

1880

MINUTES.

The tenth annual session of Concord Association met pursuant to adjournment with Grand Prairie Church, Franklin county, Arkansas, on Saturday, 25th of September, 1880. The introductory sermon was preached by Elder J. M. Ledbetter, from Dan. II, 45.

The pastor and deacons of Grand Prairie Church were appointed a committee on preaching.

The evening was occupied in discussing the troubles concerning Charleston Church, which involved the Moderator of this body. The constitution provides that the Moderator shall hold his office until his successor is appointed and that done by ballot. A number of brethren took a different view and attempted to oust him. Thus the evening session passed and permanent organization could not be made.

Adjourned to 8½ o'clock Monday morning. Prayer by Elder Fitzgerald.

SABBATH EXERCISES.

Prayer meeting conducted by Elder J. Miller, at 10 o'clock. The service at 11 o'clock was conducted by Elder R. P. Clabourn, from Luke II c., 14 v., and it is believed that the effects of that sermon will be realized in eternity. After the sermon was over, a collection for home missions was taken up, amounting to nineteen dollars, and ordered to be placed in the hands of Elder Lynza Patterson, missionary for the past year.

Benediction by Elder Espy. Preaching at the church-house at early candle-light, by Elder M. P. Early.

MONDAY MORNING.

Met according to adjournment. The Moderator called upon Elder Neely Hogan to open by prayer, when a disorderly motion was made, contrary to the constitution, to make Bro. R. H. McConnell Moderator for the present session. The Moderator did all he could to have the body move on in the old way in peace and order, which they would not, and a division of the Association was the result. The Moderator proceeded to organize, and reading clerks read letters from the churches, and messengers' names enrolled. Next, elected permanent officers for the present year, with the following result: Moderator, Elder E. L. Compère; Secretary, J. A. Keith; Treasurer, Brother William Holland. It was ordered that if any of the churches should desire to withdraw the letters put in by their messengers, they have the right to do so. On motion, adjourned to meet with the Fellowship Church, Sebastian county, Arkansas, at nine o'clock Thursday morning before the fourth Lord's Day in October next. Prayer by Elder M. K. Pitts

THURSDAY, 9 O'CLOCK.

Met according to adjournment at Buckner College with Fellowship Church, Sebastian county, Arkansas. The Moderator called the house to order. Prayer by Elder A. J. Rippy. Read and corrected minutes. Called for letters from churches not represented in adjourned session. Mount Lebanon and Fort Smith handed letters, and their messengers were seated. Ordered that preaching at 11 o'clock A. M. be suspended at this hour. On motion, a special committee, consisting of seven, were appointed to investigate the Charleston Church troubles. It shall be the duty of said committee to investigate and ascertain the causes leading to the division in said church, and report the same to this body by nine o'clock A. M. to-morrow. The committee was then appointed, and consisted of Elders A. J. Rippy, J. J. Holland, B. C. Owen, J. N. Pennington, L. F. Patterson, and Brethren William Holland and J. A. Keith. A Committee on Finance

was then appointed, consisting of Brethren Isaac Davis and R. H. Cook. Visiting brethren from other associations were invited to seats. Elder T. H. Compere, of Towhash, took a seat. Adjourned one hour for refreshments.

Met according to adjournment. Prayer by Elder J. J. Holland. The Moderator then appointed the following committees:

On Education—Brethren J. A. Keith and William Holland.

On Publications—Elders M. K. Pitts and S. J. Fuller.

On Foreign and Indian Missions—Elder A. J. Rippy and Brethren Henry Mason and E. Baker.

On Sabbath Schools—Elders J. J. Holland, R. P. McAllister and Brother W. H. Davis.

On Domestic Missions—Elders L. F. Patterson, J. N. Pennington and Brother R. J. Mason.

On Documents—Elder B. C. Owen and Brethren W. D. Luper and J. M. Dickerson.

Correspondence being in order, the following were appointed:

Dardanelle—J. A. Keith, A. J. Rippy and G. H. Council.

Wachita—B. C. Owens, W. D. Luper and J. J. Tate.

Creek Nation—A. J. Rippy, J. J. Holland, E. L. Compere and L. F. Patterson.

Choctaw Nation—Letter.

Clear Creek—J. M. Ledbetter, J. J. Holland and J. A. Keith.

State Convention—Dr. J. F. Fuller.

General Association—L. F. Patterson, J. N. Pennington, A. J. Rippy, W. H. Davis and J. A. Keith.

On motion, it was ordered that the place of any messenger failing to attend the General Association may be filled by those present. Ordered, that the clerk write the corresponding letters, and place them in the hands of the messengers. On motion, adjourned till 8 o'clock A. M. to-morrow morning. Prayer by L. F. Patterson. Benediction by T. H. Compere.

FRIDAY, 8:30 A. M.

Met according to adjournment. Prayer by William

Bridgeman. The minutes of the preceding day were read, corrected and adopted. Reports of committees were called for. The report on documents was read and adopted:

"Your committee recommend that the next session of this body convene with Cedar Grove Church, Scott county, Arkansas."

Report on education was called for, read and adopted. Report:

"It is clear to every investigating mind that all men should be very freely taught in order to a thorough establishment of the Christian religion, as well as a pure system of free government. It is a pleasure for us to say to the friends of education, and to the Baptists of Northwestern Arkansas and the Indian Territory, and ask them to make a grand rally to aid in the completion of Buckner College. Our children are in want of somewhere to be taught. We have that facility at home, if a small effort be made. Money is needed to complete said building, and relieve it of present embarrassments. This institution is easy of access, in the thriving town of Salem city, near Fort Smith, Arkansas; is healthy, and distinguished for cheap living. All must come up and help. One dollar from each member in Concord Association would nearly relieve present embarrassments and finish the house. The poorest can do this. Many can do much more. We must do something and that must be done at once. We recommend the appointment of an agent in the Association to lay the matter before the Churches and ask all to help.

J. A. KEITH, Chairman."

A very thorough discussion followed, resulting in raising funds to aid in completing said building amounting to near eleven hundred dollars.

The Committee on Foreign and Indian Missions reported as follows:

"We find it was made the duty of the Disciples to commence their labors at Jerusalem. They were also commanded to go into all the world and preach the glad tidings of salvation, with the promise that they that believe and are baptized, shall be saved, while they that believe not shall be damned; and, "Lo! I will be with you always!" Dear brethren, what is the

record? How do you read? Is it not clear that the Disciples, by some means, and we will not judge them harshly, but think love for Jerusalem and the brotherhood caused them to neglect the heavenly commission, and God permitted persecution to arise, and they were compelled to go forth for their own safety. Blessed be God, they went, and Christ went with them; they preached, and men and women heard and believed. Now, dear brethren, much has already been done in heathen lands, and many are rejoicing in the hope of a blessed immortality. What are we doing? We are but a few miles from the Red Man. Are we trying to teach him the way of life and salvation? Oh, brethren, we have done but little, if any thing, to better his condition! If we hope to prosper, we should go and teach him, and obtain the blessing.

“A. J. RIPPY, Chairman.”

The Report on Domestic Missions was called for, and was as follows:

“Whereas, There exists great destitution in the bounds of our Association; therefore,

“Resolved, That we recommend the appointment of a missionary, whose field shall be the bounds of this Association. We further recommend that the pastor of each church shall solicit aid for support, when the missionary meets with their churches, and he shall report such aid. L. F. PATTERSON, Chairman.”

The labor report is herewith appended:

“Labored 179 days; traveled 1824 miles; preached 153 sermons; baptised 42 persons. Received for services—from Friendship church, \$79.85; from Fellowship, \$5.30; Mount Zion, \$2.50; Greenwood, \$4.00; Indian Territory, \$24.00; Oak Grove, \$10.35; Cedar Grove, \$5.35; Mount Pleasant, \$3.00; S. J. Fuller, \$1.00; J. N. Fuller, seventy-five cents; D. W. Mullins, fifty cents; E. Baker, \$1.00; J. H. Smith, \$5.00; D. Umphrey, \$2.50; F. M. Singelary, \$2.00”

The report on nominations was called for, and was as follows:

“To preach introductory sermon, Elder J. J. Holland; alternate, Elder B. C. Owens; missionary sermon, Elder L. F. Patterson; alternate, Elder Jas.

N. Pennington. W. H. HOLLAND, Chairman."

Report on Sabbath Schools was called for, approved and was as follows:

"We regard the Sabbath Schools as a matter of vital importance, and on them, in a great measure, depends our future prosperity. As there has been so much said and so little done in this direction, we feel at a loss what to say further. We would urge, however, the churches to organize and sustain a Sabbath School in each church; and we do also urge that you recommend our Sunday School Convention be kept up and better supported by the churches. We ask you to appoint some suitable persons to travel among the churches in said interest.

"W. H. DAVIS, Chairman."

W. H. Davis and R. P. McAllister were appointed to visit the churches in the Sabbath School interest.

Report on Publications was called for and approved, and reads as follows:

"We recommend a careful and prayerful reading of the Bible, also, Orchard's and Cramp's History of the Baptists, Origin of Baptist, by Ford, and Baptist Succession, by Ray; as to periodicals, the American Baptist Flag, by D. B. Ray, St. Louis, Mo.; Baptist Messenger, Louisiana; also the Texas Baptist, published at Dallas, Texas, by Elder R. C. Buckner. This would be a suitable paper for our brethren to read, and it would be very suitable as a medium of communication for our Association. M. K. PITTS, Chairman."

Nominating Committee reported as follows:

"We recommend for Executive Committee, G. H. Council, Isaac Davis, R. H. Cook, B. C. Owens, R. P. Clabourn, A. J. Rippey and J. J. Holland."

The Treasurer's report reads as follows:

"For printing Minutes, \$41.30."

On motion, adjourned to 7 o'clock P. M. Prayer by B. C. Owens.

Met according to adjournment. Prayer by L. F. Patterson.

The report of the special committee to investigate the Charleston Church troubles, was considered, and ordered to be inserted in these Minutes. See report.

Elders L. F. Patterson and John Miller were ap-

pointed to travel as Missionaries in the bounds of this Association this year. Ordered, that a Sabbath School mass meeting be held on Sabbath, at 9 A. M., and the General Association be invited to work with them.

The report on Finance has been mislaid.

Ordered, that the Clerk superintend the printing of the Minutes, and distribute them pro rata; also, send three Minutes to each of the churches not represented in this body, and have ten dollars for his services.

On motion, adjourned to time and place above mentioned.

E. L. COMPERE, Moderator.

J. A. KEITH, Secretary.

REPORT OF SPECIAL COMMITTEE

—ON THE—

CHARLESTON CHURCH LETTER

We, your committee appointed to take into consideration the claim of the minority part of the once Charleston Church to be the legal, constitutional church at Charleston, and claiming membership in your Association; also, to consider certain publications and actions pertaining to said Charleston Church trouble, report that we have had the same under careful and critical investigation and advisement, and we find in evidence:

1. That the trouble in the Charleston Church was caused by the church relations of the then acting pastor, F. L. Kregel.

2. That the minority requested the Church to take under consideration and investigate the church relations of their pastor, a'one, in reference to his pastoral

and official connection with their Church; also, at the urgent request of "M. L. Eggleston, W. H. Davis, J. F. Burt, J. H. Baker and others," and sanctioned by F. L. Kregel, a number of brethren were called upon to meet "at Charleston on Wednesday before the fourth Sabbath in November next (1879), at 11 o'clock, to act as an investigating and advisory council in reference to the ministerial standing of our pastor, F. L. Kregel." The Church was then asked to call a council for the same purpose. Those efforts all failing to accomplish the desired object, and it being evident that the majority would sustain the pastor, (as a test vote proved), and prevent investigation, and not assist in bringing out the facts in the case. As a last resort, the minority withdrew from the majority, and claimed themselves to be the regular and legal Baptist Church at Charleston.

3. That said minority, in Church capacity, called a council, in order to a full and fair investigation of the entire trouble.

4. That full notification, with the complaints clearly set forth, was served upon the said majority, with the request that they meet and co operate with said council. The council made the same request of the majority.

5. That said pastor, F. L. Kregel, was furnished with clear specifications of complaint against him, with request to be present and answer to the same.

6. That said majority refused to act with said council, and refused to furnish evidence.

7. That said council did meet on the 21st day of April, 1880, in the town of Charleston, county of Franklin, and State of Arkansas, and consisted of 26 in number.

8. That said council, after careful and critical investigation, unanimously declared the said minority to be the legal Charleston Baptist Church.

9. That said F. L. Kregel was received into the fellowship of Fort Smith Church under false pretenses, and evidently illegally. The false pretenses were that he made the impression that he was regularly dismissed from his church in Virginia, by the presentation of a regular letter from said church, as the Fort Smith

Church Records show, and other testimony proves; when the facts in the case are that his church in Virginia only passed and sent to F. L. Kregel the following:

"Whereas, F. L. Kregel was, in February, 1870, excluded from the fellowship of Massaponan church for unchristian conduct, "i. e. fornication;" and,

"Whereas, In a letter addressed to the church, dated March, 1871, he made full confession of his sin, professed penitence before God, and a sense of Divine forgiveness, and expressed a desire to be restored to the fellowship of the church, that he might work thereafter in all the commandments of God; and,

"Whereas, M. S. Buckley, professing to be a deacon of the Baptist Church at Fort Smith, Arkansas, in a letter addressed to Elder Wm. F. Broadbush, D. D., of Fredericksburg, Va., states that, having become personally acquainted with F. L. Kregel, and being witness to his deportment during the months he has been at Fort Smith, entreats that he shall be restored to fellowship, "feeling assured that he would be of great service to the church and people at Fort Smith." Therefore,

"Resolved, 1. That F. L. Kregel, on the confession made in his letter, dated above, be and is hereby restored to the fellowship of this church.

"2. That if Fort Smith, or any other regular Baptist church, shall receive him into their fellowship, he will then be considered thereby dismissed from membership in this body.

"Elder W.

, Moderator.

"J. T. COLEMAN, Clerk"

The above is a copy from the Church Record, expressing the animus of the church, and if my recollection serves me aright, the resolutions were sent to F. L. Kregel, unaccompanied by any formal church letter.

[Signed]

JOHN T. COLEMAN.

2. That he made the impression that he was a beginner in preaching, when the fact is he had preached for years previously

10. That the said Kregel submitted to ordination after he became a member of Fort Smith Church, thereby virtually saying that he was only a licentiate, and had never been ordained before, he knowing all

the facts in the matter pertaining to himself, and the Fort Smith Church, except, perhaps, two or three members, ignorant of the truth in the case. In this, he evidently allowed deception to be practiced on the church and the brotherhood, which is a grave sin against God, and works a serious injury to the cause of religion.

Therefore, we decide that F. L. Kregel is not a legal member of a Baptist church in this country, and not being a legal member, his ordination in that membership is evidently illegal; hence he cannot be a legal pastor of a regular, legal Baptist Church.

We, therefore, decide that the minority of the said Charleston Church, when learning the condition of the said F. L. Kregel, did right in desiring to get to a full understanding of the whole matter, and also did right in withdrawing from said majority, as soon as it was evident that said majority would not consent to an investigation of the entire difficulty.

Therefore, upon the foregoing facts and conclusions, we unanimously decide that said minority is the legal Baptist Church at Charleston, Franklin county, and State of Arkansas, and recommend that you so regard them, and seat the delegates representing that church in your Association.

In reference to the second part of our duty we report: That it is in evidence that after the minority had withdrawn from the majority, and declared themselves to be the regular Charleston Church, that the majority did pass the act of exclusion against a part of the said minority, without notification, except in one instance, and without charging them with anything immoral or wicked. The fact is, the minority being the legal church, its withdrawal from the disorderly majority was, in fact, the exclusion of the majority, hence the publication of the exclusion of the minority by the majority is a misnomer, a grand mistake.

It is in evidence that the majority did call a council, many of whom were not of Concord Association, and one of whom was Elder J. R. Graves, of Memphis, Tennessee, who was an interested and personally committed party, having ordained F. L. Kregel. know-

ing his past history. He, by letter, requested that his vote be cast in the action of the council.

It is in evidence that the council did refuse to recognize some brethren, appointed by churches of Concord Association, by the request of the majority and interested parties, thus proving that a picked council was to be seated.

It is in evidence that the publications caused to be made by the majority in "The Baptist," of Memphis, Tennessee, by J. R. Graves and others, and of one in the "Texas Baptist," by M. S. Buckley, shamefully misrepresented the facts in the case; and it is true that Elder J. R. Graves refuses to publish a correction of said misrepresentations, and thus debars his readers the opportunity to see and know the truth in the matter, and by so doing proves himself an intense partizan.

Respectfully submitted.

A. J. RIPPY, Chairman.

J. J. HOLLAND,
J. N. PENNINGTON,
B. C. OWENS,
WM. HOLLAND,
LINSEY PATTERSON,
J. A. KEITH,

Committee.

CHES.

POST-OFFICES.

COUNTY.

PASTORS.

CLERKS.

Amity	Hackett City	Sebastian	E L Compere	J Bryant
Cedar Grove	Tomlinson	Scott	J J Holland	M M Smith
Chalybeate Spring	Walnut Tree	Yell	J Tate	W A Duke
Charleston	Charleston	Franklin	H H Gorham	W H Davis
Dutch Creek	Blue Ball	Scott	J J Tate	T J Tate
Fellowship	Witcherville	Sebastian	E L Compere	E T Davis
Hopewell	Booneville	Logan	B C Owens	J N Fuller
Macdonia	Greenwood	Sebastian	D L Moore	J J Hart
Oak Bower	Military Grove	Sebastian	W Bridgman	J N Grunter
Palestine	Greenwood	Sebastian	D L Moore	J D Bennett
Pilgrims Rest	Chocoville	Sebastian	R P Claborn	G C Anthony
Pleasant Hill	Hackett City	Sebastian	J J Holland	J T McCollum
Sharon	Caulksville	Logan		
Union Hope	Tomlinson	Scott	J N Pennington	J H Bregance
White Oak	Chismville	Logan	J N Pennington	W H Jackson
Shiloh	Long Ridge	Logan	H H Gorham	J M Dickison
Ft. Smith	Ft. Smith	Sebastian	E L Compere	J Brown
Mt. Lebanon	Greenwood	Sebastian	J J Holland	J Brown