

MINUTES

OF THE

FORTY-FOURTH ANNUAL SESSION

OF

THE CONCORD ASSOCIATION

OF BAPTISTS,

HELD WITH THE

WHITE'S RUN CHURCH,

CARROL COUNTY, KY.,

Commencing Friday Before the Fourth Saturday in August, 1864.

VEVAY, IND., 1864.

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Commencing Friday Before the Fourth Sunday in August, 1884.

NEW YORK, 1884.

MINUTES.

The Concord Association of Baptists, held its forty-fourth annual session with the White's Run Church, Carroll county, Ky., on the 26th and 27th of August, 1864.

FRIDAY, August 26, 1864.

Prayer, by Elder P. H. Todd. The Association was organized, by appointing Brother S. G. Scott, clerk, pro tem.

There being but few brethren in attendance, on motion, agreed to adjourn until to-morrow morning, 10 o'clock.

SATURDAY Morning, August 27, 1864.

Elder J. O. Anderson, preached the introductory sermon, from Gallatians, 6-14. The letters from the churches were presented, read, and the messengers names enrolled, as follows :

CHURCHES.	MESSENGERS.				Day of Meeting.	Amt. for Minutes.			
	Rec'd by Letter.	Restored.	Dis. by Letter.	Excluded.	Total.	Died.			
NEW LIBERTY.—J. E. Keeny, W. A. Bond, G. W. Jenkins, C. Bond, L. K. Frazer, J. H. Kemper.....	0	1	0	5	6	9	119	3	1
GHENT.—S. G. Scott, T. Hopkins, J. Rice, D. L. Rice, J. A. Bursott, W. Crair, Sr.....	1	3	0	2	6	3	206	150	2
LONG RIDGE.—P. H. Todd, C. H. Duvall, G. Threlkeld, S. Woldrope	1	5	0	1	7	2	94	172	3
BRENON'S RIDGE.—No intelligence.....									3
WHITE'S RUN.—Wm. Johnson, R. F. Hawkins, M. Barrot, T. Hanks, S. McCann.....	0	0	0	0	0	2	132	120	
CANE RUN.—J. Chilton, J. O. Anderson, L. S. Chilton, J. Whitaker	0	3	0	2	5	5	236	3	1
GREENUP FORK.—L. H. Sale, L. M. True.....	3	3	0	0	6	2	99	150	1
MUSCLE SHOALS.—No intelligence.....									
MOUNT PLEASANT.—S. Johnson, J. Stonestreet, J. T. Kamp, A. J. Johnson, J. W. Scott, T. Scholer.....	34	8	0	0	42	4	216	150	4
SALEM.—W. D. Hunter, G. B. Lusby.....	0	2	0	0	2	1	151	180	1
PLEASANTVIEW.—A. R. Lee, L. M. True.....	39	0	0	0	39	4	219	156	3
LOCKPORT.—J. Clements, W. H. Arnold.....	3	1	0	2	6	1	57	100	3
CANE FORKS.—No intelligence.....									
CARROLTON.—J. Hogoin.....							1	27	5
DALLASBURG.—S. H. Riley, N. Williams.....									4
MT. ZION.—No intelligence.....									
MT. HEBRON.—No intelligence.....									
LICK CREEK.—No intelligence.....									100

Elder P. H. Todd, was chosen moderator, and L. H. Salen, clerk. Elder Salen, declining to serve as clerk, Bro. S. G. Scott was continued clerk, pro tem.

Prayer by Elder James Riley.

Letters from corresponding Associations, called for, as follows:

Elkkorn, no intelligence.

North Bend, no intelligence.

Franklin, letter, no messenger.

Sulphur Fork, no intelligence.

Long Run, no intelligence.

Brother Walton Craig, was appointed to prepare a letter addressed to the Associations with which we correspond, and report the same to this body, as soon as practicable.

Agreed, that the Association close her business this evening, dispensing with the meeting on to-morrow.

Elder Wm. Johnson was chosen to preach the next introductory sermon. Elder L. H. Salen, alternate. Brother J. B. Mirdoph to write the next circular letter. The letter of correspondence was presented, read, adopted, and messengers appointed to hear them, as follows:

To Elkhorn, brethren Charles Bond, G. Threlkeld, and W. Jenkins.

To North Bend, Elder P. H. Todd, and C. Bond.

Sulphur Fork

Ten Mile, Elder J. E. Kenny, and J. H. Kemper.

Long Run

Elder Wm. Johnson was requested to represent us in the General Association, to be held with the first Church at Covington, Kenton County, Ky., commencing on the——day of May, 1865; his expenses to be paid at our next meeting.

Elder Wm. Johnson, offered the fol-

lowing resolution, which was read, and adopted:

RESOLVED, That we earnestly urge the Churches of this Association, prayerfully, to seek out those among them, having gifts qualifying them for the Ministry, and urge them to engage in the blessed work of preaching the Gospel.

Dear Brethren, the death of many of our venerable brethren, and the scarcity of ministers among us, imperatively call upon us to urge you heartily to comply with the above resolution.

Elder L. H. Salen, offered the following, which was adopted:

WHEREAS, we feel that God's displeasure is manifest, in his Providence, therefore

RESOLVED, That the Thursday before the 4th Saturday in September be set apart as a day of Fasting and Prayer, in view of the sad calamities of war, and the suffering consequent thereon, which is now filling so many hearts with sadness. The great object of said Fasting and Prayer to be that God would remove the calamity of war from us, and give us prosperity and peace as a Nation.

Elder J. E. Kenny, and —— was appointed to draft resolutions, expressive of our deep affliction caused by the death of our esteemed brother, Elder Boswell Garnett, and to tender our sympathies, to the bereaved family.

Brethren, W. Craig, and S. G. Scott were appointed to superintend the printing and distribution of the minutes.

Ordered, that the next annual session of Concord Association, be held with the Church, at Long Ridge, Owen Co., Ky., commencing on Friday, before the fourth Saturday in August, 1865.

The following resolutions were passed:

WHEREAS, Almighty God, in his infinite wisdom, has removed from our midst by death, our beloved brother, Elder B. Garnett, and whereas, we desire that some slight expression of our love and veneration for him as a christian and a gentleman, be spread upon our minutes, be it therefore,

RESOLVED, That while the churches blessed with his immediate pastoral care can more fully appreciate their loss; yet we feel that the Association has also sustained a severe loss in his death, for we cheerfully bear testimony to the high standard of Christian piety, exemplified in his Christian walk and conversation, through all the vicissitudes and changes of life, a Christian example, that will preach to many of us for long years to come.

RESOLVED, That, although the dispen-

sation which called from the field of labor, a minister so useful, appears dark and mysterious to us, being cut down in the midst of life, and the prime and vigor of manhood; still we do not wish to murmur, for the desire of our hearts is to submit with Christian resignation to all to all the Providences of our Heavenly Master, for we know that all he does is intended for the good of His children.

RESOLVED, That we tender our sincere sympathy to the bereaved family of the deceased, and pray that our Heavenly Father will keep them by His power, through faith, until reunited with him, who has preceded them to that bright world above.

Attest,

P. H. TODD, Moderator.

S. G. SCOTT, Clerk, pro tem.

CORRESPONDING LETTER.

The Concord Association now in session with her Sister Church, at White's Run, Carroll County, Ky., to the Associations with whom she corresponds:

Dear Brethren, amid the turmoils and afflictions that have been the portion of our country, we have again been permitted to assemble in an associated capacity. But our body is greatly reduced in numbers, and those who have met, manifest a desire to get through our business, and return to their homes. In reporting to you the state of our Churches, and the progress of the cause of Christianity in our bounds, we have to say that most of our Churches complain of barrenness and dejection, though manifesting unity and peace in their bodies, while some of our Churches report a revival influence with an ingathering of members to their bodies.

In regard to Brethren visiting us, from corresponding Associations, we regret to say that we received only one letter, and that from Franklin Association. But we make much allowance in consequence of the troubles of the country. We send you this by our brethren, printed in our minutes, at which time and place we will be gratified to meet your messengers as heretofore. Brethren, farewell.

May the blessings of our Lord and Saviour, Jesus Christ, be with you and us, is the prayer of your Brethren at Concord.

The Concord Association now in session with her sister Church, at White's Run, Carroll County, Ky., to the Churches composing her body.

DEAR BRETHREN AND SISTERS, The circumstances under which we are now assembled, when civil commotion has almost broken loose the bonds of society, and the demoralizing events of the times, have left their impression upon all things sacred and profane, call upon us more especially than ever, to feel grateful to our Heavenly Father, for his kind protection in the preservation of our lives, and for his kind permission to us to meet again to hold this, our forty-fourth anniversary.

In submitting to you this, our annual letter, we propose calling your attention to a subject intimately connected with the prosperity of the Church; but one which has not as yet engaged the special attentions of any large portions of our membership. We mean ministerial support.

Under the Jewish Theocracy, the tribe of Levi were set apart for the ministerial service, and they were supported by the other portion of the people, and the supports thus given to the Levitical priesthood was considered among the most charitable acts:—Deut. xxvi, 12th verse.

The Minister of our Savior's Gospel, is appointed to that exclusive work. His calling is one of necessity, and he has no choice. "The harvest is great, and the laborers are few."

In every instance in the New Testament where reference is made to the support of the ministry, we are taught that ministers are to be supported by the Church.

"If we have sown unto you spiritual things, is it a great thing if we shall

reap your carnal things"—1st Cor. ix 11th verse.. Again, "Even so hath the Lord ordained that they which preach the Gospel, should live by the Gospel." 1st Cor. ix—14th verse.

How few is the number of those that preach the Gospel, especially among protestant denominations in the United States, that live by the Gospel? How few are there of ministers that are able to say that they have preached the Gospel of our Lord Jesus Christ, as the primary object in life to the exclusion of every secular pursuit? This minister is a farmer, this one a teacher, another a physician, a laborer, merchant or something else. We hold that it is impossible for the man of God to follow any secular pursuit, and at the same time discharge his ministerial duty. Ministers may accomplish much good and follow some other calling; but their efficiency as a minister will be great in proportion as they labor in that sphere alone.

Imagine that we have a ministry whose time is exclusively occupied in ministerial labor, and who can calculate the results that would follow. The ministry would become more learned, and more able to teach, the laity would become more spiritual minded, because more of their time would be employed in spiritual things, and would by so much more exercise a salutary influence upon the unconverted. But ministers will answer us and very properly too, that it is impossible so to devote their whole time—that many of them are men of large and dependent families, and that the compensation received for their ministerial services, is wholly inadequate for their support.

This is the difficulty; we have a zealous and devoted ministry; they are willing and ready to labor anywhere for the glory of God. They must have the necessaries of life too, and must labor for it, if they are not supported. How is this difficulty to be remedied? We look to the laity alone for the solution. Our Lord's word should be preached every Sabbath, in every Church in the land. A very small pittance of our yearly income is sufficient to procure a minister one Sabbath in a month, as we have paid them. In several of the Churches under our observation where the membership represent a taxable property of several hundred thousand dollars; they have services in their church once a month, and pay the minister less than one hundred dollars.

The devout minister of the Gospel feels with the Apostle Paul, that "wo is me, if I preach not the Gospel," and the injunctions is not less heavy upon us if we support not those who minister unto us in spiritual things. We would say then to the minister in the fear of God, we should not minister unto the churches that are not willing to bear the burden of his support. If he must partially abandon his ministerial duties to earn a support at some other calling, let him devote the time that he can employ, in the ministry, in preaching to the destitute. Our space is circumscribed. Brethren, if we will but do our duty we can recall the ministers who labor for support within our association, from the plow, the counter, the school, and the work bench, and make them constant laborers in the field, where the "harvest is abundant, and the laborers are few."