

Concord Baptist Church

History



For Such A Time As This

175 Years of Ministry
1823-1998

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Dedication

This history is dedicated to the memory of Mr. C.P. Crosby without whom this work would not have been possible. His love for Concord has made possible the books from which this history was derived. We wish to acknowledge our debt of gratitude to him.

We also desire to devote this work to the Lord Jesus Christ without Whom this church would not have been possible. It is His death on the cross of Calvary and resurrection from the grave on the third day which purchased our forgiveness and created His visible body on earth; the church. We wish to acknowledge our debt of gratitude and love to Him and thank Him for drawing all of us together at this place at this time. We love you Jesus!

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A Brief History Of Concord Baptist Church - Mohawk, TN

Concord Baptist Church was organized in 1823 with 32 members, however records exist in the Crosby family archives which indicate the church may have been organized on April 14, 1793 with 26 members. In November of 1800 a church was to be built on Bro. Curton's plantation. In 1831, during the controversy over mission means, the church became two bodies. The church reunited on the second Saturday of 1843.

Concord is a progressive church, having received several slaves in full membership before the Civil War. When the war ended, "members of the disorderly party making due confession" were restored to membership. Further the church "heartily support[ed] the measure of the United States in abolishing slavery and retaining peace and harmony in the land." In 1849 the church allowed a woman to live in the building for a period to escape abuse in her home. In 1855 the church had 185 members on the roll and in 1881 had 536 on her roll.

The church has always been mission minded. In 1855 an offering was received to send the gospel to China. Sunday School was begun in 1866. The first treasurer and trustees were appointed in 1869. Concord has ordained eight men, one an African-American in 1868, to the gospel ministry. Concord has been served by 42 pastors with the honor of the longest pastorate going to Elder Joseph Manning who served for 28 years; (1833-1860).

The first building was probably a log structure, for in 1876 it took "5,750 wood shingles to cover the meeting house" (\$37.25 labor). The present building was built in 1913. The first stoves (for heat) were installed in 1847 and electricity was installed in the church in 1939. The church has renovated the sanctuary with work soon to follow on other parts of the building. One of Mohawk's "bridge burners" is buried in Concord's cemetery. Concord celebrates her 175th anniversary in 1998.

Soli Deo Gloria

Sola Fide

Sola Scriptura

Preface

Churches, like people, are growing changing bodies. The seriousness with which this body of believers regarded our Lord's instructions about church discipline is well known. The intent of this history is to celebrate the ministry the Lord Jesus Christ has given to us. Thus, as historians, we acknowledge the instances in which this church disciplined some members and excluded others. However, this history will not mention individual cases of discipline. We would refer the interested reader to the bound volumes of history located in the church safe. Those who are not members of Concord will find these volumes in the Greene County Library located in downtown Greeneville, TN.

Organization

Records exist in the Crosby family archives which indicate there may have been a Concord Baptist church organized in 1793 with 26 members. In November of 1800 three men were appointed to superintend the building of the meeting house which was to be built at Brother Curton's plantation. In 1802 the church appointed a committee to inquire why Bent Creek Baptist Church had not yet ordained Caleb Witt.

The records of Concord Baptist Church indicate the church was organized in 1823 with members from Lick Creek Baptist Church (now Warrensburg) and lettered to the Holston Association.

1823 Covenant

Since in these latter days professors of Christianity are so different in their principles and practices that they cannot generally hold communion together, we therefore mutually consent and agree to embody ourselves together as a religious society, to worship God, through faith in Jesus Christ; depending on Him for the salvation of our souls, and for the blessings and immunities of this life; according to what we find contained in the scriptures of the Old and New Testaments; which we believe to be the revealed mind and will of God, containing the precious and soul-reviving doctrines of justification by the imputed righteousness of Jesus Christ, both active and passive apprehended by faith.

For a more full declaration of our practice we refer to the Old and New Testaments of our Lord and Savior Jesus Christ.

Being constituted into a church congregation all being baptized; on confession of our faith in Christ Jesus, by the decent immersion of our whole bodies once in water, in the name of the Father, and of the Son, and of the Holy Ghost, we do agree to submit ourselves to the ordinances and discipline of this church as part of Christ's visible Kingdom; agreeing that being blessed with the aiding Grace of God's Holy Spirit, we will act toward one another as brethren in Christ; to hold communion together in the worship of God, and in the celebration of His ordinances, with a due and becoming regard to all His commands as we shall be directed by His Word and Spirit.

For the purpose aforesaid we are to attend our respective meetings, especially our church meetings unless providentially hindered; and in such case to render a reason to the church when called for – to watch over one another in the fear of God – to reprove and admonish in Christian charity and brotherly love, not discovering the infirmities of one another out of the community, where it may be avoided, nor to any in the community but to gospel rule and order, according to the best light we may have from the Word of God – to endeavor to maintain an unspotted life and character at home and abroad – to communicate of our worldly substance according to

our several abilities, to the glory of God in the decent support of the church and ministry – and not to remove our abode out of the bounds of this church without making an orderly application for a dismissal from the same.

1823 Articles of Faith

- Article 1 We believe in one only true and living God there being three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one.
- Article 2 We believe that the Old and New Testaments are the Word of God and the only rule of Faith and Practice.
- Article 3 We believe the doctrine of original sin; that all mankind since the fall are children of wrath one as much as another.
- Article 4 We believe that man is unable to extricate himself from his fallen state by his own freewill or ability, and that therefore a Savior is absolutely needed.
- Article 5 We believe that sinners are justified by the imputed Righteousness of Jesus Christ through Faith.
- Article 6 We believe the doctrine of Election, according to the foreknowledge of God the Father, through Sanctification of the Spirit, (unto obedience,) and the sprinkling of the blood of Jesus Christ.

- Article 7 We believe that Baptism and the Lord's Supper are gospel ordinances; and the Believers are the only fit subjects, and admit no others knowingly.
- Article 8 We believe that no one has a right to administer the ordinances but such as are called and qualified thereunto.
- Article 9 We believe that the true mode of baptism is immersion.
- Article 10 We believe that the Saints will finally persevere in Grace – that being born again, and adopted into the family of Heaven, Christ will raise them up at the last day.
- Article 11 We believe that there will be a general Judgement Day, when all shall be raised from the dead and brought before the judgement seat of Christ, and there be judged according to the deeds done in the body.
- Article 12 We believe that the punishment of the Wicked will be everlasting, and the joys of the Righteous will be eternal.

- Article 13 Notwithstanding, none of the above articles shall be so construed as to hold with eternal, personal, particular and unconditional election and reprobation or so as to injure any of the children of men.
- Article 14 We do not believe that any doctrine that goes to indulge or encourage people in their sins or to cause them to settle down on any thing short of faith in the Lord Jesus Christ for Salvation is according to the Word of God, and therefore reject all such doctrine.

The church minutes for 1823-1833 are missing. In 1831 the church split over the mission means controversy and reunited in 1843. In September 1837 the church transacted no business because no men were present. During the split, one group lettered to the Nolachucky Association as a charter member while the other group lettered to the Mt. Zion Association in North Carolina until the East Tennessee Association was formed in 1839. Delegates were sent to a union meeting at the Big Pigeon meeting house in Cocke County for the purpose of forming an association. The Associational meeting was held at Concord in August of 1841. When the church reunited in 1843 they lettered to the East Tennessee Association until 1877 when they rejoined the Nolachucky Association. In 1843 the church restated her articles of faith which showed a deeper understanding of the theological truths expressed in the 1823 articles. This expression also served as a “peace” document, reuniting the two factions which had split over mission means in 1831. The interested reader should consult Vol. 1, pages 32-35 of the church history.

Note: the following pages contain the names of those who have served this church in various capacities. It is not the aim of this publication to offend anyone. We have assembled the following pages to the best of our ability to determine those who held a particular office at a particular time. We have a high degree of confidence in the list of pastors (exceptions are noted in the history pages). We also have a high degree of confidence in the names of deacons, those we have licensed and those we have ordained for they are listed in the historical records of the church. The other lists are assembled with the best available information. There are many others who have served this church, without whom this church would not be ministering today. However it is not possible to determine everyone who held office in this church. We give thanks to all those who have served whether their name is on the following pages or not.

Highlights of Concord's history

- In September of 1835 the church received a slave for membership. She is mentioned as a matter of course with other people being received for membership so one must assume she is accepted for full membership. The next month, another slave is accepted for membership.
- Joseph Manning (pastor since 1823) is called full-time in January 1844.
- Daniel Bryan's slave Allen is received for membership - October 1845. This man was later falsely accused of being drunk (December 1846). The church investigated the matter carefully and exonerated Allen. Ketta Jackson (another slave) is received at the same meeting.
- Eliza (a woman of color) is received for membership – November 1845.
- The East Tennessee Associational meeting is held at Concord – September 1846.
- Caney Fork requests the ordination of Benjamin Marshall – September 1846.
- Alfred Rador's black man received for membership – October 1846. Warrensburg asks Concord to appoint delegates to form a new association.
- Jesse Glasscock's servant Mildred is received for membership – November 1846.
- Stoves are installed in the church for heat – March 1847.
- A woman was allowed to live in the church to escape abuse – January 1849.
- A mission offering of \$6.35 was received to send the gospel to China -- October 1852.
- The church recommends John Prophet to Mossy Creek Seminary (now Carson-Newman College) for an education – January 1853.
- A mission offering of \$6.55 was received to send the gospel to China – February 1855.
- ***The 1855 records indicate 185 members.***

- In October of 1856 the church decided that school should no longer meet in the church forever.
- A member from Lick Creek joins saying that church is going to waste – May 1857.
- A member of the church pleaded that school be taught in the meeting house – May 1858.
- Nancy Haun is permitted to act as a deaconess, no explanation is given – May 1860.
- The first sexton is appointed to keep the church in order. Elder Manning resigns – October 1860.
- Jesse Hale is called as pastor. A twelve day revival was held which resulted in 25 decisions for Christ; one on the waters edge at the baptismal service – October 1860.
- Sister Mildred – Glasscock’s servant is dismissed in full fellowship – March 1861.
- A “rate bill” is mentioned for a few months in 1861. It is received “cheerfully” by all members. One member at one meeting is not happy about the rate bill.
- March 3, 1862 – church minutes stop until September 3, 1865 – Civil War.
- Minutes resume with the statement: whereas the church has been squandered not holding her regular meetings for four years on account of the rebellion and war inaugurated in 1861 against the government of the United States and whereas many of her members having fallen into divers sins and others into rebellion thereby bring a reproach against the cause of Christ and religion therefore resolve 1st that a new list of all the faithful members be made out there by disannulling the old. Resolved 2nd that said list be the church. Resolved 3rd that any member of the disorderly party making due confession shall be restored according to the rule in God’s Word. Resolved 4th that we require in and heartily support the measure of the United States in abolishing slavery and retaining peace and harmony in the land.

- Sabbath School was voted upon and approved – April 1866. Brother Whitmire, Superintendent. John C. Dyer and Caswell Kirk, teachers.
- An unspecified problem arose in November 1866 which necessitated the church spending “a portion of time in fervent prayer daily to almighty God in order to see if they can’t bring about a reconciliation among the people.”
- A revival was held in December 1866 which resulted in 24 additions.
- The church suspended resolutions in December 1866 and took the Bible as a guide to solve the problem which surfaced in November. After this move, laying one’s hand on the Bible becomes a requirement for membership.
- George Breedlove, a black man, was licensed to preach the gospel in the bounds of the church or out of bounds if “any of his brethren went with him” – July 1867.
- The church decided to allow school to be taught in the meeting house again – August 1867.
- Henry Hale is called as pastor. He leads a 16 day revival which results in 34 additions and a \$11.65 missions offering – October 1867.
- The practice of reading the minutes of the last business meeting at the present meeting is adopted – January 1868.
- The church adopted a roll call at the Saturday meetings. Any member missing 3 calls will be required to give reason to the church for their absence – July 1868.
- George Breedlove is ordained. Henry Hale and Elisha Martin are selected as pastor – October 1868.
- Martin withdraws as pastor. Henry Hale agrees to be sole pastor. Elbert Hale is licensed – January 1869.
- The first treasurer, Lemuel Crosby, is appointed – April 1869.
- The first trustees are appointed: Lemuel Crosby, John Day, Seymor Haun, Uriah Kesterson, Josiah McMillion – May 1869.
- The church purchased 25 hymnals and a Bible – August 1869.

- Granted the whole George Breedlove (see July 1867) family (apparently 3 adults and 3 children) letters of dismission – September 1869.
- The whole church is appointed as an outreach committee. The pastor is asked to preach a doctrinal series of sermons on what Baptists believe – March 1870.
- The church votes down the school – October 1870.
- A 16 day revival is held with 30 decisions – December 1871.
- \$162 is pledged to support the pastor. Brother Hale is called full-time, but the church allows him 1 week a month to serve Union Grove – January 1872.
- The church votes to move services to Sunday – August 1872.
- Henry Hale resigns. Thomas Gilbert called for \$150 per year – October 1873.
- An 11 day revival is held with 31 additions – November 1873.
- The records indicate the first mention of *messengers* as opposed to delegates – August 1874.
- Pastor's salary is now \$75.50 per year – October 1874.
- A 16 day revival is held with 13 decisions – December 1874.
- The pastor is asked to read and explain the church covenant. It is decided that the church covenant is to be read quarterly – January 1876.
- A committee is authorized to spend \$37.25 for 5,750 shingles to cover the meeting house – February 1876.
- The church moved to leave the East Tennessee association and join the Nolachucky Association – August 1876.
- C.C. Brown is called as pastor. The church appoints its first finance committee – October 1876.

Crockett Carter Brown was born in Greene County and raised in the area around Concord. He left the area to go to Missouri to be with his father for one or two years. He returned to Tennessee to enter Carson College (now Carson-Newman) and to pastor Concord. Concord was his first pastorate. His passion was “to become an able minister of the gospel of Jesus Christ.” He was such a well loved

man that the church wrote “of his ability, we need not speak.” Of his preaching they wrote “you all remember how eagerly we used to catch the burning words of the glorious gospel of the blessed God, as it fell from his blessed lips.” They relate how Brother and Sister Brown held their membership at Concord, presumably for several years after leaving and how the church hated to give them up. He went on to earn a Doctorate (in what we do not know). In November 1886 Brown was elected Executive Secretary of the Tennessee Baptist Convention. He returned to Concord to preach in December of 1886. Dr. Brown died July 2, 1887. He is the only secretary who has died in office. The TBC annual, published in November 1887 said “Dr. Brown was the esteemed and efficient Missionary Secretary of the Board of Missions and Sunday Schools of the Tennessee Baptist Convention. He died in the triumphs of faith July 2, 1887 at his home in Mossy Creek (Jefferson City). He was a man of earnest zeal and consecration and was doing a grand and noble work. He was one of the most successful and consecrated pastors and preachers of the gospel in the state. While we deeply deplore the loss of our dear brother we humbly bow in submission to the will of Him who doeth all things well. We extend to his bereaved widow our most sincere condolence, and recommend her to the grace of God, Who has promised to ‘be a Husband to the widow and a Father to the fatherless.’” The church laments that one of the greatest, purest preachers in the denomination is gone. As a tribute to Dr. Brown and his work for state missions, the church voted to take up a collection for State Missions. The church voted to send a eulogy to both the state Baptist paper and to his widow. In the eulogy, the church relates that they knew Dr. Brown “intimately and knew what was in him.” Unusually, he did not move his letter to the church until he had been pastor for 10 months.

- A 16 day revival which “greatly revived the church” and with 13 additions was held – December 1876.

- A 17 day revival is held with 28 additions – December 1877.
- The sexton is given a raise to \$10.00 per year.
- The church voted to use the stove money to saw lumber to make seats for the church house – June 1879.
- The first reference to messengers to the Nolachucky Association is made – July 1879.
- The church voted to not allow divorced people to join the church except for the causes of fornication or breaking the marriage vows – April 1880.
- A 19 day revival is held with 12 additions – November 1880.
- ***The church roll lists 536 names – April 1881.***
- The church met at Haun’s schoolhouse – January 1882.
- The pastor’s salary is set at \$86.41 – March 1882.
- J.D. Matthews is recommended to Carson College and other institutions offering assistance to young men preparing for the ministry – July 1882.
- John Bowling dies and the church desires to know his funeral expenses. The committee reports his funeral cost \$29.30 upon which the committee is discharged – July 1883.
- The church is requested to spend one hour in prayer in memory of Joseph Manning who has died – September 1883.
- The pastor’s salary is set at \$76.50 – December 1883.
- The church raises \$5.22 for a home missions offering – April 1884.
- The first reference to the pastor as Reverend is found – July 1884.
- The church grants C.C. Brown a letter of dismissal and calls D.F. Manley – October 1884.
- The church begins to pay the pastor monthly – November 1884.
- A 13 day revival is held with 22 additions – December 1884.
- Manley is recalled as pastor (the church practiced an annual call) and his salary is set at \$10.00 per month – October 1885.
- A 15 day revival is held with 19 additions – December 1885.
- Tops are ordered for the chandeliers – Manley is recalled as pastor,

- however the church elects another pastor in November – October 1886.
- J.W. Oliver is called as pastor – November 1886.
- Dr. Brown (above) returns to Concord to preach – December 1886.
- J.H. McMillan is appointed to work in the interest of state missions – February 1887.
- Dr. Brown dies. J.H. McMillan is licensed – August 1887.
- Oliver resigns as pastor. The church calls E. Allison who declines – October 1887.
- Spencer Tunnell is called as pastor for \$10.00 per month. He accepts if the church will pay him punctually – November 1887.
- The church votes to cushion the Bible and carpet the pulpit area. A 16 day revival is held with 22 additions. The revival began on Christmas Day (12/25) – December 1887.
- Tunnell resigns to go to seminary – September 1888.
- D.F. Manley is elected pastor (October 1888); he declines (November 1888).
- A “rumor investigating” committee is appointed – December 1888.
- S.H. Harold is called as pastor – February 1889.
- Messengers are appointed to the Associational meeting with a blank letter – it is to be filled in by the messengers when they receive money for copies of the minutes – July 1889.
- The rumor investigating committee is released – January 1890.
- Concord invites the Association to hold their annual meeting here – July 1891.
- A meeting is called to appoint assessors (a finance committee) to get the pastor and sexton’s salary. J.G. Stephens is called as pastor; there is no record of Harold’s resignation – October 1890.
- 4 pages in the second volume of our records are unreadable at this point.
- Stephens resigns; S.S. Hale is called – December 1891.
- A 14 day revival is held with 48 additions – September 1892.
- Hale is to be paid \$150 per year – February 1893.

- Concord is invited to Warrensburg's centennial – September 1893.
- The association asks Concord to receive a collection for Carson-Newman College; the pastor is authorized to take up a public collection until \$7.50 is received for ministerial education – October/November 1893.
- Hale is unanimously elected for an indefinite period of time – March 1894.
- The church gave its regular offering for the benefit of Rogersville Baptist Church. The associational meeting is held at Concord. Sabbath School agreed to observe college day twice a year – September 1894.
- Messengers are sent to the Tennessee Baptist Convention for the first time – October 1895.
- The building is re-roofed – September 1896.
- An 11 day revival is held with 16 decisions – November 1896.
- A committee is appointed to superintend the building and the graveyard fence – January 1898.
- Hale resigns as pastor – March 1898.
- The church declines to elect a pastor until Brother Hale has been paid in full – May 1898.
- The full amount of Hale's salary is raised. He is re-elected as pastor (July 1898). He declines the call (September 1898).
- P.H.C. Hale is called as pastor – October 1898.
- The church agrees to ordain J.H. McMillion at the next meeting – December 1899. He is ordained in January 1900.
- The church is renovated – May 1900. The renovation lasted for several months for in July it is reported that the church met in the grove. This property may be across the road on the property now owned by Fred and Imogene Bible, or may refer to the present location of the church.

- The records suddenly begin to note a decline in attendance. As suddenly as the report on numbers begins it stops in 1901:

August 1900	40	January 1901	34
September 1900	50	February 1901	23
October 1900	89	March 1901	37
November 1900	64	April 1901	57
December 1900	53	May 1901	57
- J.M. Walters is called as pastor; there is no record of Hale's resignation – February 1902.
- It is agreed that the mission offering be used in building a church house in Indian Territory – May 1902.
- A 12 day revival is held with 10 decisions. Services were held at 9:00 A.M. and 3:00 P.M. – August 1903.
- A school teacher was granted use of the church seats at the school house – November 1903.
- J.W. Stanberry dies. His obituary is found in the church record – November 1903.
- Mary Stroud Crittenden dies. Her obituary is found in the church record – February 1904.
- A committee is appointed to secure or find the deed to the church property – April 1905.
- First women mentioned as messengers to associational meeting; Miss Kittie Wright and Miss Mona Davis – July 1905.
- The first trustees are appointed – the church decides to appoint the deacons as trustees with A.J. Crosby as chairman of the board of Deacons/Trustees – October 1905.
- Walters declines to be considered as pastor – January 1906.
- W.M. McGregor is called as pastor – May 1906.
- A 14 day and night revival is held with 24 additions and the “church being greatly revived” – July 1906.

- A 14 day revival is held with 26 additions – August 1907.
- David Livingston is licensed – September 1907.
- 25 baptisms are recorded for the month – September 1908.
- Brother McGregor resigns – June 1906.
- The first pulpit committee is formed – November 1909.
- J.C. Davis is called as pastor – March 1910.
- Brother Davis resigns; E.F. Witt is called – February 1911.
- David Livingston is ordained – May 1911.
- A 2 week revival is held with 45-50 professions of which 25 are letters and 3 restored to the faith – August 1911.
- Church decides to build a new building. G.W. Ailshie, C.C. Crosby, J.T. Dyer, J.L. Matthews, and Elmer Murray appointed as building committee (to raise money for the construction) – January 1912.
- The church votes to buy land at the present location. A motion was put forth “to proceed to the settlement of the question of building today and to proceed with the preparations for building.” No action was taken on this motion – February 1912.
- No mention of the building program in the March 1912 meeting.
- “A motion prevailed by which it was expressly agreed by the church that the [disagreement] that has arisen over the question of moving this church be forever stopped and that this church line up together and labor together to bring about a greater spirit of fraternal love and that we cooperate together for the cause of the Master, and it is further agreed that if at any time in the future any member or members of this church in good standing and full fellowship at their request shall be granted a letter or letters of dismission in good standing and full fellowship for the purpose of uniting with another church, or if they believe it best for the cause to organize at some other place” – April 1912.
- 79 letters of dismission are granted – July 1912. Many other letters were granted over the next few months.
- 5 men and the pastor go to New Market to observe a church building – January 1913.

- The old building is razed; the church is to meet in the school house – March 1913.
- A 17 day revival is held with 15 professions. The church thanks Mitchell Furniture of Greeneville for the presentation of the pulpit suite – December 1913.
- The new building is to be dedicated on the 5th Sunday in May; Brother Tunnell is to preach – May 1914.
- A Brother Conly Collins is invited to lecture upon his travels through Palestine at as early a date as convenient – June 1914.
- New seats are installed in the church; the old seats are given to Concord School – October 1914.
- Deacons empowered to assess each member of the congregation as they were able to pay to collect pastor’s salary – February 1915.
- The church building is insured for \$3000 – June 1915.
- A nine day revival is held with 13 professions – September 1915.
- Brother Witt resigned sometime between November 1915 and April 1916.
- C.W. Patton is called as pastor – August 1916.
- Work on the graveyard is postponed due to lack of funds – December 1916.
- A.J. Crosby made a proposition for furnishing the church which was accepted – June 1916.
- Rev. D.N. Livingston (ordained by Concord in 1911) and wife move their letters back to Concord – January 1919.
- Weather is mentioned for the first time in the church record – January 1919.
- Brother Patton resigns – June 1919.
- C.L. Morgan is called as pastor – September 1919.
- The church appoints a committee to “get in closer touch with our membership, and for the purpose of bringing about a greater degree of interest and spiritual development” – February-April 1920.
- A 17 day revival is held with 30 decisions – July 1920.

- No meetings are held for 2 months – June-July 1922.
- A committee is appointed to raise funds and superintend the painting and repair of the church house – February 1923.
- Plans begin to be made to celebrate Concord’s centennial, though no mention is made of the actual celebration. Nothing further is said about the centennial – May 1923.
- Brother Morgan resigns – January 1924.
- J.C. Davis is called as pastor – September 1925.
- First reference to a woman leading the church in prayer; Mrs. Alice Crosby – February 1926.
- The church record begins to report the number of deacons present for services – March 1926.
- A 7 day revival is held by W.M. McGregor and Brother Davis with 20 decisions – July 1926.
- Brother Davis resigns – August 1926.
- William McGregor called as pastor – August 1926.
- A 10 day revival is held with 6 decisions – August 1927.
- A 14 day revival is held with 9 decisions – August 1928.
- Deacons were ordained but the record does not indicate who or how many – June 1929.
- H.P. McCamey, H.J. Crosby, and R.A. Purgason are appointed to buy lamps for the church – September 1930.
- A blanket restoration was granted for all who had been disfellowshipped for non-attendance – May 1932.
- Election of pastor postponed until the end of the month because the church was behind \$9.61 in the pastor’s salary – September 1932.
- Brother McGregor resigns – September 1932.
- The election of a pastor is postponed due to a great deal of sickness in the community – December 1932.
- M.V. Hoover called as pastor. Brother Hoover was unable to be present for services because he wasn’t notified in time – January 1933.

- Insurance on church dropped from \$3,000 to \$2,000 – August 1933.
- A vote was taken to change the Saturday morning service to Sunday night. 7 voted for the Saturday service and none voted to change – August 1934.
- Homecoming service was held with Bro. David Livingston preaching. Dinner was served in the nearby grove. Brothers McGregor and J.C. Davis, two former pastors, spoke in the evening – June 1935.
- Brother David Livingston was invited to hold a revival – July 1935.
- The first mention of the Cooperative Program. A Cooperative Program offering of \$6.26 was received – August 1935.
- Preaching was changed from Saturday and Sunday to Sunday and Sunday night – December 1935.
- The last mention of the church taking action against a member resulting in exclusion. The charge was heresy – March 1936.
- Voted to separate the office of clerk and treasurer – September 1936.
- Voted to re-roof the church for a cost of \$327.41 – September 1936.
- Brother Hoover resigns. Election of a new pastor is postponed due to a lack of members present at business meeting – December 1936.
- V.M. Johnson called as pastor – January 1937.
- Frank Bowman called as pastor. There is no record of Brother Johnson’s resignation. April 1937.
- Voted to have preaching 2 Sundays a month. Salary for the pastor was \$20.00 per month or \$240 per year – August 1937.
- The first mention of electric lights is made. A committee was appointed to check out putting electric lights in the church – January 1938.
- Voted to spend \$3 per month for lights, if necessary – March 1939.
- Insurance on the building is raised to \$3000 again – June 1939.
- Brother Bowman resigns to attend seminary – September 1939.
- Voted to put a concrete wall in the basement – November 1939.
- John Courtney called as pastor – May 1940.
- G.E. Cutshaw called as pastor – March 1941.

- John McGregor called as pastor – November 1942.
- First mention of the Missionary Society – January 1944.
- Brother McGregor resigns – August 1946.
- Don Carter called as pastor – January 1947.
- 9 members are granted letters to become charter members of Bible's Chapel. Also voted to have preaching on the 1st and 3rd Sundays before Sunday School and on the 2nd and 4th Sundays after Sunday School – March 1947.
- The architect working on First Baptist Church, Greeneville was consulted for ideas on how to fix the auditorium of the church – July 1947.
- A committee reported they had found material for the ceiling and sides for the auditorium. The church members would cut the timber on the church ground for scaffolding – October 1947.
- Voted to try to support Brother Herman King, Director of Missions, Nolachucky Association of Baptists, with \$100 per year – March 1948.
- Brother Carter resigns – December 1948.
- John Poe called as pastor – January 1949.
- Lowered amount for Associational Missionary to \$60.00 per year – January 1949.
- Brother Poe resigns – October 1949. John and Jean Poe went on to become missionaries to Brazil and the Caribbean.
- Frank Koger called as pastor. He is called for an indefinite period of time – December 1949.
- Brother Koger resigns – September 1951.
- Monthly business meetings begin to be held – November 1951.
- James Kinser called as pastor – February 1952.
- Church voted to purchase a sign. The sign would cost about \$20.00 to get it painted and erected – June 1952.
- Brother Kinser resigns – May 1955.
- Robert Cantwell called as pastor – June 1955.

- The 2nd Wednesday of each month is set for business and prayer meeting – September 1955.
- Brother Cantwell resigns – October 1958.
- Joe Zimmerman called as pastor – October 1958.
- Brother Zimmerman resigns – May 1960.
- Byron Gibson called as pastor – June 1960.
- Byron Gibson was ordained into the gospel ministry at Concord – July 1960.
- Brother Gibson resigns – August 1963.
- A vote was taken to determine if members wanted a full-time pastor. 32 voted for a half-time pastor – 14 voted for full-time – September 1963.
- Ted Peace called as pastor – December 1963.
- The first electric organ was purchased through Magnavox for \$299 – April 1964.
- A parsonage is mentioned for the first time. The church voted to set aside \$10,000 plus the amount in the building fund for a parsonage – June 1964.
- The church voted to go full-time (36 in favor and 19 for half-time). The pastors salary was to be \$40.00 per week – September 1964.
- Mr. And Mrs. Colbert Petree provided 90 Baptist hymnals – June 1965.
- Business meeting was moved to the 1st Wednesday night of each month – June 1965.
- First discussion about blacktopping the parking lot – September 1965.
- A library is mentioned for the first time – October 1965.
- Brother Peace resigns – December 1965.
- Ronald Nelson called as pastor – March 1966.
- A nursery is mentioned for the first time – March 1966.
- Ron Nelson is ordained at Concord – April 1966.
- Verna Ayres was elected the church's first librarian – April 1966.
- The church sign (approved in 1952!) is ready to be installed – May 1966.
- The church began a nursery program – October 1966.

- The pastor was to draft a letter to the state representative, senator, and governor voicing opposition to the liquor by the drink law – January 1967.
- Concord recommended Ronald Nelson for admission to Southwestern Seminary – February 1967.
- Fred Bible is given permission to purchase a cornerstone for the parsonage in memory of Mr. and Mrs. Lynch – June 1967.
- Victor Wallace moves that a parsonage be built for a cost of \$12,250. The motion carries 19-0 – June 1967.
- Brother Nelson resigns to attend seminary – August 1967.
- A new Sunday School class (Bethany) is organized – October 1967.
- Concord holds a community-wide Thanksgiving service – November 1967.
- Adopted the present Articles of Faith, Constitution and By-Laws – April 1968.
- The church is insured for \$14,000, the contents for \$5,000, and the parsonage for \$12,000 – May 1968.
- Glen Gamble called as pastor – July 1968.
- Concord applies to become tax exempt – September 1968.
- Brother Gamble resigns – June 1969.
- Voted to present all high school graduates each year with a Bible – July 1969.
- Marvin Silvers called as pastor – July 1969.
- A new piano was purchased from Greeneville City Music for \$752 – April 1970.
- Money donated to the church in memory of Judy Bible is to be used only for an addition to the church and a plaque in her memory is to be placed in the building. Mrs. Grace Crosby asks permission to carpet the Beginner's Sunday School Classroom in memory of Hugh Crosby – May 1970.
- The church votes to purchase a Bible for all new members who do not own a Bible – August 1970.

- A committee is appointed to add on to the church – November 1970.
- Glenn Ailshie is licensed to the gospel ministry – November 1970.
- Concord's Training Union wins the M-night banner – December 1970.
- The pastor is instructed to write a letter to the convention and the Baptist and Reflector expressing dissatisfaction with Training Union literature – February 1971.
- Brother Ailshie is given authority to baptize his daughter Lynne – March 1971.
- Glenn Ailshie is ordained into the gospel ministry – March 1971.
- 12 voted to purchase a water tap for the church – 13 voted against – August 1971.
- A stained glass window is placed in the church in memory of Mr. and Mrs. A.J. Crosby by Jennie Ruth Lyons and Marie Styke – July 1972.
- Allen Rothe and Harold Scheller are elected as junior deacons. They are to meet with and serve with the other deacons in all functions except the Lord's Supper – July 1972.
- Brother Silvers resigns – July 1972.
- Construction begins on the church addition – August 1972.
- Allen Rothe and Harold Scheller ordained as deacons – September 1972.
- A water tap is purchased for the church costing \$135 – November 1972.
- Church contributed \$10 to Joe Cody for an evangelistic mission to Alaska – February 1973.
- Glenn Ailshie called as interim pastor – February 1973.
- Wednesday night services are to resume – March 1973.
- Church offering on Mother's Day is to be given to Tennessee Baptist Children's Home – April 1973.
- The cemetery fund is closed due to a lack of funds. The church treasurer is to pay all cemetery expenses from the general fund – May 1973.
- Dwight Guy called as pastor – May 1973.

- Church votes to purchase a large mailbox – June 1973.
- Trustees recommend having church property surveyed – September 1973.
- Church is repainted for \$1,365 – May 1974.
- Balance in general fund is \$270.09 – April 1975.
- A budget is mentioned for the first time – June 1975.
- Balance in general fund is \$194.50 – September 1975.
- Church begins discussing replacing roof – October 1975.
- Brother Guy resigns – October 1975.
- Rodney Dyer is licensed into the gospel ministry – December 1979.
- Kenny Haun is called as pastor – December 1975.
- General fund balance is \$1,445.34 – January 1976.
- Pastor suggests the Deacon Family Ministry plan be adopted – February 1976.
- Church grants permission for Rodney Dyer to work with the pastor during the summer – April 1976.
- Church votes to send a letter and check to Carson-Newman for the building of Henderson Hall – April 1976.
- Church voted to cut amount given to Cooperative Program from 24% to 14% (10% to the Cooperative Program and 4% to associational missions) – September 1976.
- Church voted to purchase Bible for all graduates and for this to be a standing procedure – May 1978.
- First mention of decoration – May 1978.
- Church donates \$200 to Greeneville YMCA. A 6-inch brick with Concord's name will be placed in the building – July 1978.
- The bridge into our parking lot and repairs on the parsonage are finished – July 1978.
- Voted to give treat without voting each year – December 1978.
- Phillip Scheller participated in Walter's State Baptist Student Union Summer Mission program. Church pays ½ of his fee – April 1979.

- Church votes that each member give a love offering on their birthday to be set aside for the Children's Home on Mother's Day. A bank is placed on the piano to receive this offering – May 1979.
- Voted to set up a trust fund for cemetery donations – August 1979.
- A new Sunday School class for ages 22 to 30 is formed – November 1979.
- Brother Haun resigns – February 1980.
- Church voted to replace roof and guttering on church. Vinyl siding is also to be put on the building. The cost will be approximately \$31,100 – July 1980.
- Jack Parker called as pastor – July 1980.
- Gary Davis was the speaker for the Gideon's in November – November 1980.
- Church is asked to have minutes placed on Microfilm – December 1980.
- A budget committee is discussed but not appointed – March 1981.
- Treasurer reports church is 4 months behind on Cooperative Program and associational giving – September 1981.
- Cooperative Program giving decreased to 10% (7% to the Cooperative Program and 3% to associational missions) – October 1981.
- Church presents Polly Snow a certificate of appreciation for her support of the church – November 1981.
- An organ fund is started at the request of Mitchell Styke Pierce in memory of Mabel Styke – February 1982.
- Church property is appraised. Church appraised at \$144,000, parsonage at \$28,500, property at \$10,000 – total \$182,500 – June 1982.
- Brother Parker resigns – November 1982.
- Rick Doty called as pastor – February 1983.
- Church purchases Gulbranson Chapel organ from City Music in Greeneville for \$3,300 – March 1983.
- Church votes to pave parking lot and driveway to parsonage – May 1983.
- Imogene Bible is given permission to place plaque on organ stating it was

- given in memory of Mabel Styke – May 1983.
- C.P. Crosby given permission to take church records and have them copied. One copy for himself, one for the church library, one for the associational office, and one for the Greene County library – May 1983.
 - Pastor mentions that a church office is needed – July 1983.
 - Associational messengers are instructed to vote against giving the missionary's home to the associational missionary – October 1983.
 - Church gives \$20 to purchase a communion set for Union Grove Baptist Church which had just joined the association – February 1984.
 - Church votes to install new carpeting for \$3,281.50 – February 1984.
 - C.P. Crosby is honored by the East Tennessee Historical Society for his work on the history of Concord. His notes are to be placed in the McClung Historic Collection for use by researchers – April 1985.
 - Church votes to build a 44' x 16' storage building. 24' foot is to be used as a covered picnic space. 12' x 16' is to be used for storage and 8' x 16' for the pastor's study – July 1985.
 - A one night revival is held at West Greene High School. 500 attended; 80 were saved and 30-50 recommitted their lives – October 1985.
 - Homecoming celebration is to be held September 28, 1986 – September 1986.
 - Brother Doty resigns – October 1986.
 - Bryan Caves called as pastor – March 1987.
 - Bryan Caves to be ordained on April 26, 1987 – April 1987.
 - A new communion set is to be purchased by donations. The cost would be \$600 – March 1986.
 - Church declined to lock the building; 13 No – 2 Yes – February 1989.
 - Brother Caves resigns – February 1989.
 - Charlie Hobbs called as interim pastor – September 1989.
 - A safe is purchased for \$550 – August 1989.
 - The parsonage is re-roofed for \$1,000 – October 1989.
 - The church voted to put a clock at the back of the sanctuary –

- November 1989.
- Voted to carpet the church basement for \$1,738 – February 1990.
 - Voted to give Dr. Bernard Bull and his wife from Carson-Newman \$100 from treasury to help on a mission trip to China – April 1990.
 - Mike Saulsbury called as pastor – September 1990.
 - Stone is put on church porches and steps for \$1,762 – October 1990.
 - 20 cushions purchased for pews – May 1991.
 - Trustees and deacons recommend the church be locked; motion carries – February 1992.
 - Brother Saulsbury resigns – March 1992.
 - Larry Jones called as pastor – May 1992.
 - Central heat and air installed in parsonage for \$3,299.52 – June 1992.
 - Concord requests First Baptist Church, Newport to ordain Larry Jones – June 1992.
 - A plaque was presented to C.P. Crosby for his dedicated service to Concord – September 1992.
 - New brass offering plates are given in memory of Floy and Will Crosby – November 1992.
 - Speakers are to be installed in the nursery – December 1992.
 - Church insurance increased to \$1.5 million – August 1993.
 - Church supported numerous children through an Angel Tree – December 1994.
 - The baptistry is renovated – February 1994.
 - Church votes to support William Burton with \$75.00 per month for 2 years so he can serve as an International Service Corps volunteer in Venezuela – September 1994.
 - Renovations to the parsonage kitchen are approved – November 1994.
 - Balance in the cemetery fund exceeds \$10,000 – January 1995.
 - Balance in the general fund exceeds \$11,000 – February 1995.
 - Church votes to send pastor to the Holy Land – July 1995.
 - Church votes to renovate bathroom in parsonage – September 1995.

- The front porch of the parsonage is to be replaced with a deck – September 1995.
- First mention of 175th anniversary celebration – January 1996.
- Church decides to place a brick in the Bicentennial Mall in Nashville. It will read Concord Baptist Church – Greene County 1823 – February 1996.
- First mention of computerized record keeping – February 1996.
- Brother Jones asks the church to recommend him to The Southern Baptist Theological Seminary which was approved – June 1996.
- The basement of the church has siding installed – July 1996.
- Church votes to pay the pastors seminary tuition – September 1996.
- General fund balance exceeds \$13,000 – August 1997.
- Church year is changed from October 1-September 30 to September 1-August 31 – August 1997.
- New cabinets are installed in the church kitchen – September 1997.
- General fund balance exceeds \$15,000 – December 1997.
- General fund balance exceeds \$17,000 – January 1998.
- Renovations on the church are to begin January 19th – January 1998.
- More work than was anticipated will have to be done on the sanctuary. The church decided to undertake a major renovation. The church has approximately \$24,000 in cash at its disposal which was pledged to the project – February 1998.
- A pictorial church directory is to be made – March 1998.
- New chandeliers; given in memory of C.P. Crosby – John T., James & Myrtle Dyer, and Mary & Woodrow Sapp, are to be installed this month – April 1998.
- Bob Sapp and Rhea Sizemore to go to Indiana on a mission trip – July 1998.
- Church votes to resurface parking lot, the cost will be \$5,600 – July 1998.

Pastors

Joseph Manning	1823-1860	37
Jesse Hale	1860-1867	7
Henry Hale	1867-1873	6
Thomas Gilbert	1873-1876	3
C.C. Brown	1876-1884	8
D.F. Manley	1884-1886	2
J.W. Oliver	1886-1887	1
Spencer Tunnell	1887-1888	1
S.H. Harold	1889-1890	1
J.G. Stephens	1890-1891	1
S.S. Hale	1891-1898	7
P.H.C. Hale	1898-1901	3
J.M. Walters	1902-1906	4
W.M. McGregor	1906-1909	3
J.C. Davis	1910-1911	1
E.F. Witt	1911-1916	5
C.W. Patton	1916-1919	3
C.L. Morgan	1919-1924	5
J.C. Davis	1924-1926	2
W.E. McGregor	1926-1932	6
M.V. Hoover	1933-1936	4
V.M. Johnson	1937-1937	<1
Frank Bowman	1937-1939	2
Clyde Bryan	1939-1940	1
John Courtney	1940-1941	1
G.E. Cutshaw	1941-1941	<1
Willis R. Allen	1941-1942	<1
John McGregor	1942-1946	4
Don Carter	1947-1948	1

Pastor's (continued)

John A. Poe	1949-1949	<1	
Frank Koger	1949-1951	3	
James Kinser	1952-1955	3	
Robert Cantwell	1955-1958	3	
Joe Zimmerman	1958-1960	2	
Byron Gibson	1960-1963	3	
Ted Peace	1963-1965	2	
Ronald Nelson	1966-1967	1	
Glen Gamble	1968-1969	1	
Marvin Silvers	1969-1972	3	
Dwight Guy	1973-1975	2	
Kenny Haun	1976-1979	3	
Jack Parker	1980-1982	2	
Richard Doty	1983-1986	3	
Bryan Caves	1987-1989	2	
Charlie Hobbs	1989-1990	1	Interim
Mike Saulsbury	1990-1992	2	
Larry Jones	1992-	6	

Deacons

John Black	1834
James Conner	1834
Joseph Hurly	1835
Enoch Ward	1835
John Haun	1844
George Murray	1847
Thomas Stroud	1847
John Day	1868
J.S. Stroud	1868
John Wisecarver	1868
Andrew Crosby	1879
Thomas McMillion	1879
George Murray	1879
George Anderson	1883
Joseph McMillan	1883
Ephram Matthews	1896
J.L. Matthews	1896
J.H. McMillion	1897
J.L. McMillion	1897
A.J. Crosby	1898
Thomas Haun	1898
J.T. Dyer	1907
Hunley Kirk	1907
John Anderson	1915
Charley Crosby	1915
Festus Bible	1929
H.J. Crosby	1929
R.R. Purgason	1929
†Fred Bible	1947

Deacons (continued)

Billie Frank Davis	1947	
†Walter Dyer	1958	
Glen Turner	1958	
Glenn Ailshie	1962	
Ben Dyer	1962	
Colbert Petree	1965	
†Allen Rothe	1972	present Chairman of the Deacons
†Harold Scheller	1972	
John Dyer	1987	
†Rhea Sizemore	1996	
†John Styke	1996	

Trustees

Lemuel Crosby	1869	
John Day	1869	
Seymor Haun	1869	
Uriah Kesterson	1869	
Josiah McMillion	1869	
Deacons appointed		
as trustees	1905	
Caleb Crosby	1907	
J.T. Dyer	1907	
Vol Kinser		
†Paul Smith	1956	
Kenneth Marshall	before 1964	
John Dyer	1965	
†James Wallace	1965	present co-Chairman of the Trustees
Ned Baugh	1973	
Kenneth Bible	1976	
†Randall Chandler	1982	
†Ray Crosby	1987	
John Styke	1993	
†Mark Douthat	1997	
†Bob Sapp	1997	present co-Chairman of the Trustees

† indicates those presently serving as Deacons or Trustees

Licensed

Benjamin Marshall	1845
William Newell	1845
George Breedlove	1867
Elbert Hale	1869
J.H. McMillan	1887
David Livingston	1907
Glenn Ailshie	1970
Rodney Dyer	1979

Ordained

Benjamin Marshall	1846
William Newell	1848
John Prophet	1853
George Breedlove	1868
Elbert Hale	1869
John Bowling	prior to 1883
J.H. McMillan	1900
David Livingston	1911
Glenn Ailshie	1971

Clerks

George Ward	1835
William Newell	1838
Tidence Lane	1847
William Davis	1848
J.C. Murray	1849
W. Jackson	1850
James Murray	1850
G Kesterson	1850
James Day	1876
A.J. Crosby	1882
J.T. McMillan	1886
Caleb Crosby	1895
J.C. Stephens	1895
J.H. McMillan	1895
C.B. Day	1899
J.E. Wright	1905
J.T. Dyer	1905
H.P. McCamy	1929
Clyde Bible	1936
Marie Styke	1963
Jean Ann Stykes	1966
Betty Ailshie	1967
Geneva Dyer	1968

Treasurer

Note: the office of clerk and treasurer were combined until September 1936.

Caleb Crosby	1907
J.T. Dyer	1907
H.P. McCamy	1936
Robert Purgason	1943
Kenneth Bible	1958
Paul Smith	1963
Ben Dyer	1967
Fred Bible	1971
Barbara Chandler	1972
Billie Bible	1972
Fred Bible	1976
Paul Smith	1976
Bob Kesterson	1988 to present

Sexton

John Day	1860	G.D. Easterly	1915
Nathan McDaniel	1868	John Smyth	1917
Joseph Day	1868	Brother Willis	1923
William Hurley	1871	Hazel Massey	on church payroll in 1948
James Stroud	1874		
John Day	1875	Inell Herrell	resigned in 1967
David Harmon	1875		
James Harmon	1875	Sandra Anderson	1968
John Bowling	1875	Martha Davis	1970
James Harmon	1877	June Smith	1971
J.T. McMillion	1879	Imogene Bible	1974
Hanley Wisecarver	1882	Mary Cobble	1974
George Andrews	1883	Sharon Bible	1974
John Day	1884	Nancy Bible	1975
Theo Solomon	1885	Imogene Bible	1975
G.W. Anderson	1887	Paula Gail Smith	1982
T.H. Solomon	1890	Alice Smith	1985
Jack Davis	1894	June Smith	1986
Brother Harper	1895	Dennis Kesterson	1997
Sister Matthews	resigned in 1912		