elds. William J. Morin, James Spillman, F. German and G. B. Chambers, Brethren Charles Dicken and Robert Shaw.

JAMES VICKERS, Moderator.

Attest: William J. Morin, Clerk.

TO CAMPBELL CO. ASSOCIATION.

Dear Brethren:—The committee to whom, at your last session, was referred the subject of Temperance, beg leave to submit the following as their report. Your committee, feeling a deep interest in the subject of Temperance within the bounds of this Association, were desirous of obtaining accurate statistical information as to the amount of liquor consumed as a beverage and the number of professors of religion who were consumers. But in this they have failed. No man could be found who used it as a beverage. Every one used it for some complaint which nothing in the whole range of Materia Medica could remove, or else it was employed solely for mechanical purposes. Your committee have been obliged to give up the idea of furnishing you with any accurate statistics as to the extent of the traffic in ardent spirits, or the number of consumers connected with the Churches, and confine themselves to a few general remarks upon the physical and moral effects of alcoholic drinks upon those who use them, and the constituent elements of those drinks.

1. Physical Effects. For the facts which follow we are indebted to eminent Physiologists, Physicians and Chemists. We claim no originality. We are proud to circulate their opinions, because they will bear the severest scrutiny. Alcohol is not found in any living substance which God has caused to grow out of the earth. It is not a living agent, but springs out of death and decomposition like the miasma which arise from stagnant pools. Not a living vegetable, so far as has been dis-covered, contains a particle of pure alcohol. It is produced by vinous fermentation only. The stomach is the receptacle for food and drink. When alcohol is taken, it is alcohol in the stomach; alcohol in the arteries, veins, heart, lungs and brain; it is alcohol in all the nerves, tissues and fibers of the whole body. Not a blood vessel, however minute, not a thread of the smallest nerve escapes its influence. It enters the organs of the nursing mother, is taken into the circulation and passes through the whole system of the child. The gastric juice cannot change its nature and the whole system becomes saturated with alcohol. Now look at the physical effects. The whole system is literally set on fire of hell. It darts through the system, drinks up the vitality of the blood, deprives it of red color and renders it unfit to stimulate the heart and other organs through which it passes; unfit to supply materials for the several secretions to renovate the different tissues of the body and to sustain the action of the brain. The blood of the drunkard is several shades darker than that of a temperate person. All the functions of the body become sluggish and irregular and the whole system loses its tone and energy. Lassitude, weakness and depression follow. The rosy hue of health is exchanged for a deep scarlet; the eye loses its intelligence; the appetite is impaired; the muscles waste; the face bloats; the digestive organs, the lungs, the heart and brain lose their vital forces; the sensibilities are destroyed; the man becomes a brute; the constitution breaks down; disease ensues and death closes the scene on earth; but from the throne of God, we hear his doom: No drunkard shall inherit the kingdom of heaven. The children of the intemperate are literally conceived and born, tainted with this deadly poison. They often have an appetite for spirit and are more likely to become drunkards than others. Physiologists affirm that they are smaller, less healthy, have less firmness of nerve, less ability of body and mind and are more subject to the attacks of disease and the vicissitudes of climate and seasons. Thus are the iniquities of the fathers visited upon the children.

II. The Moral Effects. What of pure morality could we expect from the man who has destroyed the God-like scion, upon which his Maker ingrafted the moral
bud? We could expect no pure morality from such a man. We do not expect any. Men do not gather figs from thistles. If we hear of a murder, robbery, arson, theft, assault, or a brawl, we immediately inquire, Was not the perpetrator of the crime intoxicated? Why this inquiry? Simply and solely because such are the legitimate streams from such a fountain. We should as soon expect to explode a cannon with an icicle as look for pure morality in connection with alcoholic drinks. The mind shudders to trace the scenes of moral desolation which alcoholic drinks have caused. Read the records of crime, the murders, robberies, thefts, assaults, violations of the peace, &c. Nine-tenths of these are traceable directly to the influence of alcoholic drinks. Visit our poor houses and asylums. Three-fourths of all this poverty and woe spring from the same source. Go through the lanes and alleys of our large cities; ascend to the garrets and descend to the cellars; see them crowded almost to suffocation with immortal beings. There, wan poverty is the household god; profanity, licentiousness, starvation and filth are her prime ministers. Alcoholic drinks are the cause of nine-tenths of all this wretchedness and crime—this miniature of hell. If you wish to see more of the moral effects of alcohol, a more revolting picture, go to one of our precincts on the day of election. The man who holds in his hand the control of all that is dear to us—our property, our lives, the chastity of our wives and daughters, yea, and our holy religion—comes reeling up to the polls and deposits his vote. Among this crowd, like a demon incarnate, skulks the candidate for popular favor, who has opened the surrounding hells and bribed the presiding spirits to bruitify freemen for the sake of a vote. This game is enacted by all classes of office seekers, either personally or through their imps, from the throne to the dunghill. This influence, so demoralizing, is brought to bear upon the election of our Presidents, National and State Legislators, Judges, Governors, Sheriffs, Mayors, Councilmen, &c., &c. Go to the Crystal Palace, where the nations are vying with each other in works of art and utility, and see the hundreds of grog-shops which encircle it. Go through the streets of our cities; see the yawning gulls of ruin, gaping to receive the unwary youth,
Toxicates." There dwell love, joy, peace, &c., &c. Fill up the outline of this picture till each of the happy inmates of this circle casts his bright crown at the foot of the Savior and tunes his harp to immortal joys. Look on this picture, then on that, and you will be able, in some degree, to comprehend the baleful moral influence of intoxicating liquors as a beverage.

III. You will ask, Who hath wrought this Woe? I answer; Alcohol, in his various costumes; for his name is Legion. Pure alcohol is never used as a beverage. It is too expensive and too strong to be pleasant to the taste; hence in all intoxicating liquors used as a beverage, alcohol is more or less diluted. Pure wine, brandy, rum, whisky, &c., as they are termed (for they exist only in name in a pure state) range from 12.80 to 54.32 per cent. of alcohol. White Champagnes 12.80 and Scotch Whisky 54.32. Avarice being the leading motive which induces men to make and vend these liquors, the spirits, sold in all our liquor stores, undoubtedly, contain a far less amount of alcohol. From this supposition it might be supposed that these liquors would be less hurtful. This might be so, were not fraud practiced in the adulteration of these spirits. They are diluted and then drugged to preserve the color, flavor, and bead. A merchant, who manufactures wines, brandy, &c., has 1000 barrels of whisky. A good pump will make it 1500. Drugs will preserve the color, flavor, and bead here is a saving of 500 barrels, and he can still meet the demands of his whisky customers. But when whisky is so cheap, why resort to this method? For this there are two reasons. First, the man who is mean enough to make or vend ardent spirits as a beverage is mean enough for any conceivable act. But, secondly, listen to a chapter on wines and you will see that the leading motive in all this business has full play. From 1839 to 1853, five years, not one pipe was exported to the Channel Islands from Oporto, yet some ingenious merchants managed to export to London 1515 pipes of Port Wine. This fact shows us to what use the surplus whisky is put. An extensive dealer in New York said: Few persons who drink wine have any conception what they drink. Frauds committed in the adulteration of wine and spirit in New York City are estimated to amount to $3,000,000 annually. A cargo of wine, so called, arrives; it is immediately bought up and in twenty-four hours the whole character of it is changed. It is emptied into large vats and mixed with whisky, cider, sour beer and drugs. Here comes in the reserved whisky. Country merchants are supplied with every kind of wines from this one source. The real cost is from 15 to 20 cents per gal. and is sold from 50 cents to $5 per gal. A grocer in New York affirmed that he had bought whisky of a country merchant, and before he left town sold the same back to him turned into wine, at a profit of from 400 to 500 per cent. But what are the drugs used? Lead, sugar of lead, litharge or oxyd of lead, sometimes arsenic; all of which are active and destructive poisons; logwood, beets, &c., to preserve the color. I might quote similar extracts by the hour from the writings of eminent physi- cians and chemists, but these are sufficient, especially when joined with the confessions of wine manufacturers. Perhaps some wine-bibber would like a recipe to make Port Wine. Here it is. Take of good cider four gills; red beets two quarts; logwood four oz., rhany root, bruised, half a pound. First infuse the logwood and rhatany root in brandy and one gal. of cider for one week, then strain off the liquor, and mix the other ingredients. What ingredients? Why, whisky, cider, sour beer, drugs, &c. Keep it one month and it will be fit to bottle. But says one, Perhaps we are not so refined as to give us a recipe for Madeira also. O yes. Use the same. Have we not shown, from the confession of a wine merchant, that all the different wines can be drawn from one cask? But say you, It will not have the peculiar flavor of Madeira. Well, friend, just add to the other ingredients, a bag of cockroaches. Rev. T. P. Hunt, of Wyoming, Penn., writes: While I lectured in Philadelphia, I became acquainted with a man who was extensively engaged in making wine, brandy, &c. He informed me that in order to produce the "nutty flavor" for which Madeira wine was so much admired, he put a bag of cockroaches into the liquor and let it remain till the cockroaches were dissolved. Brethren and sisters, is not that de- licious? Does not the thought of it make your mouths water? Young ladies, when a wine-bibbing young man seeks your society, just tell him, Cockroaches are very offensive to you. Such is the stuff made and sold for men and women to drink. So perfect was the deception that George the IV of England and his court, even in their day, did not detect the fraud. This traffic is not simply fraudulent, it is absolutely murderous. The ingredients used are, in many instances, deadly poisons and act upon the human system with unerring effect. The man who makes, or vends, these abominable mixtures, knows that he is not only defrauding, but poisoning his fellow-man; that these liquors, when taken into the stomach, tend to the premature death of those who use them. The danger of those who drink the poisoned liquors of the modern manufacturer is greatly increased. Never were the filthy and poisonous adulterations carried to such an extent as at the present time. The fact is stated by a chief of police, that formerly persons taken up drunk and kept in the station house to recover, usually became sober in three or four hours, but now they rarely come to their senses under seven or eight hours. Formerly drinking men might hope to live to old age, but it cannot be expected now. It is no longer worthy of the name, it is but a living death. This fact shows that the use of poisonous materials is on the increase. Yet this traffic, horrid as it is, lives and fattens upon the bodies and souls of men, women and children. See Writings of Nott and Delevan.

IV. Now the solemn question comes up, By what power is it upheld? I answer: By the laws of this most free and happy nation--Christian America--the envy of tyrants, the hope of the oppressed!!! The friends of humanity are struggling to destroy this monster. In a remote State, the law is on the side of God and Humanity. A few sister States have added their names to the bright roll. The Empire State has put her shoulder to the totering car of King Alcohol and shouted "Long live our King and God."
Other States are striving to etch their name high up with the bright Eastern Star. The horizon around noble, chivalrous, glorious old Kentuck, looks dark and gloomy. This traffic is sustained by every one who gives to it his example, his vote, his influence, whether of character, station, or talent. In a word, he who is not openly, boldly, unwaveringly against the sale and use of all that intoxicates, as a beverage, in any and every form, is for it. See how mighty is the army in its support. How sure are death and hell of yet unnumbered victims. Except those above described, this army embraces all in civil offices from the wine drinking Head to the lowest beer guzzling functionary—in the army from the major general to the lowest subaltern, or private—in the navy from commodore to cook—in commerce from the prince merchant to the cabin boy—in agriculture from the rich planter to the boor who tills his potato patch—in the Church from the powderd prelate to the veriest hanger-on whose only spirituality is the inspiration of his God—Alcohol. Not that all are actual tipplers, but they support the traffic just as surely as if they were. The reasons are various. One prefers his party to the cause of God and Purity. Another in the language and spirit of Cain, coolly asks: Am I my brother's keeper? A third cries, Fanaticism; and thus to the end of the chapter. Has the accursed traffic any supporter in the Churches of Campbell County Association? I would that the unanimous response might be, a hearty and emphatic No! Let every one who bears the christian name take a firm stand against the traffic and it could not survive one year. Brethren, let us look calmly at this subject and in the fear of God choose our position. May the time soon come when the maker and vender of ardent spirits shall be put on a level with other murderers! May the day soon dawn when the CHRISTIAN would as soon be known as the inmate of a house of ill-fame as be seen drinking one glass of intoxicating liquors. Amen.