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*From Rev. G. Randall
240 Kennedy
Louisville, Ky.*

MINUTES

OF THE

THIRTY-EIGHTH ANNUAL SESSION

OF THE

CONCORD ASSOCIATION,

OF

UNITED BAPTISTS,

HELD WITH THE

**Church at Drennon Ridge, Henry County, Ky., on the
27th, 28th, and 29th of August, 1858.**

LOUISVILLE:

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1858.

MINUTES.

AN introductory sermon was preached by Elder B. Garnett, from the 3d chapter of John, and 3d verse: "Jesus answered and said unto him, Verily, verily I say unto thee, except a man be born again, he cannot see the kingdom of God."

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

CHURCHES.	MESSENGERS.	Rec. by bap	Rec. by let.	Restored.	Dis. by let.	Excluded.	Dead.	Total.	Am't paid for Minutes.
NEW LIBERTY, .	Elders L. D. Alexander, B. Garnett, C. M. Ryley, J. E. Kenney, B. F. Hungerford, and John H. Coates. Wm. A. Bond, L. D. Cammack, F. Brown, J. T. Alexander. Wm. Yancey, L. K. Frazer, and Jas. Allnut,	46	.9	.5	20	.3	.2	509	2 50
SHARON,	No letter nor messenger. Total last year,							62	....
DREN'S RIDGE, .	S. R. Davis, A. B. Rees, N. Lindsay, N. N. Bryant, Wm. R. Harford, and J. Malin, . . . . .	.9	.1		3		.3	142	1 25
LONG RIDGE, . . .	Elders E. Threlkeld, J. W. Waldrope, P. H. Todd, and J. Threlkeld. J. S. Forsee, . . . . .	.1	.4		.5	.1		.95	1 00
WHITE'S RUN, . .	Thos. Hanks, M. Barrett, L. Leachman, S. McCann, James Bond, and Silas Craig, . . . . .	.4	.2		.2	.2	.2	.114	1 25
GHEAT,	Elder T. Fisher, Smith Wingate, Jno. W. Lester, Walton Craig, D. L. Rice, J. A. Bursott, and Wm. Johnson, .	11	10		10		.3	.224	1 50
CANE RUN,	Jno. Chilton, Granville Coblin, Thos. Nevill, J. M. Batts, J. M. Whittaker, Wm. Tingle, Jas. Tingle, B. Chilton, and J. O. Anderson,	46	.7	.6	.6	.4	.2	.355	2 50
GREENUP'S F ^Y K, .	Henry Wingate, W. E. Kale, J. S. Marstin, Wm. Shelton, E. Shipp, and R. M. Lee, . . . . .	.7	.6	.3		.3	.2	.114	1 00
OWENTON,	Elders L. H. Salin, P. D. Poindexter, R. R. Revill, C. S. Striblin, Wm. Cobb, G. W. Foster, and H. Pace, .	18	.7		.8	.1		.170	1 00
MUSCLE SHOALS,	Elders Wm. Cobb, J. Holbrook, J. M. Smith, G. W. Hammond, Thomas Acre, J. Fortner, and A. G. McGibney,	39	.2	10	.4	.6	.1	.412	2 00
MT. PLEASANT, .	J. T. Kemper, W. Bush, S. Johnson, R. Johnson, J. W. Scott, and Z. Clement,	18	.8	.8	.3	.1		.150	1 25
SALEM,	J. D. Cull, G. Lusby, R. Thomas, Wm. Ogden, H. Morgan, J. B. Coates, . .	21	.3		.3		.1	.130	1 25

PLEAS. VIEW, ..	G. R. Lee, P. H. Campbell, G. S. Gravit, W. J. Hughes, and S. Wiley,	.26	.2	.3	.1	.2	.2	.165	1	00
WARSAW,	No letter nor messenger. Total last year, .....	.....	.....	.....	.....	.....	.....	.35		
LOCKPORT,	W. H. Arnold, A. J. Razor, Samuel Shaw, F. Razor, and C. Booth, .....	.10	.2	..	.2	.2	.1	.70	1	00
CANEY FORK, ..	J. L. Abbott, B. C. Glass, D. Neal, R. Southworth, and W. M. Powell,	.15	.3	.3	.8	.2	..	.200	1	20
CARROLTON, ...	R. T. Vories, Wm. Sams, and J. Hogan, .....	.2	.3	..	..	..	..	.1	.50	50
DALLASBURG, ..	S. H. Riley, R. H. Alexander, J. Baker, S. Arnold, W. Long, J. Johnson, T. Alexander, .....	..	.8	11	..	.4	.2	.188	1	50
MT. ZION,	W. Gregory, W. Lorance, W. Barnes, J. Taylor, J. Ford, J. Long, .....	.15	.8	.3	.1	.2	.3	.95		65
MT. HEBRON, ..	A. Gross, H. B. Gross, and J. Gross, ..	.12	..	..	..	..	..	.54		50
Total,		300	85	52	76	33	25	3434	22	35

Elder L. D. Alexander was chosen Moderator, and John H. Coates Clerk.

The Association was then called to order, and the Throne of Grace addressed by Elder E. D. Isbell.

Visiting ministers, who are not messengers, were invited to seats.

Letters from corresponding Associations called for, read, and their Messenger's names enrolled as follows, viz :

North Bend—Elder James A. Kirtley, J. P. Scott, and B. W. Allen.

Franklin—Elders B. T. Quinn, T. M. Daniel, J. Wingate, and J. N. Witt.

Sulphur Fork—Elders A. Smith, W. W. Foree, J. Dulaney, and R. H. Buckley.

Long Run—Elder S. H. Ford.

Ten Mile—No letter nor messenger.

Elkhorn—Letter, but no messenger.

Long Run, Ind.—No letter nor messenger.

The Circular Letter called for, read, and referred to a committee of brethren, Wm. Johnson, B. Garnett, and E. Threlkeld, to examine and report to-morrow.

Brethren B. F. Hungerford, J. W. Waldrope, and R. M. Lee, were appointed a committee to prepare letters to corresponding Associations, and report the same to-morrow.

Ordered that our next Association be held with the church at Owenton, on Friday before the 4th Saturday in August, 1859.

Elder B. F. Taylor was requested to deliver a lecture to the Association to-morrow morning, at 9 o'clock.

The Moderator and Clerk appointed a Committee of Arrangement.

Committee on Religious Literature—B. F. Hungerford, E. Threlkeld and M. Barrett.

The report of the Central Committee on Missions was read and referred to Brethren J. W. Waldrope, S. McCann, and B. Garnett.

Adjourned till to-morrow morning, 9 o'clock.

Prayer by Bro. A. Smith.

SATURDAY MORNING, 9 o'clock.

The Association met and opened with prayer by Elder J. A. Kirtley; after which a lecture was delivered by Elder B. T. Taylor.

The Committee of Arrangements made a report, which was adopted.

The Circular Letter was reported, with amendments, which, after being read and commented upon, was adopted.

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

To Franklin—to be held with the church at Forks of Elkhorn, Tuesday before the 4th Friday in August, 1859—C. S. Striblin, J. T. Kemper, and B. Garnett.

Ten Mile—to be held with the church at Crooked Creek, Pendleton county, 1st Friday in September, 1858—C. M. Riley, Z. Clement, and Wm. Cobb.

Long Run—to be held at Jeffersontown, on the 7th of Sept., 1858—J. M. Whittaker and G. Coblin.

North Bend—to be held at Sand Run, Boone county, on the 8th day of Sept., 1858—A. Mothershead and Elder William Johnson.

Sulphur Fork—to be held at Dover, Shelby county, Sept. 14th, 1858—J. Malin, A. B. Rees, and John Chilton.

Elkhorn—to be held at Stamping Ground, on Tuesday after the 2d Saturday in August, 1859—Z. Clement, J. H. Coates, and Elders E. Threlkeld and J. E. Kenney.

Long Run, Ind.—M. Barrett.

The committee, to whom was referred the report of the Central Committee, find it impossible to agree with reference to its adoption or rejection, and therefore refer it back to the Association.

EVENING SESSION, 1 o'clock, P. M.

The Association re-assembled, and after prayer, Elder S. H. Ford delivered a sermon.

Elder Wm. Johnson to preach the next introductory sermon; and, in case of failure, Elder C. M. Riley his alternate.

Elders J. H. Kirtley, B. T. Quinn, A. Smith, and B. T. Taylor, were selected to preach to morrow.

It is agreed, that in future, instead of a circular letter, we will have a condensed history of each church, commencing with the oldest (New Liberty), and that the church appoint one of her own members to write said history.

The report of the Central Committee called for, read, and received, embracing the report of our missionary, who has been in the service of the Association 10 months; preached 305 sermons, and received into the fellowship of the churches 207; and the same committee retained to settle with Bro. C. M. Riley.

The following resolutions, presented by Bro. B. F. Hungerford, Chairman of Committee on Religious Literature, were read and adopted:

Resolved, That in the opinion of this Association, the cause of truth demands that our denominational papers and periodicals be plain and pointed upon all issues touching faith and practice, and that they should be devoted to the interests of the Baptist denomination exclusively.

Resolved, That in our opinion, the *Christian Repository*, edited and published by Elder S. H. Ford, and the *Western Recorder*, edited by Bro. J. Otis, are eminently worthy the patronage of the friends of truth, and that we heartily endorse the course taken by their Editors in conducting them.

The following preamble and resolutions were also presented by Bro. B. F. Hungerford, and adopted:

INASMUCH as we believe that the organization, known as the United Baptists, is the Church, and the only Church of Christ upon earth, and that the

ordinances practiced therein are according to the teachings of God's word, therefore,

Resolved, That we recognize only those as proper subjects of church membership who attribute a pardon of their sins only to an exercise of repentance toward God, and faith in our Lord Jesus Christ, and submit to the ordinance of baptism upon a profession of faith in Christ.

Resolved, That the Lord's Table can be spread only in the Church of Christ; and that none but its members are entitled to partake thereof.

Resolved, That we recommend that the brethren abstain from communion with other denominations, because only by so doing can they act consistently with the principles they profess.

Brethren B. Garnett and Jno. H. Coates were appointed to superintend the printing and distribution of the minutes.

L. D. ALEXANDER, MODERATOR,
New Liberty, Ky.

JOHN H. COATES, *Clerk*,
New Liberty, Ky.

CIRCULAR LETTER.

To the Churches of Concord Association, convened with the Baptist Church of Christ at Drennon Ridge, Owen county, Ky., August 27th, 1858 :

DEAR BRETHREN :—Another year has passed away since our last annual convention, and thousands have passed into eternity ; but we are still spared and permitted to meet in an associational capacity to consult in reference to the prosperity of Christ's kingdom. The past year has been one of great religious interest. The power of truth has been developed in the conversion of sinners in a manner unknown since the days of the Apostles. The pentacostal cry has been heard from thousands of anxious souls throughout christendom. We seem to be on the eve of a great moral revolution, equal to that brought about, under God, by the immortal Luther. Nor is it any the less needed. The Christian world is perplexed by her own teachings. The minds of honest seekers after truth are beclouded with doubt and uncertainty, because of a want of unity of sentiment, purpose, and action, among the professed followers of Christ. Brethren, is Christ divided ? If not, his people will be a unit in "*faith and practice.*" Our Lord established his church during his incarnation upon certain principles, and with certain ordinances. These principles are immutable and general ; the ordinances limited and special. He gave it for a constitution, "One Lord, one faith, and one baptism." One Lord, even the triune God. One faith, which enables the believer to claim Christ as *his* Saviour. One baptism, even immersion into the name of the Father, Son, and Holy Spirit.

Brethren, various are the societies claiming to be the Church, or branches of the Church of Christ. But before we recognize them as such, we should try them by the apostolic creed—one Lord, one faith, and one baptism ; and if found wanting, candor, consistency, and God's word require us to reject them to being Churches of Christ ; for such a church must have apostolic "*faith and practice.*" All Pedo-communionists teach that the pouring

or sprinkling of an infant or adult is Christian baptism ; while we believe that this practice has neither precept nor example in God's word. Hence Pedobaptist organizations do not practice Christian baptism, and thereby set aside an important feature in the creed of ancient Christianity. The members of a gospel church must be immersed believers. Without this, church fellowship cannot exist. Hence, those organizations that practice sprinkling or pouring for baptism, are not Churches of Christ. They are religious societies, and *so far* as they preach Christ and him crucified, we bid them God speed.

There can be no departure from the model given by our Saviour. If the church can depart in one instance from apostolic usage, it can in all. And hence, by introducing one innovation, however slight, the way is opened for a complete revolution in, and destruction of the faultless organization, of which Christ is the chief corner stone, which has been cemented by the blood of apostles and martyrs, and prayed for by the pious of all ages.

The Church of Christ has not only apostolic *practice*, but also apostolic *faith*. Not an *intellectual faith*, by which we give the assent of the mind to truth ; not a mere belief that "Jesus Christ is the Son of God ;" not a faith that causes "*Devils to tremble*," but one that enables the believer to *feel* that Christ is *his* Saviour. A faith that causes him to realize that his sins are pardoned, and by which he

" Reads his title clear
To mansions in the skies."

To feel that Jesus is *our* Redeemer is saving faith, and can be realized only by the pardoned one. This faith does not lead *to* repentance, but *follows* it. "By faith the Christian stands." By it "he is justified." If faith precedes repentance, then is one justified and pardoned before he repents of sin or prays for pardon. Such a system of theology is a perversion of the plain teachings of God's word, as well as Christian experience. Every child of God *knows* that in coming to Christ he first became penitent, repented of his sins and prayed for pardon, and, last in the series, exercised faith—*saving faith*.

The scriptural order is "Repentance towards God, and faith in Jesus Christ." The organization that reverses this order can-

not be the church of Christ. Our Saviour has given no authority to any human tribunal to change the ordinances of his church, or reverse the order of the terms of salvation. Brethren, there is danger of setting aside the power of truth by teaching the "traditions of men" instead of the commandments of God. There can be no compromise between truth and error. Truth is plain and forcible, and appeals directly to the heart. It paints the image of Christ upon the soul in characters of living light and beauty. It purifies the heart, and creates us anew in Christ Jesus unto good works. How different is that lifeless system of Christianity that appeals only to intellectual faculties, but never reaches the deep fountains of man's corrupt nature; that makes religion an ineffective system of Ethics, founded upon logical deductions and conclusions, calculated to control the *actions* of men rather than the emotions of the soul. Brethren, "let us contend earnestly for the faith once delivered to the saints," rejecting the pretensions of the *isms* of the day to being churches of Christ, and deny that our Lord established different churches, with different ordinances, different faiths, and different baptisms. There is but *one church*, with one Lord, one faith, and one baptism. For eighteen hundred years it has contended against the powers of sin. In the dens and caves of the earth, it found a safe retreat during the ascendancy of papal power, but now it stands forth in the majesty and strength of divine truth, acknowledging no membership but believers immersed upon a profession of faith in Christ, no laws but those of divine authority, and no head but Christ. To this church has been committed the great work of evangelizing the world; of giving the Bible to every nation in their own language, and of sending missionaries to the heathen. Brethren, let us lay aside all controversy concerning things that do not tend to the progress of Christ's kingdom, and unite all our influence and means in the glorious work of propagating the truths of Christianity. May the blessing of God attend you, and prepare you for a dwelling "in that house not made with hands—eternal in the heavens."

THE
CHRISTIAN REPOSITORY.
A MONTHLY,

AT TWO DOLLARS PER ANNUM, IN ADVANCE.

This Journal is a handsome Octavo Magazine of 80 pages, and is devoted to the advancement of a pure Christian literature. Dignified discussion will be welcomed to its pages, but under no circumstances will it be made the medium of strife or personal invective, either from the pens of its editor or contributors. It will defend fearlessly those truths which have ever distinguished the Baptist denomination. Its great aim will be to awaken a deeper and more pervading interest among the Baptists of the South and Southwest in the great cause of our Lord Jesus Christ. We ought to secure in the southern States ten thousand subscribers. With such an issue, read as the work would be, in the family circle, and by the fireside, we should be able to address every month a large proportion of our denomination, and great good would thereby result. None could duly estimate the moral power which would thus be put forth. Great fundamental principles being held up prominently to view, and these principles being contemplated and made efficient by the Spirit of all grace, we might expect a mighty spiritual movement among our churches, resulting in the demolition of Satan's kingdom, and the building up of the empire of the Son of God.

The extent to which this means may be employed, will depend upon the activity and energy of our brethren throughout the southern States. The pastors of our churches can do much in securing subscribers to the work. If every pastor and friend will interest himself in the circulation of this work, our subscription list will certainly be largely increased. The efficiency and success of our publication depends a great deal upon the efforts they exert in its behalf.

Terms of the Repository, Two DOLLARS per annum, in advance.

The Number for January, 1859, is the beginning of a new Volume, to be conducted in a systematic manner. We want to make improvements upon our next Volume, and we ask the assistance of the brethren in enabling us to consummate our plans.

Address

S. H. FORD, LOUISVILLE, KY.