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1848

Samuel Colgate
Hist. Col. *sup*
Exchange

MINUTES

OF THE

TWENTY-EIGHTH ANNUAL SESSION

OF

Concord Association of Baptists,

HELD WITH THE CHURCH AT SHARON, CARROLL CO., KY.,

On the 25th, 26th and 27th days of August, 1848.

PRINTED AT THE PELLADIUM OFFICE,

VEVAY, IA:

1848.

Exchange
Hief. Col.

MINUTES

of the

Board of Directors

of

the Bank of Montreal

held with the Governor and Directors

on the 11th day of August, 1881

(Signed by the President)

W. G. M. G.

1881

MINUTES.

An introductory discourse was delivered by Bro. T. FISHER, from the 15th chapter, 1st *Corinthians*, 58th verse: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

CHURCHES & MESSENGERS' NAMES.	Rec'd. by Baptism.	Received by Letter.	Restored.	Dismissed by Letter.	Excluded.	Dead.	Total Number.	Day of Ch. Meeting.	Money advanced for Printing Minutes.	Money to forward to Gen'l. Association.
<i>New Liberty</i> .—L. D. ALEXANDER, B. Garnett, C. M. Riley, J. E. Kenney, J. H. Coates, J. D. Alexander, R. C. Lindsay, L. K. Frazer, L. Martin,* T. S. Wingate and J. Q. Baker.*	5	6	1	7	2	3	410	1st	2 50	25 15
<i>Ghent</i> .—Walton Craig, R. W. Sebree, T. Hopkins, J. A. Bursott, T. FISHER and G. Pettit, -	6	10	1	10	2	2	169	2d	1 50	7 25
<i>Drennon's Ridge</i> .—A. B. Rees, John Malin, James Henson and Vachell Dillman,*	—	—	—	4	3	3	121	2d	1 40	8 35
<i>Emmrus</i> .—George P. Cull, Benjamin Walker, William Barnes and William Long, -	1	1	—	8	—	1	67	4th	1 00	2 75
<i>Long Ridge</i> .—E. THRELKELD, A Mothershead, E. Bainbridge, James Forsee and C. S. Forsee, -	1	—	—	2	5	1	90	3d	1 00	8 60
<i>Hopewell</i> .—J. J. Berry, J. Martinie, J. Sims, S. J. Lindsay and J. B. PORTER,*	2	1	—	3	3	2	102	4th	1 00	14 50
<i>White's Run</i> .—T. Hanks, James O'Neal, S. McCann and Silas Craig, -	5	7	—	2	1	5	94	4th	1 00	13 25
<i>Cane Run</i> .—James Tingle, L. F. Boulware,* J. Jones, A. McGruder, B. Chilton & J. Chilton, Sharon.—F. B. McDONALD, John Duvall, J. C. Lindsay, R. H. Orr and William Bayley, -	1	1	—	1	1	3	195	1st	1 50	12 00
<i>Greenup's Fork</i> .—J. BAXTER, R. Smither,* N. Shelton, V. M. West,* and J. Bourne,*	—	1	—	2	1	—	86	1st	1 00	2 50
<i>Owenton</i> .—P. H. TODD, F. Rees,* A. McPherson and M. D. Ransdale, -	—	6	3	5	2	3	75	2d	75 10	70
<i>Muscle Shoals</i> .—FLISHA COBB, Sr.* ASA COBB, Daniel Cobb,* James Davis, Elisha Cobb, Jr., Jeremiah Perkins, John McGibney,* and Hiram Stamper, -	26	2	6	3	2	1	256	2d	2 00	4 75
<i>Mount Pleasant</i> .—J. Thomas,* S. Johnson,* W. Bush,* J. Stonestreet and J. T. Kemper, -	43	6	3	4	1	—	156	4th	1 25	3 45
<i>Salem</i> .—J. Brown,* David Wood, J. Schuyler,* and D. W. Cull, -	3	2	—	4	6	2	93	2d	1 00	4 55
<i>Pleasant View</i> .—J. W. LEE, John True, Geo. Marshall,* G. R. Lee and Jephtha Jackson, -	1	—	—	10	3	—	112	1st	1 25	6 55
<i>Warsaw</i> .—A. Allen, B. Spencer and H. H. Turpin, -	1	2	—	1	—	2	24	4th	50 00	00
<i>Lockport</i> .—John Hance,* J. S. Gillespie and J. H. Razor, -	31	6	—	2	—	—	69	1st	1 00	15 25
<i>Caney Fork</i> .—Robert Southworth, William Brooks,* S. A. Hudson and Lewis White,*	1	10	—	—	1	2	54	3d	75	1 00
TOTAL, - - - - -	127	62	14	72	55	31	2288			

Names of Ordained Preachers in SMALL CAPS—Licentiates in *italics*.

* Names of Absentees.

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 J. D. Black.

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

FROM FRANKLIN.—Brother T. M. Daniel.

FROM LONG RUN.—No Letter or Messenger.

FROM SULPHUR FORK.—Brethren E. B. Stratton, R. T. Vories, and J. Roberts.

FROM ELKHORN.—Brethren J. D. Black, Isaac Adams, and Y. R. Pitts.

FROM NORTH BEND.—Brethren Absalom Graves, J. M. Frost, J. C. Graves, and G. H. Scott.

FROM TEN MILE.—Brethren J. M. Arnold, E. Haydon, J. Crouch, G. S. Garnett, and G. W. Brumback.

The Circular Letter (written by Bro. T. S. Wingate,) called for, read and adopted.

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

To FRANKLIN, T. Fisher.

“ LONG RUN, B. Garnett.

“ SULPHUR FORK, J. W. Lee.

“ ELKHORN, J. C. Lindsay.

“ NORTH BEND, S. J. Lindsay.

“ TEN MILE, J. S. Gillespie.

Our next Association to be held with the Church at New Liberty, Owen county, Ky., to commence on the fourth Friday in August, 1849.

On motion, Bro. A. Mothershead was appointed Treasurer, to receive all monies sent by the Churches or otherwise, to aid the General Association and other benevolent purposes. Also, agreed that we open a correspondence with said Association; whereupon Bro. F. B. McDonald was appointed to write.

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

The Association unanimously requested Bro. J. D. Black to deliver a lecture to-morrow morning, at 9 o'clock.

Closed with prayer by Bro. Y. R. Pitts. Adjourned until to-morrow morning at 10 o'clock.

SATURDAY MORNING, 10³⁰ o'clock, A. M.

Met pursuant to adjournment. Prayer by Bro. E. Threlkeld.

The bill of arrangements presented, read and adopted.

Letters of correspondence called for, read and adopted, and the following Brethren agree to bear them.

To Franklin, to meet with the Church at Buffalo Lick, Shelby county, on the third Friday in August, 1849; A. B. Rees, John Chilton, J. J. Berry, J. H. Coates and B. Garnett.

To Long Run, to meet with the Church at Taylorsville, Spencer county, on the first Friday in September, 1848; Bro. A. J. Razor.

To Sulphur Fork, to meet with the Church at East Fork, Henry county, on the second Tuesday in September, 1848; James Henson, S. McCann, John Chilton, B. Chilton, J. Stonestreet and J. Tingle.

To Elknorn, to meet with the Church at Davis' Fork, Fayette county, on the second Saturday in August, 1849; E. Bainbridge, A. Mothershead, J. Forsee, R. W. Sebree, and L. D. Alexander.

North Bend—Passed by in consequence of the fact that it does not meet until after our next session.

To Ten Mile, to meet with the Church at Crooked Creek, Pendleton county, on the first Friday in September, 1848; James Davis, Hiram Stamper, and Grandison R. Lee.

To General Association, to be held at Bowlinggreen, on the 3d Saturday in October, 1848; Bro. F. B. McDonald.

Brethren J. M. Frost and William Johnson appointed to preach on to-morrow. Bro. L. D. Alexander to preach the next introductory sermon, and in case of failure Bro. J. W. Lee.

Bro. J. H. Coates to write the next Circular Letter.

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

L. D. ALEXANDER, *Moderator.*

Attest—J. H. COATES, *Clerk.*

CIRCULAR LETTER.

To the Churches composing the Concord Association of Baptists:

BRETHREN: A merciful providence has again permitted us to meet in holy convocation, and to address you, as we trust, in the spirit of the gospel; accompanying it with our prayers, that the divine blessing may rest upon you; that God's holy spirit may sanctify your hearts, and keep you "unspotted from the world." Although dark shadows may cast an apparent gloom over the Church for a season, "and the love of many wax cold," yet the glorious truth remains unshaken, "that Jesus reigns," and is waiting to be gracious, and even while we are called upon to mourn over our departures from the "strait and narrow way"—for our guilty omissions of duty, and our general unprofitableness; we can rejoice that we have a merciful high priest who can feel for our infirmities, and is ever ready to heal the backslidings of the humble and contrite in heart. Brethren, this is surely a seasonable time to investigate and examine our whole character; not only as moral beings, but as professing christians. Man alone is endowed with reason and conscience, with power to carry his thoughts forward to the future, and backward to the past; to draw inferences for the regulation of his conduct towards himself, towards his fellow man, and above all, towards *him* from whom he has derived every blessing, and to whose service he is bound to consecrate every talent and power of the soul. But, to understand correctly, this solemn and sacred consecration of talents, and powers of soul, we must bend our whole energies in a prayerful spirit to the revelation of God's will concerning us, which he has vouchsafed in that blessed book, the Bible; in that alone, the sincere enquirer will find a safe guide on earth, and to happiness through eternity. It is our highest duty, and but a reasonable service, to devote our bodies and spirits to the love and service of the most High God; and to constantly remember, that we are responsible for every moment of time, for every thought and action, to Him that judgeth righteously; and, that nothing can be approved by him, which is not performed in submissive obedience to his divine commands. We must also remember, that our responsibilities are great in proportion to our oppor-

tunities of dispensing good, and are greatly augmented by every means put in our power to honor and glorify Christ. We must never forget that "to whom much is given, much will be required," and that abused mercies and blessings constitute the darkest crime in human character. The scriptures abundantly teach, that there is a great moral governor of the Universe, and that the essence of his government must be, to reward the good and punish evil; that there must, of necessity, be a day of retribution—a state of rewards and punishments—a judgment where all the inequalities of life will be adjusted; where oppressed virtue, and holy desire—where the humble and faithful believer will be dignified with the highest attributes of glory and happiness, which the soul can enjoy, and where vice and irreligion will meet a dread reward, equal to all the capacities, which a soul in agony can conceive. It is from the revelation of God's word that we learn the full force of these weighty and important truths. This revealed will of God, has also exhibited a code of laws for the regulation of man's life and conduct, and for the government of his heart; these laws have annexed rewards to those who keep, and punishment to those who break them. But as they are broken by mankind continually—denied, and contemned by the great family of man, consequently they have become amenable to the penalties denounced against their infraction, and all the world has become guilty before God, and exposed to eternal death. But God, "who is rich in mercy," and who is ever offering happiness to his creatures, has, in infinite wisdom devised a plan by which a lost and ruined world may be restored to his favor, and to all their original privileges. This great work was accomplished through an atonement made for sin, by a divine Mediator, the Lord Jesus Christ, who suffered for sin, that we, through his sufferings might be reconciled unto God, and made inheritors of the world to come. Every being capable of knowing good from evil has offended against the holy law of God and has thereby forfeited his favor, and can only be restored, by the cleansing influences of the blood of Christ, and to make this effectual, the sinner must not only see himself in his true character, but he must believe in the efficacy of the sacrifice and atonement made by Christ, as his only hope for pardon and redemption. This faith brings a willing acquiescence and joyful submission to all the terms which pardoning mercy requires. Here is the gracious point where free grace and God's plan of salvation meets with the cordial and joyful assent of every believer.

God has not only promised that he will listen to those who ask, but also declares that he will be sought unto; and although man has not the power to think a good thought, or perform a right action, yet he has the promise of the agency of the Holy Spirit to aid and guide him in the way he should go; and through this agency alone, holy desires are communicated to the prayerful and obedient soul. This divine spirit implanted in the soul, will direct the enquiring mind into the truths which God has laid down for his faith and practice; and these results will tend to enlarge and strengthen an unwavering confidence in God's grace, and immutable promises—and notwithstanding this favor and pardon, and gracious interposition of the Holy Spirit has been vouchsafed in God's own way, and by his appointed means—still, man is left to exhibit the result, of the change which has passed upon him by the

grace of God, by his still being kept in a state of probation, trial, and danger; and though there may be none strong enough, or perfect enough, never to deviate from "the strait and narrow way." Yet, the path of the good man will be marked by such an amount of obedience to God, to such an amount of holiness and practical piety, as clearly to distinguish him from those who look not beyond to-morrow's joys, as aspirants after immortality. The daily life of the practical christian is stamped by a prevailing desire to imitate his divine master, by doing good in whatever station or place his Providence may assign him; not from the apprehension of punishment, arising from any disregard to the divine law, but from a real desire to honor Christ—promote the glory of God, and to increase the amount of happiness and peace in the Redeemer's Kingdom in the world. Life is the time to serve God acceptably; and this service can only be effectually rendered by the willing mind, whose entire object it is to promote the knowledge of God by a constant exhibition of his love, his mercy, and his goodness, and truth; this showing forth of these divine attributes, especially belong to the Church of Christ, and all its members. This showing forth must be constant and uniform. It must be the labor of love, faith, hope and patience, with untiring perseverance; and when life shall be drawing to a close, the good man can look back with complacency on the difficulties he has, by divine grace overcome—the trials he sustained—the evils he has escaped, and the good he has done, he looks forward with joy to the shadows of night which are fast closing upon him, as being only that temporary darkness, which will usher in a day of unclouded brightness—the day of glorious immortality.