

286.175
K419co
1857

*From Rev. J. S. Mansell,
Louisville, Ky.*

MINUTES

OF THE

THIRTY-SEVENTH ANNUAL SESSION

OF THE

Concord Association

OF

UNITED BAPTISTS,

**Held with the Church at Greenup's Fork, Owen Co.,
Ky., on the 21st, 22d, and 23d of August, 1857.**

LOUISVILLE, KY:

PRINTED BY J. F. BRENNAN, COR. FIRST AND MARKET STREETS.

1857.

MINUTES.

An introductory sermon was preached by Elder C. M. Riley, from John, "My kingdom is not of this world."

After which the letters from the Churches were called for, read, and their Messengers names enrolled as follows:

CHURCHES.	MESSENGRS' NAMES.	By Baptism.	Rec'd by Letter	Restored.	Dis. by Letter.	Excluded.	Dead.	Total.	Am't paid for minutes.
NEW LIBERTY,...	Elders L. D. Alexander, C. M. Riley, R. H. Garnett, Jas. E. Kenney, and John H. Coates,* B. G. Jones, B. F. Hungerford, W. A. Bond, J. G. Jenkins, L. K. Frazer,* R. S. Beck,* W. Yancey,.....	20	6	15	6	3	474	3.00	
SHARON,.....	Jno. C. Lindsey, J. B. Orr,* E. Bledsoe, Jno. C. Bond,.....	1	2	2	5	1	137	1.50	
DRENNONS RIDGE,	A. B. Rees, J. Malin, N. N. Bryant,* W. Harford,* S. R. Davis,.....	9	4	2	5	1	137	1.50	
LONG RIDGE,....	Elders E. Threlkeld, L. H. Salin, J. W. Waldrope, G. Threlkeld,* J. S. Forsee,.....	7	4	10	3	104	1.50		
WHITES' RUN,...	T. Hanks, A. T. Linsey, S. McCann, J. Darbro, L. Leachman,.....	2	4	120	1.25				
GHEENT,.....	J. B. Rice, W. Craig,* A. G. Craig,* Wm. Lyons,* S. Wingate, Elders W. W. Johnson, and T. Fisher,....	5	13	4	216	2.00			
CANE RUN,.....	J. Chilton, G. Coblin, F. P. Penniston, L. S. Chilton, J. Tingle, E. Powell, H. Osburn,* S. Willett, J. Whitaker, L. P. Boulware,*.....	1	4	15	7	296	3.00		
GREENUP'S FORK,	H. K. Scott, Nat. Shelton, J. Marston, V. M. West, R. Lucas,.....	1	3	83	1.00				
OWENTON,.....	Z. Ransdell, A. McPherson, W. Cobb, J. T. Matthew, C. H. Duvall, R. R. Revill,.....	4	6	1	4	152	1.50		
MUSOLE SHOALS.	Elder W. Cobb, N. Sebree, B. O'Banion, E. W. Smith, W. P. Estes, J. Holbrook, G. W. Hammon,.....	40	10	3	13	1	372	2.00	
MT. PLEASANT,...	N. Smoot, J. T. Kemper, J. W. Scott,* S. Johnson, S. Schooler, J. Thomas,.....	4	11	7	125	1.25			
SALEM,.....	S. Hunt, J. D. Cull, R. Thomas, W. Mefford,* S. Montgomery, W. Cull,.....	4	1	1	1	1	109	1.55	
PLEASANT VIEW,	W. Glass, J. Smith, J. Glass, jr., W. J. Hughes, J. W. Smith,.....	14	6	3	1	3	139	.50	
WARSAW,.....	A. M. Green,* W. J. Brightwell, H. H. Turpin,.....	1	5	2	35	1.00			
LOCKPORT,.....	J. Hance, R. Cabbage, A. J. Razor,* J. Clements,.....	3	.64	1.00					

* Absent.

By Bapt 113
total 2907
paid money \$286

SATURDAY MORNING, 9 O'CLOCK.

Association met and opened with prayer by Elder S. H. Ford, after which the Association was addressed by the same brother.

The Committee of Arrangements made a report which was adopted.

The Circular Letter was reported without amendment, and adopted.

Corresponding letters called for, read, and the following brethren agreed to bear them.

Franklin, at Christiansburg, on Tuesday before the fourth Saturday in August, 1858.—Elders B. H. Garnett, J. E. Kenney, A. B. Reese, J. M. Whitaker.

North Bend, at Florence, Boone county, Ky., Tuesday after the first Saturday in September, 1857.—H. H. Turpin and B. F. Hungerford.

Ten Mile, at Dry Ridge, Grant county, Ky., Friday before the first Saturday in September, 1857.—Elders C. M. Riley and Wm. Cobb, and Wm. Cobb and Jordon Thomas.

Long Run, Ky., at Clay Village, Shelby Co., Ky., first Tuesday in September, 1857.—F. P. Penniston, A. B. Reese, John Hance.

Sulphur Fork, at New Providence, Trimble county, Ky., second Tuesday of September, 1857.—Elders L. D. Alexander, and C. M. Riley, T. A. Smith, Elisha Powell, James Tingle, James Sams, John Malin, John Chilton, J. M. Whitaker.

Elkhorn, at East Hickman, on Tuesday before the third Saturday in August, 1858.—Elders B. H. Garnett and Smith Wingate, F. P. Penniston, Z. Ransdell, B. F. Hungerford, R. R. Revill.

Long Run, Ind., at Long Run Church, Switzerland county, the third Saturday in September, 1857.—Elder L. D. Alexander, T. A. Smith, Smith Wingate, Jno. C. Lindsey, W. S. Carter, R. T. Vorhies, B. F. Hungerford, J. M. Whitaker, W. J. Brightwell, Jno. G. Jenkins.

Elder B. H. Garnett to preach next Introductory; Lewis D. Alexander his alternate, and B. F. Hungerford to write the next circular letter.

Elders S. H. Ford and Thomas H. Stewart were elected to preach to-morrow.

Elder B. H. Garnett, B. F. Hungerford, and Jno. C. Lindsey were appointed a committee to report a plan for the employment of a Missionary within the bounds of this Association.

The Association then took a recess until 2 o'clock.

EVENING SESSION, 2 O'CLOCK, P. M.

Prayer by the Moderator.

The Committee appointed to report a plan for the employment of a Missionary within the bounds of this Association reported as follows:—

WHEREAS, As there is a lamentable destitution within this Association, and as it is not only for the religious interest but the imperative duty of the Churches of said Association to supply said Association,

Resolved, That we recommend that this Association send delegates to the several Churches composing it, in order to present the subject to said Churches, and ascertain what sums can be secured for Missionary purposes within the bounds of our Association, and to request the said Churches to appoint delegates to meet with the Church at New Liberty, on the first Saturday in October next, for the purpose of reporting the amount raised and empowered to employ the services of some competent Minister as a Missionary in the destitute portions of the Association for the ensuing year.

Resolved, That in the judgment of this Association, at least the sum of six hundred dollars should be paid for the services of said Missionary.

Resolved, That in carrying out the above plan we consider ourselves released from furnishing the General Association with funds for Missionary purposes.

Whereupon the following delegates were appointed:

To the Church at New Liberty,	B. F. Hungerford,
“ “ Sharon,	John C. Lindsey,
“ “ Long Ridge,	Elder E. Threlkeld,
“ “ Ghent,	Smith Wingate,
“ “ Greenup's Fork,	V. M. West,
“ “ Muscle Shoals,	William Cobb,
“ “ Salem,	Samuel Hunt,
“ “ Warsaw,	H. H. Turpin,
“ “ Caney Fork,	James S. Branham,
“ “ Dallasburg,	James V. Riley,
“ “ Mount Hebron,	James Gross,
“ “ Drennon's Ridge,	A. B. Rees,
“ “ White's Run,	F. Hanks,
“ “ Cane Run,	John Chilton,
“ “ Owenton,	R. R. Revill,
“ “ Mount Pleasant,	Samuel Johnson,
“ “ Pleasant View,	G. R. Lee,
“ “ Lockport,	John Hance,
“ “ Carrollton,	R. F. Vorhies,
“ “ Mount Zion,	John Smith,

Permission was granted to Elder B. O. Branham to take up a collection at the stand on to-morrow, for the General Association.

Brother James Sams offered the following preamble and resolution, which was unanimously adopted.

WHEREAS, The word of God gives no precept or example for Church fellowship or communion with any but those who have professed to have experienced the regenerating influence by God's spirit, and the pardon of their sins through the blood of Christ, and have been immersed on a profession thereof.

Resolved, That we request the Churches of this Association to refrain from communing with any other denomination.

R. R. Revill was appointed to superintend the printing and distribution of the minutes.

After reading the minutes, and prayer by Elder B. H. Garnett, the Association adjourned.

L. D. ALEXANDER, *Moderator*,
 R. R. REVILL, *Clerk*,
 Owenton, Ky. New Liberty, Ky.

CIRCULAR LETTER.

To the Churches composing the Concord Association:

BELOVED BRETHREN :—Permit us, in this age of progress and development of mind, to direct you to the importance of always adhering to the Bible as the only true and legitimate test in all matters of faith and practice. It is a truth sustained by the history of the past, that men in the progress of development and science have too often bowed at the unholy shrine of infidelity, rather than ascribe all glory to God, and love and adore him as the author of all things in heaven and on the earth. And indeed it would have been well for the church had none but the professed infidel dishonored the Book of Revelation. The truth, however, stands but too plainly enstamped upon the history of the church, that many, from whom we might have expected better things, have departed from the purity of God's word and law. If you doubt this, let your mind sweep back along the stream of time, and see the corruption of, and the departure from, the oracles of divine truth which almost everywhere meet the eye.

It is, however, a delightful truth, that through all these dark periods, there were some who loved the Bible; and although their attachment to God's word drove them to the mountain fastness, or the deep caverns of some secluded spot, yet still they were determined to be obedient to the faith, and to keep the ordinances as God delivered them to the saints.

But although there have been some pleasant spots, corruption comparatively covered the earth; and who can, for a single moment, suffer the history of their corrupt councils to pass through his mind, and not feel his heart grow sick, and his soul fill with mournful sorrow. What impious decrees!—what licentious acts!—what prostration of piety!—what insult to heaven!—what desecration and pollution of God's holy word! We cannot follow this sad picture farther, and only remark, that the Baptist church, as a body of Christians, in every age and clime where it has pleased the Great Head of the church to place her, has been guided alone by the unerring word of Him, whose right as King in Zion it is to give laws and appoint ordinances. Her appeal in all ages has been "to the law and to the testimony;" nor has she ever stained or sullied her fair name by acts of intolerance towards those who have not only thought fit to corrupt the good and the right way, but also to persecute her to the death; but ever and anon as the conflict waxed hotter—yes, even when the blood of her children flowed, shed by the hands of the votaries of a corrupt system, sustained by imperial power, or their backs made

to endure the cruel lash of what some would call Puritan toleration in the new world. Yet, amid all, her cry has ever been, "to the law and to the testimony." Yes, amid all her trials and conflicts, whilst tossed on the wild billows of persecution, she has ever gloried in the question, "What saith the Scriptures?" But while she has ever adhered to the Bible as the anchor of her safety—the tower of her strength, others claiming to be the only true church, the only unpolluted and pure in doctrine and practice, have ever applied to tradition, with all its obscurity, corruption, and manifest contradiction, to sustain their favorite system; others refer to learned councils of fallible men to learn the will of an infallible and unerring God. How absurd! And even when their decrees were passed, it was often by a bare majority, or oftener by the overshadowing power of some proud pontiff or prince; and often the succeeding council anathematized the one which preceded; while by those boasted theologians their decrees of pompous nonsense are regarded as equal, if not superior, to the revealed word. Others appeal to favorite systems, based on the computation or articles of faith of some theologian or theologians in conclave assembled, which they are wont to appeal to as an assembly of learned divines. All these, however, partake largely of the depravity of our poor fallen nature. Indeed, it is a truth but too well established, that there is scarce an absurd error or principle which has not found a place in the doctrine or rites of some learned system; all this has been done that they might so modify their religious sentiments as to accommodate them to all the variety of a carnal mind. And for the truth of this, we appeal to the so called learned councils of the past; and commencing with the eight eastern, and passing on down through the different periods of the ten western councils, and then follow this review down to the present time, and you will find that error of the grossest character is, and always has been, mingled with human creeds—the systems of men.

Indeed it is a truth but too manifest, and one over which we cannot but shed the tear of regret, that the favorite systems of the different orders of professing Christians, all claiming to be the church of Christ, are arrayed against each other—the Romish and the Greek; the Armenian and the Calvinist, &c. And thus are the votaries of the one separated from and opposed to those of the other; and in this same way, we might pass in review before us all the different denominations scattered over this dark world of sin and error.

But enough has been presented to show the deleterious effect of systems formed by men who have mingled with the purity of God's word the traditions of men; of such the King of Zion says, "In vain do they worship me, teaching for doctrines the commandments of men." Surely, Brethren, we need not point you to the glorious eminence occupied by the church of which you are a part. You know that the Bible alone, just as it reads, without note or comment, has ever been her glory and her boast; and thus has she, without wavering, maintained the purity of the gospel in doctrine and practice, through almost every grade of opposition down to the present moment.

And thus has she clearly proven to the satisfaction of millions who have gone to their reward and now rest from their labors, whilst millions more are following on in the same pathway of life and soon shall enter into glory with them, that the Bible alone is the only infallible guide in matters of religion; yes, every word of the Lord is pure, for it is the revealed will of Him who said, "I am the way, the truth, and the light; no man cometh unto the Father but by me." Men the most learned are liable to err. This is fully sustained by the history of past ages.

We, too, are continually changing; but amid all the shocks of time and revolutions of empires, the Bible, the revealed will of heaven, has remained the same. Surely, then, the scriptures of divine truth are the only safe criterion or test of all the doctrines we believe—the ordinances and duties we

practice. No article of faith is worth our attention or reception, unless it is clearly, fully, and fairly drawn from the unerring word of revealed truth. By the sacred word we must, if we would be approved by the King in Zion, test all the ordinances of his house, for there can be nothing acceptable to him, or binding upon us, however pleasing, delightful, or interesting it may be, or however well it may be recommended by learned councils or great men, unless it is taught in God's word. It matters little how long it may have been practiced, how old the tradition, or how great the authority which gave it birth. No, although it may have been brought into existence by the council of sixty or seventy bishops at Carthage, or the one thousand which composed the second Lateran council. For suffice it to say, that it is a lamentable truth, that great men have often told their astonished audiences, directed, however, by the oracles of worldly wisdom or human policy, that there were some ordinances which were non-essential. But the Baptist church, taking the infallible Word of God for her guide, and ascribing to him all wisdom in design, and goodness in purpose, has not given one precept, example, or command in his sacred word which is non-essential, when he says, "Repent, believe, and be baptized." And when he says, in the great commission, "Go ye into all the world and preach my gospel to every creature; he that believeth and is baptized, shall be saved; and he that believeth not, shall be damned," she believes, and always has, that he means exactly what he says; and therefore she has never tried to vamp it over, or varnish it, so as to make it go down smoothly with the carnal heart. And when God's unerring word of truth tells us, that "Jesus, when he was baptized, went up straightway out of the water," she takes the word just as it reads, and this is just what God intended poor sinners should do, and there is no doubt but that she will continue this course, although learned men, and unlearned too, following in their wake, may continue to proclaim these things non-essential. Although they might proclaim the ordinances of God's house immodest or indecent; and her simple reason is, that she believes that the Holy Ghost knows full as well what is decent or essential as the councils of men, however learned they may be. And as she turns to the memorable language of the blessed Saviour, where he says, "Thus it becometh us to fulfill all righteousness," she dare not contradict the blessed Redeemer, by saying, "Oh no, sir, it is non-essential: something else will do as well." This would be nothing short of legislating for Christ. The Baptist church, however, has never, either directly or indirectly, sought to abrogate, annul, or amend a single law of Christ's kingdom. She has full confidence in His wisdom, in His goodness, and in His ability to govern and direct all the interests of the church; and, therefore, she has ever received the law at His mouth, and by divine grace endeavored to yield a hearty obedience thereto. Surely the Bible is worthy the confidence of, and will ever be the delight and joy of the child of grace. With delight he will examine its sacred pages, for he remembers that the blessed Saviour has told him to "search the Scriptures." It is here alone we learn that God's law is perfect in converting the soul. The book of nature may, and indeed does unfold around us the eternal power and Godhead of the Great Creator. But the volume of revealed truth unfolds His whole character as the Creator of all worlds, as the moral Governor of the Universe, as the Saviour of sinners, as the Lord of life and glory. The knowledge, therefore, drawn from this blessed book, (under the sanctifying influence of the Holy Spirit,) is alone able to make us wise unto salvation.

Permit us, then, dear Brethren, affectionately to urge you to adhere to its holy principles, love its sacred truths, and joyfully practice its holy requirements. By thus seeking after, loving and obeying its sacred counsel, you will be able to exclaim with the pious Psalmist, "Oh! how I love thy law," and you will sweetly experience the delightful peace enjoyed by him when he

says, "Great peace have they who love thy law." So will you learn assuredly that in keeping the commandments there is great reward. Cling to this sacred volume, then, for it is calculated to preserve you from evil, and to guide you in the perfect way—the way that leads to Zion's hill. And as you thus follow on to know the Lord, and do his pleasure, it will yield you many a cluster of grapes as you toil up the hill.

We urge you, dear Brethren, to this love for and attachment to the Bible, because there is much error and corruption in the world,—because God's holy oracles, and therefore obedience to his will, is much neglected. Many, indeed, are teaching systems which are more palatable to the unrenewed heart, because more popular. Such persons are generally known by their charging the lovers of Bible truth with bigotry, an illiberal spirit, a want of fellowship for, and a sympathy with any or every thing which may happen in the common course of events to come along. Never mind such; use them kindly for Christ's sake, and ever remember that the enjoyment of religion can never arise from pleasing men, but from the approval of heaven alone. That it is not secured by wealth; no, gold cannot purchase it. But it is found in that poverty of spirit which is produced by exercising faith in Christ; this alone leads the child of grace to walk delightfully along the valley of humility beneath the shadow of the cross of Christ. Oh, then, love the Bible; it is the great treasure-house which our Heavenly Father has opened to us. Here he has made known to us the rich communications of his love,—here is presented to us the love of the blessed Saviour, suffering and dying for our guilty world. Here is faithfully described to us our own rebellious hearts and sinful lives. Here is unfolded to us the way of return to our Father's favor, and the enjoyment of his smiles, and a Father's love. Here we are told all he requires of us. Here he has told us what he will do for us,—how he will keep all who confide in him through faith and salvation, and in the appointed time bring them to the royal residence of the King of Glory, and thus deliver them from all the trials and persecutions of this life, and crown them with glory, immortality, and eternal life.

Let us then, as our Brethren who have gone before,—many of them through persecution and suffering which no pen can describe, yet still clinging to the Bible as their solace and comfort, so let us love and revere its sacred pages, and yield a delightful obedience to its holy mandates.

And now, dear Brethren, we will close this, our annual epistle to you, by asking you to unite with us in prayer to God, that the blessing and direction of heaven may attend every effort to translate and circulate the sacred scriptures, until every kindred and people shall be able to read in their own language, wherein they were born—the wonderful works of God. *Amen.*

NEW LIBERTY FEMALE ACADEMY.

AT NEW LIBERTY, OWEN CO., KY.

THE next session of this flourishing Institution will commence on the first Monday of next September. The building will be enlarged by the addition of large, commodious, and well-ventilated rooms, by which pupils can be accommodated with everything necessary to health and comfort. The last session closed with a patronage of one hundred and eighty pupils, which is ample evidence of its increasing popularity, and the interest felt by the public in its prosperity. The Trustees confidently assert that facilities here afforded for acquiring a thorough practical education are equal to those of any other like institution in Kentucky.

Charges per session of twenty weeks, board in the family of the Principal, including lights, fuel, washing, &c., &c.....	\$50 00
Music, including use of instrument.....	20 00
French or Latin, exclusively.....	16 00
French or Latin, in connection with other studies.....	5 00
Painting in water colors or crayon.....	8 00
Drawing and embroidery, each.....	8 00
Vocal Music.....	2 00
Tuition in English branches.....	\$8 00, 12 00, 16 00, 20 00
Tuition in Primary Department.....	6 00
Incidental Fee.....	1 50

No deductions for absence, unless in case of sickness protracted more than one week, of which the Principal is to receive due notice.

Pupils received at any time, and charged to the end of the session.

One-half of all sums payable in advance, or 6 per cent. interest to the close of the session.

For further information address the President,

B. GARNETT.

THE CHRISTIAN REPOSITORY.

CONDUCTED BY

S. H. FORD.

Spurgeon's Sermons, found nowhere else, are furnished from London for the Repository, and will regularly appear in each number.

Rise of the Current Reformation in Kentucky; its internal history; the struggles to which gave rise; the gradual development of its principles; and the lives of the principal actors in the exciting drama, will appear in the volume.

Portraits and Illustrations of preachers whose lives are given, of scriptural scenes, in which no expense will be spared.

FAMILY VISITANT,

CONDUCTED BY

MRS. SALLIE ROCHESTER FORD.

Half the pages of the Repository is under this head, and edited by Baptist females. Original Articles, Fact-Stories, Poetry, and Essays, from the pens of some of the best writers in the South, make up this department.

The Baptist Sisterhood of the South will find it a Mother's Journal, a Lady's Companion, a Child's Friend, a Family Visitant.

Rebecca Bunyan, an absorbing life-sketch of the sufferings of the Bunyan family, and of the Baptists of his day will be commenced in the next January number by the authoress of *Grace Truman*.

Have you a Wife, a Sister, a Child? Do you not want them instructed and benefited, as well as entertained? Do you want them to exchange the light literature of the day for what is beautiful and good? Do you desire to elevate their spiritual tastes? Take the Repository. You will never regret it.

Address

S. H. FORD, LOUISVILLE, KY.