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1839

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MINUTES

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OF THE

NINETEENTH ANNUAL SESSION

OF

CONCORD ASSOCIATION OF BAPTISTS

HELD AT

HOPEWELL MEETING HOUSE,

HENRY COUNTY, KY.

ON THE

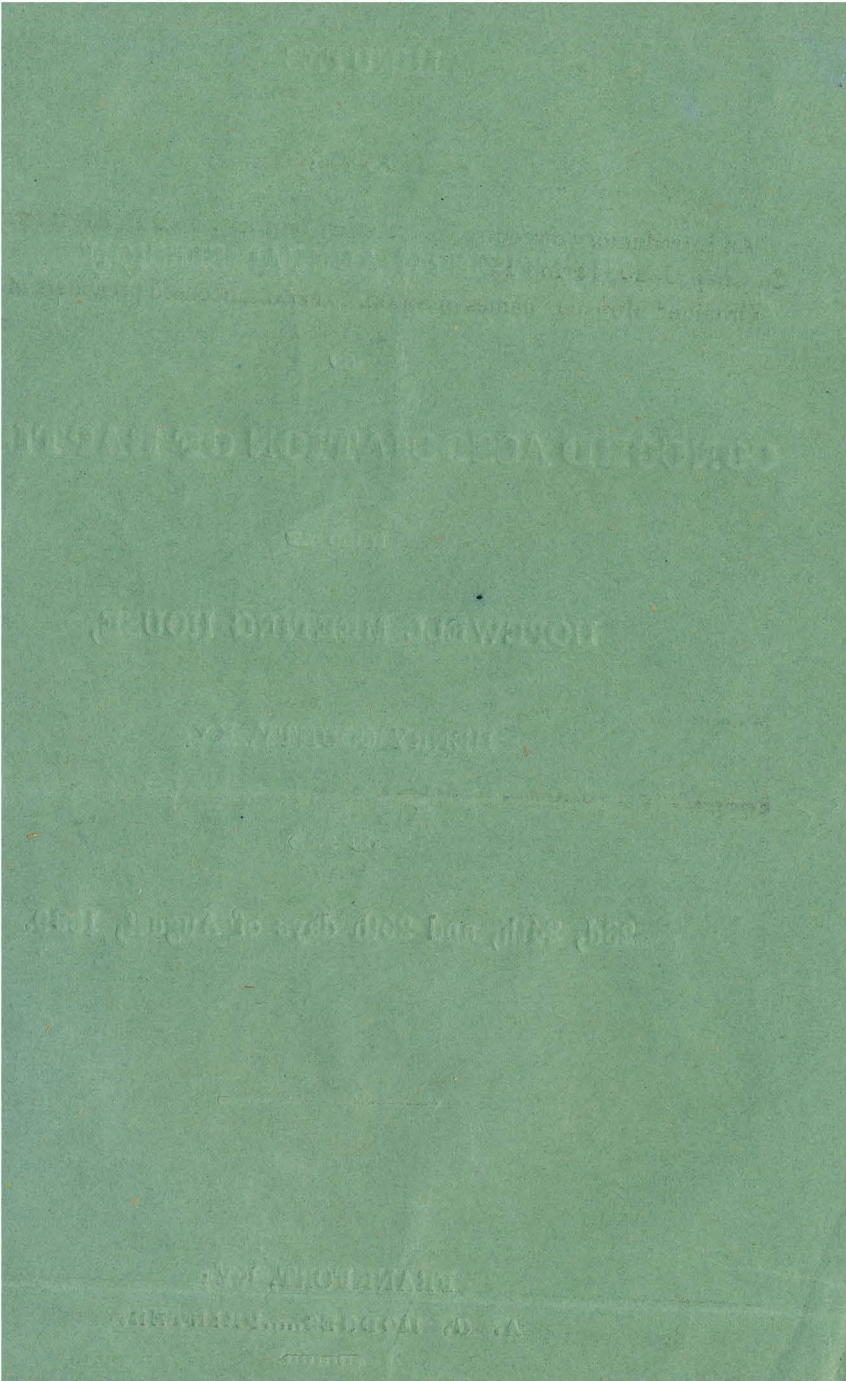
23d, 24th, and 25th days of August, 1839.

FRANKFORT, KY:

A. G. HODGES.....PRINTER.

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1839



MINUTES, &c.

An introductory discourse, delivered by brother Lewis D. Alexander, fr
3d Chap. Jonn, 14 and 15.

Ordained Ministers names in **SMALL CAPITALS**, licensed preachers in *Italics*

CHURCHES.	MESSENGERS NAMES ENROLLED.	No. received by experience and Baptism.	No. received by letter.	No. restored.	No. dismissed by letter.	No. excluded.	No. Dead.	Total No.	Saturdays of church meet- ing.	Am't each church put in for
Twin, - - - -	L. D. ALEXANDER, P. Gentry, R. Vallantingham, J. D. Alexander, J. G. Jinkins, N. Riley, and D. H. Sullivan, - - - - -	78	11	14	3	-	-	283	1st	\$3
M'Cool's Bottom,	Geo. Pettit, S. P. Duvall, Julius Bur- sott, and Walton Craig, - - - -	27	17	2	6	-	-	97	2d	1
Drennon's Ridge,	ISAAC MALIN, S. JONES, R. Wade, and Christopher Vandergriff, - -	9	6	-	-	-	-	44	2d	
Emmaus, - - -	S. Arnold, W. Barnes, J. A. Smith, T. Smith, and J. Arnold, - - -	7	6	1	1	-	-	58	3d	1
Long Ridge, - -	ELIJAH THRELKELD, W. M. Suter, Alvin Mothershead, J. H. Smith, -	12	4	-	7	-	2	142	3d	2
Hopewell, - - -	J. Bowyer, W. Irvin, and W. Mat- thews, - - - - -	4	1	-	-	1	-	25	4th	
White's Run, -	Wm. Cox, M. Shelton, D. Barrett, and S. D. Hanks, - - - - -	19	4	2	4	-	1	65	4th	1
Cane Run, - - -	W. D. BALL, J. Tingle, S. Nevil, W. Hall, and John Chilton, - -	6	3	-	6	2	2	136	1st	1
Sharon, - - - -	JOHN SCOTT, Tho's Hopkins, John Duvall, - - - - -	8	4	4	8	1	1	48	3d	1
Greenup's Fork, -	R. Smither and C. Wingate, - -	17	2	-	4	1	3	87	1st	2
Owenton, - - - -	C. DUVALL, P. H. Todd, Z. Rans- dell, T. A. Berryman, - - - - -	2	5	1	1	3	2	92	2d	1
Muscle Shoals, -	J. Perkins, J. Holbrook, Daniel Cobb, - - - - -	12	2	3	4	4	1	108	2d	2
Mount Pleasant, -	H. E. Welch, Ja's Goodridge, and Ja's Stringfellow, - - - - -	-	1	1	16	1	2	44	3d	1
Salem, - - - - -	John Brown, John Arnold, J. John- son, - - - - -	16	11	-	2	2	1	85	2d	1
	Total number, - - -	218	77	14	33	18	15	1341	-	

Brother Cyrus Wingate was elected Moderator, and brother S. D. Hand
Clerk.

The Association opened with singing and prayer, by brother JOHN

Letters from corresponding Associations called for, and messengers present took seats as follows:

From Franklin—W. W. FORD, Jas. Ford and B. Harrod.

From Long Run—J. Roberts, John P. Foree and Thos. Brown.

From Sulphur Fork—S. Kelley, R. W. RICKETS, J. A. McGUIRE, J. Knight and W. Hill.

From Elkhorn—No letter nor messenger.

From North Bend—A letter but no messenger.

From Ten Mile—Jos. CROUCH and E. GROSS.

The Circular Letter called for, read, and adopted.

The following brethren were appointed to write letters of correspondence, viz: John Chilton, to Franklin; brother N. Riley, to Long Run; brother JOHN SCOTT, to Sulphur Fork; brother T. A. Berryman, to Elkhorn; brother E. THRELKELD, to North Bend; and brother P. H. Todd, to Ten Mile.

Our next Association to be held at Owenton, Owen county, Kentucky, and to commence the fourth Friday in August, 1840.

The Moderator and Clerk were appointed a committee to arrange the business for to-morrow, and report the same, as soon as organized.

A motion and second, that we invite ministering brethren who are present, and not recognized as corresponding members, be invited to take seats with us.

Whereupon, brother GOODELL, was invited.

Closed with singing and prayer by brother RICKETS.

SATURDAY MORNING, 10 O'CLOCK.

Met according to adjournment.

Prayer by brother JOHN SCOTT.

The committee appointed to arrange the business, made their report, which was read and adopted.

Brethren W. W. FORD, JOHN A. McGUIRE and A. GOODELL, were appointed to preach on to-morrow.

Corresponding letters called for, read and adopted, and the following brethren appointed to bear them, to-wit:

To Franklin—To be at Buffaloe Lick, Shelby county, on the third Friday in September, 1839—C. Wingate and R. Wade.

To Long Run—To be at Pleasant Grove, Jefferson county, Kentucky, on the first Friday in September next—L. D. ALEXANDER and W. D. BALL.

To Sulphur Fork—To be at Mount Pleasant, Henry county, Kentucky, on the second Friday in September next—J. Vandergriff, I. MALIN, S. Nevil, Chilton, S. JONES, W. D. BALL and F. REES.

To North Bend—To be at Sand Run Meeting House, Boone county, Kentucky, on the third Friday in August next—S. D. Hanks, T. Fiske, JOHN SCOTT and J. Brown.

To Elkhorn—To be held at Glenn's Creek Meeting House, Woodford county, Kentucky, on the second Saturday in August next—W. M. Sute, JOHN SCOTT, P. H. Todd and C. DUVALL.

To Ten Mile—To be at Dry Ridge Meeting House, Grant county, Kentucky, on the first Friday in September next—C. DUVALL, E. THRELKEL, Z. Ransdell, JOHN SCOTT, D. Cobb, Thos. Hopkins and C. Wingate.

Brother Thomas A. Berryman, was appointed to write the next circular letter.

Brother JOHN SCOTT, to preach the next introductory sermon, and in case of failure, brother W. D. BALL his alternate.

Money collected for printing the minutes, and brother C. Wingate, appointed to superintend the printing and distributing of the same.

CYRUS WINGATE, *Moderator*.

ATTEST—S. D. HANKS, *Clerk*.

[Printer's fee for 800 copies sixteen dollars.]

CIRCULAR LETTER,

To the Churches composing the Concord Association of Baptists.

BELoved BRETHREN: Another year has rolled on, and we are permitted by the goodness of Providence to assemble ourselves together according to an ancient rule of our association to speak of the wonderful works of God and sing praises to his great name: and it is with pleasure we comply with our customary rule of addressing you by a circular letter, hoping that it will cheer you on your way and stimulate you to the more active performance of your duty to God and to one another.

The condition of the Churches, and the business transacted by your messengers will accompany this letter in detail, so that you may become acquainted with what has been done by us since we came together.

The Baptist denomination have deemed it a duty, as well as a great privilege, to assemble themselves together at stated periods, to confer upon the great subjects of doctrine and discipline, in order that there might be uniformity and concert of action, among the churches associated together.

In former times, associations and private conveyances were the only means by which churches and even members could communicate their thoughts to each other on the all important subject of RELIGION: but thanks be to God, that time has passed by. We now have the privilege through the press, of hearing from all nations on the globe; and through that medium, we can communicate our thoughts to each other, and to the world, on the subject of the doctrines we advocate, and none dare to molest or make us afraid: so, that with our present enlarged privileges, we need not meet to settle points of doctrine; for the great fundamental principles laid down in the Gospel, may now be otherwise established and maintained among the churches.

What then, should be the object of associating ourselves together? Why, to speak of God's mercy towards us—to enquire after, and consult upon the duties we owe to our Heavenly Father, and to one another, and to look forward to the promises of the Gospel. We have certainly abundant reasons to praise and thank God that he has visited several of our churches during the past year with the outpouring of His Spirit, and that many precious souls have found joy and peace in believing, and have been added to His visible church amongst us; and, dear brethren, so long as we are found in the performance of the plain duties laid down in the word of God, we have the promise of a blessing. "Cast thy burden upon the Lord, and he shall sustain thee." Therefore, to our preaching brethren, we would repeat the injunction of Paul to Timothy: "Preach the word; be instant in season, and out of season; reprove, rebuke, exhort, with all long suffering and doctrine." And to the church we would say, forget not the assembling of yourselves together; pray with, and for one another; be humble; let your talk and conversation be such, as to induce all around you to acknowledge that you are in reality the children of God. Let the affairs of the church engage your attention; and as faithful stewards, let nothing deter you from bringing all in your power to promote the true interest of your Master's Kingdom. Sustain those whom you call to labor in the ministry; for we are assured that "the laborer is worthy of his hire." "Thou shalt not muzzle the ox that treadeth out the corn; for the laborer is worthy of his reward." Covenant yourselves by a new pledge, to ask God to revive his work among us. "Ask and it shall be given; seek and ye shall find; knock and it shall be opened unto you:" and cease not asking, seeking, and knocking, until from importunity the blessing is granted. As a denomination, we have not kept pace with other denominations of professing christians; and, what is the reason? It may be found in sloth. We have not perhaps been vigilant enough on our watch towers; or they are not sufficiently vigilant in the performance of their duty. There are none of us willing to acknowledge that our cause is not based upon the "chief cornerstone." N. B.

7

it stands us in hand to find out, and if possible, to remedy the difficulties which have retarded our prosperity as a denomination. There is one subject upon which all christian sects seem to be agreed. It is this, the signs of the time evidently indicate the ushering in of that glorious era, the millennium, when the gospel shall have spread its benign influences "from sea to sea, and from the river to the ends of the earth." Before the advent of the Saviour, God communicated his will to men by his prophets, by Angels, and by miracle; and when Christ was upon the earth, he performed many miracles himself and gave like power to his apostles, in order that the unbelieving Jews might be convinced that he was the true Messiah. His Messiahship was thus established by irresistible and incontestible evidence, upon the truth of which all our hopes of eternal peace and blessedness depend. But since the day of the apostles, we have no evidence that miraculous power has been given to any one. We now have the revealed will of God to man, written in language that we can read and understand; and we have great reason to give thanks to God that we are among the favored nations that have his precious word. Who can read the account of the day of pentecost without marveling as those did, who were present on that memorable occasion "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, and Egypt, and in the parts of Lybia about Cyrene, and strangers of Rome, Jews and Proselytes, Cretes and Arabians," when they heard in "their own tongues the wonderful works of God." We believe that God will accomplish all that he has promised. "Heaven and earth shall pass away, but my words shall not pass away;" and, as we have no evidence that miraculous displays of power are now employed in diffusing the word of God, we believe it must be spread by human instrumentality; and it should be a matter of rejoicing to every believer, that the great work is going on, and that the day is not far distant, when every native under the sun shall hear the glad sound; *and when all men shall hear, in their own tongues, as did those on the day of Pentecost, of the "wonderful works of God."* Indeed was not the Pentecost day strikingly typical of that glorious period, that is coming when the great plan of salvation shall be made known to the most countless nations of earth—when all men shall *hear* and *read* the word of God in their *own language*—when the Jewish nation shall again be assembled and when one universal song of praise shall ascend to God and to the Lamb forever, and when "the dragon, that old serpent" shall be chained a thousand years, and "shall deceive the nations no more, till the thousand years be fulfilled"? It is then, that the prophecy will be fulfilled: "and I heard a great voice out of heaven, saying, behold the tabernacle of God with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall with

way all tears from their eyes; and there shall be no more death, neither sorrow, nor crime, neither shall there be any more pain, for the former things have passed away. He that overcometh shall inherit all things; and will be his God, and he shall be my son."