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From Rev J. J. Ransdell
Lemonsville.
Ky.

MINUTES

OF THE

TWENTY-SIXTH ANNUAL SESSION

OF

CONCORD ASSOCIATION OF BAPTISTS,

HELD WITH THE CHURCH AT CANE RUN, HENRY CO., KY.,

ON THE 28TH, 29TH AND 30TH DAYS OF AUGUST, 1846.

PRINTED AT THE PALLADIUM OFFICE,

WEVAY, IA.:

1846.

MINUTES

OF THE

GENERAL ANNUAL SESSION

OF

CONCORD ASSOCIATION OF BAPTISTS

HELD WITH THE CHURCH AT CARROLL, MARYLAND, 1874

ON THE 22ND, 23RD AND 24TH DAYS OF AUGUST, 1874

PRINTED AT THE WASHINGTON OFFICE

1874, 1875

MINUTES.

An introductory discourse was delivered by brother L. D. ALEXANDER, from the 4th chapter of *John*, 35th verse: "Say not ye there are yet four months and then cometh the harvest; behold I say unto you, lift up your eyes and look on the fields, for they are white, already to harvest."

Ordained Ministers' names in SMALL CAPITALS.—Licensed Preachers' in *italics*.

CHURCHES & MESSENGERS' NAMES.	Received by Baptism.	Restored.	Dismissed by Letter.	Excluded.	Deed.	Total Number.	Day of Church Meetings.	Money advanced for Printing Minutes.
<i>New Liberty</i> .—L. D. ALEXANDER, R. C. Lindsay, J. D. Alexander, J. E. Kenney, B. Garnett, Jos. Jones, T. M. DANIEL, P. Gentry, C. M. Riley & J. H. Coates, <i>Ghent</i> .—T. FISHER, J. A. Bursott, J. Griffith, Geo. Pettitt, Walton Craig and D. W. Nile.	3	5	12	5	5	373	1st	2 50
<i>Drenon's Ridge</i> .—A. B. Rees, J. Main, R. Pardoe, P. Kerlin and J. F. Shannon.	26	9	2	2	1	157	2d	1 40
<i>Emmaus</i> .—S. Arnold, Wm. Barnes, Wm. Lyen and Wm. Long.	4	7	2			74	4th	1 00
<i>Long Ridge</i> .—E. THRELKELD, A. Mothershead, G. Threlkeld and James Forsee.	3	5	4	3	106	3d	1 25	
<i>Hopevell</i> .—J. Q. Berry, J. Martinie, J. Bowyer, Wm. McCracken and J. B. Porter.	22	6	1		107	4th	1 20	
<i>White's Run</i> .—Wm. Searcy, D. Barrett, T. Hanks, Simeon McCann and Silas Craig.	13	3	2	2	4	98	4th	1 00
<i>Cane Run</i> .—E. B. STRATTON, J. Tingle, T. F. Boulware, H. Osborne, Joseph Berry, Allen Stewart, F. P. Peniston and John Chitton, Sr.	3	4	21	4	4	204	1st	1 50
<i>Sharon</i> .—F. B. McDONALD, E. E. Lindsay, R. H. Orr and John Duvall.	3	6	2	3	132	3d	1 50	
<i>Greenup's Fork</i> .—John Beadles, Thomas Foster, G. Threlkeld and J. Bourne.	3	1	8	2	110	1st	1 50	
<i>Owenton</i> .—P. H. TODD, J. T. Snelson & M. Dawson.	1	1	2	2	59	2d	50	
<i>Muscle Shoals</i> .—R. W. Sebree, B. Stamper, J. Perkins, J. Holbrook and Hiram Stamper.	3	1	2	10	2	379	3d	2 00
<i>Mount Pleasant</i> .—L. Thomas, W. Bush & J. Kemper.	2		17		1,115	3d	1 25	
<i>Salem</i> .—John Schooler, John Johnston and T. Cushmanbury.	4	5	1	9	5	1,104	2d	1 00
<i>Pleasant View</i> .—J. Wilson, L. D. Bassett, Charles Horseman, Wm. Wilson and George Glass.	1	2	1	6	3	1,187	1st	2 00
<i>Warsaw</i> .—No letter or Messengers. Total number last year.						25	4th	
<i>Lockport</i> .—J. Hance, A. J. Razor and M. Razor.	4	1		1		26	1st	75
	83	62	5	97	44	29	2316	

Brother L. D. Alexander was chosen Moderator, and J. H. Coates Clerk.

The Association was then called to order, and the Throne of Grace addressed by brother Thomas Smith, Jr.

Letters from corresponding Associations were called for, read, and their messengers' names enrolled, as follows:

From Franklin.—Brethren Jas. Ford, W. R. Roberts, Talton Lee and Gideon Mitchell.

From Long Run.—Brother Thos. Smith.

From Sulphur Fork.—Brethren F. H. Goodrich, R. McAlister, D. N. Porter, J. S. Dawson and J. H. Edmiston.

From Elkhorn.—Brethren W. G. Craig and J. R. Barbee.

From North Bend.—Brethren A. Graves, George H. Scott and Robert Kertley.

From Ten Mile.—A letter. No messengers.

The circular letter (written by brother F. Rees,) was called for, read and adopted.

The following brethren were appointed to write letters of correspondence, and present them on to-morrow for examination:

To Franklin, A. Mothershead; Long Run, T. Fisher; Sulphur Fork, J. B. Porter; Elkhorn, Walton Craig; North Bend, R. C. Lindsay; Ten Mile, William Lyons.

Our next Association to be held with the Church at Long Ridge, Owen county, Ky., and to commence on the fourth Friday in August, 1847.

The Moderator and Clerk appointed to arrange the business for to-morrow.

The Association unanimously request brother Robert Kertley to deliver a lecture to-morrow morning, at 9 o'clock.

Closed with prayer by brother D. N. Porter.

Adjourned till 10 o'clock to-morrow morning.

SATURDAY MORNING.

Met pursuant to adjournment. Prayer by brother J. B. Porter.

The bill of arrangements presented, read and adopted.

Brethren J. R. Barbee, D. N. Porter and E. G. Berry were appointed to preach to-day, and brethren W. G. Craig and R. Kertley on to-morrow.

Brother P. H. Todd to preach the next introductory sermon, and in case of failure, brother T. M. Daniel.

Brother L. D. Alexander to write the next circular letter.

The letters of correspondence called for, read and adopted, and the following brethren agree to bear them:

To Franklin, to meet with the Church at the Forks of Elkhorn, Franklin county, on the Tuesday after the third Saturday in August, 1847—T. M. Daniel, J. E. Kenney, R. W. Sebree, John Duvall, J. Beadles, J. Thomas and J. B. Porter.

To Long Run, to meet with the Church at Elk creek, Spencer county, on the first Friday in September next—A. J. Razor and Michael Razor.

To Sulphur Fork, to meet with the Church at Ballardsville, Oldham county, on the second Friday in September next—E. B. Stratton, John Chitton, Sr., J. J. Berry, J. B. Porter and J. Tingle.

To Elkhorn, to meet with the Church at Silas, Bourbon county, on Tuesday after the second Saturday in August, 1847—A Mothershead, F. B. McDonald and Charles Horseman.

To North Bend, to meet with the Church at Burlington, Boone county, on the third Friday in August, 1847—Walton Craig, T. Hanks, E. B. Stratton, T. Fisher, Edward E. Lindsay, Simeon McCann, R. C. Lindsay and J. Griffith.

To Ten Mile, to meet with the Church at Ten Mile, Gallatin county, on the first Friday in September next—T. M. Daniel, J. Thomas, J. Schooler, J. Hance, C. M. Riley, John Duvall and J. A. Bursott.

Money advanced for printing 1200 copies of the Minutes, and brother T. Fisher and Clerk appointed to superintend the printing and distributing of the same.

L. D. ALEXANDER, *Moderator.*

Attest: J. H. COATES, *Clerk.*

CIRCULAR LETTER.

To the Churches Composing Concord Association:

DEAR BROTHERS AND SISTERS: The Lord has spared us, and permitted us again to meet in an associate capacity, and, according to custom, address you this circular.

The Lord has been pleased recently to visit some of the Churches composing this body in mercy; by the out-pouring of His Spirit upon His children, and filling their hearts with joy and consolation through Jesus Christ, their Saviour. Other Churches are in a cold and luke-warm condition, some to a distressing extent. In fact, up to a few weeks past there has, so far as our knowledge extends, been a great degree of carelessness and lack of the evidences of that brotherly love that should characterize the followers of the meek and lowly Saviour.

We believe without love to God and his children, it is impossible for a man to be a Christian. This is a characteristic given us in the book of God by which we may know whether we are the children of God or not. See 1st John 3, 14, "We know that we have passed from death unto life because we love the brethren. He that loveth not his brother, abideth in death." Again, 4 c., 7 and 8, "Beloved, let us love one another: for love is of God; and eve-

ry one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God: for God is love."

There was once a time, as many who read this will recollect, when the name of Baptist carried with it, at once, a passport to the affections of all Baptists. They were then a poor and despised people in this country, and it was not supposed that any man would be a Baptist, if he could help it; (that is, if his conscience could be easy without,) therefore but few entered the Church, but those who loved God above all things, and the children of God as dear brethren. But things have greatly changed; the Baptists have become a popular denomination of Christians, and, in fact, have the ascendancy, as to numbers. Man naturally seeks some preparation for death, and Church membership presents itself to them as necessary. Many have thus been deceived; and others, probably through design, have applied and been received into the Church. The love Christians have for sinners, (which is the result of regeneration,) has led them to open the door of the church too wide. There is another prominent cause operating also, which prevents us from at once receiving to our affection a man who bears the name of Baptist, viz: a want of proper discipline in the Church. It is often the case in some of the Churches, that it is difficult to exclude a member, guilty even of gross sin.

Some Baptists will take too much grog; some will go to barbecues; some will go to a dance, but not dance themselves; others will take pains to send their children well equipped, in order, as they say, to advance their worldly interest. All this is tolerated, more or less, by some churches within our knowledge. Now true Christians love the image of Jesus wherever they see it, and they cannot love the image of the evil one, even if it shews itself in the face and conduct of their brethren. We are all of the same family, and meet at different places for convenience, and our course of conduct in the reception of members and the discipline of the Church should be such, that when we meet a man that is called a Baptist, he should at once be received to our confidence and love. Let us, then, as Churches and members, act in such a way that love may abound, and that the love of God may rest upon us, and we be thereby prepared to engage in all the duties we owe to him, as his children, with alacrity and delight.

In conclusion we would say, let the Churches endeavor to elevate the standard of piety, so that the Church of Christ may indeed be as a city set upon a hill, to reflect light around her, is the prayer of your brethren.