

MINUTES

OF THE FORTY-THIRD ANNUAL SESSION OF

CONCORD ASSOCIATION OF BAPTISTS,

Held with the Church at Mt. Pleasant, Owen county, Ky.,
AUGUST 21st, 22d and 23d, 1863.

FRIDAY MORNING, Aug. 21st, 1863.

An Introductory Sermon was delivered by Elder J. W. Waldrop, from 1st Corinthians, 15th chapter and 58th verse:—
“Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding

in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.”

The Letters from the Churches were presented, read, and the Messengers names enrolled as follows:

CHURCHES.	NAMES OF MESSENGERS.	Rec. by Baptism.	Restored.	Dis'm'd by Letter.	Excluded.	Dead.	Total.	Am't for Minutes.	Days of Meeting.
New Liberty...	B. Garnett, J. E. Kenny, W. A. Bond, G. W. Jenkins, W. Yancy, J. W. Vallandigham, S. Swigert, L. K. Frazier and Daniel Brown...	2	3	6	35	10	435	2 50	1st 2d
Ghent.....	Thomas Hopkins.....	2	3	4	3	2	208	1 50	2d
Dreannon's Ridge..	A. B. Rees, H. S. Adams and N. Lindsay	1	1	1	4		132	1 50	2d
Long Ridge.....	A. J. Mason, J. W. Rees, P. H. Todd, P. H. Smith and Green Threlkeld.....			2			85	1 25	3d
White's Run	Wm. Johnson, T. Hanks, S. McCann and L. L. North.....				1	3	136	1 00	3d
Cane Run	John Chilton, G. Coblin, L. S. Chilton, Jas. O. Anderson and E. K. Powell	1		1	3		241	2 00	1st
Greenup's Fork..	L. H. Salin, Jas. T. Marston, N. Shelton, H. R. Scott and J. Foster.....		1		1	3	93	1 00	1st
Owenton	C. H. Duvall, Z. Ransdall, S. P. Duvall and H. P. Montgomery			2			59	1 00	2d
Muscle Shoals	G. W. Hammons and J. W. Waldrop.....								
Mt. Pleasant	Jordan Thomas, A. J. Johnson, Jno. Stonestreet J. T. Kemper, S. Johnson and John Scott ..			1	2	1	146	1 25	4h
Salem	G. W. Lusby, S. Montgomery, J. B. Coats, J. W. Wilhite and Y. Lusby					2	151	1 25	2d
Pleasant View....	J. R. Lee, G. S. Gravit, L. M. True and R. B. Lee	1		2	4	2	160	1 00	3d
Lockport.....	W. W. Johnson, R. C. Hance, W. H. Arnold, and S. Chandler			1		1	56	60	3d
Caney Fork	J. L. Abbott, J. T. Southworth and B. L. Glass			3		3	190	1 55	4h
Carrollton.....						43	75	1st
Dallasburg	J. V. Riley, J. B. Mordoff, J. Johnson, Jas. McNeal, W. D. Alexander, R. H. Alexander and G. W. Wheatly.....		2		2	4	209	1 50	4h
Mount Zion	James Long, Thos. B. Arnold, John Lowrance and Mathew Ellis	2			2		90	1 00	3d
Mount Hebron....	James Gross and Stephen Gross						57	50	1st
Lick Creek.....	James Bails and William Kidwell	5		1			52	60	2d

Elder P. H. Todd was chosen Moderator, and J. B. Mordoff Clerk.

The Association was called to order and opened with prayer by Elder A. Smith.

Letters from corresponding Associa-

tions were called for, read, and Messengers names enrolled, as follows:

Elk Horn—No intelligence.

North Bend—B. M. Allen and R. B. Johnson.

Franklin—Talton Lee, T. M. Daniel, J. D. Bohannon and R. Bondurant.

Sulphur Fork—No letter. Elder A. Smith represented the Association, and was recognized as a Messenger.

Long Run—No intelligence.

Ten Mile—H. H. Ballard, A. Heron and J. R. Nigh.

Circular Letter called for, read, and referred to the following committee: John Chilton, A. B. Rees, H. P. Montgomery and B. Garnett.

Bros. Wm. Johnson, L. H. Salin and H. P. Montgomery were appointed a committee to prepare Letters to corresponding Associations.

Ordered that the next Annual Session of Concord Association be held with the Church at White's Run, Carroll county, Ky., commencing on Friday before the fourth Saturday in August, 1864.

Elder Wm. Johnson was requested to deliver a lecture to the Association to-morrow at 9 o'clock, A. M.

SAURDAY MORNING, Aug. 22, 9 o'clock.

Association met pursuant to adjournment. Prayer by Elder J. O. Anderson.

Committee of Business Arrangement made their report, which was adopted.

Circular Letter reported and adopted.

Letters to corresponding Associations called for, read, and the following Brethren appointed to bear them, to-wit:

Ten Mile—L. H. Salin, J. V. Riley, Jordon Thomas and B. Garnett.

Franklin—A. B. Rees, H. S. Adams and L. H. Salin.

Elkhorn—G. R. Lee and J. V. Riley.

Sulphur Fork—H. S. Adams and John Chilton.

North Bend—B. Garnett, R. C. Hance and G. W. Jenkins.

Long Run—A. B. Rees.

Elder T. M. Daniel and A. Smith were selected to preach on to-morrow.

Bro. H. P. Montgomery was appointed a committee to write the next Circular Letter.

Elder J. O. Anderson was selected to preach the next Introductory Sermon.—Elder J. V. Riley, alternate.

Elder Wm. Johnson was selected to write a letter to the General Association, and appointed Messenger to bear the same. Ordered that the expenses of Elder Johnson to and from the General As-

sociation shall be paid at our next annual session,

Bro. Mordoff offered the following preamble and resolutions, which were unanimously adopted, viz:

WHEREAS, It has pleased Almighty God, in the dispensation of His providence to remove from our midst our beloved Brother Elder L. D. Alexander, who, for twenty-one years presided over the deliberations of this body with so much acceptance and usefulness to the Association, and honor to himself; and whereas we desire by an official record to leave some testimonial of our love and veneration for him as a Christian and a gentleman, and of our appreciation of his eminent services as late Moderator of Concord Association; therefore,

Resolved, That while it becomes our duty as Christians to bow with submission to the sovereign will of the Great I Am; yet we cannot but sincerely mourn the loss of one so useful and so beloved in all the departments of social and religious intercourse.

Resolved, That while the Churches blessed with his immediate pastoral care can more fully appreciate their loss; yet, throughout the bounds of the Association, he was so loved and venerated, and his usefulness and influence so seemingly indispensable, that no one can well refrain from dropping a mournful tear over his, to us, early grave; for, though 63 years of age, he appeared in the very prime and vigor of manhood.

Resolved, That his gentlemanly bearing, Christian integrity, and untiring zeal during a ministry of thirty odd years, leaves an example behind which all may well strive to copy;—a character which ought especially to stimulate his ministering Brethren to a laudable emulation of his virtues: that we all strive by the grace of God, to be with him among that happy number which the exile in his vision saw "Stand upon a sea of glass, having the harps of God."

Resolved, That a copy of these resolutions be forwarded to the bereaved family of the deceased, to whom we tender our sincere sympathy.

Resolved, That these resolutions be spread upon the minutes of the Association.

Elder A. Smith was requested to preach a funeral sermon on the death of our late

Moderator and Brother, L. D. Anderson, deceased.

S. McCann and J. B. Mordoff were appointed to superintend the printing and distribution of the minutes.

SUNDAY MORNING, Aug. 23d, 1863.

A very large congregation was addressed from the stand by Elder T. M. Daniel, of Henry county, and A. Smith, of Trimble county; and in the evening by Elder L. H. Salin.

CIRCULAR LETTER.

The Concord Association of Baptist to the Churches composing her body:

Dear Brethren—In presenting you this our Annual Letter, we desire to call attention to a subject intimately connected with your present as well as future interests, viz: the causes and remedies of religious declension. This subject has been suggested to us from the spirit of your communications for several years, and more particularly from the sad state of the Churches at present.

In these degenerate times that "try mens, souls" when "iniquity abounds and the love of many waxes cold" we know of no subject which can more appropriately engage your attention than the one proposed. It cannot be a matter of indifference with Christians whether they stand still, retrograde or advance in the divine life. We need not traverse the fields of art or science to qualify us for the important work of discovering our condition as Churches of the living God. We have only to compare the present with the past to determine the state of religious declension into which we have backslidden. In making this examination we cannot fail to see plainly the causes which threaten to destroy the vitals of Church usefulness. "Know thyself" is a work that we cannot enter upon with too much industry. This is applicable to both the physical and spiritual man. It is not difficult to persuade men generally to apply the proper remedies when disease invade the body; but how few, when compared to the whole, can be induced to believe that the spiritual man is diseased, which may spread like a contagion till the whole Church partake of its contaminating influences. The cause, then, may be set down as a want of spiritual life and that accustomed zeal and manifestation of the graces of the spirit that characterized the Churches—"When the candle of the Lord shone round about us;" a want

of a harmonious proportion of all the parts of their spiritual organization. This is true of all classes of professed Christians, "to babes in Christ" and those of riper years. Such is the lack of spirituality, that we fail to realize the indwelling corruption of the heart and the evil tendency of human nature. 'Tis not enough that our calling pertains to spiritual things, but the frame of our minds should be spiritual. The real life and requirements of pure and undefiled religion are neglected, and we have contented ourselves with a cold formality in the discharge of all our religious obligations. If, then, as the "Salt of the earth and the light of the world" we are required to fill the measure of our usefulness, let us examine the means to be employed to restore us to spiritual enjoyment. They are many, but only a few will be referred to.

Self-examination is an important remedy. We are exhorted to examine ourselves, whether we be in the faith. It is impossible for God's people to know their spiritual state unless they engage faithfully in the duty of self-examination.—When they examine themselves they detect what is wrong in their hearts, and discover the imperfections of their religious character, and resolve to make improvement. They see they are but dwarfs, spiritually, which produces abasement of heart and a desire to aspire to Christian manhood. Relying on divine aid, they determine that the period of their spiritual infancy shall not be protracted, but they will "Grow in grace and in the knowledge of the truth."

The study of the Bible may be regarded as an indispensable remedy. It is God's will; and if we would know the treasure laid up in heaven for us, let each apply himself to a careful study of all its provisions; for in it, "Life and immortality have been brought to light." Jesus said to the Father, on behalf of the disci-

ples, "Sanctify them through thy truth." It is the instrument employed in the believer's sanctification; not by bringing it in contact with the heart, but a careful study of it, and practicing of it in our lives. We must not peruse it carelessly, but "Desire the sincere milk of the word, that we may grow thereby." When we see one growing in grace, the conclusion is inevitable that he is being guided by the laws governing his spiritual nature. Let all make the Bible a daily companion in prosperity and adversity, that they may know what God would have them do.— Make its instructive contents the theme of conversation. It points to the sure haven of rest. 'Tis the weary pilgrim's guide, and in the dying hour will point him to that world where separation will ne'er be known.

Holy Bible! book divine!
 Precious treasure! thou art mine;
 Mine to teach me whence I came;
 Mine to tell of joys to come.

Prayer is another means appointed of God to promote spiritual life. It is the medium through which we receive divine blessings. It impresses us with our own inability, and constant dependence upon God. It opens the way between the blessings of heaven and the wants of the soul,—and how could the Christian live without such communications of divine aid? Inasmuch, then, as we are so dependent, how indispensable such communion with Him. In answer to prayer, the Christian is made strong in the Lord; and in the exercise of this most solemn and important work, the character and beauties of true religion impress the world. That it is the duty of every lover of the Lord to pray, we need not labor to convince you. Prayer honors God. He is the source of all spiritual blessings, and we the objects of His daily care. Our wants and necessities continue. We are

ever in want, ever dependent, and can only be supplied through the medium of prayer; and, as our dangers and probation continue, our prayers must be parallel with them. There is no scriptural direction in regard to the number of times we should pray; but the direction is "continuing instant in prayer." Neither is there a specific place for prayer; but whenever we feel its need, the place is appropriate; if not in the public assembly, the lonely spot may witness answers to our petitions. The duty of secret prayer is apparent to all Christians, and such prayer often brings answers of peace.— There we've nothing to excite to a vain show, but only to pour out our burdened hearts to the Giver of every good and perfect gift. The utility of public prayer is equally enjoined: "Many were gathered together praying;" which was a special Christian prayer meeting. It is then a part of public worship. "My house shall be called a house of prayer." Let all be urged by the low state of religious enjoyment in their own hearts—by the condition of the Zion of God, and the warts of a dying world, to make it the business of life to frequent the mercy seat.

Another means of carrying out the mission of the Church and to enjoy more rapid growth in grace is to visit the house of God. Hence we are exhorted "Not to forsake the assembling of ourselves together, as the manner of some is." In God's house His honor dwelleth. What is there more comforting than to meet the children of the King, and talk of trials, and speak of our hopes? May we all strive to be more heavenly-minded, examine ourselves daily, study the word of life, pray more fervently, and "Dwell in the house of the Lord all the days of our lives, to behold the beauty of the Lord, and to enquire in his temple."