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MINUTES
OF THE
TWENTY-FIRST ANNUAL SESSION
OF
CONCORD ASSOCIATION
OF BAPTISTS,
HELD AT
MUSCLE-SHOAL MEETING-HOUSE, OWEN COUNTY, KY.
ON THE
27TH, 28TH, AND 29TH DAYS OF AUGUST, 1841.

*From S. D. Banks
Ghent Ky*

MINUTES
OF THE
TWENTY-FIRST ANNUAL SESSION
OF
CONCORD ASSOCIATION
OF BARRISTERS
HELD AT
NORFOLK MEETING-HOUSE, OWEN COUNTY, KY.
ON THE
27th, 28th AND 29th DAYS OF AUGUST, 1841.

John
W. D. Lewis
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MINUTES

Of the 21st Annual Session of CONCORD Association of Baptists, held at Muscle Shoal Meeting House, Owen County, Kentucky, on the 27th, 28th and 29th days of August, 1841.

AN Introductory Discourse was delivered by Bro. LEWIS D. ALEXANDER, from Rev. 14th Chap. and 13th Verse. [Ordained Ministers' names in small CAPITALS—Licensed Preacher's names in *italics*.]

CHURCHES.	NAMES OF MESSENGERS.	Rec'd by Exp. & Bap.	Rec'd by Letter.	Restored.	Dismissed by Letter.	Excluded.	Dead.	TOTAL NUMBER.	Saturday of Church meeting.	Am't each Church pd. for print. m'utes
										\$cts.
Twin	L.D.ALEXANDER, J.D.Alexander, I.White, R.C.Lindsay, B.Garnet, T.M.Daniel and J.Q.Baker, - - -	8	9	1	11	3	5	273	1st	2 50
McColl's	Geo. Pettit and S.P.Duvall.	-	4	-	6	1	2	89	2nd	1 00
Drenmons Ridge..	C.Vandergrieff, Rich'd Pardo and Peter D. Poindexter, -	2	-	-	11	1	1	48	2nd	1 00
Emmaus..	H.Stafford, T.Smith, J.Thomas, W.Barnes & W.Long.	5	5	-	3	-	-	67	4th	1 50
Longri'ge	ELIJAH THRELKELD, A.Mothershead, J.H.Smith, S.D.Evans and Joel Herndon, -	11	8	-	2	1	1	116	3rd	2 00
Hopewell.	W.M'Crackin & J.B.Porter.	-	1	-	-	-	-	27	4th	0 75
White run	Wm. F. Searcy, R. R. Hawkins and S. D. Hanks, - -	3	-	1	3	-	1	57	4th	1 00
Cane run.	Asa Stewart, - - - -	1	1	-	6	2	3	131	1st	1 00
Sharon	JOHN SCOTT, Thomas Hopkins and J. Duvall, - - -	10	4	-	6	2	2	55	3rd	1 00
Greenup's Fork ...	J. Beadles, G. Threlkeld, J. Mastin and J. BAXTER, -	-	1	-	5	1	6	78	1st	1 50
Owenton .	P.H.TODD, J.T.Snelson, T.A.Berryman & Z.Ransdale	8	-	1	4	-	2	95	2nd	1 12
Muscle Shoal...	E.COBB, J.Davis, N.Stamper. J.Holbrook, Jeremiah Perkins and Daniel Cobb, - -	4	5	3	1	1	4	135	2nd	2 00
Mount Pleasant..	J. Stonestreet, J. Stringfellow, H. E. Welch, J. Thomas and J. W. Rowlett, -	33	3	-	1	1	-	74	3rd	1 25
Salem	J.Brown, S.Hunt, J.D.Cull. and S.Southworth. - - -	4	2	-	7	2	1	74	2nd	1 00
Pleasant View ...	J.Wilson, J.R.Lee, J.WLee. L. D. Bassett and J. Glass,	10	-	-	3	1	-	114	1st	2 00
		99	44	6	69	16	28	1433		

Bro. LEWIS D. ALEXANDER, was elected Moderator, and Bro. Sydnor Dale Hanks, Clerk.

The Association opened with singing and prayer by Bro. J. CROUCH. Letters from corresponding Associations called for; and their messengers, who were present, took seats with us as follows:

From Franklin, brethren B. Roberts and H. Poe.

“ Long run, no letter nor messenger.

“ Sulphur fork, L. Scott, W. W. Morland, and *D. N. Porter*.

“ Elkhorn, F. B. McDONEL, *E. H. Black*, and Isaac Adams.

“ Northben, John Brady and R. Botts.

“ Ten Mile, Thos. Jones, E. GROSS, J. CROUCH, and A. Wood.

From Cane run Church two letters were presented, one reported as messengers brethren, Wm. D. BALL, Stewart Newel, John O. Johnson, and Russel Stewart. The other reported as messengers brethren, John Jones, Asa Stewart, and John Chilton.—After investigating the matter by the Association, the letter with the names of brethren, John Jones, Asa Stewart, and John Chilton, named as messengers, was received; and they were recognized as the legal messengers from that church.

The Circular letter was called for, and the writer, Bro. Cyrus Wingate, who was appointed last session to prepare one for the present, having deceased, we therefore requested Bro. S. D. Evans, to read one, which at the request of a number of brethren, he had prepared, which was read, and unanimously adopted.

The following brethren are appointed to write letters of correspondence.—To Franklin, A. Mothershead.—To Long run, Richard C. Lindsay.—To Sulphur fork, Thos. A. Berryman,—To Elkhorn, Joel Herndon.—To Northbend, John Q. Baker,—and to Ten mile, Samuel D. Evans.

Our next Association, to be held at Drennon's Ridge Meeting House, Henry county Ky., and to commence on the 4th Friday in August, 1842.

The Moderator and Clerk, and Bro. S. D. Evans, appointed to arrange the business for to-morrow.

Closed with singing and prayer by Bro. F. B. McDONEL, until to-morrow morning 10 o'clock.

Saturday morning, 10 o'clock; met according to adjournment. Prayer by Bro. ELIJAH THRELKELD.

The Committee of Arrangements made report, which was read and adopted.

Brethren THOS. N. ROBERTSON, F. B. McDONEL, and L. D. ALEXANDER to preach on to-morrow.

Bro. S. D. Evans to write the next circular, and Bro. E. COBB to preach the next introductory sermon, and in case of failure, Bro. P. H. Todd his alternate.

Correspondent letters called for, read, and adopted, and the following brethren agree to bear them.

To Franklin. To be at Mount Carmel meeting House, Franklin co. Ky.

on the 3d Friday in September next, J. Beadles, Wm. Long, J. R. Lee, JAS. BAXTER, J. W. Rowlett, and John Stonestreet.

To Long Run, to be at New Castle, Henry co. Ky., on 1st Friday in Sept. next, P. D. Poindexter, R. Pardo, L. D. Alexander, S. D. Evans, Wm. McCrackin, and J. B. Porter.

To Sulpher Fork to be at Hillsborough Meeting House, Henry county Ky. on the 2d Friday in September next, C. Vandergriff, J. B. Porter, J. Thomas. Asa Stewart and Wm. McCrackin.

To Elkhorn to be at Stamping Ground, Scott county Ky. on the 2d Saturday in August, 1842, A. Mothershead, J. Beadles, J. H. Smith, R. C. Lindsay, J. W. Lee, Wm. M. Sutter, B. Garnett, Thos. M. Daniel, Saml. P. Duvall, L. D. Alexander, and Joel Herndon.

To North Bend to be at Bullettsburg Meeting House Boone county, Ky. on the 3d Friday in August in 1842. JOHN SCOTT, L. D. ALEXANDER, John Q. Baker, J. H. Smith, Rich'd. R. Hawkins, Wm. M. Suter, Wm. Harrison, Israel White, Rich'd. Lindsay, ELIJAH THRELKELD, S. D. Hanks.

Appointed the following protracted meetings and Ministers to attend them.

At McColl's Bottom, to commence on Friday before the 2d Saturday in May next, E. Cobb, F. B. McDonel, and L. D. Alexander.

At Long Ridge, to commence on Friday before the 3d Saturday in Dec. next. L. D. Alexander, John Scott, and E. Cobb.

At Hopewell, to commence on Friday before the 4th Saturday in May next. L. D. Alexander, J. Scott, E. Cobb, and P. H. Todd.

At Sharon, to commence on Friday before the 3d Saturday in Nov. next. E. Cobb, and P. H. Todd.

At Greenups Fork, to commence on Friday before the 1st Saturday in April next. John Scott and Elijah Threlkeld.

At Owenton, to commence on Friday before the 5th Sunday in Oct. next. L. D. Alexander, John Scott and E. Threlkeld.

At Muscle Shoal, to commence on Friday before the 2d Saturday in July next. J. Scott, L. D. Alexander, P. H. Todd and E. Threlkeld.

At Pleasant View, to commence on Friday before the 3d Saturday in June next. J. Scott, L. D. Alexander, E. Cobb and P. H. Todd.

At the request of the Church, at Long Ridge, we appoint the 1st day of January next, to be observed as a day of fasting, prayer and thanksgiving, for the great manifestation of Divine Favor, which our denomination has had, and that the Lord would visit in mercy the Churches, composing this Association as well as elsewhere.

Resolved, That as an Association, we deeply feel, and humbly acknowledge the afflicting dispensation of Divine Providence, in taking from among us our much esteemed brother Cyrus Wingate, so long our able and efficient moderator; and we sincerely tender our consoling sympathies to the family, and church who mourn his loss.

Money collected for printing the minutes, and Bro. S. D. Hanks appointed to superintend the distributing them.—Adjourned.

LEWIS D. ALEXANDER, Moderator.

SYDNOR DALE HANKS, Clk.

ANNUAL CIRCULAR,

To the Churches composing the Concord Association of Baptists.

BELOVED BRETHREN—

THROUGH the tender mercies of our Father in Heaven, Concord Association has been permitted to hold her twenty-first annual session; and we gratefully acknowledge our present privilege of addressing to you this letter, which we hope, will encourage you to press forward vigorously in the prosecution of every good work, for the glory of our Master's kingdom; and awaken your attention to the nature, and importance of the last great commission of our blessed Saviour, which he delivered to his apostles, shortly before he left this guilty, sin stained world, and ascended to glory. Mark recorded this commission, (xvi, 15 & 16) in the following words: "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be damned."

The importance of understanding the nature, and meaning of this commission cannot be too strongly urged upon the christian. It is a last command,—a kind of sacred memento bequeathed us by our truest and best friend, as he was about taking his leave of this lower world.

But a correct understanding of this commission, is essential to correct and intelligent christian action, in carrying it out. Many different notions have been expressed, and taught by different declaimers in relation to it, most of which are too puerile for notice. Many angry and unchristian controversies have been carried on, as to what is meant by the phrases 'All the world,' 'Every creature;' 'whether this commission related only to the apostles, and was fully carried out by them, so that it does not at present apply to the disciples of Christ, etc.' which are alike disgraceful to those concerned, and detrimental to the interests of Zion.

When the apostles were *first* commissioned, and sent forth, they were commanded to 'go to the lost sheep of the house of Israel.' They were to 'go not into the way of the Gentiles, nor to enter into any city of the Samaritans.' The way was not yet fully prepared for the introduction of the gospel among the Gentile nations. The second commission, given after the resurrection, may be regarded in the light of an *extension* of the first. By the life, death, and resurrection of the Saviour, the middle wall of partition between Jews and Gentiles was broken down. The former were no longer to enjoy exclusive immunities; and the apostles were now commanded, to go into *all* the world; or as Matthew expresses it, "Go teach all nations, baptizing them, &c." The gospel from thenceforth, was addressed to every intelligent creature, whether Jew or Gentile, Greek or Barbarian. They were however, to 'tarry at Jerusalem, until endued with power from

on high.' They were nevertheless tardy to believe, that the gospel was to be preached to the Gentiles; and it was not until Peter was taught not to consider common, that which God had cleansed, that he fully understood the nature and extent of his commission. But the evidences of divine grace and power, which he beheld among the Gentiles were overwhelming and convincing; and in his defence before his brethren, he could exclaim, "What was I, that I could withstand God?" And brethren, what are we, that we can withstand God? When we see the veil of moral darkness and pagan superstition, rolled from the mind of the Hindoo, or the Hottentot, before the bright beamings of God's eternal truth, what further evidence do we want of divine approbation? This was sufficient to convince the brethren of Peter, that God had visited the Gentiles; and they glorified his name. And he who will not receive such testimony, would not be convinced, though one arose from the dead.

But an important enquiry which is presented for consideration, in the study of this commission, is the following: Was it given to the apostles, in their *official capacity*, i. e., simply as *apostles* or *ministers*; or did his obligations rest upon them *as the church*? If the former be true, we are forced to the conclusion, that the apostles, and those who have since succeeded to the ministerial office, are entirely independent of the church, so far as the exercise of their official functions and privileges are concerned; and consequently, are irresponsible to her for their conduct. This is obvious; for if they receive their authority to 'go into all the world and preach the gospel to every creature,' directly from Christ, without any intermediate or subordinate agency of the church, they are only responsible to him from whom they receive their authority. In vain then are the imposition of hands, and prayer, so long practised by the church, as ordaining ceremonies, in consecrating, and setting apart to the work of the gospel ministry. He who imagines himself to be a chosen vessel to bear the 'glad tidings of great joy, which shall be unto all people,' may at once engage in the work without applying to the church for permission; and in vain may she forbid. He is called and commissioned by a higher power than that vested in her. In short the ministry would constitute a kind of independent priesthood, exercising their official functions under their divine commission, without any controlling or scrutinizing power being lodged in the church.

By the same method of reasoning, we would exclude the laity from all participation in the eucharist. "Jesus took bread and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.— And he took the cup, and gave thanks, and gave it to them, saying, drink ye all of it." [Mat. xxvi, 26, 27.] If the apostles were commanded to commemorate that great and consummating scene of the christian plan of redemption, which was enacted upon Calvary, in their apostolic or ministerial capacity, then the ministry alone have a right to observe it; thus giving divine sanction and authority to a practice, so long observed by the "man of sin," of confining the consecrating elements to the priesthood. The train of deleterious consequences, which would flow in upon the church, by the general reception of such a doctrine, cannot be depicted in the limits of a circular letter, which aims at the greatest brevity. They may, however, readily be conjectured by every intelligent reader. The ministry, holding a

divine commission, and being independent of, and irresponsible to the church, would soon look upon themselves, not as her 'servants,' but as her lords, 'for Jesus' sake;' and a murky tide of priestly abominations would soon deluge the church, and plunge her in a gulf of iniquities. Each pastor might assume a kind of dictatorship over the consciences of his flock, in all matters of faith and practice, and enforce dogmas, with all the authority of a little pontiff.

But, if we suppose that the Saviour commissioned the apostles as the church, we at once perceive a beautiful propriety and consistency in the commission which harmonizes perfectly with the nature of the relations which subsist between the church and the ministry, and lays the foundation for correct and efficient action, upon the part of both in relation to the commission itself.

The church then, we understand, is commanded to 'go into all the world and preach the gospel to every creature, &c.' The obligations of this command are obligatory upon each individual member. The enquiry naturally arises, how can the church, or each of the members obey this command in its fullest sense? Is every disciple of Christ to become a public proclaimer of the gospel? Not so. There are different gifts, or different functions to be performed by all the members of Christ's body. The church, however, may preach the gospel; yea, send it to the dark abodes of idolatry and pagan superstition, and there proclaim it to the benighted heathen, through the agency of those whom she has approved and commissioned as her ministers, to represent her in the work; and whom it is her imperative duty to sustain, while engaged in the arduous and responsible task.— She may preach the gospel, by using means to place the word of life within reach of every individual, not only in our own land, but by sending it abroad upon every breeze until it shall have found access to every family that dwells upon the wide domain of earth, and until its healthful and ameliorating influences shall have flowed through the veins of every government under the sun, and until Paganism, Mohamedanism, and every species of idolatry, shall have fled from the earth, before the celestial light. Each member of the church must bear a part of this burden of preaching sustained by the whole, and must also, himself, be a constant and zealous preacher to those around him, by his daily walk and conversation. In this sense, the humblest saint that holds a place in the house of the Lord may be a preacher.

The above are a few of the methods, by which the fulfilment of this commission is to be accomplished by the church of Christ. There are many others which have not been touched. It is not however the design of this letter to allude to all of them. Enough has perhaps been said to call attention to the subject. This is all that was intended. It is hoped that a spirit of emulation will be excited among the churches of this association to *know* and to *do* the will of our Heavenly Master, and that no obstacle may intervene to retard our progress in the heavenly race; or to render inefficient our efforts for the promotion of Zion's interests on earth. And may the God of mercy and peace preside over us all, and direct our course for the honor and glory of his own name, and in the end, receive us to a rich inheritance through Christ our Lord. AMEN.