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JR Logan

SKETCHES,
HISTORICAL AND BIOGRAPHICAL,
OF THE
BROAD RIVER AND KING'S MOUNTAIN
Baptist Associations,
FROM
1800 to 1882.

BY

DEACON JOHN R. LOGAN.

TOGETHER WITH

AN INTRODUCTORY SKETCH OF THE AUTHOR,

BY

R. L. Ryburn, Esq.

Shelby, N. C.
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PREFACE.

It has long been the desire of many of the members both of the Broad River and King's Mountain Associations to have collated in a small volume the principal acts or records of the two bodies from the time of their formation up to the present period; and heretofore, both have had published synoptical historical accounts; but of such meagre and circumscribed measure as to prevent the attainment of the very object intended in the undertaking. It was certainly impossible for any writer, it matters not how great his skill in condensation or brevity of style to force into a work of fifty or sixty pages the bare substance of the annual doings of a body more than three-fourths of a century in age. Nothing in the way of detail could be given; mere mention only of the acts, and of the principal actors, could be given; who, during that long period of time were conspicuously connected with the business matters of the two Associations.

Having now before us an unbroken file of the Minutes of both of these bodies; and with them the oft repeated encouragement of numbers of the brethren of both; to try our hand on a work of this character; we have therefore, after due reflection upon the subject, and invoking the guidance of Him who never errs, concluded to submit to the inspection of the public the following pages, and while we entertain no doubt that the brethren of both the Associations will eagerly peruse the same, we however ask of them while,

To our motives they may feel ever kind,
Yet to our errors be a little blind.

78390

Many of the abstruse scriptural difficulties which formerly agitated the minds of our pioneer brethren, and sometimes caused divisions and distractions in churches will appear properly solved, while many of the Circular Letters upon very important subjects of vital interest to the churches then, (and in many instances of equally as much to the churches now) will appear reproduced and be placed in a state of preservation, safe from the threatening gulf of oblivion. While, too, some slight knowledge of many of the pioneer ministers who figured in the early days of the Broad River are exhumed and preserved. What a pity that a work of this kind had not been sooner thought of. It is now impossible to get the needed information respecting many of the worthy pioneer ministers who struggled hard with the enemy of souls in the early days of the Association, and therefore, the accounts will appear but scanty indeed. The dates of church organization has been very loosely preserved in the Broad River and King's Mountain Association, so much so that it has been a deal of trouble to the writer to ascertain and set forth the true dates of the presbyteries, and of whom composed, when churches were constituted. Hoping that some good will be realized from our attempt in compiling a hand book for convenient and easy reference to matters pertaining mostly to the Baptist family residing within the bounds of Broad River and King's Mountain, we therefore, submit it for what it may be worth, praying the blessing of God upon it.

J. R. LOGAN.

December 31, 1882.

CONTENTS.

Introductory Sketch of the Author by R. L. Ryburn.

CHAPTER I.....1-10

Broad River Baptist Association—Its location—Origin of name—Resources—The great revival from 1799 to 1803.

CHAPTER II.....10-80

Notices of the Annual sessions to 1851 inclusive—No published Journal of the organization. (1800.)

Session of 1801.—Queries sent up from the churches—Remarks—System of the Broad River Baptist Association.

Session of 1802.—Coming Ministers, Jacob Crocker, Joshua Richards and Joroyal Barnett.

Session of 1803.—Drury Dobbins and Berryman Hicks—Remarks—Queries.

Session of 1804.—Remarks—Queries acted on—Remarks on same.

Session of 1805.—Messengers—Remarks on Correspondence—Organization—Queries Answered.

Session of 1806.—Organization—Members Dismissed—Remarks Relative to Elder Humphrey Posey—Queries Answered—Fast Day—Remarks on the Declension of Religion.

Session of 1807.—Formation of the French Broad Association—Query answered—James Blackwell ex-communicated—Elder Perminuter Morgan.

Session of 1808.—Remarks on the declension of religion—Queries answered—Remarks.

Session of 1809.—A large number of queries answered—Elder Daniel Hoyle.

Session of 1810.—Remarks on Drury Dobbins as presiding officer—Queries answered—Union meetings to arrange the sessions established.

Session of 1811.—Queries—Remarks on the Query answered in the negative by the Author. Is it right to hold members in fellowship who belong to and frequent Masonic Lodges? also remarks on the same by M. C. Barnett—Query on Matrimony answered—Fast day—Elder David Benedict, the historian.

Session of 1812.—Queries reconsidered and answered—Two impostors published, Ledford Paine and Samuel T. Council.

Session of 1813.—Remarks on the revival of the past year conducted by Drury Dobbins and Berryman Hick—Queries answered—Baptist general meeting, Drury Dobbins and Ambrose Carlton appointed delegates—Remarks on the same—Seven impostors published; to-wit: Samuel Whitney, W. Davis, Jesse Hazael, John McCreary, W. Thomas, John Williams and Dan'l Brown. Remarks on the same—Death of Elder Julius Holland.

- Session of 1814.—Held at Goucher Creek—Introductory sermon by Ambrose Carlton—Elder Wm. King.
- Session of 1815.—Baptist Board for missions—Remarks—Demise of Elder George Brewton.
- Session of 1816.—Elder Luther Rice, agent for missions—Ruhamah and Zion Churches admitted—Queries answered—Remarks on Election—A superannuated minister, Ambrose Carlton.
- Session of 1817.—Query on alien immersion answered—The conversion of the Heathen, Elder Luther Rice—Elder Hosea Holcombe.
- Session of 1818.—Queries answered—Petition to district the Association—An imposter Mitchel Austin—Elder Wm. King—Remarks.
- Session of 1819.—Elder Jacob Crocker—Queries answered—Missionary operations—Kehukee Association.
- Session of 1820.—Elder Thomas Bomar—New Prospect, Washington, Cross Roads and Macedonia Churches admitted—Queries answered—Remarks.
- Session of 1821.—Elder Samuel Gibson—Baptist Board of Missions—Corresponding Messengers.
- Session of 1822.—Camp's Creek church admitted—Charleston Association—Baptist Board of Foreign Missions.
- Session of 1823.—Queries answered—Remarks on same—Elder Jacob Crocker.
- Session of 1824.—Elder Fields Bradshaw—State Line church admitted—Query from Cedar Springs church evasively answered—South Carolina State Convention—Demise of Deacons Wm. Lancaster and Wm. Davidson.
- Session of 1825.—Elder Joel Blackwell—Ebenezer church admitted—Head of Enoree and Pacolet churches dismissed—An imposter John Roberts—Messengers, to wit: Elders Humphrey Posey, Reuben Coffee, Nathan Berry and Sam'l Gibson.
- Session of 1826.—Mt. Ararat and Bill's Creek churches admitted—Bible Societies—Messengers, to-wit: Elders Thomas Goodwin, Larkin Stepp, Stephen Mangum, Reuben Coffee, Elias Mitchell, T. S. Green, W. Alexander and L. Rector.
- Session of 1827.—New Bethany and Mt. Zion churches admitted—Treating Candidates and Dram-drinking—Catawba River Association—Remarks on Prince Alcohol.
- Session of 1828.—North Catawba, Smyrna and Double Springs dismissed—Query answered—Impostors, to-wit: Wm. King, D. A. Balcom, Doctor Miller, John Smith, Mark Andrews, Randolph Mabry, Leonard Prather and Elisha Revels—Remarks on the same.
- Session of 1829.—Query answered—False Teachers, Jesse Dinson and Jeremiah Cannon—Remarks.
- Session of 1830.—Query from Macedonia church—Elder Jonathan Guthrie—Sabbath Schools and Slaves—Demise of Elder Thos. Bomar.
- Session of 1831.—High Shoals Church admitted—Queries answered—Macedonia committee report—Remarks on Elder Jonathan Guthrie.
- Session of 1832.—Queries answered—Pamphlet entitled Emancipation of Slaves rejected—Remarks on the same.
- Session of 1833.—Queries answered—Tyger River Association Remarks—Dr. Sam'el Wait—Fast Day.

- Session of 1834.—Shiloh church admitted—James M. Webb's first appearance—Demise of Elder James Lewis—Fast days and remarks on the same.
- Session of 1835.—Resolution denouncing the circulation of certain incendiary pamphlets in the intent of the Abolition of Slavery—Remarks on some disorderly preachers viz. Richard Johnson, R. Hendrine, Samuel Thompson and Jesse Denson—Remarks on the same.
- Session of 1836.—S. G. Hamilton—Personal remarks of Author—Remarks and extracts from circular letter prepared by Elder Berryman Hicks on the nature of Popery, and its probable tendency in the United States of America.
- Session of 1837.—The demise of deacon Wm. Underwood.
- Session of 1838.—The demise Elders Joel Blackwell and John Padgett
- Session of 1839.—Query from Green River church—Salem Association
- Session of 1840.—Zion Hill church admitted—Dr. Felix Littlejohn made his first appearance—Participants in the revival.
- Session of 1841.—Elder R. P. Logan made his first appearance—Remarks relative to Elder James M. Webb—A petition from Cross Roads church—Remarks on same.
- Session of 1842.—Corinth, Capernaum, Bethlehem, Sulphur Springs and Unity churches admitted—Elders Jas. D. Crowder and M. C. Barnett made their first appearance—Green River Association.
- Session of 1843.—The demise of Elder Zechariah Blackwell—Elder Wade Hill and Thomas Dixon made their first appearance.
- Session of 1844.—Upper Fair Forest and Pacolet churches admitted—Query from Providence church. Tabled remarks on the same—Elder Jno. G. Kendrick made his first appearance.
- Session of 1845.—Double Springs church admitted—Domestic Mission field rejected—Elders Drury Scruggs and M. C. Barnett volunteers—Remarks on Temperance and Missions—Query answered—E. M. Chaffin published—Remarks on said Chaffin—Demise of Elder Jas. D. Crowder.
- Session of 1846.—Gilead church admitted—Remarks on the adoption of circular letter prepared by W. Hill on Domestic missions, also M. C. Barnetts' account of same—Standing delegates—Demise of Elder Joshua Richards.
- Session of 1847.—Shelby and Ephesus churches admitted—Queries answered—Catawba Valley mission—Fast day—Memorial sermon of Drury Dobbins by Elder J. M. Webb—Remarks by the Author and Elder M. C. Barnett—Obituary notice of Drury Dobbins—The Author's and M. C. Barnett's account of a controversy between Drury Dobbins and J. M. Webb et. al. on the question of the Union meetings regulating the sessions of the Association.
- Session of 1848.—Boiling Springs Mt. Sinai and Bethel churches admitted—A revival of religion—Queries from Philadelphia and Cedar spring's churches in relation to representative answered—Remarks on same by the Author—A disorderly minister J. Q. Barber.
- Session of 1849.—Salem and Mt. Pleasant churches admitted—A petition to dissolve Bethel church rejected—Missionary report of Elder W. Hill—Sabbath Schools.

Session of 1850.—Broad River church admitted—Elders T. Dixon and J. Suttle made Licentiates—B. E. and G. W. Rollins made their first appearance as ministers.

Session of 1851.—Beaverdam and Pleasant Hill churches admitted—Letters of dismission granted churches to form the King's Mt. Association—Ignoring the wandering Pilgrim—Remarks on same.

CHAPTER III.....80-158.

Notices of the sessions from 1851 to 1882.

Session of 1852.—Elder W. Hill domestic missionary for York Dist., S. C.—Wm. Roberts depository for missionary fund—Long Creek church dismissed.

Session of 1853.—Enon church admitted—Broad River Missionary Society—Resolution of thanks to Thomas Curtis, D. D., for missionary labors at Yorkville, S. C.—Resolution against distilling and vending ardent spirits—Resolution favoring Sabbath schools.

Session of 1854.—Union church admitted—Furnian University—Remarks on Sabbath schools.

Session of 1855.—Rutherfordton church admitted—Queries from Cedar Springs answered—Resolution on Temperance—Resolution of thanks to the Methodists of Shelby N. C.—Reports on Sabbath schools—Remarks on same.

Session of 1856.—Holly Springs church admitted—Query on the annual call of Pastor answered—Dissolution of the Broad River Missionary Society and the Association becomes a Missionary body—Rutherfordton church assisted—Report of committee on corresponding minutes—Remarks on Sabbath schools.

Session of 1857.—Mt. Lebanon church admitted—Report on Sabbath schools—Remarks on same—Report on Finance—Report of Executive Board of Missions—Remarks and resolution on same—Elder L. M. Berry agent of Domestic and Indian Missions.

Session of 1858.—Executive Board of Missions—Report on Finance—Report of Executive Board—Sabbath schools.

Session of 1859.—Mt. Zion church admitted—Report on Sabbath schools—Elder Thos. Curtis D. D. perished in the flames of the ill-fated steamer "North Carolina"—Report on obituaries—Report of the Executive Board of Missions—Remarks on same.

Session of 1860.—Sardis church admitted—Distinguished visitors, E. A. Crawly D. D., J. O. B. Dargan D. D., W. B. Carson and J. E. Rae—Query from Goucher creek answered—Synoptical history of the Association—Remarks on same—Report on Sabbath schools by Toliver Davis—Distillers of ardent spirits—Operations of the Executive Board.

Session of 1861.—Report of Treasurer of Executive Board—Demise of Elders F. W. Littlejohn, M. Mullinax and J. Suttle and Bro. J. W. Cooper—Resolution endorsing Secession—Remarks on the same.

Session of 1862.—Elders W. H. McIntosh and W. D. Rice—Report of Executive Board—Deceased brethren J. G. Mullinax, E. H. Smith and C. P. Petty—Resolution requesting prayer for the Confederate Soldiers.

Session of 1863.—Shelby church admitted—Request of State Line church granted—Query about Confederate deserters answered—Operations of the Missionary Board—Remarks—Demise of Deacons James Spears, M. S. Kendrick and A. Bonner.

- Session of 1864.—New Prospect and Buffalo churches admitted—Salem church dismissed—Report of committee sent to State Line church in regard to Drury Scruggs—Action of the Association in reference to D. Scruggs and the State Line church—Remarks on same—Domestic Missionary Board—Demise of Deacons Wm. Ezell, M. T. Pope, Wm. Spears and Wm. Moore.
- Session of 1865.—Report on Sabbath schools—Voluntary Missionary labor by T. R. Gaines and T. J. Campbell—The Board of Missions dispensed with the present year—Demise of Deacons Jos. Guyton and L. Ferguson—Friendship, the oldest church in the Association—Report of committee on Associational correspondence.
- Session of 1866.—Yorkville church admitted—Distinguished visitors—Change in the action of State Convention and remarks on same—Demise of Col. James Jeffries, Toliver Davis, Philip Watkins and Wm. Roberts—Report of committee on colored people and remarks on same—Report of committee on correspondence.
- Session of 1867.—Ordination of L. C. Ezell and remarks on the same—History of the Association—Report of Executive Board.
- Session of 1868.—J. C. Furmar D. D., J. C. Landrum, S. Drummond and T. W. Smith—Denominational courtesy extended to Revs. A. A. James and C. S. Baird—Associational History—York Association—Report of Executive Board and remarks on same—A standing delegation—A doubting disciple—Mt. Lebanon church dismissed—Fast day.
- Session of 1869.—Visitors—T. H. Pope, W. T. Walters D. D., W. D. Elkin and T. H. Smith—Associational History—Head Stone for Z. Blackwell and remarks on same—Sardis church—Standing delegation again and remarks on same—Executive Board.
- Session of 1870.—Visitors, Elders J. K. Mendenhall D. D., E. A. Poe, G. W. Rollins, R. P. Logan, N. B. Cobb, B. G. Covington, and J. F. Morall D. D.—Resolution respecting Furman University and remarks on same—Sabbath schools—Report of committee on Obituaries—Inquiry respecting Associational History—Rutherfordton church dismissed—Report of Executive Board of Missions.
- Session of 1871.—Pleasant Grove and Brown's Chapel church admitted—Visitors, Elders M. V. B. Lankford, T. H. Smith, T. R. Gaines and J. L. Vass—Elder M. C. Barnett's report in relation to the history of the Association—Report on Temperance—Demise of Joseph Mullinax—Gravestones for Z. Blackwell again—A colored Missionary Baptist Association—Shelby, New Prospect and Capernaum churches dismissed—Report of committee on Domestic and Indian Missions—Report of Executive Board and remarks on same.
- Session of 1872.—Sandy Springs church admitted—Palmetto Orphan Home—Resolution on Systematic Beneficence—Report on foreign Missions—Executive Board of Missions—Demise of Elder J. G. Kendrick and Deacon E. A. Byers—Mt. Zion church dismissed.
- Session of 1873.—Report of committee on Headstones for Z. Blackwell—Report of Executive Board of Missions—Demise of M. C. Barnett and Deacons Thompson Robbs and A. Lovelace, J. M. Byars and Caroline Moorehead, Antioch church dismissed.
- Session of 1874.—Visitors, J. B. Patrick and Elders G. S. Anderson and Wm. Williams D. D.—Report of committee on Tombstones for Z. Blackwell—Report of Executive Board—Demise of Elder Wm. Curtis L. L. D. and Deacon James Ezell—Resolution in favor of J. E. Burgess.

- Session of 1875.—Abington creek church admitted—Report of Executive Board of Missions—Retailing Ardent Spirits—Spartanburg Association—Demise of Deacon John Byars.
- Session of 1876.—Messengers, Elders J. G. Landrum and J. S. Ezell—Report of Executive Board of Missions and Remarks on same—Demise of Deacons Edward Lipscomb and L. C. Cements.
- Session of 1877.—Mt. Joy church admitted—Resolution in regard to the employment of an Evangelist and Remarks on same—Demise of Elder A. Padgett and Isaac Peeler.
- Session of 1878.—Cowpens church admitted—The State Board repudiated—Report of Executive Board of Missions—Demise of Deacons Absalom Ward, Jefferson Mabry and A. Aiken.
- Session of 1879.—Grassy Pond, Cherokee C'k, New Pleasant, Pleasant Grove and Bivingsville churches admitted—Elder A. W. Lamar—Resolution on missionary work—Demise of Elders J. Lee and W. Hill, and deacon Williams of New Prospect.
- Session of 1880.—Beaverdam church admitted—Elder W. H. Strickland cor. sec. State Mission Board—Report of Executive Board of Missions and remarks on same—Demise of deacon Woodward Allen, James K. Finch and Robert White.
- Session of 1881.—Clifton church admitted—Messengers Elders W. L. Brown, J. L. Vass, Charles Manly, D. D., J. G. Landrum, Prof. J. B. Patrick and R. O. Sams—Cooper Limestone Institute, Greenville Military Institute, Furman University, Greenville Female College, Baptist Courier and remarks on same—The people suffering greatly from drought—Prayer for the President of the United States—State missions—Report of Executive Board—The last address by Elder J. G. Landrum before the Broad River Association—Demise of Eli Bryant, W. L. Brown and J. F. Clary—Reflections by the author.
- Session of 1882.—Nazareth church admitted—Elders Griffith, Pitman, Foster and others—Remarks on the session by the author.

CHAPTER IV.....158-244

- Organization of the King's Mountain Baptist Association—Boundary of the Association—Summary of proceedings—Corresponding Letter.
- Session of 1852.—High Shoal and Mt. Vernon churches admitted—Corresponding bodies represented Broad River, Green River and Catawba—Fast day appointed.
- Session of 1853.—Mt. Paron, Corinth and Big Spring Churches admitted—Temperance resolution—Change of Constitution—Elders Dove Pannell and Joseph Suttle were appointed Missionaries.
- Session of 1854.—Sandy Plains, New Prospect, Bethlehem and Long Creek churches admitted—Bogus delegates—Queries answered—Preamble and Resolutions in regard to Ebenezer church and Remarks on same—Report of Elders Dove Pannell and Joseph Suttle Missionaries to Catawba Valley.
- Session of 1855.—Olivet, St. John's and Lebanon churches admitted—Missionary Board, J. R. Logan, F. S. Ramsour and W. H. Green—Free will offerings—Committee of inquiry relative to High Shoal church—Report on Sabbath Schools.
- Session of 1856.—Shelby, Concord and Thesalonica churches admitted—Report of R. P. Logan and remarks on same—Resolutions on Temperance—Gaming and Dancing—Report on Sabbath schools—Report of the Committee appointed to visit High Shoal church—Elder R. P. Logan again employed as Missionary.

- Session of 1857.—Elder L. M. Berry agent of Domestic and Indian Mission Board of Southern Baptist Convention—Resolution against inviting Pedo Baptist Ministers—Resolution on the dismissal of members and Remarks on same.
- Session of 1858.—Rejection of Shelby church and Remarks on same—Resolution of sympathy for J. R. Graves, editor of the "Tennessee Baptist"—Funds for Missions.
- Session of 1859.—Lincolnton church admitted—Elder L. M. Berry made his first appearance as a delegate—Shelby church dismissed—Report on Temperance and Resolution and Remarks on same—Report of committee on state of religion—Revision of the Constitution and Remarks on same.
- Session of 1860.—The seceding Session on the subject of Temperance—Zion Hill church admitted—Preamble and Resolutions and remarks on same—Revised Constitution of the King's Mountain Baptist Association.
- Session of 1861.—Bethel church admitted—Another preamble and resolution on temperance—Report of com. sent to Walls' church—Letter to corresponding bodies—Demise of Elder Joseph Suttle and deacon Wm. Covington—Resolution on humiliation and prayer.
- Session of 1862.—Report of Elders Lewis McCurry and L. M. Berry as Missionaries to the Catawba Valley—Intent of the Temperance resolution—Preamble and resolution against speculators and remarks on same—Objects of Associational work—Buffalo, New Prospect and St. John's churches dismissed—Fast days—Demise of Solomon Baker.
- Session of 1863.—Sabbath collection—Resolution on change of session—Notice as published by the Broad River Association of Elder Drury Scruggs and remarks on same.
- Session of 1864.—Elder J. K. Howell from Central Association—Elder G. M. Webb appointed Sabbath school Missionary—Corresponding letter.
- Session of 1865.—Queries answered—Baptist church and Sunday school mesenger and remarks on same—G. M. Webb's report as S. S. agent—Reports on Domestic Missions, Temperance and moral aspects—State of the country and remarks on same—Report of committee on obituaries.
- Session of 1866.—Elder D. Pannell's memorial touching matters of grievance from brethren composing the so-called "Constitutional King's Mountain Baptist Association"—Preamble and resolution by J. H. Yarboro—Committee on conference—Publication of minutes deferred—Elder John S. Ezell appointed to preach introductory sermon to the proceedings of Convention—Query from Lincolnton church answered—Circular letter by J. R. Logan—Journal of the convention that united the two wings of the King's Mountain Association.
- Session of 1867.—Re-districting the Association—Query answered—Resolution of R. Poston requesting the churches to send up free will offerings for Missions.
- Session of 1868.—Visitors, Elders J. S. Ezell, E. Allison, J. J. Jones and brethren Wm. Walker, Miles T. Walker and J. H. Mills—Oct. 29th 1868 set apart as a day of Humiliation and prayer—Objects of Associational work.
- Session of 1869.—The payment of just debts—Wake Forest beneficiaries—A bequest by J. J. Hicks—Baptist State Convention—Demise of Deacon Daniel Hamrick.

- Session of 1870.—Report of committee on Missions—Brethren J. A. Roberts, E. J. Lovelace and J. C. Lattimore appointed a Missionary Board.
- Session of 1871.—Capernaum, Shelby and New Prospect churches admitted—Change in abstract of principles—Report of the committee on state of religion—Demise of Deacon Samuel Harrill.
- Session of 1872.—Mt. Zion church admitted—Corinth church dismissed—Report of committee on Missions—Newton J. Long and his body guard of United States cavalry and remarks on same—Report on Temperance—Report of committee on obituaries—Systematic beneficence—Demise of Elder M. C. Barnett.
- Session of 1873.—Antioch church admitted—Report of Missions by J. D. Hufham—Bethel church (Iredell) dismissed—Fast day—Committee to revise constitution.
- Session of 1874.—New Hope church admitted—Report of committee on revision of constitution tabled and remarks on same—Report on Education by B. H. Bridges—Demise of L. R. Rollins a young minister.
- Session of 1875.—Buffalo church again admitted—Objects of Associational Work—Elder J. B. Richardson—Lincolnton church dismissed—Query from Double Springs answered.
- Session of 1876.—Queries from Zoar church answered—Sunday services conducted by Elders J. B. Richardson, A. L. Stough and G. M. Webb.
- Session of 1877.—Gastonia church admitted—Distinguished visitors—Report on missions by G. M. Webb—Report on Temperance by A. L. Stough—Resolution by Bro. R. E. Porter endorsing the King's Mountain Female Seminary—Report of committee on Female College and Remarks on same—Olivet church dismissed.
- Session of 1878.—Report of Board of Associational Missions—Board of Missions discontinued and B. H. Bridges made Associational Treasurer—Queries from Wall's and Pleasant Hill churches answered—Remarks on query from Pleasant Hill—Report on Education by J. A. White—King's Mountain Female College again and remarks on same—Demise of Deacon Jno. Kendrick.
- Session of 1879.—Pleasant Grove and State Line churches admitted—Elders H. Hatcher and T. H. Pritchard D. D.—Demise of Elder W. Hill and brethren James Poston (licentiate) Deacons A. S. Elam, Henderson Roberts and W. R. Roberts.
- Session of 1880.—Long creek and Dalias churches admitted—Messengers, Elders J. C. Grayson, Lewis McCurry, H. Hatcher, T. Harrison and J. M. Williams—Demise of Deacon G. Herndon.
- Session of 1881.—Visitors, Elders J. B. Boone, W. L. Brown and Prof. H. W. Reinhardt—Report on Education by H. W. Reinhardt—Report on Sabbath schools by A. A. McSwain—Report on Foreign Missions by A. L. Stough—Report on State Missions by W. A. Nelson—Report on Home and Indian Missions by P. R. Elam—A. L. Stough appointed missionary—Report on religious Literature by B. H. Bridges—Resolution of T. D. Lattimore and remarks on same—Report on obituaries by J. R. Logan
- Session of 1882.—Ross' Grove, Zion Hill, Loenard's Fork, Shady Grove and Fair View churches admitted—Report of committee on State Missions—Report of A. L. Stough as missionary—Demise of Elder R. P. Logan and Deacons Abraham Hardin and George Hamrick.

CHAPTER V.....245 to 248

Summary of the Journalistic part of the work.

CHAPTER VI.

BIOGRAPHICAL SKETCHES.

Abernethy, A.....	249	Hamilton, S. G.....	396
Allen, W (Deacon).....	254	Hamrick, G P.....	403
Barnett, J.....	255	Harrill, W.....	404
Barnett, M C.....	255	Harris, J L.....	404
Berry, L M.....	262	Harguess, A.....	404
Bonner, B.....	267	Holland, J.....	405
Blackwell, Z.....	268	Hannon, W.....	405
Blackwell, J.....	269	Henderson, H.....	405
Bomar, T.....	271	Hicks, B.....	406
Brewton, G.....	273	Hill, W.....	418
Blackwell, Jno.....	273	Hilderbran, A.....	427
Brown, W L.....	274	Holcombe, H.....	427
Burgess, T.....	274	Huett, J.....	428
Burgess, J E.....	275	Hollyfield, J.....	428
Bridges, J M.....	276	Hoyle, J A.....	429
Byers, J.....	276	Hall, J.....	429
Blythe, S.....	276	Irvin, A C.....	430
Bankstone, J.....	277	Jackson, N.....	431
Bradshaw, F.....	277	Jones, J J.....	431
Camp, J.....	277	Justice, T B.....	432
Carlton, A.....	278	Kendrick, J G.....	433
Cantrell, I.....	279	King, W.....	436
Crocker, J.....	279	Knykendall, J.....	438
Cansler, A J.....	282	Kirby, B T.....	439
Campbell, T J.....	287	Landrum, J G.....	439
Carlton, T.....	288	Lankford, W.....	460
Carpenter, D.....	288	Lemons, I.....	460
Carter, J G.....	289	Lewis, J.....	461
Cobb, N B.....	296	Lewis, J W.....	462
Chaffin, E M.....	297	Lee, J.....	467
Curtis, W (L. L. D.).....	298	Leatherman, J F.....	468
Curtis, T (D. D.).....	304	Lee, J K.....	468
Crowder, J D.....	338	Littlejohn, F W.....	468
Craig, T.....	339	Lindsey, W.....	469
Crow, A.....	339	Lyon, J.....	469
Cockerham, W.....	339	Lancaster, W D.....	470
Carroll, H W (licentiate).....	339	Logan, R P.....	470
Dalton, J.....	340	McDougald, H.....	471
Davidson, A J.....	340	McBee, E.....	472
Dixon, T.....	341	Mallary, R D.....	472
Dixon, A C.....	345	McCraw, J M.....	472
Doyale, D.....	346	McSwain, W.....	473
Dobbins, D.....	346	Morgan, P.....	473
Durham, J.....	369	McKissick, I.....	474
Durham, C.....	370	Martin, W.....	474
Elam, P R.....	370	Moore, H.....	474
Ezell, J S.....	371	McSwain, A A.....	475
Ezell, L C.....	381	Moorehead, W G.....	480
Forest, D.....	381	McSwain, S H.....	480
Forest, W M.....	382	Morgan, S.....	481
Gaines, T R.....	382	Mullinax, M.....	481
Gibson, S.....	386	Moss, N H.....	481
Gold, P D.....	389	Mulinax, T H.....	482
Grayson, J C.....	390	Mullino, P S.....	482
Grogan, T.....	395	Nelson, W A.....	483
Guthrie, J.....	396	Owens, M C.....	483

Pannell, M.....	484	Suttle, J.....	515
Padgett, J.....	484	Tate, W T.....	524
Padgett, A.....	485	Taylor, T J.....	525
Padgett, W B.....	486	Turner, J.....	527
Poston, F H.....	487	Tollison, J.....	527
Pannell, D.....	487	Underwood, E J.....	523
Phillips, G.....	491	West, J.....	528
Posey, H.....	493	Weathers, T.....	528
Poston, R.....	493	Webb, J M.....	528
Pursley, T K.....	496	Webb, A.....	540
Quinn, H (licentiate).....	497	Whitten, J (licentiate).....	541
Rainwaters, J.....	500	Webb, G M.....	542
Ramsour, P.....	500	Wilkie, G.....	547
Rice, T S.....	504	Williams, J M.....	548
Richards, J.....	504	Wilkie, W.....	549
Rollins, G W.....	506	Wilkie, J.....	550
Rollins, B E.....	510	White, W.....	550
Ruppe, J.....	511	Williams, M.....	550
Shadwick L.....	513	Wray, D.....	551
Stough, A L.....	513	White, J A.....	551
Styers, J P.....	515	Yorboro, J H.....	552

CHAPTER VII.

SKETCHES OF THE CHURCHES OF THE BROAD RIVER ASSOCIATION.

Abingdon Creek.....	556	Gilead.....	566
Arrowood.....	557	Goucher Creek.....	566
Bethesda.....	557	Grassy Pond.....	567
Bivingsville.....	558	Macedonia.....	568
Beaverdam.....	558	Mt. Ararat.....	569
Brown's Chapel.....	558	Mt. Joy.....	570
Buck Creek.....	559	New Pleasant.....	570
Camp's Creek.....	560	Pacolet.....	571
Cedar Springs.....	561	Pacolet No. 2.....	572
Cherokee Creek.....	562	Piedmont.....	572
Clifton.....	562	Providence.....	572
Corinth.....	563	Sandy Springs.....	573
Cowpens.....	563	State Line.....	574
El Bethel.....	564	Unity.....	575
Friendship.....	565	Zion Hill.....	575

CHAPTER VIII.

SKETCHES OF THE CHURCHES OF THE KINGS'S MOUNTAIN ASSOCIATION.

Antioch.....	576	Mt. Paron.....	591
Beaverdam.....	578	Mt. Pleasant.....	591
Bethel.....	578	Mt. Sinai.....	592
Bethlehem.....	579	Mt. Vernon.....	593
Big Springs.....	580	New Bethel.....	593
Boiling Spring.....	581	New Hope.....	594
Buffalo.....	582	New Prospect.....	595
Capernaum.....	584	Pleasant Grove.....	596
Concord.....	585	Pleasant Hill.....	596
Dallas.....	585	Ross' Grove.....	598
Double Springs.....	586	Sandy Run.....	599
Fair View.....	587	Shady Grove.....	600
Gastonia.....	587	Shelby.....	601
High Shoals.....	588	State Line.....	602
Leonard's Fork.....	589	Walls.....	602
Long Creek.....	589	Zion.....	603
Mt. Harmony.....	590	Zoar.....	603

BIOGRAPHICAL SKETCH OF THE AUTHOR,
JOHN R. LOGAN.

“Stillest streams
Of water fairest meadows, and the bird
That flutters least is longest on the wing.”

“Common sense in an uncommon degree is what the world calls wisdom.”—*Coleridge*.

“From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation.”—2. Tim. i 15.

“Grown ripe in years and old in piety.”—*Prior*.

The author of this valuable church history, John Randolph Logan, was born on April 10th, 1811, in the county of York, South Carolina. Amid very humble surroundings he first saw the light, and his early childhood gave little promise of that long career of usefulness and honor which was his. Of his early trials, of the difficulties with which he had to contend, of the disadvantages under which he labored, and of the manner in which even in those early days he rose superior to all obstacles and to his surroundings, but little is known. When and where, and under whose training he began to develop those sterling traits of character which made him a conspicuous figure throughout his entire lifetime cannot now be ascertained. We find him, however, when he had first arrived at his majority filling a position of trust and confidence in his own county and state, and from this time up to his death his life was brimful of useful service both in church and in state.

John R. Logan as soon as he had come of age acquired a knowledge of surveying, and for more than fifty years he was more or less actively engaged in this business. Perhaps there is no incident in his life more characteristic of the man than this one which happened in his early manhood. Abraham Hardin, a surveyor of the old time, became interested in him and recognized in him a young man of more than average ability. He saw that he was ambitious to learn, full of energy and dogged perseverance, and willing to make any sacrifice to secure mental improvement. He accordingly decided to teach him the art of surveying, and he found him

from the very first an apt pupil. After Mr. Hardin had perfected young Logan's training, he was accosted by the latter one day who inquired what his charges for the services he had rendered him were. Mr. Hardin refused to accept anything, saying it had been a pleasure to him to instruct and thus to assist so worthy a young man. But young Logan was not satisfied with this, and despite all Mr. Hardin's remonstrances, he secured a mattock, joined the other hands in the newground, and did for Mr. Hardin as many days faithful grubbing as he had spent in teaching him. What a flood of light this incident throws upon the character of the man! How does the simple recital of it open up to our vision his whole inner nature! Is it any wonder that one in whom the sense of gratitude was thus embodied should have through all his days worn "the white flower of a blameless life"?

We are not surprised to find that as a surveyor John R. Logan's services were in great demand. There are few homesteads in Cleveland county that have not been run off by him, and one now in the examination of titles constantly meets with his old plats and surveys. This work is done with great neatness and cleverness. The drawings evidence a skilled and experienced hand, and the whole mechanical execution of his plats is of the first order. Surveying in those early days in which John R. Logan acquired it was a much more lucrative and honorable profession than now. It was an art that the common people could not easily comprehend, and a surveyor was regarded with a kind of awe, and looked up to as a superior both mentally and socially. Whatever may have induced John R. Logan to adopt this calling, it is certain that throughout his life it was a source of profit as well as much pleasure to him.

But to speak of John R. Logan as a surveyor by profession is perhaps misleading. He engaged in many kinds of work, always doing whatever his hands found to do and doing it well. As a young man he taught school in York county. He was an acting Justice of the Peace there also for several years, but when he moved over the line into Cleveland county, (then Rutherford) which he did in the year 1836,

he located on a farm. And during the whole forty-eight years in which he lived in this the county of his adaption, he owned and successfully operated a farm. Surveying may, therefore, be said to have been more of a diversion, while farming was the serious business of his life. He was not afraid of toil, but worked with his own hands, and counted honest labor honorable. Few men have done the untiring manual labor that John R. Logan did without dropping into a narrow groove, losing interest in public affairs, and sadly neglecting the wants of their higher natures. But he, while he knew not what idleness was, always took a deep interest in public affairs, rendering valuable public service himself oftentimes, and more he never allowed his mental needs and spiritual wants to be neglected, but was all through life a close student and an active church worker.

John R. Logan filled a number of positions of public trust here, and he always filled them with great acceptability to the people. Shortly after coming into North Carolina he was appointed deputy sheriff under Charles Blanton, and he held this position for some time. He was County Superintendent of Public Instruction during the entire term of office of that great father of common school education in North Carolina, Calvin H. Wiley, and Cleveland county has had no more active and energetic educational worker than he made during the years of this service. Then he was for a number of years county surveyor. Before the war and in the days when the good old-fashioned county courts were in vogue, John R. Logan was almost constantly a member of ours, and not unfrequently he was its chairman. He was in sympathy with the nullification movement in his native state and was a staunch advocate of states' rights. His views on these were never changed. And after the war he was for several years county commissioner, an office the most honorable in the gift of the county. Besides he was for three terms a member of the state legislature. In the years 1860-'61 his compeer was Abraham G. Walters, in 1862-'63 David Beam, and in 1865-'66 Capt. J. W. Gidney. As a legislator he was faithful to his constituents' every interest—a hard-working, conscientious, and intelligent representative. There were

doubtless other positions of public trust held by him, but these will suffice. These show the esteem and confidence in which he was held by his people, and these carry with them their own eulogy. John R. Logan was a self-made man. He had no early educational advantages, and yet despite this fact he won honors which do not come to every man. Had he been broadened and developed by a liberal education, he would have taken high rank. As it was, by dint of his own energy and by setting before himself only high ideals, he added honor to himself and left a gracious memory to his children.

But while John R. Logan rendered valuable public service in his day, still it was perhaps in church that he did the most lasting good. He was baptized into the fellowship of the Antioch Baptist church of York county, South Carolina, August 4th, 1833. Three years later he came to Cleveland, and here he joined the Broad River Association at Zion church, and at that session was made its reading clerk. For a number of years he was clerk of this body, and when the King's Mountain Association was organized he was continued in this position during many years. When Zoar Baptist church was dedicated in 1838, he was made a deacon, and was for years one of the pillars of this church. He was ever zealous in church work. While he had deep denominational convictions, he was in no wise narrow and sectarian, but when his own church duties would permit was often times found worshipping with congregations of a different religious faith from himself. He came into this section when his church as an organized religious body, was in its formation period, and his fine executive abilities and his sturdy common sense were invaluable to it. It is regrettable that some older hand—some fellow-worker in those important labors could not have performed this task, and done him that completer justice than I may hope to do, and that he so eminently deserves. But need much be said about the religious side of his life? Is not this work itself a sufficient commentary upon it? Who but a devout christian—who but an active church worker—would have undertaken and completed so laborious a task? Its every page breathes of his religious

fervor, and its every line tells the story of his christian walk and conversation. Few laymen would have been found with the consecration to undertake such a work. But it has been done with a faithful and painstaking hand. To a peculiar fitness for the task by reason of his intimate connection with these early churches, the author has brought an appreciation of the church's early struggles, and a love for its cause that are most rare. And to him the church owes a lasting debt of gratitude.

But after all it is John R. Logan, the man, that is most interesting. Important as his public service was, invaluable as his labors for the church were, we turn aside from these to admire him as a man. In person he was not a striking figure, and yet he was such a man as would attract attention in any crowd. His head was large and well shaped and his prominent forehead indicated great intellectual force. He had in his early days an erect carriage and was withal a handsome figure. But it is his character more than his person that attracts us. He was a full-rounded christian gentleman. In all his associations he was characterized by a gentle dignity, an unconscious grace, and a tender sympathy for his fellows that marked him as one of nature's noblemen. He was twice married. In the year 1836 he married Sarah P. Jackson, daughter of David Jackson, of York county, S. C., and from this union there were six sons and four daughters born to him. His first wife having died, he again married, and this in the year 1870 to H. E. Allison, daughter of Hugh Allison, of the same county and state from which he took his first wife. The children of this marriage were two daughters and one son. It will be seen that he was the father of a large family, and it is in the domestic circle that his graces of character are best studied. As a father he was loving and affectionate, but never demonstrative. He called forth the highest respect from his children. They regarded him as a friend as well as a father, and confided in him to a degree that children rarely do. He endeavored to bring up his children in the nurture and admonition of the Lord, and required a rigid observance of the Sabbath from them. Two of his sons died as brave christian soldiers in the war, and of

those that are now living all are leading useful and honorable lives. His was a smooth, even disposition. He was never meddlesome, quarrelsome, or fractious, but when aroused had all the determination and combativeness one could ask. He could never brook imposition whether practiced upon himself or upon others. This aroused all the wrath of his nature and put him in arms at once. He was a kind and accommodating neighbor, always a friend in need, and a strong arm of sympathy in distress. He was noted for his hospitality and the fathers of the church always made his home a stopping place, for they always found the latch strings on the outside. He was in his element with these. Nothing was more pleasant to him than to go over his well stocked library and with them to discuss books and religious tenents. And doubtless it was a mutual pleasure.

But why go on to particularize? Justinian summed up all law and good living in the following maxim: "Live honestly, do no harm, and render to each man his own." John R. Logan filled up to the full measure of this both in the letter and in the spirit. When it is said he was a christian gentleman, all has been said that could be said. His life was full of fragrance as the lives of good men always are. His was a character that must have had its influence for good on all with whom he came in contact. His is a memory that is well worth preserving. His is a name of which his children, his county, and his church may well be proud.

On April 14th, 1884, while at work on his farm John R. Logan was stricken with apoplexy and died. "Grown ripe in years and old in piety," he drifted out on the dark and unknown sea that rolls around all the world. No, not upon an unknown sea, for his faith was sure and his hope was unwavering. Like a full ripe shock of grain he was garnered, and at the age of seventy-three he slept the sleep of the righteous, lying down in peace and in honor. May this brief glance at his life lead the reader to a desire for that fuller and better acquaintance with him, which will come from a careful perusal of this work.

THE BROAD RIVER BAPTIST ASSOCIATION.



CHAPTER I.

ITS LOCALITY—ORIGIN OF NAME—RESOURCES—THE GREAT REVIVAL
FROM 1799 TO 1803.

This body was originally composed of churches situate mostly on the waters of Main Broad River; from which circumstance it derives its name. The *Broad River*, which was no doubt so-called by the aboriginal inhabitants of the surrounding country, is a magnificent stream, having its source in the famous Alleghany Blue Ridge, which separates the waters that flow through the Carolinas and Georgia, from those of Tennessee and Kentucky. This notable river has many tributaries, and as some of the churches composing the Association derive their names from them, it will therefore not be amiss to mention some of the most prominent. We first notice the Green River, and Mountain Creek; then the Second Broad, with its tributaries, Bill's Creek, Cane Creek, Robison's and Cathey's; then as tributaries of *First Broad River*, Sandy Run, Beaverdam and Brushy Creek; and after crossing the First Broad—Boren's River, Main Buffalo, Muddy Fork of Buffalo, King's Creek and Bullock's Creek, which all empty into Main Broad from the North side. On the South side are Ashworth's Creek, Camp's, Sarratt's, Cherokee, Thickety and Goucher's Creeks. The Pacolets, (North Prong and Lawson's Fork) Tiger, Enoree and the Saluda, with their tributaries all run into Main Broad River.

The French Broad with its branches, the Doe and Wau-
tauga, have their sources in the same dividing ridge of the
Alleghanies, as have also the Nolachucky and Holston.

ORGANIZATION.

The Broad River Association when first organized in
1800, consisted of fourteen churches, dismissed by letter from
the Bethel Association, to-wit: Tiger River, Boiling Spring,
Green's Creek, Goucher Creek, Sandy Run, Buffalo, Green
River, Cedar Springs, French Broad, Mountain Creek, Bill's
Creek, State Line, Buck Creek and Long Creek to which
were added Silver Creek and Caney River, new constitutions,
making a body of sixteen in all. These churches were sit-
uated in the north-west corner of South Carolina, and in
the adjoining parts of North Carolina. The original area
extending as it then did over the Blue Ridge to the French
Broad, must have exceeded over three thousand square
miles. A large portion of this territory is fertile and partic-
ularly on the water courses well adapted to the growth of the
cereals; while the uplands or ridge portion is now greatly in
demand for the production of cotton and the various fruits
indigenous to the climate or country. Everything consid-
ered, soil, climate, water power, society and many other ad-
vantages generally desired but too tedious to enumerate,
render this one of the most desirable places to locate in that
we have any knowledge of. In point of substantial wealth
as a community it has few superiors.

CONTEMPLATED TRANSPORTATION.

Before the era of steam or railroads had dawned upon
this country, an enterprising company had anticipated the
practicability of navigating the Broad River with small craft
as high up as the present Ellis' Ferry, and had actually with
a view to an improvement of that kind, laid off and disposed
of the lots preparatory to the erection of a town on the East
side of the River, opposite said ferry, which in honor of
Aaron Burr they named *Burrstown*. But the perfidy of Burr,
which soon after developed itself, and the subsequent agita-
tion and success of steam power in the shape of railroad con-
veniences arrested the progress of this internal improvement
measure and it was abandoned; and at the present time when

we have three railroads traversing the bounds of the old Broad River Association there no longer exists a necessity for such an enterprise. Better for that the River remain without any disturbing restrictions upon the manufacturing enterprises that seek to utilize its fine propelling power. We now have the Air Line running through the Associational territory, crossing Broad River near the Cherokee Ford, and the Carolina Central from Wilmington terminating at the town of Shelby which as located is running nearly centrally (as far as it goes) through the Associational territory; while the Chester & Lenoir Narrow Gauge, is digging its way from Yorkville to Hickory *via* Gastonia and Dallas, running through the Eastern part of our Associational boundary. So that our transportation facilities if not the very best are certainly very good.

BOUNDARY OF THE ASSOCIATION.

Our Associational boundary includes the historic peak of *King's Mountain*, *Wofford's Iron Works* on Pacolet, near to where Bivingsville is now situated. *Cowpens* and the celebrated *Cedar Spring*: at all of which noted places the Scotch Irish Whigs of the Carolinas, Virginia and Georgia battling for equal rights and religious privileges, met and confronted the British foe and made a successful oblation of their blood for the independence we now enjoy. Of this we shall hereafter have more to say.

AGE OR RANK.

The *Broad River* is the third oldest Association in the State of North Carolina, counting from the *Charleston*, which was formed in 1751 of four churches only. The *Congaree*, including the upper portion of the State, had been formed in 1771, but by reason of a species of tampering by the body with the internal discipline of the churches, infringing on their independency, in a few years it was entirely broken up and disbanded. The *Bethel*, then grew up out of the ruins of the *Congaree*, and the same churches under new auspices increased and flourished, sending out branches in different directions. In 1789 several of those which had formerly been constituent members of the *Congaree*, uniting with others that had been raised up since it was dissolved, formed

the *Bethel Association*, the mother of the *Broad River* body.

Here we may with propriety dwell for a moment, and ask, in the language of the historian, Elder M. C. Barnett, "If all the ministers, associations, churches and membership of which this Association was the mother had been made to pass before their eyes in the next hundred years after their first meeting, would it not have been a great tax upon their credulity to have admitted that such results could be realized in so short a period of time—almost within the life time of one man?" In the language of another, "We are led here to view the great current of human affairs as moving on without our consent, and without our control. What an idea does it give of our insignificance and entire dependence upon God! But though *our* influence in counteracting the events of time be very small, yet their influence with us is great. We are either the better or the worse for the times that have gone over us and may be so to eternity. The vicissitudes that pass over us during a single human life and the impressions they leave behind them are subjects which if realized, would overwhelm the mind."

When however, by the vicissitudes of events in the times that are passing over us, the results are more favorable than we could have anticipated, we are struck with a joyful surprise.

THE RISE OF THE BETHEL ASSOCIATION.

The Bethel Association as stated, organized in 1789; occupying the same ground that the Congaree formerly did, and indeed seems to have been the same people under a different name. In 1803, three years after the formation of the Broad River, they appear to have enjoyed a great revival of religion. According to the statements of Elder Benedict the historian, 1,411 persons were baptized in the several churches of which it was then composed, making a total membership of 3,518 at that time; notwithstanding the Broad River and Saluda River bodies had been cut off from it. And we are informed by the same historian, that in the Spring of 1802, the powerful work which prevailed at that time throughout this country, began to be experienced by the churches in our own (Broad River) Association, and contin-

ued more or less for three successive years, in which the body received an addition by baptism of 1,296 members, which increased the whole membership of the churches in union to upwards of 2,000, which compared with the statistical reports of the body made at the session of 1801, of 959 members, was truly a handsome increase for that space of time.

THE GREAT REVIVAL.

Between the years 1799 and 1803, there was in most parts of the country, particularly in the West, embracing especially what is now Kentucky and Tennessee, (with the Carolinas in a more limited degree) a remarkable outpouring of the Divine Spirit among the different denominations. Great multitudes became the subjects of religious concern and were hopefully converted to God. While religious frenzy or wild fanaticism, the outcroppings of satanical influence and self delusion was alike prevalent among the masses of the people; then greatly demoralized by the war of the Revolution. In 1776 the declaration of Independence had been made by the Colonies, and thereby the yoke of British rule thrown off. The struggle of seven long years for the mastery had been prosecuted with violence and bloodshed; the issue proving in the end a glorious success. Notwithstanding this our liberty and independence was a dear achievement. Everything excepting honor probably had been sacrificed on the altar of freedom. The masses who had borne the heat (yea and *cold*) burthens of the day, came out of the struggle in great destitution, and what is of more infinite consequence, so morally wrecked as to be little better than a new nation of infidels—so demoralizing had the war proven itself to be to the soldiery. Hence the great necessity for those, entrusted with the publication of the everlasting gospel of peace and salvation to at once set about the work of evangelization. The heralds of the Cross of Christ seems to have taken in the situation, and went every where in the highways and hedges preaching the word, and the Lord added daily to the churches such as should be saved. So strange was the working of the great revival of that day and time, that we, at the risk of being prolix and tedious, lay before our readers a few

extracts from the historian Benedict, bearing on this subject. After speaking particularly of the beginning of it in Kentucky, the historian says:

“It spread fast in different directions, and in a short time almost every part of the State was affected by its influence. It was computed that about ten thousand were baptized and added to the Baptist churches in the course of two or three years. This great work progressed among the Baptists in a much more regular manner than people abroad have generally supposed. They were indeed zealously affected, and much engaged. Many of their ministers baptized in a number of neighboring churches from two to four hundred each. And two of them baptized about five hundred each in the course of the work. But throughout the whole they preserved a good degree of decorum and order. Those camp meetings, those great parades, and sacramental seasons, those extraordinary exercises of falling down, rolling, shouting, jerking, dancing, barking, &c., were but little known among the Baptists, nor encouraged by them. But generally speaking they were among the Presbyterians and Methodists, and in the end by a seceding party from them both, which denominated themselves Christians, but which were generally distinguished by their opposers by the name of New Lights and Schismatics. These strange expressions of zeal, which have made so much noise abroad, came in at the close of the revival, and were in the judgment of many, the chaff of the work. There was a precious ingathering of souls among the Presbyterians and Methodists, at which they rejoiced; but when the work arose to an enthusiastic height, many different opinions were expressed respecting it. The Methodists had no scruples of its being genuine; but among the Presbyterians some doubted, some opposed, but a considerable number overleaped all the bounds of formality, fanned the flame as fire from heaven, bid up camp meetings, and sacramental seasons, and finally ran religious frenzy into its wildest shapes. * * *

“In these meetings there assembled, in the opinion of spectators, from four to ten or twelve thousand, and at one of them eight hundred fell down under religious impressions. The falling down exercise needs no description, as it is presumed every reader will understand what is meant by it. There was also in these meetings, what was called the *rolling exercise*, which consisted in a person's being cast down in a violent manner, turned over swiftly like a log, &c. These rolling disciples often met with mud in their way, and got up from their devotions in a sorrowful plight. Dancing was a very common practice; many pleaded they could not help it, and others justified themselves from David's dancing before the ark, and other passages of Scripture. The most singular exercise of all was the *jerks*. ‘Nothing in nature could better represent this strange and unaccountable operation, than for one to goad another, alternately on every side, with a piece of red-hot iron. The exercise commonly began in the head, which would fly backward and for-

ward, and from side to side, with a quick jolt, which the person would naturally labor to suppress, but in vain; and the more he staggered, the more rapidly his twitches increased. He must necessarily go as he was stimulated, whether with a violent dash on the ground and bounce from place to place like a foot ball, or hop round with head, limbs and trunk, twitching and jolting in every direction, as if they must inevitably fly asunder. And how such could escape without injury, was no small wonder to spectators. By this strange operation, the human frame was commonly so transformed and disfigured, as to lose every trace of its natural appearance. Sometimes the head would be twitched right and left, to a half round, with such velocity that not a feature could be discovered, but the face appeared as much behind as before, and in the quick progressive jerk, it would seem as if the person was transmuted into some other species of creature. Head dresses were of but little account among the female jerkers. Even handkerchiefs bound tight round the head would be flung off almost with the first twitch, and the hair put into the utmost confusion, &c.'

THE JERKS, A NERVOUS AFFECTION.

"There was something altogether unaccountable in this jerking exercise. At first it was experienced only by those under religious concern, but in the end it became a nervous affection, which was sympathetically communicated from one to another. A Presbyterian minister heard that a congregation of his brethren, which he highly esteemed, had got to jerking. He went to persuade them out of the frantic exercise, but in conversing with them he got the jerks himself. On his return home, his people assembled to hear the result of his visit. While he was describing how people appeared with the jerks, he was suddenly taken with them, and the whole assembly soon caught the distemper.

"Wicked men were often taken with these strange exercises, and many would *curse the jerks*, while they were under their singular operation. Some were taken at the tavern with a glass of liquor in their hands, which they would suddenly toss over their heads, or to a distant part of the room. Others were taken with them at the card table, and at other places of dissipation, and would, by a violent and unaffected jerk, throw a handful of cards all over the room.

TRUTHFUL PERSONS SUSTAIN THESE STATEMENTS.

"These accounts were taken from people of unquestionable veracity, and no doubt can be entertained of their correctness. These jerking exercises were rather a curse than a blessing. None were benefitted by them. They left sinners without reformation, and Christians without advantage. Some had periodical fits of them seven or eight years after they were first taken, and I know not as they have got over jerking yet.

THE BARKING EXERCISE.

"There was among these enthusiastic people one more exercise of a most degrading nature called the *barks*, which frequently accompanied the jerks. Many persons of considerable distinction, in spite

of all the efforts of nature, as it was said, were forced to personate that animal, whose name, appropriated to a human creature, is counted the most vulgar stigma. These people would take the position of a canine beast, move about on all-fours, growl, snap the teeth, and bark in so personating a manner, as to set the eyes and ears of the spectators at variance. Some might be forced to these degrading exercises, but it is certain that many turned dogs in a voluntary manner. A minister in the lower part of Kentucky informed me that it was common to hear people barking like a flock of Spaniels on their way to meeting. There they would start up suddenly in a fit of barking, rush out, roam around, and in a short time come barking and foaming back. But enough has been said of these frantic scenes. The above accounts are not fabulous tales, but they are real and melancholy facts. In the upper counties of Kentucky where the revival was the greatest among the Baptist they were not at all affected with these delirious exercises. In the Green River country and in East Tennessee, they prevailed considerably amongst them. With the Methodists they prevailed generally. The Presbyterians were divided respecting them. Some opposed while others encouraged them. Some of these exercises seemed really forced upon the subjects of them by some invisible power, whether good or bad the reader must judge for himself; but dancing, barking, rolling, shouting, and soon, were undoubtedly, for the most part, works of choice and imitation, which were hypocritically played off by a set of deluded, mistaken people. Where these fantastic exercises were opposed, they were the least prevalent. Those ministers who encouraged them, had enough of them to attend to.

THIS FANATICISM DID NOT PREVAIL.

“In West Tennessee the Baptists were not troubled with these works of delusion, but they prevailed here among the Presbyterians and Methodists, and some who came from other parts attempted to introduce them in the Baptist meetings. A Baptist Minister by the name of Mr. Connico, was once preaching where one of the jerkers began his motions. The preacher made a pause, and with a loud and solemn tone, said, ‘In the name of the Lord, I command all unwelcome spirits to leave this place.’ The jerker immediately became still, and the report was spread abroad that Mr. Connico cast out devils.

“On the whole it appears there was in 1799, and for two or three years succeeding that period, a precious work of grace. Towards the close of it a set of men arose who attempted to carry the work further than the Lord had done; and among them were exhibited those astonishing scenes of fanaticism we have described. Some of the promoters of these scenes became convinced of their delusion and returned to a sober course of piety; but many went off into errors of different kinds, and not a few of them became Shaking Quakers.”

RESULTS OF THE PREVAILING FANATICISM.

We notice in the minutes of the Association that from 1803 to 1808 there were two hundred and eighty-five members excluded from the churches, owing no doubt in a measure to the fanatical state of feeling which pervaded the whole country during that period. The circumstance, however, demonstrated the fact that the churches used a commendable and praiseworthy degree of diligence in separating the chaff from the wheat.

INTEMPERANCE.

About the time the Broad River Association was organized in 1800 the demon of intemperance is said to have held high carnival throughout the entire bounds of the body and many of the members of churches were claimed by him as special devotees, and it is only too true when we say they were often found worshipping at his filthy shrines. Our fathers had gallantly succeeded in removing from their shoulders the shackles of British tyranny; but now alas! they had to encounter and grapple with a foe more vicious and demoralizing. The Broad River Association at its first session in 1801 at Green's Creek, commenced a defensive movement by requiring their venerable presiding officer Elder *Thomas Burgess*, to issue an address or *Circular Letter* to the several churches in union in the name of the Association warning them to be on the alert and to beware of the seducing and dangerous effects of this now popular demon. In that address the Moderator exhorts the brethren to "keep their bodies in subjection, watch against unlawful desires, and oppose within themselves, all unlawful appetites and refrain from shameful and outbreacking practices, &c." We conclude this chapter now, and in the next will commence a brief notice of the acts and doings of the Association from the time of its organization to the formation of the King's Mountain body in 1851.

CHAPTER II.

NOTICES OF THE ANNUAL SESSIONS TO 1851 INCLUSIVE—NO PUBLISHED JOURNAL OF THE CONVENTION.

We stated in our first chapter that the Broad River Baptist Association was organized in 1800. We got that information from Elder Benedict, the historian. We have failed in our researches to find any record of the proceedings had at the convention that organized the Association, and consequently, we have to avail ourselves of *tradition*, which is very uncertain and unreliable testimony. Tradition, however, has it, that the convention which organized the Association, was held at Sandy Run Church, in what is now Cleveland (formerly Rutherford) County, North Carolina. It seems to be admitted by all of the oldest people with whom we have conversed, that this is true.

The fourteen churches named in the first chapter of this work, which Elder Benedict says were dismissed from the Bethel Association for the purpose of forming the Broad River body, were doubtless supplemented by two others, to wit: Silver Creek, of Burke County, and Caney River, then of Buncombe County, which were probably new churches, and joined in the Associational organization; because at the session of 1801 at Green's Creek, they were constituent members of the body as the minutes show. We will then commence our notices with *sixteen*, instead of fourteen churches in the body at its first meeting in 1801. Having now a full and complete file of the minutes, we will for the benefit of the future historian, and the gratification of a large Baptist posterity, embrace the opportunity now offered us of ferretting out from old musty records now before us, some incidents connected with the early history of the churches forming the Broad River and King's Mountain Associations, which, we doubt not, will be interesting and profitable to the descendants of the pioneer fathers who guided the helm of religious affairs in the times that have passed away. There appears to have been at this period of the Association a lack of permanent stability on the part of the membership of the several churches.—Emigration seems to have been the order

of the day and great numbers were removing beyond the mountains into the Western States and Territories.

THE ASSOCIATION MET IN 1801

At Green's Creek Church, Rutherford County, North Carolina, and organized for business by electing Elder *Thomas Burgess* Moderator, and Brother Wm. Lancaster, (a layman) Clerk. Elder Burgess was a member of Boiling Springs Church, * Spartanburg County, S. C. He, with Elders Joseph Camp, Ambrose Carlton, Permitter Morgan, John Blackwell, Joel Blackwell, Thomas Justice, Isaac Cantrell, David Forest, Abram Hargness, etc., appear to have been the most prominent ministers of that time. A number of others during this period and soon after, were raised up; most of whom continued to be successful laborers in the Lord's vineyard, to the end of their lives. While a corresponding number of impostors, claiming to be gospel ministers, were going to and fro, through the bounds of the Association, deceiving and being deceived, until through the vigilance of the brethren, they were advertised, exposed and put down from preaching. We intend to give brief notices in this work, of the Lord's ministers, and also those of Satan. Many of the good and meritorious, who had no motive, other than God's glory, and the good of souls, will be noticed somewhat in detail, as we may be able to collect historical materials. A fitting tribute of respect is due to those who stood as sentinels on the watch tower and endured affliction while doing the work of an Evangelist, and who otherwise made full proof of their ministry before a gainsaying world. All such having fought the good fight of faith and finished their course with joy are not only entitled to the crown of righteousness which the righteous Judge will certainly give them; but having proved ensamples to the flock under their watchcare, are also entitled to the plaudits of their brethren who yet survive them. "A good name is better than precious ointment, and the day of death than the day of one's birth." A few words must suffice in reference to the old pioneer ministers of 1800. It does not appear from any record that we

* Afterwards dissolved and revived again in 1834.

can find that any of them were distinguished for literary acquirements; they however, were men of very respectable talents, who were remarkably zealous and successful in the most noble and benevolent employment on earth: the winning of souls to Christ. It may well be said that these pioneer and uneducated ministers must be studied and their striking modes and measures of success, as among the most useful of the past; their industry and courage in the work; their disinterestedness and fidelity; their patience and perseverance; their hard lives that resulted in furnishing them with hard acquirements. How many of them could read men so as to shame and put to flight half the readers of books, when they became their opponents! How many attained a most touching pathos; an irresistible eloquence; a surprising aptitude of selecting right words, that fell like mill-stones, as some one has said, true *practical rhetoric*. How many were good expositors and sound divines! We might in this connection mention some names that would be appropriate, but withhold them now in this place.

There were enrolled at this session nineteen churches with an aggregate membership of nine hundred and fifty-nine, truly this was "the day of small things."

The Association convened on Saturday and had the introductory sermon preached on Monday thereafter. This rule appears to have been observed through a series of twelve years or more

QUERIES SENT UP FROM THE CHURCHES.

The following queries engaged the attention of the body at this session:

1. Can we hold a member in fellowship who has been convicted by the civil laws, and received corporal punishment upon his denying the charge? Answer: We cannot.

2. Does the word of God give any toleration to men to put away their wives for any cause and marry others? (This query was postponed until the next session of the body.)

REMARKS.

It will be seen by the foregoing action of the body, that Associations are recognized by the churches as *Advising*

Councils, which can only reflect the light or assembled wisdom of the several churches brought to a focus or advising point. In that sense they are supposed to be more capable of solving *satisfactorily* the many mooted or complicated questions that spring up in the separate churches, which after being investigated by *them first*, and failing to arrive at satisfactory decisions, may be laid before the Association, merely for advice. Under our system of church government, an Association will in no case presume to arrogate to itself the right to settle church difficulties, only by giving advice when called on. Nor would independent Baptist churches, ever yield submission to such an assumption of power on the part of an Association, if they should at any time attempt to impose their edicts upon the churches any other way than in the shape of advice. Great respect, however, is generally shown to Associations, for advice given when solicited, and difficulties are often removed through the solicited agency of the Associations. These remarks are made more for the benefit of those who are not of our order, who often wish to know something of our system of church government, than for those who are Baptists, and know these things as well as we do.

Our system is purely democratic, the ministry having no more voice or weight in the government of the church, than the laity. So far as the vote goes, they are at par—equal peers. And generally we think our system works well. The laity are generally jealous of their rights and liberties, whether they be civil or religious, and therefore adhere rigidly to this system. While the ministry are equally regardful of their privileges, and very seldom ever manifest a disposition “to lord it over the churches.” It is therefore satisfactory to them also.

Subjoined is the system of the Broad River Association :

SYSTEM OF BROAD RIVER BAPTIST ASSOCIATION.

As the communion of saints, so the communion of churches is a desirable blessing ; to obtain and promote which, ought to be the study and endeavors of all the people of God. Although churches formed on the gospel plan are independent of each other with regard to power, yet not so strictly speak-

ing with regard to communion. For as saints in general have an indispensable right to share in each other's gifts and graces, so have churches in this joint capacity. It is a general rule "*to do good and communicate, forget not.*" Heb. xiii. 16, which is applicable in a practical manner to churches as such. In order more amply to obtain this blessing of communion, there ought to be a coalescing or uniting of several churches into one body, so far as their local situation and other circumstances will admit. But as it is impracticable for all the individual members, thus to associate and coalesce together, the churches should each, respectively, choose and delegate some of the most able, pious and judicious from among themselves, and particularly their ministers, to convene at such times and places as may be thought most conducive to the great end proposed, to act as their representatives in the general assembly. Their expenses ought to be defrayed by the churches who send them.

These delegates, at their first meeting are, in a formal manner, to enter into covenant with each other as the representatives of the churches for the promoting of Christ's cause in general, and the interest of the churches they represent in particular. They should then form their plan of operations, and fix on the most proper place and time for meeting in future.

Although such a conjunction of churches is not expressly commanded in Scripture, yet it receives sufficient countenance and authority from the light of nature and the general laws of society, but more especially from a precedent established by the Apostolical authority, recorded Acts xvth chap.

An association thus formed is a reputable body, as it represents not a city, country or nation, but the *Churches of Jesus Christ*. It is by no means to be deemed a superior judicature, vested with coercive power or authority over churches. It presumes not to impose its sentiments on its constituents, under pain of excommunication. Nor doth it anathematize those who do not implicitly submit to its determination, which would be nothing less than spiritual tyranny, and better comport with the arbitrary spirit of Popish councils than with that meekness which distinguishes the true disciples and

humble followers of the lowly, yet adored *Jesus*. The apostles, elders, and brethren who composed the first christian councils, presumed not to impose their conclusions on the church in such a lordly manner, but preferred their determinations with this modest prologue. It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things. Acts xv. 28.

The Baptist Association arrogates no higher title than that of an *Advisory Council*; consistent with which epithet it ought ever to act, when it acts at all, without intruding on the rights of independent congregational churches, or usurping authority over them. Matt. xxiii. 10, 12. Nevertheless the association hath a natural and inalienable right to judge for itself what churches shall be admitted into confederacy with it, and to withdraw from all acts of communion and fellowship with any church so admitted, provided such church obstinately persists in holding corrupt principles, or indulging vicious practices, notwithstanding all proper endeavors have been used to reclaim it. (Eph. v. 7; Rev. xviii. 4.) An association when transacting business should proceed in the following manner:

1st. Always begin and end each session by prayer.

2d. Admit none as messengers, but such as come recommended by letters, well authenticated from the churches to which they belong, or from whence they came.

3d. When a church petitions by letter for admission, if approved of, the moderator is to inform the messengers that their request is granted, and desire them to take seats.

4th. All who have anything to offer, are to rise and address the moderator.

5th. While one is speaking the rest are to be silent, yet all have an equal right to speak in turn.

6th. No partiality or respect of persons is to be shown.

7th. Every matter should be canvassed with gravity, modesty, and a sincere aim after truth.

8th. When all are not agreed, the matter may be put to a vote, and a majority determine.

9th. All queries regularly sent by the churches, should be answered if possible.

10th. Any matter proposed relative to the general good of the churches, should be seriously attended to.

11th. Every transaction should be conformable to the revealed will of God.

12th. A Circular Letter should be written and sent to all the churches in confederation, containing such instruction, information and advice as may be thought most suitable, and with which should be sent the transactions of the association.

The benefits arising from an association and communion of churches are many; in general, it tends to the maintaining of the truth, order and discipline of the Gospel.

1st. By it the churches may have such doubts as arise among them cleared, which will prevent disputes.

2d. They will be furnished with salutary counsel. Prov. xl. 14.

3d. The churches will be more closely united in promoting the cause and interest of Christ.

4th. A member who is aggrieved through partiality, or any other wrongs received from the church, may have an opportunity of applying for redress.

5th. A godly and sound ministry will be encouraged, while a ministry that is unsound and ungodly, will be discountenanced.

6th. There will be a reciprocal communication of their gifts. Phil. iv. 15.

7th. Ministers may alternately be sent out to preach the Gospel to them that are destitute. Gal. ii. 9.

8th. A large party may draw off from the church by means of an intruding minister or otherwise; and the aggrieved may have no way of obtaining redress but from the association.

9th. A church may become heretical, with which its godly members can no longer communicate, yet cannot obtain any relief but by the association.

10th. Contentions may arise between sister churches which the association is most likely to remove.

11th. The churches may have candidates for the ministry properly tried by the association. These and other ad-

vantages arising from an association must induce every godly church to desire union with such a body. But should any stand off, it would argue much self-sufficiency, and little or no desire after the unity of the Spirit or mutual edification.

ABSTRACT OF PRINCIPLES.

1. We believe in one only true and living God, the Father, Son and Holy Ghost, three in one.
2. We believe that the Scriptures of the Old and New Testaments are the word of God, and the only rule of faith and practice.
3. We believe in the doctrine of original sin.
4. We believe in man's impotency to recover himself from the fallen state he is in by nature, by his own free will and holiness.
5. We believe in the doctrine of *Election* through sanctification of the Spirit and belief of the truth.
6. We believe that sinners are justified in the sight of God, only by the merits of Jesus Christ.
7. We believe the saints shall persevere in grace, and not finally fall away.
8. We believe that Baptism and the Lord's Supper are ordinances of Jesus Christ, and that true believers are the only proper subjects, and conscientiously do believe the true mode is immersion.
9. We believe in the resurrection of the dead and general judgment.
10. We believe that the joys of the righteous and the punishment of the wicked will be eternal.
11. We believe that no minister has a right to the administration of the ordinances, only such as has been called of God, as was Aaron, and regularly baptized and approved of by the Church, and come under the imposition of hands by the Presbytery.
12. We believe that none but believers have a right to the ordinances of Baptism and the Lord's Supper.

The session of 1802 was held with the church at Goucher Creek, Spartanburg county, S. C. Elder Perminter Morgan by appointment preached the introductory sermon.

New Salem Church was admitted into the union, making 20 in all. Membership 1480.

INCREASE OF MEMBERS.

477 members are reported by the several churches as having been baptized since the last session.

REMARKS.

Here we discover some of the fruits of the great revival mentioned in our first chapter, which is always pleasant to notice, but we find another item calculated to mar our feelings, to-wit:

John Williams, a disorderly minister, is published in the minutes of this session, and the churches cautioned to beware of him. Then immediately afterward the following appears: "We recommend to the several churches in our union to call on *ministerial helps* hereafter before licensing young preachers." Doubtless *Williams* was a reckless, *fast boy*, and palmed himself off on a weak, unsuspecting church which was incapable of ascertaining his true spiritual status. The advice given by the Association then may be considered very proper now, and should be appreciated and acted out by the churches.

COMING MINISTERS.

Elders *Jacob Crocker*, *Joshua Richards* and *Jaroyal Barnett*, afterwards conspicuous ministers, entered their first appearance in the Association at this session. They will be noticed hereafter. Elder *Joseph Camp* was chosen Moderator and *Wm. Lancaster* the Clerk. The postponed query of last session was again postponed, and Elder *Joseph Camp* was appointed to discuss the whole matter in a Circular Letter to the churches.

ON THE DUTIES AND OBLIGATIONS OF MATRIMONY.

This theme, occupying the attention of the body so much, and the apparent difficulty to get a proper solution of the matter by the body, induces us to suppose that there was at that time great laxity in reference to the strict observance of matrimonial relations. We have learned from elderly persons that such was the case, and that society at that day and time was not very refined in many things.

The session of 1803 was held at New Salem Church, Rutherford county, N. C. The introductory sermon was delivered before the body by Elder *Thomas Burgess*, of Boiling Springs.

Seven new churches were admitted at this session, making 27 in the union, with a total membership of 2084. There had been baptized since last session 686 persons. More of the proceeds of the great revival.

Elder *Perminter Morgan* was elected Moderator, and Bro. *Wm. Lancaster* Clerk.

TWO PROMINENT MINISTERS.

Elder Drury Dobbins, afterwards a very conspicuous member of this body, made his first appearance in the Association as an ordained minister and delegate from Sandy Run Church. Berryman Hicks, as a lay delegate from State Line Church, was in this session.

REMARKS.

We suppose the present session of the Association, is the first one ever attended officially by Elder Drury Dobbins, as the minutes of the two previous sessions make no mention of him. *Tradition* has it that he was in the organization of the Association, and his biographer, D. Scruggs, states as much, but if he was a member of the body that organized the Association, it is certainly strange he did not attend the next two sessions at Green Creek and Buck Creek. It is true he might have failed through indisposition or some other cause unknown to us. But we incline to date his Associational career from this session.

QUERIES.

The time of this session was partly taken up with the discussion of and answering of the following queries :

1. "What shall be done with a member who refuses to fellowship his church for holding in fellowship a sister church for acting *discretionally*, contrary to *his* views in receiving members?"

Answer—"We advise the church to use her vested rights agreeably to our constitution."

2. "Does the word of God tolerate a brother to marry his wife's sister's daughter after the decease of his wife?"

Answer—"The word of God does not forbid it, but churches are advised for prudential reasons not to encourage the practice."

We suppose the solutions of the foregoing queries were satisfactory to all the parties concerned, and amicably (?) received.

The circular letter addressed to the churches this year, on the doctrines of grace was written by Elder Perminter Morgan, of French Broad.

REMARKS.

A brief but very comprehensive letter, breathing strong anti-arminian sentiments.

The session of 1884 convened with Sandy Run Church, Rutherford (now Cleveland) county, North Carolina.

Elder Ambrose Carlton delivered the sermon introductory to the business of the session.

Elder Perminter Morgan was re-elected Moderator and Bro. Wm. Lancaster, Clerk.

Two more churches were admitted into the body making twenty-nine in all. Baptized since last session 133. Total membership, 2000.

REMARKS.

It appears from the Church letters that 224 members had been dismissed since the last meeting of the Association. This was of course by reason of the tide of emigration that was then carrying so many to the Western States.

At this meeting there was little business transacted beyond the usual routine of Associational work. The following queries were acted on, viz :

1. "Will the Scriptures tolerate us to hold a member in fellowship who communes with Pe-dobaptists?" "Answer. No."

2. "Is it consistent with good order for a church to refuse dismission to a member (minister) who lives within the bounds of another church of the same faith and order?" Answer. "We do not think it is."

REMARKS.

About this period there was doubtless a good deal of trouble in keeping matters straight in the churches, and in order to assist in an object so desirable, Elder Joseph Camp had been appointed to prepare a Circular Letter on *Church Discipline*, which was read and adopted by the body at this meeting.

The session of 1805 was held at French Broad Church, in Buncombe county, N. C. The introductory sermon was delivered by Elder Jacob Crocker.

According to the returns there were 29 churches in union, as reported last year. Baptisms 6; dismissions 124. Total membership 1794,—showing a decrease in membership of 207 since last session.

MESSENGERS.

At the last session correspondence was opened with the Bethel, Saluda River and Mountain Associations, which was reciprocated by an interchange of messengers at this session from those bodies.

REMARKS.

We would here remark that associational correspondence in the way of interchange is very different now-a-days from what it was then. It was no unusual thing for three or four messengers, with a package of their minutes, to be received from the different Associations with whom we corresponded, at every annual meeting. And truly such associational comity and friendly interchange should at all times be highly appreciated. It enables us to know the religious status of our brethren abroad, and through such brotherly interchange we obtained a knowledge of matters of great importance and abiding interest to ourselves as christians. The times have changed greatly. We now scarcely ever realize our expectations and desires in regard to these things. We sometimes receive a messenger or two, but scarcely ever anything in the shape of documents, whereby we can learn anything of the progress of those we love.

ORGANIZATION.

Elder Ambrose Carlton, of Smyrna, was elected Moderator and Bro. Wm. Lancaster Clerk. The body being thus organized, the Rev. Mr. Newton, of the Presbyterian order, being present, was invited to a seat within the pale of the body, who politely and kindly accepted.

QUERIES.

The following queries which had been sent up by the churches were then taken up, discussed, and answered, viz :

1. "What are the official duties of a deacon in their fullest extent?" Answer—"We think a deacon's official duties apply to every thing in the shape of discipline in the house of God, except the administration of ordinances."

2. "What measures should be taken with a member who has been ordained a deacon, and afterwards appears unfit to fill the place according to the Scriptural requirements?" Answer—"We think a deacon may forfeit his office to serve in the house of God by a disorderly walk."

3. "Does the Association hold with polygamy?" Answer—"No."

REMARKS.—(Joe Smith's party had not then been organized.)

4. "If a minister has been guilty of heinous and scandalous crimes and been expelled from the church, is it right to restore such an one to the ministry without the approbation of the sister churches in the Association?" Answer—"No."

The annual Circular Letter to the churches in union was prepared by Elder Ambrose Carlton, the Moderator of the body, on *The Advocacy of the Son of God*,—a document worthy of preservation.

The session of 1806 was held at Cedar Spring Church, Spartanburg county, S. C. The introductory sermon was preached by Elder Perminster Morgan, of French Broad.

ORGANIZATION.

The body was organized by the election of Elder Perminster Morgan, Moderator, and Bro. Wm. Lancaster, Clerk.

MEMBERS DISMISSED.

The reports from the churches show that 131 members were dismissed since the last meeting of the body. One new church admitted, making 30 in all. Total membership 1666. A decrease of 128 since last session.

REMARKS.

This year is to be remembered in our history for giving to us first as an Association, and afterwards to the churches of this State, and our neighboring State of Georgia the ministerial labors of that excellent and successful preacher of the Gospel, Elder Humphrey Posey, of whom with others we shall speak in another place in this work.

QUERIES.

The following queries occupied the attention of the body at this session :

1. "Is it expedient to retain in fellowship persons of color, though free, who shall intermarry with the whites?" Answer—"No."
2. "What are the ordinances of a Gospel church that deacons are prohibited from acting in?" The query was not answered by the body, but was adopted as a subject for the next year's Circular Letter to the churches.

The Circular Letter prepared by Elder Perminster Morgan, on *the Constitution of a Gospel Church and the door of admission thereto*, was read and adopted by the body.

FAST DAY.

On motion, the Association agreed to set apart the first day of January as a day of fasting and prayer, for a revival of religion.

REMARKS.

It seems as if there was a great declension about this time in matters of religion. The love of many had waxed cold.

The session of 1807 met at Green's Creek Church, Rutherford county, N. C. The introductory sermon was delivered by Elder Drury Dobbins, of Sandy Run.

FORMATION OF FRENCH BROAD ASSOCIATION.

Three churches were dismissed to unite with others in forming the French Broad Association.

The body organized this year by electing Elder Jacob Crocker as Moderator and Bro. Wm. Lancaster as Clerk.

From the reports of the churches there were 27 churches in union with a membership of 1645, after the dismissal of the churches first named.

QUERY.

The following query came up for consideration, viz :

"Shall a church, aggrieved with a sister church, take her under dealing and be justified by the Word of God?" Answer—"We believe that if one church grieves another, that the aggrieved might very properly labor with the aggressor, agreeably to the 18th chapter of Matthew."

MINISTER EXCOMMUNICATED.

We notice that James Blackwell, licensed to preach by this body, became disorderly and was excommunicated by the church and published in the minutes of this session.

The Circular Letter to the churches, prepared by Elder Ambrose Carlton, on the duties of deacons, was read and adopted by the body, and is an able and judicious production.

The formation of the French Broad Association took from the Broad River the venerable Perminter Morgan, who became a member of the new body, and probably never crossed the mountains again to attend another session of his mother association. We have met him since at Antioch, in the person of his son, Stephen Morgan, of "Big Ivy," who too, since 1829, has also finished his course and passed away.

The session of 1808 was again at Sandy Run Church, Rutherford county, N. C. Elder Moses Holland, of the Saluda River body, preached the introductory sermon. Churches in union, 27; membership of the churches, 1311. A sad decrease of 334 members!

REMARKS.

It is obvious from reading the Minutes that the Broad River Association for a few years past was experiencing a sad state of declension—from what particular cause we are unable to say. It is hardly supposed that emigration was the cause of all of it. We are rather inclined to think the body had not been properly at work in the cause of the Master. We can discover among the constituency of the body nothing of a practical or religious nature, beyond a doting over questions, which engender little else than strife or vain glory. And here at this session we find more of the same sort.

QUERIES.

It is now wanted to know, 1st. "If a church has a right to deal with a sister church, agreeably to 18th Matthew,—in taking the third step, who must she tell it to?" The Association answers, by directing them to tell it to the Association. We suppose that answer sufficed at least for a while.

2. "How shall we receive members into our churches agreeably to order from a church that has been dissolved or become extinct?" Answer—"By convening a presbytery from other churches, who may grant to such members letters of dismission."

3. "What shall be done with members who move out of the bounds of a church without obtaining letters of dismission from the same?" Answer—"We think that members who absent themselves willingly by removal or otherwise, should be excommunicated."

4. "How far is an agreement in religious sentiments essential to christian union and communion?" Answer—"We agree to make this a subject for the next Circular Letter."

We notice that Elder Ambrose Carlton was elected Moderator, and Bro. Wm. Lancaster, Clerk at this session.

REMARKS.

The Circular Letter to the churches was prepared by Elder William King, of head of Enoree, on *the Union and Utility of an Association*. A brief but very explanatory and practical document. In the notice of Elder King the letter is given in full in this work.

The session of 1809 was held at Buffalo Church, York county, S. C. We find from Minutes 27 churches in the union, with a membership of 1275,—a decrease of 36 since last year.

The body was organized by electing Elder Jacob Crocker Moderator, and Bro. Wm. Lancaster, Clerk.

QUERIES.

At this session there were more queries sent up than usual, which seems to have occupied the principal time of the Association.

1. "What shall be required of a member or members who have been excommunicated from a church which has become extinct?"

Answer. "Make application to the nearest church for restoration."

2. "Is it agreeable to Scripture that there should be any more Elders in a Church besides the pastor or minister and deacon?"

This query was postponed until the next session of the Association and the churches advised to give the matter the strictest attention in order that a Scriptural answer may be arrived at.

3. "Is it agreeable to Scripture that marriages should be solemnized on the Sabbath day?"

Answer—"We do not find that it is directly forbidden in the word of God, yet we think the practice should not be encouraged, inasmuch as it is sometimes attended with bad consequences."

4. "What is proper to be done when a woman relates an experience of grace satisfactory to the church, and wishes to comply with her baptismal duties, but her husband refuses his assent?"

Answer. "We recommend that such person wait patiently, hoping that God in His providence may make a way for her to come into the church by the husband's consent."

The Circular Letter of this year was prepared by Elder David Hoyle, of New Salem, which was adopted as an answer to the postponed query of last session. We will give this letter complete in the sketch of Elder David Hoyle in another part of this work, to which the reader is referred.

The session of 1810 was held at Head of Tyger River Church, Greenville county, S. C. The introductory sermon was delivered by Elder George Brewton, of Friendship.

Two new churches were admitted into the Confederacy, making 9 in all. Membership 1259. Decrease 16. The body was organized by the election of Elder Drury Dobbins, of Sandy Run, as Moderator, and Bro. William Lancaster as Clerk.

REMARKS.

Elder Drury Dobbins at this session was a little over thirty-four years of age, had been preaching as an ordained minister near ten years, and was in the bloom and vigor of manhood. We can figure in our imagination the dignified appearance of the then presiding officer, his sparkling, black, penetrating eyes, and bland, pleasant face, and exte-

rior generally of a prepossessing nature—contributing doubtless more to the government of the body than did his knowledge of parliamentary tactics, although his rulings and decisions may have been faultless for aught we know, and we doubt not they were. His general outline or physique was a sufficient assurance to a close observer that he was no ordinary man, and his presence was felt and respected by all with whom he was associated.

QUERIES.

The postponed query from last session to this :

1. "Is it agreeable to Scripture that there should be any more Elders in a church besides the pastor or minister and deacons?"

Answer. "That there are but two officers—ministers or elders and deacons."

2. "Is the laying on of hands on lay members an ordinance of the Gospel? Secondly, if it is, who are the proper administrators of the ordinance?"

Answer. "To the first part 'yes;' to the second, the minister of the Gospel only."

Union meetings were first introduced at this session, to arrange the sessions of the body.

The session of 1811 was held at Concord Church, in Rutherford County, N. C. The number of churches represented at this session was 26. Some had become extinct, and a committee was appointed to dismiss or letter the members to other churches. Total membership 1802; a decrease since last session of 77 members.

The body was organized by the election of Jeroyal Barnett as Moderator, and Bro. Wm. Lancaster as Clerk.

QUERIES.

The churches sent up the following queries, which occupied nearly all the time of the session, viz :

1. "By what authority do Christian churches, without a Gospel minister, sit in council to determine or judge of the fitness of subjects for baptism; or to whom does that prerogative properly belong?"

This query was postponed until the next session.

2. "Is it agreeable to Gospel order for ministers of the Gospel to accept of secular offices, such as justices of the peace, etc?"

Answer. "We do not find any precedent in the Scriptures to justify it. We therefore recommend that ministers decline the exercise of such appointments."

3. "What shall members do who petition a church for membership, when the church to which they formerly belonged has been disbanded or become extinct?"

Answer. "Such members should first apply to a presbytery for letters of dismission, before asking for admission into any other church."

4. "Is it right to hold members in fellowship who belong to and frequent Masonic Lodges?"

Answer. "No."

REMARKS.

We are not aware of the extent and nature of the discussion had on this last mentioned query, as there was no report made of it, but we suppose the debate took a pretty wide range, and for aught we know was a little tinged with acrimony. Bro. William Lancaster, of Cedar Springs Church, was a Free Mason, and had been the Clerk of the Association from the time of its organization up to the present session, and, withal, was a very good and useful man, both to the Church and the State. A *New England* prejudice probably had been introduced into the South by ministers and newspapers from that section of the country against the time-honored institution of Masonry, which prejudice had already been developing its mischievous consequences on a goodly number of Pedo-Baptist churches, and a few Baptist churches were also disturbed thereby. We are naturally led to inquire, if the Broad River brethren had just made the discovery that Bro. Lancaster was a Free Mason? He had been their clerk for eleven years, and not a word was said about the matter until now this query, as a fire-brand is brought before the body to evolve a vote of censure against him, which, of course, was so considered by him (Lancaster;) for notwithstanding he continued fully in the confidence of his church, and was for many years thereafter (until the session of 1823) a representative of Cedar Springs Church, yet he never served again as clerk of the body.

Elder M. C. Barnett, who wrote a synoptical history of the Broad River Association, speaking of this matter, says :

"This was one of those officious meddlings of Associations with subjects that do not belong to them, and which, let the decision be any way it will, is impracticable to be carried out. For example, William Lancaster, who had been the clerk of the Association for ten years at least, successively, was a member of the fraternity of Free Masons; and I have it from tradition (in the absence of Minutes) that he was continued clerk of the Association for several years after this. [In this Elder Barnett was misinformed.] He was an

active deacon in the Cedar Springs Church to the day of his death, which occurred in 1824. That church would have been ashamed to have thought of excluding the best deacon it had only because he was a Free Mason, and to carry out the advice of the Association."

We concur fully with Elder Barnett's remarks as to the *policy* of the matter, but he was certainly mistaken in saying that Bro. Lancaster served as clerk any more after the action taken on the query. The Minutes show that he served from the session of 1801 (and probably from the organization of the Association in 1800, for there was no record kept) until this very year 1811, when the query was discussed and answered. He never was clerk of the body afterwards. The Minutes show that Elder Berryman Hicks succeeded him in the clerkship in 1812.

QUERY.

"Is it right for any member of our union of churches to solemnize the rites of matrimony between parties when either of them have a living husband or wife?"

Answer. "No."

FAST DAY.

The body agrees to set apart Easter Sunday next as a day of fasting and prayer, to implore the mercy and blessings of the Lord on our nation, and for the visitation of His gracious Spirit among the several churches of our union.

BAPTIST HISTORY.

An item approbatory of the undertaking of Elder David Benedict, of Rhode Island, to write and publish a History of the Baptists of America, was adopted at this session.

The session of 1812 was held at Friendship Church, in Spartanburg county, S. C. The introductory sermon was delivered by Elder Zachariah Blackwell, of State Line. There were 25 churches in union; total membership 1272. An increase since the last session of 150 members.

ORGANIZATION.

The body was organized by the election of Elder George Brewton as Moderator, and Elder Berryman Hicks as Clerk.

PETITION TO RECONSIDER.

A petition was sent up asking for a reconsideration of the queries of 1807-'08, and also of the answer, "agreeable to the 18th Matthew," and compare them with the articles or rules of the Association where it reads: "We claim no

higher power than an advisory council." The body decided by a vote that the former answer shall stand, and that the Association meant nothing more than to *withdraw* from a disorderly church.

QUERIES.

The following queries were sent up from the churches and answered by the body, as follows :

1. "What is a Church?"

Answer. "We believe a Gospel church consists of an indefinite number of saints joined together by consent, yet we think not complete without a minister."

2. "How shall a minister be silenced in his ministerial office by the church?"

Answer. "By laying him under the censure of the church, and then call in ministerial helps to aid in deposing him."

3. "Is it right, according to the Word of God, to constitute churches where there is no minister belonging to the members proposed to be constituted?"

Answer. "Yes."

WOLVES IN SHEEP'S CLOTHING.

Two imposters by the names of Ledford Paine and Samuel T. Council, claiming to be Baptist preachers *in order*, appear advertised in the Minutes of this session as being in disorder.

The session of 1813 was held at Smyrna church, Burke county, N. C. Elder Drury Dobbins preached the introductory sermon. There were in union 25 churches; total membership 1624.

REMARKS.

The churches during the past year had enjoyed a precious revival, and 219 members were added by baptism, which revival was confined mostly to the churches of Buffalo, Sandy Run and Providence. Elder Drury Dobbins and Berryman Hicks (who labored together a great deal) held a series of meetings at these churches, aided by other ministers who preached the gospel faithfully to the large congregations that attended, and the result was an extraordinary outpouring of God's Spirit and the ingathering, as above mentioned.

Elder Berryman Hicks was at that time the eloquent "Apollon" of the Broad River Association. His manner of preaching was generally of an exhortatory character especially in the peroration of his sermons, and he did not often fail to

make a good impression on his hearers. Elder Drury Dobbins' manner was doctrinal and expository; apparently he was specially called to feed the flock of Christ. While engaged in this his true line of service, no one was ever more faithful to his duties.

ORGANIZATION.

The Association was organized by the election of Elder Drury Dobbins as Moderator and Elder Berryman Hicks as Clerk, when the following

QUERIES,

which had been sent up for solution from the churches, were taken up, viz :

1. "Do the Scriptures mention the gifts of doctrine and exhortation as separate?"

Answer. "Yes."

2. "When God, in His wisdom, has thought proper to bestow these gifts separately, ought they not to be separately used in the Church?"

Answer. "Yes."

3. "Are those who profess the gift of exhortation only, qualified to exercise the ministerial function fully?"

Answer. "No."

4. "Is it good order for a church to call a minister, or supply from another church, when they have an ordained minister in said church?"

Answer. "It may be order, but great caution ought to be used in the matter."

BAPTIST GENERAL MEETING.

At this session it is recorded that Elder Drury Dobbins and Ambrose Carlton were appointed messengers to bear dispatches from this body to the "Baptist General Meeting of correspondence in North Carolina."

REMARKS.

We are not informed fully as to the nature of that "General Meeting." It may have been a temporary organization, similar in all respects to that mentioned by Elder Benedict, styled the "General Committee." Which, however, seems to have been disannulled, this institution was established in 1784 and continued only to 1799. He says it was composed of delegates from all the Associations which could with convenience, or was disposed to send messengers to it. But many of the Virginia Baptists were suspicious

that this body would in time grow into something like a Synod or Dietating Council and for that reason stood aloof from it for a time, and, indeed those who sanctioned it and assisted in promoting its measures, were so much afraid of horns, that they gave it scarcely any *head* or power. But with all its restrictions, most of which were probably necessary in order to secure the independency of the numerous churches over whose affairs it presided; it was a very useful body, and was instrumental in tearing off, one after another, the civil and ecclesiastical shackles, by which the Baptist and other dissenters from the Episcopal establishment in Virginia had been sorely galled, until an entire and equal freedom was by law established.

We do not learn from the minutes, (which are in some particulars very vague) anything more about the matter. The messengers either failed to attend or neglected the making of a report to the next session of the body.

MORE WOLVES IN SHEEP'S CLOTHING.

A committee was appointed on Corresponding Minutes : who reported "Samuel Whitney, W. Davis, Jesse Hazael, John McCreary, W. Thomas, John Williams and Daniel Brown professing to be Baptist preachers, who were vile impostors."

REMARKS.

Here we find a list of seven vile impostors in the character of ministers of the Gospel of Christ—false teachers, wolves in sheep's clothing who, by deceitful words, were endeavoring to ingratiate themselves into the favor and good graces of the unsuspecting and simple-minded people where they operated, for the nefarious purposes of gratifying their devilish ambition and wicked lusts, under the hallowed cloak of religion.

The following record appears on the Minutes of this session. Elder Julius Holland, of Long Creek Church, died since the last session of this body. "He was a pious minister of the Gospel, an ornament to society and a friend to the poor," says the record. The Circular Letter of this year was prepared by Elder George Brewton, on *The Baneful Effects of Covetousness*, which we doubt not was very rife among the churches and people generally about that time.

The session of 1814 met this year at Goucher Creek Church, Spartanburg county, S. C. The introductory sermon was delivered by Elder Ambrose Carlton, of Smyrna.

By reason of the loss of a portion of the Minutes of this year, we are unable to give the church statistics.

The body was organized by the election of Elder Drury Dobbins as Moderator and Elder Wm. King as Clerk.

Elder Wm. King, under an appointment of last session, prepared the Circular Letter to the churches, on *The Gifts and Qualifications of a Gospel minister*. We are unable to give anything more of the doings of the session because of the mutilation of our copy of the Minutes.

The session of 1815 was held at Buffalo Church, York County, S. C. Elder Nathaniel Jackson, of head of Tyger River Church, delivered the introductory sermon. Antioch and Union, new churches, were admitted at this session. The body then consisted of 26 churches, with a total membership of 1519.

The body organized by electing Elder Ambrose Carlton as Moderator and Elder Berryman Hicks as Clerk.

BAPTIST BOARD OF FOREIGN MISSIONS.

A committee of five, consisting of Ambrose Carlton, Wm. King, Drury Dobbins, Wm. Lancaster, and Berryman Hicks was appointed to examine the first annual report of the Baptist Board of Foreign Missions sitting at Philadelphia, who reported: "We recommend your charitable aid to the Missionary Society for the laudable purpose of promulgating the gospel among the poor heathens."

In order more properly to co-operate with the Board in missionary operations, Brother Wm. Lancaster was appointed Associational Secretary.

REMARKS.

A strong opposition or prejudice was directly hatched up against missionary operations, within the bounds of the Association and consequently very little was ever accomplished through this instrumentality.

QUERY.

The following query was sent up for solution, viz :

"Is it agreeable to good order for a deacon to be dismissed from office at his own request? and if so, by what authority?"

Answer. We think a church should be exceedingly cautious how she dismisses a deacon from office, for we do not think it good order to dismiss one at his own request, unless the church shall think he does not fill the office properly, and in case of such dismissal, the church acting in the case is the proper authority."

ELDER GEORGE BREWTON.

The demise of Elder George Brewton of Friendship church is noticed in the minutes of this session. (See biographical notice in this work.)

The Circular Letter to the churches was prepared by Elder Ambrose Carlton on "*The Scriptural reasons why the Baptists do not commune with other denominations of Christians.*" A most excellent letter.

The session of 1816 was held at Sandy Run Church, Rutherford County, N. C., Elder Hosea Holcombe, of Union church, had been appointed to preach the introductory sermon, but gave way to Elder Luther Rice, agent of the Foreign Mission Board, who being present preached a missionary sermon on the occasion, which gave general satisfaction, and a public collection was taken up for the objects of the Board.

CHURCHES ADMITED.

Two churches Ruhamah and Zion were admitted into the confederacy of churches at this session, making 28 in all, with a total membership of 1503 in fellowship.

The following queries had been sent up from the churches, viz:

1. "Is it good order for a church to dissolve herself, when said church has a pastor with her? If not how shall she proceed agreeably to Scripture?"

Answer. "Although we cannot cite such to any Scripture, we advise them to apply to the churches for helps and thereby form a presbytery, to dismiss in order, both minister and members."

2. "Would it be good order to commune with a person after receiving such into our union upon a profession of our faith previous to their being baptized?"

Answer. "No."

3. "Is it agreeable to the gospel for Baptists to call themselves '*Calvinists,*' and the doctrines of grace '*Calvinism?*'"

Answer. "We believe John Calvin preached more sound doctrine than any other noted reformer, yet we think it is contrary to the gospel, for Baptists to call themselves and the doctrines of grace by such titles."

The Circular Letter of this session was written by Elder Drury Dobbins on *The Union Betwixt Christ and his Church.*

And is a very concise and appropriate document which should be reproduced.

Elders Drury Dobbins presided as Moderator and Berryman Hicks as Clerk of this session.

REMARKS.

We are informed that about this time the doctrines of particular election, and the saints final perseverance in grace, on the part of Baptists: while general redemption and possible apostasy on the part of our Methodist friends, were the great themes of religious discussion. Many sermons and essays on these novel points found their way into printed pamphlets and other works. And the two parties still cheerish their peculiar tenets as though nothing had been said or written.

“He that complains against his will,
Is of his own opinion still.”

What a great pity it is, that so many sects or parties, sprang up out of the reformation of popery ! Some people consider this a great blessing because, as they allege it will tend greatly to the evangelization of the world: it being impossible for all to see alike and entertain the same views in reference to religious matters. That some can be followers of Paul, others of Apollos and Cephas, etc., and thereby a greater number be gathered into the general church of the Redeemer.

Our doctrine is, that we should all be followers of *Christ*, that Paul, Apollos and Cephas—Calvin, Luther and Melancthon, etc., are only ministers of His and consequently we should ignore the names of Calvinists, Lutheran, Presbyterian, Methodist, etc., and cleave only to that of *Christian* just as the disciples was first called at Antioch, by which, however we do not mean the followers of Alexander Campbell, or any other would be leaders of party sects. If it is best to be organized into petty factions, one calling himself a follower of Paul and another of Apollos, why did Christ pray to his Father that we all might be one: “as thou Father art in me and I in thee ?”

A SUPERANNUATED MINISTER.

We notice that Elder Ambrose Carlton (an aged minister) took a final leave of the Association, to meet the body no more in time. How sad it makes us feel ! and yet how

pleasant to think and ponder over the approaching period of our departure from a world of toil and trouble to that rich inheritance at God's right hand laid up for the finally faithful. We made the acquaintance several years ago with the aged son of this good man, Thomas Carlton, (also a minister and worthy member of the Catawba River Association) of the old pioneer of the Broad River Association who so affectionately bade his brethren a final farewell in time.

The session of 1817 was held at Friendship church, Spartanburg county, S. C. The introductory sermon was delivered by Elder Drury Dobbins. There was 27 churches in union with a membership of 1442. Elders Drury Dobbins was chosen Moderator, and Berryman Hicks Clerk.

QUERY.

The church at Union "wishes to know whether the Association approbates their conduct in receiving members from a society of Methodists who have been baptized by immersion and account the same valid?"

Answer. "We think that to receive members from other societies as therein described does not comport with the simplicity of the gospel."

"But as the subject is delicate and needs considerable investigation, we agree to make it the subject of our next Circular Letter."

THE CONVERSION OF THE HEATHEN.

The following record is gleaned from the Minutes of this session, viz :

"While reflecting on the pleasing and important theme—the salvation of the heathen, with the increase of missionaries and the translation of the Scriptures into different languages—we heartily recommend our churches to be more liberal in supporting this laudable undertaking, remembering, "he that giveth to the poor, lends to the Lord, and He will repay him."

After the adoption of the foregoing item, a good collection was taken up for missionary purposes.

REMARKS.

We mention this merely to show that the efforts made in the Broad River Association by Elder Luther Rice, the pioneer agent of Foreign Missions, was not altogether in vain.

The Circular Letter of this year, prepared by Elder Hosea Holcombe, of Union church, on *the Declension of Religion and the Causes thereof*, is a document that should be put into the hands of every member of Christ's Church.

The session of 1818 was held at Providence Church, in Spartanburg county, S. C. The introductory sermon was preached by Elder Berryman Hicks, of State Line.

There appears enrolled 28 churches, with a total membership of 1563. The body organized with Elders Drury Dobbins as Moderator and Berryman Hicks as Clerk.

QUERIES.

The following queries came up for discussion and to be answered :

1. "What shall a church do with a member that has been excommunicated for the sin of adultery, said person taking a woman into the house with him and continuing in that sinful way, as the church has reasons for believing, for perhaps twenty years, until the death of his wife: he then comes forward to the church in a few months afterward and states he has married the woman and repented of his sin, and desires again to unite himself with the church?"

Answer. "If the church can believe such a person a christian, and he has made such acknowledgments as the Scriptures require, then receive him; if not, reject him."

2. "A number of persons, say sixteen, were dismissed twelve years past to form a new church, and have not yet been constituted, and nearly all who were first dismissed are removed away—Is it right for any adjacent church to dismiss members to join them for any purpose?" Answer—"No."

PETITION TO DISTRICT THE ASSOCIATION.

Green River and Head of Tyger River churches sent petitions to the Association, praying a division of the body into four sections for the purpose of regulating the sections,—each section alternately to have the session whenever the time arrived, and the churches within each section to decide among themselves which particular church should have the session.

REMARKS.

The petition was granted, and the rule as then agreed on has been continued, we believe, ever since.

AN IMPOSTOR.

Michael Austin, an impostor, professing to be a Baptist preacher, is advertised in the Minutes of this session.

The Circular Letter to the churches for this year was prepared by Elder Wm. King, of Head of Enoree church, on the subject of a *Baptist Church receiving members who were baptized by Immersion in the Methodist Society.*

REMARKS.

The writer takes the ground that, as certain Priests anciently failed to show their genealogy among the lawful Priests and were rejected, in like manner should all administrators of the ordinance of baptism be rejected, who fail to show their own baptism according to the Gospel by a minister who has himself been baptized in a regular line from the Apostles down to the present time.

The session of 1819 was held at Head of Tyger River church, Spartanburg county, S. C. The introductory sermon was delivered by Elder Jacob Crocker, of Pacolet church. There appear thirty churches enrolled. Baptized since last session, 234. Total number of members in the body, 1716.

The Association was organized by the election of Elders Jacob Crocker as Moderator and Berryman Hicks as Clerk.

QUERIES.

The following queries were sent from the churches to be answered :

1. "Is it agreeable to Scripture for churches to ordain their own deacons?"

Answer. "We think it is, provided they have two or more ordained ministers."

2. "Is it consistent with the Gospel for deacons to assist in the ordination of deacons?"

Answer. "We think it is not inconsistent that they should assist the ministers in that work."

MISSIONARY OPERATIONS.

At this session there was a public collection taken up for missionary purposes, and Elder Drury Dobbins was appointed by the body to preach a missionary sermon before the body at its next meeting, for the furtherance of missionary objects. The Circular Letter of this year was borrowed from the old Kehukee Association, of North Carolina, on the subject of Good Works.

The session of 1820 convened at Mountain Creek church, Rutherford county, N. C. The introductory sermon was delivered by Elder Thos. Bomar, of Bethlehem church.

CHURCHES ADMITTED.

Four new churches, viz: New Prospect, Washington, Cross Roads and Macedonia were admitted into the Confederacy.

There were then 35 churches enrolled. Baptized since the last meeting, 371,—making a total membership of 2165.

ORGANIZATION.

Elders Thomas Bomar was chosen Moderator and Berryman Hicks as Clerk.

QUERIES.

The following queries were taken up for consideration :

1. "How shall a church proceed with a member in slavery whose companion was taken away out of the country and sold, and the member left has married another?"

Answer. "Agreeably to the Scriptures, the church could not hold such an one in fellowship."

2. "Is it agreeable to Scripture to receive a woman into fellowship that was married to an emigrant from Europe who, after a few months, separated from her and embarked for his native country, she remaining for several years destitute, married to another man?"

Answer. "No."

Elder Thomas Bomar was appointed to preach the missionary sermon next year, after which the practice was dropped, so far as we can see.

REMARKS.

The Circular Letter of this year was prepared by Elder Berryman Hicks, on the *Foundation on which christians can be Agreed*. The letter is considered a good one, and is republished in this work, with the biographical notice of Elder Hicks.

The session of 1821 was held at Zion church, Rutherford (now Cleveland) county, N. C. The introductory sermon was delivered by Elder Sam'l Gibson, of Head of Enoree church, Greenville county, S. C. There were two new churches (Bethesda and Head of Enoree) admitted at this session, making 37 in all, with a membership of 2211,—a handsome increase. Elders Drury Dobbins was elected as Moderator and Berryman Hicks as Clerk.

BAPTIST BOARD OF FOREIGN MISSIONS.

At this meeting of the body, Bro. William Lancaster, the Corresponding Secretary, was called on for a report from the Baptist Board of Foreign Missions, who presented a letter which was at first distressing to us, but in the latter part of it a hope was cherished that God will yet bless the poor heathen with saving grace. A small collection was taken up, but we do not find that the Association ever co-operated

with the board any longer. The Minutes are so meagre and vague that we are unable to know from them as to what was the matter. The lack of more thorough organization, and probably the heavy expense of agencies connected with close-fistedness on the part of the church membership, doubtless served greatly to give a quietus to the matter at that time.

The Circular Letter of this year was written by Elder Drury Dobbins, on *the Important Necessity of the Operation of the Spirit of God upon the Soul*.

CORRESPONDING MESSENGERS.

We notice at this session, as at nearly all of the meetings of the Broad River Association, a pleasant and profitable interchange of associational correspondence. We find from the Bethel, L. C. Thurber; from French Broad, William Kimsey, &c. How pleasant it is for brethren to dwell together in unity, and never forsake the very commendable practice of visiting each other, to jointly labor in building up the waste places of Zion.

The session of 1822 was held at Mount Zion church, Spartanburg county, S. C. Elder Drury Dobbins preached the introductory sermon from Chronicles, vi. 8-9.

Camp's Creek church was admitted into the union, making 38 in all. Total number of members in the several churches 2139.

Elders Drury Dobbins and Berryman Hicks were re-elected to their places as Moderator and Clerk.

QUERY.

The following query came before the Association from Green River church: "Would it not be most agreeable with gospel order to commune or take the Lord's supper at the Associational meetings?"

Answer. "We think it best not to adopt such a rule at this time."

The body opened correspondence with the Charleston Association and dropped the correspondence with the Baptist Board of Foreign Missions.

The Circular Letter to the churches was prepared by Elder Samuel Gibson, on *the grand utility of faith to the believing mind*. In the biographical notice of Elder Gibson we give this letter entire.

The session of 1823, the Association met at Reedy River

church, Greenville county, S. C. Elder Thomas Bomar preached the introductory sermon agreeably to appointment.

There were 37 churches in union with a membership of 2093. The body organized by electing Elder Drury Dobbins Moderator and Brother James Whitten, of Cross Roads, Clerk.

QUERIES.—The following queries came up for discussion :

1. "What shall be done with a minister who has been excommunicated from the privileges of the church, and refuses to give up his credentials to a member of that church when required in the name and by the authority of said church to do so?"

Answer. "After the excommunication of a minister from a church that church has no power over him, and therefore has no authority whatever to demand his credentials. But if the excommunicated minister should under the sanction of his papers, impose upon the community, he should be reported to the Association, which body would of course make proper mention of him in its minutes."

2. "Ought a church of Christ to hold a member in fellowship who believes in what is generally called *witch craft*, or practices any so-called charm, or other idle means to remove what they call witch craft?" Answer. "No."

REMARKS.—It seems to have been a very common practice of our ancient brethren of the different churches composing the Broad River Association, to *test the ability* and skill of the body, then considered the assembled wisdom of the churches, and acting for them as an Advisory Council. They would therefore, at nearly every session, have a series of queries involving points of discipline, and sometimes other matters of a different or doubtful nature before the body for discussion and adjudication. And we doubt not that some of our most level headed old brethren have been taken on surprise, and for the want of time to fully investigate, have very willingly seconded a motion to postpone the questions at issue until a subsequent meeting of the Association. We find at any rate, that course was considerably practiced, and indeed it was necessary often to do so, in order to get a proper solution of the queries. We are sometimes amused at the simple nature of some of the queries brought up, but when we take into consideration the fact, that many of our old brethren were not much conversant with Encyclopedias or Bible Dictionaries, or such works on discipline as we now have for perusal we should not. We cannot do otherwise

than commend their vigilance and great watchfulness over heretical points of doctrine and mooted questions, of discipline in which it seems they were ever faithful to their trusts. And the discussions they were instrumental in getting up before the Associations, were not only interesting and profitable to them as members of churches, but were of untold worth to the rising ministry, and to the denomination generally. We take pleasure therefore in collating all the various queries, although quaint and unvarnished in diction, that we can find recorded in the minutes, and give them a welcome place in our work.

The Circular Letter was prepared by Elder Jacob Crocker on *the manner in which the church of Christ should proceed in calling a pastor.*

The session of 1824 met at Head of First Broad River church, Rutherford county, N. C. The introductory sermon was delivered by Elder Fields Bradshaw, of Mount Rhamah. State Line church was admitted, making a union of 38 churches. Total membership of the churches, 2236.

Elders Drury Dobbins was chosen Moderator and Berryman Hicks, Clerk.

QUERY.—A query from Cedar Springs was taken up, viz :

“Is it consistent with the Gospel to preach missionary sermons at the Association on Sunday, for the purpose of taking up collections of money?”

Answer.—(This body evasively answers.) “The Association has ceased to be a Missionary Society. We will therefore no longer take up public collections for that object on Sundays.”

SOUTH CAROLINA STATE CONVENTION.

This body having been solicited to join the South Carolina State Convention, postponed the matter for consideration until the present session, and now by a vote of the body refuses to do.

REMARKS.—There seems to have been some anti-missionary leaven at work among the churches of this Association about this period of its history.

FAST DAY.

After transacting the usual routine of business, the body set apart the 2d Wednesday of November as a day of humiliation, fasting and prayer for God's blessings on the churches,

and the success of His Gospel amongst the unconverted.

The Circular Letter to the churches was prepared by Elder Thomas Bomar, of Bethlehem, on *Christian Liberty*, and is given in full in this work in the notice of Elder Bomar.

DEMISE OF DEACONS.

Deacons Wm. Lancaster, of Cedar Springs church, and William Davidson, of Buffalo church, are noticed in the Minutes as having died within the past associational year. It is said, "they were worthy, pious brethren, gone to join the general assembly or association of glorified souls, where congregations ne'er break up and Sabbaths have no end."

REMARKS.—Bro. William Lancaster, the Free Mason, although he ceased to act as Clerk of the Association in 1811, was continued as a delegate from the Cedar Springs church up to the session of 1823, and died some time between that and the present session of 1824. He died no doubt as he had lived—in the fear and favor of his Maker, and in the esteem of his fellow-men.

The session of 1825 convened at Buffalo church, York county, S. C. The introductory sermon was delivered by Elder Joel Blackwell, of Green River Church.

Ebenezer church was admitted into the confederacy, making 39 in all, the membership of which is 2248.

Elders Drury Dobbins chosen Moderator, Berryman Hicks, Clerk.

Head of Enoree and Pacolet churches were dismissed to join other bodies.

CAUTION.—An impostor by the name of John Roberts, calling himself a Baptist preacher is advertised in the minutes of this session.

The Circular Letter of this year was prepared by Elder Berryman Hicks, and is an elaborate essay on *the signification of Baptism and what it seals to its proper subjects*.

MESSENGERS.—The French Broad sent Elder Humphrey Posey, the Mountain sent Elder Reuben Coffee, the Saluda sent Elder Nathan Berry and the Charleston sent Elder Sam'l Gibson as corresponding Messengers to the Broad River at its present session.

REMARKS.—This session of the Association is yet in the recollection of several of our oldest people.

The session of 1826 met at Macedonia church, Spartanburg county, S. C. Introductory sermon by Elder Drury Dobbins.

The Mount Ararat and Bill's Creek churches were admitted, making a union of 41 churches. Total membership 2090. Elders Drury Dobbins and Berry Hicks were elected Moderator and Clerk as at previous sessions.

COURTESY.—An invitation was then given by the Moderator in behalf of the Association to ministers of our own and other christian denominations, in good order in their churches, to take seats within the bar of the body, and aid in the deliberations; when the Rev. Mr. Porter, a Presbyterian minister and Rev. Sam'l Gibson of our own order accepted the invitation and took part in the proceedings. The subject for discussion being the utility of Bible Societies. Pending this discussion a motion was made that the Association advise the churches in our union to encourage Bible Societies which was adopted.

The Circular Letter to the churches was written by Bro. Hugh Quin, of Buffalo church, on *Law and Grace*, which is republished in this work in connection with the biographical notice of Elder Quin.

MESSENGERS.

The following ministers attended this session as messengers from other bodies, viz: Thos. Goodwin, Larkin Stepp, from Reedy River, Stephen Mangum from French Broad, Reuben Coffee from Mountain, Elias Mitchell, T. S. Greer, W. Alexander from Bethel, and L. Rector from the Saluda River.

REMARKS.—As a matter of course such a ministerial attendance as correspondents would impart great interest to associational work, and is always desirable.

The session of 1827 convened at New Prospect church, Spartanburg county, S. C. Elders Berryman Hicks and Gabriel Phillips failing to put in an appearance at the appointed time, Elder Samuel Gibson delivered the introductory discourse. New Bethany and Mount Zion were admitted at this session, making a union of 41 churches. Membership 1908.

Elder Gabriel Phillips, of Bethlehem, was elected Moderator, and Bro. Hugh Quin, Clerk.

TREATING CANDIDATES AND DRAM-DRINKING.

The Association adopted a resolution to withhold their support from any candidate for office who may be found in the habit of treating with spirituous liquors to obtain votes. And they further advise all the members of the body to abstain from the habitual use of ardent spirits as a beverage.

CATAWBA RIVER ASSOCIATION.

Mount Ruhamah, Bill's Creek, Ebenezer, Head of First Broad River, Big Spring, New Bethany, Silver Creek and Mountain Creek churches were dismissed by letter to form a new association, which was the Catawba River body.

The circular of this year was written by Elder Gabriel Phillips, the Moderator, on *Intemperance*.

REMARKS.—We are inclined to think, judging from the maneuvering of the brethren of this session, that Prince Alcohol was holding high carnival in a considerable portion of the territory of which the Broad River Association is composed, and to some extent disturbing the peace of some of the churches, and hence this forward movement against him.

The session of 1828 was held at Concord church, Rutherford county, N. C. The introductory discourse was delivered by Elder Thomas Bomar, of Bethlehem church. There were 33 churches left in the union, with a membership of 1588. Elders Drury Dobbins was chosen Moderator and Phillip Ramsour, Clerk.

North Catawba, Smyrna, and Double Springs were dismissed to join the Catawba River Association.

QUERY.—The following query was acted on, viz :

“What method shall be taken to receive a member again into fellowship in a sister church who withdrew himself from the church to which he belonged, by reason of a charge being brought against him by individuals who were not of the same faith and order, which church has since been dissolved by the Association, and he now wishes to join the nearest church to him?”

Answer. “If said member come before the church and make suitable acknowledgments for his former conduct, he can be received again into fellowship according to Gospel order.”

IMPOSTORS.—The committee appointed to examine the

Minutes of corresponding associations, reported the names of Wm. King, D. A. Balcom of New Jersey, Doctor Miller, John Smith of Hudson River, Mark Andrews, Randolph Mabry, Leonard Prather, and Elisha Revels of Sandy Creek Associations as ministers in disorder.

REMARKS.—Now here is a list of eight false teachers—wolves in sheep's clothing—who, in addition to those already noticed, are traversing the country over, their throats doubtless being as open sepulchres, their tongues full of deceitful lying, having the poison of asps concealed under them, and their lips full of malicious mischief for the purpose of beguiling the unwary or unsuspecting. We should not, however, be surprised at this, for we read in the book of Job :

“Now there was a day when the sons of God came to present themselves to the Lord, and Satan came also among them. And the Lord said unto Satan, ‘Whence comest thou?’ Then Satan answered the Lord and said, ‘From going to and fro in the earth, and from walking up and down in it.’”

The several false teachers advertised at this session, together with the others heretofore noticed and subsequently to be noticed, will be considered very fit representatives of their old father—the Devil—who distinguished himself in Job's day and time. But as God, our great leader, is at all times much stronger than the devil, we may, with great confidence, expect that his strategy and great cunning will in the end prove a failure, and he will be compelled to succumb at last and submit to the humiliating terms of being only second best, in the great struggle in which he is engaged to destroy the souls of men.

The Circular Letter for this year is the production of Elder George Wilkie, of Antioch church. Subject, *Wherefore thou art no more a Servant, but a Son; and if a Son, then an heir of God through Christ.*

REMARKS.—Elder M. C. Barnett, associational historian, in noticing this letter, says its method is as follows :

1. In what sense are believers the sons of God? 2. In what respect are they called heirs? 3. What is the heritage they are entitled to? 4. How they attain to this privilege? And 5. The wonderful free grace of God in granting them this privilege?

Negatively. Not the sons of God only by creation, for so are all men. Not only by Providence, not by external profession, but *positively* by electing grace; by regeneration, by adoption, by sanctifi-

cation. He allows them to share in His fatherly love; to participate in the inheritance of their elder brother. The Holy Ghost is their comforter, and so on—high-strung predestinarianism from beginning to end. In the end he draws a strong conclusion from the sovereignty of grace to humility and good works." Alas! George Wilkie became heterodox in the faith, and disorderly, and was expelled from the church. He baptized us in the fellowship of the Antioch church, York county, S. C.

The session of 1829 was held at Antioch Church, York county, S. C. The introductory sermon was delivered by Elder James Rainwaters, of Philadelphia church.

The union consists of 31 churches, baptized 102; membership 1653. Elders Drury Dobbins was chosen Moderator and Phillip Ramsour, Clerk.

QUERY.—Is it consistent with the Gospel for a Baptist church to receive a person into fellowship who has been immersed by an administrator of a different denomination, and recognize such as valid baptism? Answer.—No.

FALSE TEACHERS.

The committee on corresponding minutes reported the names of Jesse Dinson of the Bethel, and Jeremiah Cannon of the Charleston Associations, to be Baptist preachers in disorder.

The Circular Letter of this year was prepared by Elder Drury Dobbins, of Sandy Run church, on *the Divinity of our Lord and Saviour Jesus Christ*.

REMARKS.—This session of the Association is recollected by the writer of these notes as being the first he ever attended, then in his 18th year. He recollects well of seeing Elder Drury Dobbins for the first time, his locks then being as black as the wings of a raven, and voice smooth and eloquent. He preached during the session and was much admired by the audience. He also recollects well the discourses of Elder Samuel McCreary, a corresponding messenger from the Bethel Association.

We joined the church at Antioch in 1831. Fifty-three years have passed away since that memorable session of the Broad River Association. What new scenes and changes have we past since then!

"Oh! to grace, how great a debtor, daily we're constrained to be;
Let Thy grace, Lord, like a fetter, bind our wandering hearts to
Thee!"

The session of 1830 was held at Cedar Springs church; Spartanburg county, S. C. The introductory sermon was delivered by Elder Drury Dobbins. There were 31 churches in the union, with a membership of 1634. Elders Dobbins and Ramsour were re-elected Moderator and Clerk.

QUERY.—The following query came from Macedonia church, where they are beginning to have trouble with Elder Jonathan Guthrie:

“When a minister of the Gospel withdraws from a Baptist church in consequence of the principles held by it, has said church a right to demand his credentials?” Answer. “Yes.”

SABBATH-SCHOOLS AND SLAVES.

A resolution recommending the establishment of Sabbath Schools and the Scriptural instruction of slaves, was adopted by the body.

THOMAS BOMAR.—The demise of Elder Thomas Bomar, of Bethlehem church, was noticed in the Minutes of this session. (See biographical sketch of Elder Bomar.) The Circular Letter to the churches was written by Elder Berryman Hicks, on *the Qualifications and office-work of a Deacon*.

The session of 1831 was convened at Buck Creek, Spartanburg county, S. C. The introductory discourse was delivered by Elder Berryman Hicks, of Buffalo church. High Shoals church was admitted into the confederacy, making 32 in all, with a membership of 1537.

The body organized by electing Elder Berryman Hicks Moderator and Elder Phillip Ramsour, Clerk.

QUERIES.—The following queries came up from Philadelphia and Cedar Springs:

1. Does the Word of God forbid a church to ordain a brother to the office of deacon whose wife is not a member of the church?”

Answer. “No; provided the wife profess (abstractly,) and has the prudence and faithfulness of a good wife.”

2. “What shall a church do with members who have been contending about a matter, and agree to drop it and live together in the church, but will not commune together?”

Answer. “They should be dealt with as disorderly members,—first by admonition, and if that should prove ineffectual, then by excommunication.”

MACEDONIA COMMITTEE.

A committee appointed at last session to attend at Macedonia church and look into her standing, reported the

church as being in order, and their former pastor, Jonathan Guthrie, in disorder; whereupon the Association advised the churches composing the Broad River Association to close their houses of public worship against the said Guthrie; and they further advise the members of the several churches to close the doors of their dwellings against him as a preacher.

REMARKS.—The writer of this work recollects Johnathan Guthrie, who ran very well for a time. He was talented and popular as a preacher, and bade fair to be a shining light in the Association. He first appeared a lay delegate from Macedonia in 1820 and was licensed to preach soon after, and in 1821 represented Macedonia again as a *licensed* preacher. He was in a short time after this ordained to the gospel ministry; and continued to represent Macedonia church until the session of 1829, at Antioch church, where he preached acceptably and was a prominent and rather conspicuous leader in the business of the Association. But soon after, alas! he fell into disorder and shame. Intemperance and lasciviousness were first charged, then heterodoxy in the faith. After preaching a while at such places as would receive him and to such congregations as would attend to hear him, he finally sank out of notice in the religious world. Like the sow that was washed, he returned to his wallowing again in the mire, and like the dog he returned to take up his filthy vomit. Alas! for poor depraved human nature when destitute of the cleansing virtue of God's grace!

The session of 1832 was held at Sandy Run church, Cleveland county, N. C. The introductory sermon was delivered by Elder John G. Landrum, then of Mount Zion church.

The union consists of 32 churches, with a membership of 2111. There were during the past year 574 baptisms. The fruits of a glorious revival of religion among the churches.

Elders Berryman Hicks was elected Moderator and John W. Lewis, Clerk.

QUERIES.—The following queries were taken up and elicited considerable discussion, viz :

“Have we any command in the word of God, for the laying on of hands on those whom we baptize?” Answer. “No.”

2. "How should a church act under these circumstances: A man marries a woman, twenty years since, and from peculiar reasons lives with her but a very short time; he then removes to another State, leaves his first wife behind and marries within a short time another woman, with this second wife he lives about eighteen years and has a considerable family of children: about this time himself and second wife profess to obtain religion, and one of them applies for admittance into the membership of the church: at the same time it is reported and believed that his first wife is dead,—can they be received as members?"

Postponed until next year for consideration.

EMANCIPATION OF SLAVES.

At this session a package of pamphlets was handed in from the Colonization Society, which was promptly rejected.

REMARKS.—The abolition of slavery was then being greatly agitated throughout the whole northern portion of the country, consequently Southern slave-owners would look upon a package of that kind as comparable to a fire-brand or bomb-shell thrown in among them by an enemy, not only to destroy the institution of slavery, but to destroy the peace and quietude of a large portion of the Southern churches and people. It might well be expected by the Northern agitators that the Southern people would resist even unto death so gross an interference with their chartered constitutional rights. But, says the anti-slavery party, the members of the colonization society did not contemplate the abolition of slavery by any legal enactment, or by any change in the fundamental law of the country—they only intended the gradual emancipation of the slaves by the consent of their owners, and in that way relieve the Southern people of what they considered a growing evil to them. While the nation would thereby be relieved of the damning sin of slavery, which acted as a blot as they alleged upon our professions of republican freedom and the equal rights of mankind. Our brethren, however, were sensitive as to their vested rights, and were fully aware of the approaching crusade against them. The abolition or destruction of the institution of slavery had been unmistakably decreed, "peaceably if we can, or forcibly if we must," and therefore if a scheme of apparent mildness was first put forward for the purpose and proved insufficient, it only paved the way or served as an entering wedge for something more efficient, which the agi-

tators would never fail to bring forward, bearing direction on the mooted question at issue.

The Circular Letter of this year was written by Dr. J. W. Lewis, of Mount Zion church, on *the proper method for a church to pursue in calling a pastor or supply, and the duties incumbent on them to each other*. We publish this letter in full in our notice of Dr. J. W. Lewis. Dr. Lewis was the patron and friend of Elder John G. Landrum in his early ministerial life. Elder Drury Scruggs as a licentiate was in this session.

The session of 1833 convened at Long Creek church, Gaston county, N. C. The introductory sermon was preached by Elder Drury Dobbins, of Sandy Run. The union consisted of 31 churches. 314 members, as the fruit of the religious revival of this period, were baptized during the past year. Total membership, 2503.

The body organized by electing Elders Drury Dobbins Moderator, and John W. Lewis, Clerk.

QUERIES.—The following queries were taken up and disposed of, viz :

1. "Shall an able-bodied male member of a church be retained in fellowship who never contributes anything to the support of the church to which he belongs, without giving satisfactory reasons for it?" Answer. "No."

2. The query of last session (See notice of last year's record) was answered as follows, viz : "As we are unacquainted with the peculiar circumstances mentioned in the query, we feel unprepared to give a definite answer, but in general terms we would say that we know of but two circumstances under which a man is justifiable in putting away his wife, or the wife her husband, and these are for the cause of fornication, and in case of an invalid marriage,—in both of which cases when either are proven *beyond doubt*, we conceive the innocent party to be justifiable in a second marriage, and entitled to church privileges."

TYGER RIVER ASSOCIATION.

Mount Zion, Holly Springs, Bethlehem, Washington, and Head of Tyger River churches were dismissed, at their request, for the purpose of uniting with other churches to form the Tyger River Association.

REMARKS.—This body was formed soon afterwards. Elders John G. Landrum and John W. Lewis were both delegated from Mount Zion church, and were in the session

of the Broad River that we are now noticing, Dr. Lewis acting clerk of the body. We very well recollect the youthful and slender appearance of Landrum, while exhibiting the Gospel in his earnest and pathetic way to the large congregations which attended that session of the Association. He was a great revivalist, and spoke cheering words of a good work of grace then going on in the region of country he represented, embracing portions of Spartanburg and Greenville counties, in South Carolina, which seemed to pervade the country where he and Dr. Lewis had been laboring. Lewis was a man of considerable bulk, a little over the medium size, heavy build, with large chest, and stentorian voice, and a good preacher—although not as acceptable as Landrum.

DR. WAIT.—The venerable Dr. Samuel Wait attended this session of the Association—a man who did more, it is said, for the development of the educational interests of North Carolina than any other man living at any time in the State. Whether this be true or not, it is certain that his influence upon the Baptists was very great, and he was the man to whom more than to any other the denomination is indebted for the Baptist State Convention, being the first and most efficient agent of that body; and as the founder of Wake Forest College he has laid our people under the most sacred obligations to cherish his memory with grateful affection. Dr. Wait was born in Washington county, New York, Dec. 19th, 1780, says the Baptist Encyclopedia, and was consequently 53 years of age at this session of the Association, but looked as though he was more than three-score and ten. It is strange there is no mention of Dr. Wait in the Minutes of the session. So strange was the state of feeling existing at that time between the North and South on the slavery question, that even christian courtesies were withheld. It is possible that angels may sometimes be entertained unawares. We know of our own personal knowledge that Dr. Wait attended this meeting of the Association, and preached several good sermons under the requests of the people, sent up to the body through the committee on religious exercises.

The Circular Letter was prepared by Elder Phillip Ram-sour, on *the method to be pursued to keep the unity of the Spirit in the bonds of peace.*

FAST DAY.—The body requested the churches to observe Christmas day and the fourth of July as days of religious worship every year. And the first day of January next as a day of fasting and prayer.

The session of 1834 was held at Goucher Creek church, Spartanburg county, S. C. The introductory sermon was delivered by Elder Berryman Hicks, from 1 Tim. iv. 16.

The union consisted of 26 churches. Baptized, 109. Total number of members in the several churches, 1748.

The body elected Elders Drury Dobbins Moderator and Phillip Ramsour, Clerk. Shiloh church was admitted.

Bro. James M. Webb was a delegated licentiate from the High Shoal church this session, being the first he ever attended as a delegate.

QUERY.—The following query was taken up for discussion, viz :

“Is it consistent with the Gospel to receive into the fellowship of the church persons who have been baptized by a minister in disorder, without re-baptizing them?” Answer. “No.”

Correspondence was opened with the Tyger River Association, recently formed of part of the churches of this body.

JAMES LEWIS, OF GASTON COUNTY, N. C.

The demise of Elder Jas. Lewis, of Long Creek church, is noticed in the Minutes of this session, viz :

“It becomes our painful duty to record the death of our beloved brother, JAMES LEWIS, under which dispensation we desire to feel deeply humbled under God, and sympathize with the bereaved widow and fatherless children; but we would ‘not sorrow as those who have no hope.’ What is our present loss is his everlasting gain.”

The Circular Letter to the churches was written by Elder Berryman Hicks, on *the design of circumcision, and the difference between that and baptism.*

FAST DAYS.—The body again urged the churches to observe Christmas day and the fourth of July as days of religious worship every year.

REMARKS.—The writer recollects well that it was customary about this period of the world’s history, to celebrate these memorable anniversaries in a very loose, licentious and wicked manner, by reveling and excessive debauchery, amounting generally to a complete desecration instead of grateful recollection of the festival days meant to be cele-

brated. Unfortunately the heathenish practice, although in a degree checked, is not yet wholly abated.

The session of 1835 met at Wolf's Creek church, Spartanburg county, S. C. The introductory sermon was delivered by Elder James M. Webb, of High Shoals church.

There were 26 churches in the union, and a membership of 1751. The body organized with Elders Drury Dobbins Moderator, and Phillip Ramsour, Clerk.

ABOLITION OF SLAVERY.

After the usual routine of associational business was transacted, the following preamble and resolutions were introduced and discussed at some length and unanimously adopted by the body, viz:

"WHEREAS, the Abolitionists in the Northern States have circulated certain *incendiary pamphlets*, prejudicial to the interests of the South, and the same are calculated to create much disturbance in our christian community, inasmuch as such productions have been sent to ministers and private members of churches, contrary to their wishes and without their consent; and whereas, ministers of the Gospel are liable, in this way, to have their usefulness much diminished in a community whose feelings are hostile to such sentiments. Therefore

Resolved, That this Association disclaim all communion with those engaged in sending abroad productions so corrupt and poisonous, and that we will in future look with indignation and contempt upon any such efforts as are calculated to disturb the best interests and peace of our country, and we recommend the same course to our churches and sister associations."

REMARKS.—The abolition troubles were being gradually and insidiously pushed along by designing abolition politicians, and also by those in many instances professing to be the ministers of peace and reconciliation through the cross of Christ. The leaven was steadily at work which eventually brought about the emancipation of negro slavery and one of the bloodiest of wars recorded any where in the annals of the country,—a weighty responsibility which rests somewhere, and in the great day of accounts the guilty parties will have but a poor opportunity to dodge it.

DISORDERLY PREACHERS.

The committee to examine the Minutes of corresponding bodies, reported the names of Richard Johnson, R. Hendrine, Samuel Thompson and Jesse Denson as preachers in disorder in the bounds of the Tyger River Association.

REMARKS.—There was scarcely ever a good bank chartered that did not receive some annoyance from counterfeiters; the laws, however, are generally made severe on such, and should be rigidly enforced to deter others from pursuing a course so vile and deceitful.

The Circular Letter of this year was prepared by Elder Drury Dobbins, on *the duty of a church in the choice of a Deacon*.

The session of 1836 was held at Zion church, Cleveland county, N. C. The introductory sermon was delivered by Elder Jas. Rainwaters, of Philadelphia church. The union consists of 26 churches, with a membership of 1749.

ORGANIZATION.—Elders Berryman Hicks was elected Moderator and Phillip Ramsour, Clerk.

Bro. S. G. Hamilton, of Green River, was a delegated licentiate.

PERSONAL.—The compiler of this associational history was a delegate to the Association from Antioch church at this session (then in his 26th year,) accompanied by his young wife, having married a short time previous to the meeting. He acted as reading clerk, and has been in nearly all the sessions of the body since, up to the time of the formation of the King's Mountain Association in 1851, and can truthfully say that he has greatly enjoyed the many annual reunions of the brethren that have been held subsequent to his first appearance in this very pleasant session at Zion. He hopes that in the Providence of God he will be permitted to enjoy yet the pleasant annual sessions of the body; and although doubtless he will ere long cross over the river, and not be permitted to witness the centennial session in 1900, yet he as an humble christian looks forward, with a more lively interest, to the inheritance laid up in store for the finally faithful.

The Circular Letter was prepared by Elder Berryman Hicks, on *the nature of Popery, and its probable tendency in the United States of America*.

REMARKS.—This is quite an elaborate essay, and we really wish we could republish it entire. A few extracts, however, must suffice:

“Judaizing teachers were the first to corrupt christianity. See

the Epistle to the Galatians. Bowing to the east, the celebration of Easter, the use of the sign of the Cross, and of sponsors, with some other inventions, were established in the second century. Councils which were frequently held in the third century greatly increased the power of the priesthood, and gave the right of their authority to pernicious innovations. The number of church officers were enlarged, a regular hierarchy was fast forming, and idle ceremonies were invented in abundance. Anno Domini 306, Constantine, the Great, ascended the throne, and very soon remodeled christianity as to its external forms and made it a State engine. Wealth and power flowed in a pace, magnificent buildings, splendid decorations and rites—often borrowed from paganism—were thought to be the religion of Him who was meek and lowly of heart, and the graduation of rank in the church was assimilated as much as possible to that adopted in the State.

“Anno Domini 325, the council of Nice. Here christians first learned to persecute those who differed from them, and the lesson is scarcely yet forgotten. The fourth and fifth centuries were distinguished by the increasing prevalence of superstition,—such as pilgrimages to supposed holy places, relic hunting, monasticisms, numerous fasts and feasts, auricular confessions, prayers to the saints, &c. Anno Domini 606, the Bishop of Rome assumed the title of Universal Bishop. A. D. 754 the Pope became a temporal Prince, by acquiring the exarchate of Ravenna. A. D. 787, image worship, sanctioned by the seventh general council held at Nice. Transubstantiation was first taught by Paschasius Radburtus, in the ninth century. In the eleventh century, Gregory, the seventh, assumed supremacy over princes as well as prelates, and arrogated to himself the right of disposing crowns. He also interdicted the use of liturgies in any other language than the Latin. The traffic in indulgences began in the twelfth century. A. D. 1215, communion in one kind established. A. D. 1229, the inquisition formed, and the use of the Scriptures in the vernacular language prohibited. A. D. 1414, the council of Constantine, at which it was agreed that faith is not to be kept with heretics. A. D. 1517, the Reformation commenced in January. A. D. 1540, the order of Jesuits instituted. A. D. 1546, the council of Trent opened its deliberations, which terminated in 1563. By this council the errors and absurdities of the Papal system were solemnly authorized.

“A scrutiny of ecclesiastical history will lead to the conclusion that almost every corruption in Christianity may be traced to the lusts of power and the pride of false philosophy. The vulgate is a very ancient translation of the Bible, and the only one acknowledged by the Church of Rome to be authentic. A very heavy charge lies against it, with the additions of Pope Clement VIII., viz: that they have new texts added, and many old ones altered, to countenance and confirm the Roman Catholic doctrine.

“No country perhaps has ever produced more martyrs than France. There was a violent persecution against the Protestants in

the year 1562, in the reign of Charles IX. Many of the principal Protestants were invited to Paris, upon a solemn oath of safety upon the occasion of the marriage of the King of Navarre, with the French King's sister. The Queendowager of Navarre, a zealous Protestant, however, was poisoned by a pair of gloves, before the marriage was solemnized. Coligny, Admiral of France, was basely murdered in his own house, to gratify the malice of the Duke of Guisci, and after a thousand indignities offered to his body it was hung by the feet to a gibbet. After this, the murderers ravaged the whole city of Paris, and butchered within three days above ten thousand lords, gentlemen, presidents, and people of all ranks. A horrible scene of things, says Thuanus, existed when the very streets and passages resounded with the noise of those who were dying, and the shrieks of those who were going to be butchered were everywhere heard.

"In conclusion, we say how are we to avert the storm that seems to be hanging over us? Is persecution the proper remedy? No. Is a troublous mob, excited to destroy their property and temples? By no means. Toleration is our peculiar boast. Let it be fully and sincerely manifested to all men, but with a becoming zeal toward God, earnestly contending for the faith once delivered to the saints. And there followed another angel, saying: 'Babylon is fallen, that great city, because she made all nations to drink of the wine of the wrath of her fornication.'"

The writer of this letter very plainly points how the "mother church" (as some are pleased to call the Roman Catholic church) became a corrupt hierarchy, and indeed a 'mother of harlots.' There were, at the time that letter was written, about 400 organizations in the United States called Catholic churches. How is it now? So great has been the anxiety of the See of Rome to captivate and capture the unwary citizens and people of free America, that he has in a measure metamorphosed the churches of his faith and order, by manipulating their litany, and so accommodating their ritual of worship to the mode of other denominations. Roman Catholicism in the United States is very different now from what it once was in the old world. Their fine cathedrals, gorgeous pews and enchanting music, with modified liturgy, are designed to attract the aristocratic, vain and irreligious portions of mankind, and through instrumentalities of this nature, congregations or followers are easily obtained. The next thing is the establishment of schools and seminaries of learning, equipped properly with the highest grades of scholarship. And before the unsuspecting, patronizing

parent is aware of his mistake, the minds of his children are so moulded at these Catholic schools as to cause them to imbibe the principles of their tutors, and the so-called church is thereby strengthened and built up.

It is our impression that the Catholic Church has so far departed from the truth and so grievously perverted it as to forfeit all claim to the title of a church of Christ. The external organization of it is obviously not that taught by Christ and His Apostles. As to this matter, everything in the Bible is simple. The Kingdom of Christ is not of outward observation: its seat is in the hearts and affections of men—its elements are righteousness, and peace, and joy in the Holy Ghost. The great object of the Apostles and first preachers of the doctrines of Christ, was to win men to the belief and to the practice of the Truth. When men believed the truth they were baptized, and were thus introduced into the communion of the saints; and not a word is said about popes, patriarchs, cardinals, metropolitans, prelates, or of the duty of implicit obedience to their authority. There is a government enjoined, but it is as free and as simple as one can well conceive, whilst that of the Catholic church is as despotic and as absurdly pompous as one can well imagine. As this external obligation is certainly not taught in the Bible, the question arises, where did it come from?

The answer to this question is to us very plain: As the early church advanced in numbers, influence and wealth, it gradually lost the martyr spirit of its founders. Its ministers became corrupt, secular and ambitious. By degrees, bishops from an office became an order. As Rome was the metropolis of the world (and it is there that the greatest number of martyrs had shed their blood,) the bishop of the metropolitan city soon became pre-eminent among the brethren. Now the State sought the influence of the church to assist in maintaining its authority, and the church sought the influence of the State to assist in building up its ghostly dominion. Each yielded to the request of the other. The church rapidly extended, and the ambition of priests conceived the idea of governing it after the model of the State. Rome must be the center of ecclesiastical as of civil power. The State had its Caesar, the Church must have its Pope;

Caesar had his governors of provinces, the Pope must have his patriarchs. The governors had their subordinates, and these again theirs—down to the very lowest office—so that the patriarchs had their archbishops, these their bishops, and these their priests, and so down to the very lowest office in the church. As in the State, all civil authority emanated from Caesar, and all disputes were finally referable to him; so in the church all ecclesiastical authority emanated from the Pope, and he was made the final judge of all disputes.

The foregoing is the outline of Roman Catholicism as it originated and progressed through a long series of years after the days of the Apostles. It was during this period of time that extreme unction, penance, purgatory, transubstantiation, infant baptism, miracles, and many other meaningless rites were introduced. High-sounding titles were also introduced, such as "His Holiness," "Right Reverend," and "Reverend," having no authority whatsoever in the Scriptures. And Protestants and even Baptists seem to be fond of appropriating these unscriptural titles. We have never yet read anything about His Holiness, Right Reverend, or even Reverend Doctor Paul, or Peter; nor do we find that these fashionable titles were ever applied to any of the ministers of Christ in the days of his incarnation, or during the time of any of His Apostles, and consequently they must have had their origin in the corruptions of popery. The word "Reverend," we believe, occurs only once in the Scriptures, (Psalms cxi. 9.) "He sent redemption unto his people; he hath commanded his covenant forever; holy and *reverend* is his name." This title very well applies to God, but we think it does not well apply to poor, frail, mortal man—one of His creatures. Away with this relic of popery!

Having made mention of fine cathedrals as a Catholic appliance to catch good congregations, we wish to add a few words in regard to fine Protestant or Baptist churches. It was certainly the will of Christ that the poor should have the Gospel preached to them. Then if the paraphernalia of churches is so fine and costly (as does appear almost so sometimes,) as to intimidate the poorly clad, unfortunate, and doubtless sometimes unthrifty poor people of the country

(who cannot boast of having more than two or three changes of raiment, and that of a cheap texture,) from entering church edifices where there is generally to be seen a great display of finery and other extraordinary trappings,—where the idol god *Fustus* appears often to them to have supreme sway, we think there should be something done to meet such cases in village churches. The Gospel should be exhibited at other points where the poor would be likely to attend and receive the benefits intended, both from the sanctuary and Sabbath-school. Having always been poor, we know how to sympathize with and plead the cause of the poor. In looking over the last paragraph or two, we are not sure that it would not have been as well to have omitted what has been said, but like Pilate, we say: “what we have written we have written.”

The session of 1837 met at Buffalo church, York county, S. C. The introductory sermon was preached by Elder James M. Webb, of High Shoals church. There are in the associational union 26 churches and 1652 communicants. The body organized by electing Elders Drury Dobbins Moderator, and James M. Webb, Clerk.

After the usual routine of business was gone through with, the Circular Letter of the churches, prepared by Elder James M. Webb, on *the necessity of the agency of the Spirit of God in the work of regeneration on the soul*, was read and adopted. This letter is published in full with the notice of Elder Webb in this work.

A GOOD MAN.—The demise of Deacon William Underwood, of Cedar Springs Church, is noticed in the Minutes of this session.

“His long, untiring zeal in the cause of the Redeemer’s Kingdom and his faithfulness in the discharge of the office of a deacon, which he held for thirty-four years in Cedar Spring Church, united to almost every virtue that adorn the character of an upright heart and faithful follower of Him whom he most loved on earth, entitle him to the remembrance of those of his brethren whom he has left behind. In him this Association have to lament the loss of a brother in whose faithfulness and counsel they could much depend, and whilst we sympathize with his relatives and friends we advise them not to sorrow and grieve as those who have no hope, for that which is our loss is his eternal gain; and although his cold remains may

lie in solitude until the morn of the resurrection, yet it is confidently hoped and believed that his soul has flown to rest in the bosom of his Heavenly Redeemer and Friend, there to enjoy a crown of life incorruptible and undefiled and that fadeth not away."

The session of 1838 was held at Friendship church, Spartanburg county, S. C. The introductory sermon was delivered by Elder Drury Dobbins, of Sandy Run church. In union 27 churches; membership 1650. Elders Drury Dobbins, Moderator, James M. Webb, Clerk.

PIONEER MINISTERS FALLEN.

The demise of Elders Joel Blackwell, of Green River church, and John Padgett, of New Hope, is noticed in the Minutes of this session. (See biographical notices in this work).

The Circular Letter was prepared by Elder Drury Dobbins, *to show who Melchisedec was, and to run the analogy between his priesthood and that of Jesus Christ.* (See biographical notice for the letter.

The session of 1839 met at Green River church, Rutherford county, N. C. Elder Drury Scruggs preached the introductory sermon. The union consists of 27 churches; baptized 135. Total membership 1725.

QUERY.—Query from Green River church, viz :

"What shall be done when a married member makes application to the church for a letter of dismissal, who has left his family and wishes to remove to a distant country, and who says that his companion is so disagreeable that he cannot live with her, and that he does not expect to live with her any more?"

Answer. "We advise the church to enquire into the circumstances, and if the evidence should be that the companion complained of is of such turbulent character as to render it impossible for the member complaining to live with the other in peace, and that her conduct is so disagreeable as to make the party miserable and unhappy, in such case a letter should be given, provided the complaining member has not married, and is of pious habits and good character; but if the evidence is that the complaining party is a wrong doer, and has so acted as to produce the cause of which he complains, then we think a letter should be refused."

SALEM ASSOCIATION AND THE CIRCULAR LETTER.

After opening correspondence with Salem Association the Circular Letter, prepared by Elder James M. Webb, on *the divine and special call from God to men to preach the Gospel of Jesus Christ, and the evidences that manifest themselves in a*

person so called, was adopted. Like every other production of Elder James M. Webb, this document is very interesting and instructive, and fully meets objections to a special call to the ministry.

The session of 1840 met at Concord church, Rutherford county, N. C. The introductory sermon was preached by Elder S. G. Hamilton, of Green River. Zion Hill church was admitted, making a union of 28 churches and 2165 members,—487 being baptized during the past year. Elders Drury Dobbins and James M. Webb re-elected Moderator and Clerk. Dr. Felix W. Littlejohn, from Goucher Creek, made his first appearance in the Association as a delegate.

PARTICIPANTS OF THE REVIVAL.

Goucher Creek, Buck Creek, Green River, New Prospect, Providence, Bethesda, Camp's Creek, Macedonia, Zoar, Cedar Springs, etc., enjoyed revival seasons, and were greatly refreshed.

The Circular Letter was prepared by Elder S. G. Hamilton, on *Brotherly Love*. (See biographical sketch of Elder S. G. Hamilton.)

The session of 1841 met at Antioch church, York county, S. C. The introductory sermon was delivered by Elder James M. Webb, of the High Shoals church. The union had 28 churches, 152 baptized; total membership 2197. Elders Drury Dobbins and James M. Webb were again re-elected Moderator and Clerk. Elder R. P. Logan, delegate from Antioch, made his first appearance in the Association.

GREEN RIVER ASSOCIATION.

The following churches applied for letters of dismissal to form the Green River Association, to-wit: High Shoals, Concord, Green River, Green's Creek and Shiloh.

The Circular Letter to the churches was prepared by Elder James M. Webb, on *the subject of Communion*.

REMARKS.—Elder James M. Webb had for several years been a member of this Association, and had become a bright and shining light to the body, and it was with much regret the brethren were called on to give him the parting hand. After the organization of the Green River Association he continued to be a leading member thereof until the day of his death, often presiding as Moderator of the body.

A PETITION FROM CROSS-ROADS.

The petition presented by certain members of Cross-Roads church was taken up and considered, and request granted. Brethren Spencer Morgan, F. W. Littlejohn, Drury Dobbins, E. J. Underwood, Drury Scruggs and Elijah Turner were appointed a committee to investigate the whole matter in controversy, and report to the next Association.

REMARKS.—At the next session the committee was called on for their report, and upon examination said committee was instructed to further investigate and report to the next Association. At the next session no report was made, nor anything minuted about it. We have taken notice of this matter supposing it was a very important one, judging from the complexion of the committee to whom it was referred, but as the matter either died a *natural death* or the committee neglected to investigate and report as instructed, we are unable to decide, but would like very well to know what was all this trouble about.

The session of 1842 met at Elbethel church, Union county, S. C. The introductory sermon was delivered by Elder Drury Dobbins, of Sandy Run church.

Corinth, Capernaum, Bethlehem, Sulphur Springs (new churches) and Unity from the Bethel Association applied for admission into our union and were received, making a union of 28 churches and a membership of 1993 communicants.

ORGANIZATION.—The body organized by electing Elder Drury Dobbins, Moderator, and Elder Drury Scruggs, Clerk. Elder James D. Crowder, from Sandy Run church, made his first appearance in the body, and Elder M. C. Barnett, from Cedar Springs church, was also a delegate at this session.

Correspondence was opened with the Green River Association, recently organized.

The Circular Letter of this year was Andrew Fuller's, on *Church Discipline*.

The session of 1843 was held at State Line church, Spartanburg county, S. C. The introductory sermon was delivered by Elder Drury Scruggs, of the State Line church. The body organized by electing Elder Drury Dobbins, Mod-

erator, and Elder Spencer Morgan, Clerk. The union consists of 28 churches, and a membership of 2032.

A PIONEER FALLEN.

The demise of Elder Zachariah Blackwell, of Mount Ararat, is noticed in the Minutes of this session. (See biographical notice.)

The Circular Letter of this year was prepared by Elder Drury Scruggs, on *the mission of John the Baptist*. (See notice of Drury Scruggs.) Elder Wade Hill, afterwards a prominent minister of this Association, made his first appearance as a delegate from Antioch at this session, as did Bro. Thos. Dixon, then a licentiate from the same church.

The session of 1844 met at Providence church, Spartanburg county, S. C. The introductory sermon was preached by Elder Wade Hill, of Antioch. Upper Fair Forest and Pacolet were admitted into the confederacy of churches, making 28 in all; baptized during the year 133. Total membership 2129. Elders Drury Dobbins and Spencer Morgan were re-elected officers of the body.

QUERY.—The following query was sent up from Providence church, viz :

“Is it consistent with the Scriptures to ordain a man to the sacred office of Deacon, who carries on a distillery?”

“After some discussion, it was moved to lay the query on the table, which motion prevailed.”

REMARKS.—We are sorry to see a matter of such importance so summarily disposed of. The body should have bearded the lion in his den; and as they were holding the session at the very church which sent the query, they certainly did not act respectfully towards the brethren in snubbing them as they did. We may not however be fully aware of all the particulars of the case.

The Circular Letter to the churches was prepared by Elder Drury Dobbins, on *the nature and proper observance of the Lord's Day*. Elder John G. Kindrick, of Pacolet church, made his first appearance in the body as a delegate.

The session of 1845 met at Philadelphia church, Spartanburg county, S. C. The introductory sermon was delivered by Elder Micajah C. Barnett, of Cedar Springs church. Double Springs church was admitted into the union, making

29 in all; baptized since the last session, 151. Total membership, 2057. The body organized by electing Elders Drury Scruggs, Moderator, and Micajah C. Barnett, Clerk.

DOMESTIC MISSION.

A petition came up from Long Creek church, praying the body to devise ways and means to establish a Domestic Mission within the bounds of the Broad River Association. On a motion to adopt, a considerable discussion was had, *pro* and *con*, and by a vote of the Association afterwards the project was rejected.

VOLUNTEERS.—Elders Drury Scruggs and Micajah C. Barnett then volunteered their services each for twenty-eight days, to itinerate within the field as designated in the petition, whereupon a tender of compensation was made by several of the delegates present.

REMARKS.—The subject of Temperance and Missions was now beginning to be agitated in several of the churches, and the brethren were very much divided in sentiment upon both.

QUERY.—The following query was taken up for consideration, viz:

“Is it right to hold in fellowship, and admit to our communion, members who openly profess themselves Campbellites?”

Answer. “No.”

E. M. CHAFFIN.—The following resolution was adopted:

Resolved, That we warn our churches against a certain E. M. Chaffin, who sometimes passes himself as a Baptist preacher, as he is in disorder, and not worthy of christian regard.

REMARKS.—E. M. Chaffin made his advent into the bounds of the Broad River Association about the year 1836, and located in Cleveland county, N. C. Soon after that the Zoar church was constituted, and he was one of the original constituents of said church and became its pastor. He was a good preacher, and had the reputation of being a great revivalist. He attracted large congregations and was, with some, a great favorite. He seemed to be instrumental in doing a great deal of good in building up the cause of Zion. He sometimes made distant preaching tours, clad in very common home-spun apparel, and made rather a shabby appearance for a minister of the Gospel, possessing the talent or ability that he did. In these preaching tours he some-

times visited associations and other large assemblages, and preached as few others could, his sermons being characterized by much zeal and pathos. He frequently complained of the apathy and negligence of his people, as to ministerial support, &c. His sermons very often had a telling effect, and it is said he was often the recipient of handsome contributions of money and clothing. He appeared to run pretty well for a while. But alas! evil reports began to follow him, and charges of concupiscence were preferred against him in the church where he was a member and pastor; these he baffled for a time. At last, however, the strong arm of the law was about to overtake him, when he adroitly managed to get a letter of dismission from the church and ignominiously fled to other parts of the country. It is said he became a gambler and black leg, and died during the war.

The Circular Letter addressed to the churches was prepared by Elder Micajah C. Barnett, on the subject of *Temperance*. The document is rather of a general character, in which there is but slight allusion to intemperate dram-drinking.

JAMES CROWDER.—The demise of Elder James D. Crowder, of Sandy Run church, who died within the past associational year, is noticed on the face of the Minutes of this session, whom we esteemed as one of the best of men, and though we have sustained a great loss, we believe it to be his eternal gain."

The session of 1846 met at Macedonia church, Spartanburg county, S. C. The introductory sermon was delivered by Elder Drury Scruggs, of State Line. Gilead church was admitted, making a union of 30 churches and a total membership of 2074. Baptized since last session, 139.

The officers of the last session were re-elected.

The Circular Letter to the churches was prepared by Elder Wade Hill, on the subject of *Domestic Missions*.

REMARKS.—On a motion to adopt the letter, there was elicited a considerable debate, in which Elders Dobbins, Webb, (of Green River,) Curtis and others took part. The tone of the letter was considered rather ultra, as a missionary document, by Elder Dobbins, while the other brethren named

avored its adoption. Elder Dobbins was not opposed to missionary operations among the churches, *as churches*, but was opposed to any action by the Association, as an agent with plenary powers, to inaugurate such a scheme or system of measures as that indicated in Elder Hill's circular. He claimed that he was a "go-between" the two extremes, and would favor any action taken by the churches, as such, for the furtherance of domestic missions, while he would at all times oppose any action on the part of the Association to lord it over the churches, without first being asked by them to do so. He was aware, too, that there was strong opposition to the principles of the letter, as manifested by the action taken on the subject at the last session, on the petition sent up from Long Creek, praying the establishment of a domestic mission. He would therefore oppose the adoption of the letter, unless certain objectionable features were stricken out. It was very obvious that Elder Dobbins wielded the greater strength of the body, and was fully able to defeat the adoption of the letter which, however, out of respect for Elder Hill's feelings he did not wish to do. At the instance of Elder Webb, the objectionable features of the letter were stricken out by erasure with the pen, and the debate ceased by the adoption of the letter with corrections. Elder Dobbins was fully persuaded in his belief that Elder Webb was the writer of the letter, he said to a brother, "that might be seen through a leather apron;" and although he did not claim the paternity, yet he fought valiantly for the bantling, be it whose it might. The letter is given in the notice of Elder Wade Hill.

ELDER M. C. BARNETT'S ACCOUNT OF IT.

While on this subject we cannot well refrain from giving the episode, as given by Elder Micajah C. Barnett, in his history of the Association. He says:

"The Circular Letter, prepared by Bro. Hill, on the subject of Domestic Missions, drew out a great deal of debate—not because of the manner in which it was written, for it was an able and well written production—but thoroughly missionary in spirit. After a great deal of debate on Saturday, the day it was called up, the vote was taken and the circular rejected. On Monday there was a motion made by Bro. Covington, who had voted in the majority on

Saturday to reconsider, and after much debate and some modifications of the production, it was adopted.

“At this meeting old Dr. Curtis (I use the word *old* to distinguish him from his son, who also has the title of Doctor) and Elder William Curtis were corresponding messengers from the Charleston Association. It was the first time we had met with them in our body. Dr. Curtis took a very active part in the debate in behalf of the circular. To me at that time he was very singular in his manners in debate. He signified that he imagined himself almost an intruder, especially as he had to take a position which was opposed to Elder Dobbins, whom he seemed to regard with a profound veneration. He perhaps had never met with Dobbins before, but he was acquainted with him from character, and to oppose Dobbins in debate, seemed to him almost like opposing an oracle. In all his remarks, therefore, he kept his eye steadily on Dobbins. He seemed not to have known that Scruggs was Moderator. He stood up close to the table, facing Dobbins, and while making his speech he would frequently bow down with his face nearly to the table, and then at the end of his sentence he would suddenly throw himself back over a perpendicular, and for a moment look steadily at his Bro. Dobbins, as if he would ask him to forgive him for what he had said amiss, and then down and up in like manner.

“There was a good deal of impetuosity about Dr. Curtis in debate, still no man ever observed the decorum of debate more strictly than he did. None ever paid more deference to the age and standing of a competitor. With all his singularity of manner, however, he soon ingratiated himself into the favor of the Association. So if you were present at any meeting and see Dr. Curtis ride up, you would see directly the people begin to gather round him to hear his rich suggestions and amusing anecdotes, that would tell of things that principally took place in England. Toward young ministers he was really a father in Israel. I have thought he knew more of the value of learning, and the uses to be made of it, than any man I ever saw.”

STANDING DELEGATES.

The question of representation in the Association was again agitated by Buck Creek, Buffalo, Providence and Macedonia; that each church be entitled to two delegates, and one for every fifty of increase, exclusive of ordained ministers.

AN OLD MINISTER.—The demise of Elder Joshua Richards, a very old preacher, is noticed in the Minutes of this session. (See biography.)

The session of 1847 was held at Zoar church, Cleveland county, N. C. The introductory sermon was delivered by Elder Thomas Dixon, of Antioch. Shelby and Ephesus churches were admitted into the union, making 33 in all, with a membership of 3002.

The body was organized by the election of Elder Drury Scrugg, Moderator, and Bro. John R. Logan, Clerk.

QUERIES.—The following queries were taken up for consideration :

1. "What is the proper course to be pursued by a church in relation to members who remain two or three years at a remote distance, and do not apply for letters of dismissal?"

Answer. "The church holding the membership of such should use a discretionary power as to their retention or exclusion."

2. "Are ministers of the Gospel authorized to receive and baptize members when sent to labor in distant parts of the world, where no church members are present?"

Answer. "Ministers of the Gospel may receive and baptize members in pursuance of our Lord's commission to His Apostles (Mark vi. 15, 16,) when sent to labor among the heathen; but it is inexpedient now, as a general rule in a land of churches and church members, to practice such a course except in very extreme cases."

3. "Is it right to hold in fellowship those who patronize dancing schools, or go themselves, or accompany their families, or those under their care or charge?" Answer. "No."

CATAWBA VALLEY.—In pursuance of a petition from Hebron church, in the Catawba valley, Elders Wade Hill and W. B. Padgett were appointed to labor monthly with said church and make report to the next associational meeting.

FAST DAY.—This session of the body was held during the pendency of the war between the United States and the Republic of Mexico, and the first day of January was set apart as a day of fasting, humiliation and prayer for the blessings of peace, and that the dire calamities of war might be averted.

The Circular Letter to the churches was prepared by Elder Micajah C. Barnett, of Cedar Springs church, on *the Unpardonable Sin*.

MEMORIAL SERMON.—The Association while in session appointed Elder James M. Webb to preach on the Sabbath an associational funeral sermon in memory of Elder Drury Dobbins, who died during the past associational year, which appointment he accepted and filled in the presence of a large concourse of people gathered at the stand. As being very appropriate we quote the remarks of Elder Micajah C. Bar-

nett, in his history of the Association bearing on this matter. He says :

“And now I suppose Bro. Webb never had a better scope for his imagination to play in, and never had his feelings wrought up to such an intense anxiety as on this occasion.”

Elder Webb as a preacher was certainly the Apollos of our day, at least in this country. The structure of his mind was different from that of Elder Dobbins, for while Dobbins never advanced an idea without first examining all the evidence by which it was sustained, as well as the objections that might be raised against it, Webb seemed not to have time to wait for such a thorough examination of the evidences that bore upon the subject. His imagination was lively, and as soon as he had caught an idea he was immediately in search for another. Hence, as a debater, he was more than a match for Dobbins. The vivacity of his mind and the rapidity of his utterance, perplexed and sometimes silenced his more venerable competitor. Yet no two men ever regarded each other with more excessive fondness than they did. On that Sabbath day thousands of people assembled around the stand in the grove, impatiently awaiting the hour of service. After singing and that prayer which seemed to take hold on the horns of the altar, he read his text: “My father, my father, the chariot of Israel and the horsemen thereof! and he saw him no more.”—2 Kings ii. 12. Think of such a man as Webb, with such a text as this, to preach the funeral of Drury Dobbins before the Broad River Association, of which he had been a member for forty-seven years—the guide of its counsels!

He commenced his sermon by presenting a singular combination of the historical and textual parts of his discourse. He then proceeded to illustrate his subject and enforce its claims in view of the occasion on which he spoke. The congregation was soon melted by his pathos and the clearness of his thoughts, and were prepared to weep tears like “dew drops” when the preacher turned half round from the book-board, threw himself a little back, raising his hands and his eyes, and in one of those exclamations for which he was inimitable, said: “Oh, Dobbins! dost thy sainted spirit this day witness our feeble efforts to honor thy sacred mem-

ory? Art thou with the man that returned and smote the waters of Jordan with the mantle, saying: 'Where is the Lord God of Elijah?'" Every spirit felt subdued before him, and for thirty minutes more he lifted them up or let them down, at his will, no man resisting him.

Bro. Webb was at home on all such occasions as this, and really the character of his mind and of his feelings, the liveliness of his imagination, the symphony of his tones, combined with an easy deportment in the pulpit, rendered him irresistible.

As an evidence of the power of his pulpit oratory, the following incident is cited: Two men of bad morals were one day talking rather slightly of the excitement in a large congregation the day before, produced by one of Webb's sermons. One said to the other, reproachfully, "I think I saw you crying." "Yes," was the reply, "but that man Webb can make the devil cry!"

I have seen him sometimes, on large occasions, come down out of the stand to invite mourners to the anxious seat, and, by a flow of his eloquence for ten minutes, he would put the whole congregation literally in motion,—christians shouting, mourners praying, and all over the congregation, here and there, the voice would be heard, "Lord, save, or I perish!"

In person, Bro. Webb was six feet high, slender, and rather slovenly in his appearance. His nose was rather of the Grecian style, his hair, eye-brows and eye-lashes jet black, the latter being remarkably long. His eyes were dark, and possessed a penetrating brilliancy that is rarely seen.

ASSOCIATIONAL NOTICE.

Elders James M. Webb, Drury Scruggs, Micajah C. Barnett, Wade Hill and Ransom P. Logan were appointed a committee to prepare a suitable obituary notice and tribute of respect to the life and character of Elder Drury Dobbins, deceased, late of Sandy Run church, Rutherford county, N. C., who reported on Monday as follows:

Resolved, That with feelings of deep anguish we chronicle the departed worth of our beloved and much esteemed, venerable brother,

Elder Drury Dobbins, whose successful labors in the ministry for more than forty years, sanctioned by a life of the most exemplary piety, has imprinted in our affections that memory which we fondly cherish, while his loss to us touches everything of painful sensibility. But let us not sorrow as others that have no hope, for if we believe that Jesus died and rose again, even so them which sleep in Jesus will God bring with Him. He departed this life May 19th, 1847, aged 72 years.

REMARKS.—Elder Dobbins was in the session of 1846 at Macedonia, the last he ever attended, and was tendered the chair of the Moderator by a unanimous vote of the body. He however declined acceptance. At the session of 1845 at Philadelphia he had failed to put in an appearance (that church was remotely situated from his home,) and he was becoming old and infirm, too much so, to ride in the saddle—which was his usual habit—so great a distance, and he some time previous to the meeting of 1844 at Providence, said to us: “If your church (Zoar) will send a petition for the next session of the body, I will speak for it, and we shall probably have the next session nearer to us.” The petition was sent as requested, and he did try to prevail on the body for once to ignore their union meeting rule, and grant the petition of the Zoar church. But Elder James M. Webb and some others agreed “it would be establishing a precedent that would not work well, and therefore the Association should rigidly adhere to the rule that had so long governed the body.” But in much candor, considering all the circumstances of the case, the age, past services of the veteran minister, remote distance from his home, together with the fact that associational bodies have a clear right to regulate their own sittings, we think they should not have snubbed him as they did. We are not surprised that he was somewhat offended, and did not ride all the way to Philadelphia the next session. Doubtless many of the brethren were as bad hurt as he was when he failed to attend the next session. It was the only session he had ever failed to attend since his connection with the Association.

ELDER BARNETT'S STATEMENT.

As Elder Barnett, the historian, has noticed this matter, we will give his statement in our work. He says:

“At this meeting rather an unhappy debate sprang up between

old Bro. Dobbins and J. M. Webb and others, which resulted not very pleasantly. The state of the case was simply this: The union meeting, which had been entrusted with that business, decided that the next Association should be held with Philadelphia church. Zoar church had sent a very earnest petition that the Association should convene with them. Bro. Dobbins was strongly in favor of Zoar's petition, while the other side was in favor of the decision of the union meeting, principally because it was in accordance with *rule*. The old preacher pleaded hard for his "little sister Zoar," and proved himself to be a good advocate, possessing something of the spirit of Moses, when he interceded for Israel; that is, that he had rather die than not succeed. He was rapid, loud and pathetic, while the other side was equally in earnest and all against him. Webb, who took the lead, and was very impetuous, and perhaps with a little too much disregard for the feelings of his elder brother, wounded the sensibilities of Dobbins badly. The vote was taken and decided almost unanimously against Dobbins. This hurt him so much that he could not get over it enough to meet with the Association the next year, although every pains was taken to soothe him. Immediately after taking the vote he said, with emphasis: *You have got the Association, but you will not get me!*" He afterward said had it not been for that expression which he uttered hastily, he would have met with the body the next year. However, after one meeting of the body intervened he came to the next, and all was right. The Association cast a unanimous vote for him for Moderator, showing him that he was still the beloved Dobbins; and Webb, having already made reconciliation with him, the thing was forgotten. I am not prepared to say that this dissension served to the same purpose as that between Paul and Barnabas; that is, to the furtherance of the Gospel. Dobbins seems to have taken the wrong side of the question, but he depended upon the potency of his influence in the Association to carry his points. His principal hurt with Webb was that he had wielded his influence against him (he belonging to another body,) and told Webb while he was in a pet that he (Webb) was the bell sheep of the whole hang. Webb laughed and said, "I was only contending for rule, Bro. Dobbins, and not against you as an individual."

Elder Dobbins was obviously jealous of the rising popularity of Elder Webb. He (Dobbins) had for a long series of years wielded a very potent influence in the Broad River Association,—had generally carried points his own way. That way, however, was generally acquiesced in because he scarcely ever failed in being right. If supposed even by any one to be wrong, they could not muster up the courage to oppose him.

When Elder Webb become connected with the Associ-

ation he was fresh from the legislative halls of his State, where he had doubtless acquired not only an aptitude but a fondness for debate. It was very natural, therefore, that he being in a deliberative body of a different character would embrace every opportunity he could catch, to distinguish himself, by making a display of the talent he possessed, and in doing this had on more than one or two occasions opposed the views of Elder Dobbins; hence his jealousy.

In this connection we will mention a little incident where these two brethren were parties. After Elder Webb had been ordained a minister he was engaged by a young man to solemnize the rites of matrimony between him and his affianced. Elder Dobbins was also invited by the father of the bride to be present on the occasion of the marriage, to eat dinner; and as had been the officiating priest on several marriage occasions previously in that family, and as the father was one of his deacons he entertained no other thought but that he was to solemnize the rites as he had formerly done. On the day of the marriage he was a little behind time, but the dinner was kept back until he would arrive. At last that notable riding mare of his was seen approaching in the distance. The marriage, however, had been now celebrated by Elder Webb, and on the arrival of Elder Dobbins he was first waited on courteously by that brother, and regrets made known that he could not make it convenient to arrive a little sooner, as *he was just in time to be a little too late—the marriage was over.* So great was the mortification of Elder Dobbins on being so informed, that he mounted that mare at once and took the most direct route for his home, without waiting for his dinner, or for an explanation that we presume would have been every way satisfactory. He took it for granted that he had been supplanted and made a dupe of by Elder Webb, and he could not brook so great an insult, and therefore left immediately. Finding out afterwards how it was, he was compelled to acknowledge that he acted in hot haste, and completely stultified himself.

Elder Drury Dobbins was a great favorite of the people, —married more couples, preached more funeral sermons, had more name-sakes, and preached the Gospel for less money

(it is said he preached for Sandy Run church forty years or more for about as many dollars,) and was less complained of than any other living man of his time. But notwithstanding all this he had his foibles to combat, just as other mortals have in this world of imperfection, and no one was more ready to acknowledge it than he was. But take him "all in all" there were few men equal to Drury Dobbins.

The session of 1848 convened at Buffalo church, York county, S. C. The introductory sermon was delivered by Elder John G. Kindrick, of Pacolet church. Boiling Springs, Mount Sinai and Bethel churches were admitted into the union—making 36 in all, with a membership of 1630. There were during the year 291 baptisms.

A REVIVAL.—The churches at Boiling Springs, New Bethel, Double Springs, Zion, Zoar, Providence, Sandy Run, Buffalo and Bethlehem appeared to be the recipients of the revival outpouring.

The body organized by the election of Elder Drury Scruggs, Moderator, and Bro. John R. Logan, Clerk.

QUERIES.—The following queries from Philadelphia and Cedar Springs churches were taken up for consideration :

1. "Is it right and compatible with Baptist principles for a church to have an independent standing delegation?"

Answer by the body. "No."

2. "Is it consistent with the Scriptures, and the Constitution of the Broad River Association for ministers to be standing delegates?"

Answer. "No."

THE REPRESENTATION QUESTION.

A petition from Friendship church, asking for the reconsideration of the 13th Article of the Minutes of 1846, upon the subject of representation, was taken up, and after some discussion by members of the body, a motion was made to strike out the words "exclusive of their ordained ministers," and adopt the following resolution :

Resolved, That each church of which this body is composed, having a membership not exceeding fifty in number, shall be entitled to two delegates; and for every excess of fifty members above that number, one more additional delegate shall be allowed, which was carried.

REMARKS.—It will here be seen that our brethren were greatly exercised about a matter which seems to us rather of

a trivial nature, which, however, had been agitated by some for several of the previous sessions. They seem to have entertained fears of the destruction of our democratic system of representation, or the rising power and influence of the ministry, when made independent of the voice or suffrages of the laity.

The matter of church representation as it originally seems to have existed (admitting the ministers as independent or standing delegates,) caused some jealousy in the minds of some brethren from the time Ephesus or Limestone Springs church was admitted into the Association. The membership of Ephesus was only eight persons, and either two or three of those were ministers. Now the point of complaint was that the large church of Buffalo (for illustration) having a membership of 300, would have less representative weight than Ephesus, which had only eight, by reason of the number of ministerial delegates in the latter, while Buffalo had no ministerial delegate at all. If the Association was a legislative body with power to enact oppressive laws, to the detriment of some of the churches—while others might by partiality be favored—then there would be some plausible ground for complaint; but as the Association is only an advisory council, and not a legislative body at all, it makes no difference as to what number of delegates they send, so that they prove to be wise and sensible ones.

A DISORDERLY MINISTER.—A resolution cautioning the churches to beware of one J. Q. Barber, who has been officiating as a Baptist preacher in disorder, within the bounds of this Association, was adopted, and ordered to be spread on the Minutes of the session.

The Circular Letter to the churches was prepared by Elder Drury Scruggs, of State Line church, being a synopsis of the life and character of Elder Drury Dobbins, deceased.

The session of 1849 was held at Cedar Springs church, Spartanburg county, S. C. The introductory sermon was delivered by Elder Drury Scruggs. Salem and Mount Pleasant churches were admitted—making a union of 38 in all, and a membership of 2835.

The body organized by electing Elder Drury Scruggs, Moderator, and Bro. John R. Logan, Clerk.

DISSOLVING A CHURCH.

A petition from an aggrieved minority from Bethel church, asking the Association to dissolve her, engaged the attention of the body, bringing out considerable discussion as to the jurisdiction and powers of an Association in such cases, which petition was finally rejected as irrelevant.

MISSIONARY'S REPORT.

Elder Wade Hill made a verbal report of his mission to Hebron church of rather a discouraging nature, and a motion was made to discontinue the service, which was carried.

SABBATH SCHOOLS.

A resolution recommending Sabbath Schools to the consideration and patronage of the several churches, was adopted.

The Circular Letter to the churches was written by Elder Thomas Curtis, on Baptism, as to *mode, subject and manner, and more especially in reference to those Paul found at Ephesus.* (See biography of Dr. Curtis.)

The session of 1850 met at Buck Creek church, Spartanburg county, S. C. The sermon was delivered by Elder John S. Ezell, of Buck Creek. Broad River church was admitted—making 39 churches in union; baptized since last session, 226. Aggregate membership, 2945.

The body organized by electing Elder Thomas Curtis, Moderator, and Micajah C. Barnett, Clerk.

FAST DAY.—The following was adopted :

WHEREAS, The Governors of North and South Carolina have requested the citizens of these States, respectively, to observe days of humiliation and prayer, in view of the threatening aspect of our public affairs. Therefore

Resolved, That the delegates here present will use their influence and endeavors to secure compliance with the request thus made among the churches composing this Association.

Resolved, That the delegates of this Association recommend their churches to consider the state of the destitute regions of the country around us, and send their free will offerings to the next Association to support such domestic missions as may meet that destitution.

Resolved, That this body consider it expedient at the present time to send some preacher to assist Bro. Hill in those destitute sections of our country where he labors.

Elder Micajah C. Barnett being nominated, accepted

the appointment, and — dollars were immediately collected for this object.

Elders Thomas Dixon and Joseph Suttle, as ordained ministers, appeared at this session; and Brethren R. E. and G. W. Rollins, as licentiates, also made their first appearance in the Association.

The Circular Letter to the churches was prepared by Elder Thomas Curtis, on *Christian Communion*. The letter on Baptism, and this on Christian Communion, united together, make a neat little book, which should be preserved and kept for future references.

The session of 1851 was held at Sandy Run church, Cleveland county, N. C. The introductory sermon was delivered by Elder Thomas Dixon, of Zion church. Beaver Dam and Pleasant Hill churches were admitted into the union—making 41 churches, with a membership of 3812.

A REVIVAL.—Several of the churches during the past year were greatly blessed with revivals, and there were 798 additions by baptism.

The body organized by electing Elder Drury Scruggs, Moderator, and Bro. John R. Logan, Clerk.

QUERY.—The following query was taken up from Corinth church:

“Has a regular organized Baptist church the right to open her doors for the reception of members at any time while her pastor or supply is absent?”

Answer. “A church has the right to do so, but it is a very desirable thing to have the pastor or supply present on such occasions.”

A PÉTITION FOR LETTERS OF DISMISSION.

Several of the churches of the Broad River Association situate on the north side of the State line, dividing North and South Carolina, through the influence and advice of Elder Drury Dobbins, had been for several years agitating the question of dividing the Association by the formation of a new body; and at this session, Buffalo, Sandy Run, Zoar, Double Springs, Bethel, Boiling Springs, Mount Sinai, New Bethel, Mount Pleasant, Broad River, Beaver Dam and Pleasant Hill applied for letters of dismission, for the purpose of carrying out this object. (Wolf’s Creek was also dismissed to join another body.)

REMARKS.—The letters of dismissal were granted, as a matter of course, still there was a lurking *unwillingness* manifested by some of the most prominent brethren of the old body to encourage the formation of a new Association. These brethren urged the propriety of holding together, so as to build up what they called *a strong body*. And so chagrined were they at the turn things were taking that, by a vote of the house, they decided that the dismissed churches had no longer, through their delegates, any right to participate in the deliberations of the body during the present session, only in the character of invited messengers, and proceeded to elect Elder Micajah C. Barnett to act as Clerk, *vice* John R. Logan, of the Zoar church, dismissed. This strange proceeding was not characterized by a spirit of courtesy, nor did it have the sanction of any former precedent.

When several of the Broad River churches were dismissed in 1833 to aid in the formation of the Tyger River body, Elder John W. Lewis, of Mount Zion church, was Clerk of the Association, and continued to act in that capacity until the adjournment. And the Mount Zion church, although dismissed *de facto*, had the privilege of sitting and voting until the close of the session, when her papers were delivered to her. The same course was taken in regard to the formation of the Green River body in 1841. Elder Jas. M. Webb, of High Shoals church, was Clerk of the Association, but continued to act (as did Dr. Lewis) until the adjournment. And the High Shoals church, just as the Mount Zion church did, continued to take part in the deliberations of the body until the close of the session. But notwithstanding the old mother body was even then sitting within the bounds of the contemplated new body, occupying one of their meeting houses and enjoying their hospitality, yet she disfranchised them in the face of the precedents above cited. We are willing, however, to concede that it was only an error of the head and not of the heart,—an error however that not one individual of the Broad River Association would now attempt to justify or palliate, so great was the blunder.

REMODELED.—The body now being in working order, under the new regime, proceeded to take up a collection for

foreign missions, and Bro. A. K. Durham was appointed a messenger to bear the same to the Baptist State Convention of South Carolina.

IGNORING THE WANDERING PILGRIM.

The following was then adopted :

“Inasmuch as there is a stranger among us who calls himself J. Alonzo Webb, and a Baptist minister, and inasmuch as we are accused by other denominations of holding a man among us who is occasionally calling them fools, liars, rogues and hypocrites, with many other hard and slanderous names ; therefore

Resolved, That we, as a body, take no responsibility on ourselves as to the conduct or ministerial character of said man, but advise our churches to mark the man that causes divisions, and keep no company with him.”

The Circular Letter, prepared by Elder M. C. Barnett, on the nature of a call to the ministry, and the duty of the churches to their gifted brethren, was adopted.

When the body met on Monday, it was very evident that a relenting had taken place in the minds of the brethren in regard to the rash and unprecedented action of Saturday. The first act of the body after prayer was the adoption of a motion that “the delegates present of those churches which were dismissed on Saturday, be invited to a participation in our deliberations.” The brethren, however, had mostly left for their homes.

CONCILIATORY.—The following resolution was then offered to the body and adopted :

Resolved, That a number of our churches having found it convenient to establish among ourselves a new Association, and asked for and received regular letters of dismission from this body, we part from those churches with feelings of fraternal regard, and invite them, when constituted, to reciprocate with us the usual correspondence and interchange of such associations.”

REMARKS.—The foregoing resolution being doubtless tendered in a good spirit was, at the proper time, accepted as a sufficient *amende honorable*, and reciprocated by the new body immediately after its organization.

THE WANDERING PILGRIM.

We will add a word in regard to J. Alonzo Webb, who was sometimes called the “Wandering Pilgrim ;”—haled, we believe, from the Lakes of Canada ; was a native Englishman ; had first been a Methodist, but discovering his error in regard

to the mode and subjects of baptism, he became a Baptist minister, and appears to have come to the conclusion that it was his special mission to set the whole of Christendom "to rights" in regard to the mooted question of Baptism. That was the theme of nearly all his discourses. He carried with him a Greek Testament and several Lexicons, and could read the original Greek and Hebrew languages fluently. He challenged the Pedo-Baptist world to meet him in debate; and during his sojourn in this part of the country he had a public discussion with a Lutheran minister, but we have not been informed that he succeeded in convincing the latter of his error. He had a faculty for attracting large crowds of people to hear him, and his harangues were generally of two or three hours' duration. He succeeded in making numerous converts, and baptized large numbers of his hearers. He traveled generally on foot, and appeared to be poor and destitute, and completely indifferent about ministerial support. When last heard from he was in California disputing with a Mormon Elder.

CHAPTER III.

NOTICES OF THE DIFFERENT SESSIONS OF THE BROAD RIVER ASSOCIATION, FROM THE SESSION OF 1851, IN WHICH YEAR THE KING'S MOUNTAIN ASSOCIATION WAS ORGANIZED, UP TO THE SESSION OF 1882, AT GRASSY POND CHURCH.

The session of 1852 met at Antioch church, York county, S. C. The introductory sermon was delivered by Elder Wade Hill, of Capernaum church. The union consisted of 27 churches; membership, 2379.

The body was organized by electing Elder Wade Hill, Moderator, and Elder Micajah C. Barnett, Clerk.

RESOLUTIONS.—The following resolutions were adopted:

Resolved, That Bro. W. Hill be appointed our Domestic Missionary in York District, and that we give him —— dollars per day to the extent of the funds in hand.

Resolved. That having had at this Association especial informa-

tion as to portions of our bounds destitute of Baptist preaching, we therefore recommend to our churches to enable us to supply these portions, by sending to our next Association their liberal, free will offerings for Domestic Missions.

Bro. William Roberts was made a depository for any funds sent up for missionary purposes.

Long Creek church was dismissed, at her request, to join another association.

The Circular Letter addressed to the churches was prepared by Elder Micajah C. Barnett, on *Humiliation and Prayer*.

The session of 1853 met at Friendship church, Spartanburg county, S. C. The introductory sermon was delivered by Elder Micajah C. Barnett, of Cedar Springs church.

Enon, a new church, was admitted,—making a union of 26 churches and a membership of 2292.

Elder Wade Hill was elected Moderator, and Elder Alexander J. Cansler, Clerk.

After the usual appointment of committee, &c., the following was adopted :

WHEREAS, There is in our midst a Missionary Society, known as the Broad River Society. Therefore

Resolved, That this Association intrust to them all the monies belonging to this body, or shall hereafter belong to it, for missionary purposes, to be appropriated at their discretion, and that the missionary operations of this body be also intrusted to them, and that they have permission to hold their annual meetings at some convenient time at each session of this Association; to have a sermon preached on the Sabbath, and take up a collection for the benefit of Missions; provided, that the said society do annually report to the Association all the proceedings, and that they continue to recommend to the churches to send up their free will offerings by their delegates to the Association.

Leave was then granted to the Broad River Society to hold its annual meeting in the meeting house.

The following resolutions were adopted, viz :

Resolved, That the thanks of this Association are due, and are hereby tendered, to Bro. Thomas Curtis, D. D., for the labor so kindly bestowed (in compliance with the request of this body at its last annual session) at Yorkville, York District, S. C.; and that the brethren and friends in that community aid him in strengthening and establishing a church in that place.

Resolved, further, That Bro. Curtis be requested to continue his ministerial labors among that people.

DISTILLING AND VENDING ARDENT SPIRITS.

Resolved, That in the opinion of this Association the practice of distilling and vending ardent spirits promiscuously, is immoral and injurious to the religious prosperity of the community at large, and therefore ought by all prudent ways to be discountenanced by the churches composing this body.

SABBATH SCHOOLS.

Resolved, That we recommend to the churches in our union that they will take into consideration the great importance of Sabbath Schools, and that we urge the necessity of each church establishing a school for itself.

Resolved, That our churches be affectionately requested to report to the next Association their success, the number of their scholars, how often they meet, the name of their superintendent, and the number of books.

Resolved, That Elder W. Curtis be requested to write an address on the subject of Sabbath Schools to the members of the Baptist churches, and have it published in the "Carolina Intelligencer."

Resolved, That our beloved Bro. Cansler, having commenced the publication of a weekly religious paper at Shelby, N. C., advocating the doctrine and practices of our churches, we especially recommend his enterprise, with every expression of confidence, to their most favorable notice, and affectionately urge upon them to support it.

The Circular Letter was prepared by Elder W. Curtis, on the *Final Perseverance of the Saints*. The letter is an able document.

FREE WILL OFFERINGS.

Resolved, That the churches in our union are affectionately requested to send up their liberal free will offerings to our next Association, to aid in continuing our promising and most important missionary operations at home and abroad.

The session of 1854 met at Gouher Creek church, Spartanburg county, S. C. The introductory sermon was delivered by Elder Jno. G. Kendriek, of Paeolet church. Union was admitted into the confederacy of churches, making 26 in all; membership, 2325.

The body organized by electing Elder Drury Scruggs, Moderator, and Micajah C. Barnett, Clerk.

After the appointment of committees, &c., Bro. Pasley, the agent of Furman University, had leave to present the claims of the University. His speech was kindly responded to by Bros. Curtis and Scruggs, and the following resolution adopted.

Resolved, That having heard the claims of the Furman Univer-

sity upon us, we are satisfied they are important, and would affectionately commend them to the attention of our brethren.

REMARKS.—We have been looking for responses to the series of resolutions adopted at the last session in regard to Sabbath School matters, &c., but we discover nothing minuted. We hope there has been an awakening in the old mother body on those important resolutions.

The Circular Letter, prepared by Elder A. J. Cansler, on *the Fellowship of Churches*, was adopted.

The session of 1855 met at Shelby, Cleveland county, N. C. The introductory sermon was delivered by Elder Micajah C. Barnett, of Cedar Springs church. The church at Rutherfordton was admitted into the union, making 27 in all; membership, 2352.

The body was organized by the choice of Elders Drury Scruggs, Moderator, and Micajah C. Barnett, Clerk.

QUERIES.—After the usual routine of appointments, &c., the body took up the following queries from Cedar Springs church:

1. "Is it agreeable to the Scriptures and Baptist usage for one member to go to law with another, without first laying the case before the church, when time and opportunity will admit of it?"

Answer. "No."

"Can we fellowship members of the Baptist church who engage in buying or selling lottery tickets?" Answer. "No."

TEMPERANCE.—The following resolution was adopted:

Resolved, That in the opinion of this Association the practice of making, vending, or using as a beverage, ardent spirits, is repugnant to the spirit of the Gospel. Therefore we advise our churches to take active measures in putting it down. We further advise our churches not to ordain any man to the office of a minister or deacon who practices any of the above, or entertains the opinion that the above is consistent with the Word of God.

The Circular Letter to the churches was prepared by Elder Wm. Curtis, on *the Correlative Duties of Churches and Ministers*.

COURTESIES.—The body voted resolutions of thanks to the Methodist brethren for the tender of their house of worship, and to the brethren and citizens of Shelby for accommodations and kindnesses during the session.

SABBATH SCHOOLS.

We give the report on Sabbath Schools, which seems to be intended as a response to the resolutions adopted two years ago:

WHEREAS, The Association a few years ago recommended the churches to institute Sabbath Schools in each of their bounds. Some few only have complied with this, while numbers of others have not as yet duly noticed the matter. This is not the place to argue the importance of Sabbath Schools at any length, but when we consider the destitution in some parts of the country of all the other means of grace, and that children and youth instead of being trained especially on that day in good and pious habits, are sometimes running wild three Sabbaths in the month, at least, in every kind of idle deeds and mis-spent time. We would renew the attention of the churches to this subject, and recommend that they be requested with their letters of next year to send up an account whether there are any Sabbath Schools in their midst, and what are their prospects.

C. P. PETTY, Chairman.

REMARKS.—The Broad River body seemed now to be taking the proper course to encourage the establishment of Sabbath Schools. The report of a committee is made to set forth properly the wants of the churches—where the matter can be well discussed, and urged upon the attendance of all, with the endorsement of the associate body published in its Minutes, to attract more attention and have greater weight than resolutions or essays published in newspapers, where very few will ever see or read what is intended for them. Good reports on the various objects of associational work often times does both the writer and the reader a large amount of good: the writer is benefitted by exercising his mind or thoughts upon the subject matter of the report to be made—so as to bring out a full expose or discussion of the matter—while the reader is benefitted by an examination of the premises and the logical conclusions of the writer. By this his mind becomes influenced, and he sees at once the propriety of the measure advocated, and at once falls into line and endeavors to convince others of its propriety. No great measure was ever carried through a deliberative body successfully and permanently without full and free discussion; and if Sabbath Schools, Temperance or Missions are ever properly inaugurated, it will be after there has been a proper ventilation and discussion of each. All may rest well assured of that.

The session of 1856 met at Sulphur Springs church, Union county, S. C. The introductory sermon was delivered by Elder Wade Hill, of Capernaum church. Holly

Springs, from Green River Association, was admitted into the union, making 28 in all; membership, 2263.

Elected Elders Wade Hill, Moderator, and Micajah C. Barnett, Clerk.

QUERY.—After the transaction of the usual routine of business, the following query from Limestone Springs church was taken up :

“Is it consistent with New Testament usages to hold annual elections for pastors or supplies for our churches?”

Answer. “The New Testament being silent on the subject, we believe it is the privilege and duty of the churches of this Association to elect their supplies or pastors as often as it should be thought advisable, for the peace and harmony of the church, and the convincing of sinners and turning them to repentance; and we believe each church should act for itself in its choice of pastor or supply.”

The Shelby church was dismissed to join the King’s Mountain body.

DISSOLUTION OF THE BROAD RIVER SOCIETY.

Resolved, That the Broad River Association become a missionary body, and request the Broad River Missionary Society to merge itself into the same.

Resolved, further, That Brethren James Ezell, B. B. Foster and J. W. Montgomery be appointed a committee to meet the Board of the Broad River Missionary Society and, report on Monday next whether or not this arrangement can be effected.

The committee appointed to confer with the Board, reported: that they recommend to that Society that they merge themselves into this body, and that the Society at its annual meeting pass the following resolution .

Resolved, That this Society, deeply sensible of their indebtedness to the Great Head of the Church, for the blessings He has bestowed on the labors of this body during the ten years of its existence; and yet, further, that He has put it into the hearts of the brethren of the Broad River Association to take upon themselves for the future the great work in which they have been engaged, do hereby comply with their request, and unite all their labors with them and hereby dissolve this Society, at the request of the Broad River Association.

The committee further report, that they submit the following as the plan of operations of this body in its future missionary operations :

1st. That this Association appoint annually seven brethren, a Recording and Corresponding Secretary, and Treasurer, as a Board, to carry on its missionary operations.

2nd. That this board shall meet at least quarterly, and oftener if

they see fit, to attend to this business; and that a majority of the Board be a quorum to do business.

3d. That this Board be nominated by a committee appointed by the Moderator of the Association.

4th. That a brother be elected annually to preach on the Lord's day, at the following meeting of the Association, a Missionary Sermon, and that afterwards a collection be taken up for missionary purposes.

They further recommend the passage of the following :

Resolved, That this Association affectionately and earnestly recommend to the churches, ministers, and every member of the Baptist churches within its bounds, to do all in their power to further its missionary operations, and to contribute liberally to the support of its Domestic and Foreign Missions, and send up their funds to the Association by the delegates of the churches. All of which was adopted.

THE RUTHERFORDTON CHURCH.

Bro. T. Davis made a statement before the Association of the embarrassed state of the church at Rutherfordton, on account of a debt contracted in building of their new house of worship at that place. The delegates and friends present responded by raising eighty dollars and eighty cents in cash, and ten dollars in pledges.

CORRESPONDENCE.—The committee on Corresponding Minutes, reported :

"We find nothing worthy of notice, except the report on Sabbath Schools, in the Minutes of the Tyger River Association. They report sixteen Sabbath Schools in active operation within their bounds, and that in the many refreshing revivals with which most of their churches have been visited the last year, those with Sabbath Schools were peculiarly blessed, and very many Sabbath School scholars were among the converts. We recommend the Sabbath School operations especially to the churches of this body, and also to our ministers, to urge the claims of such schools upon their respective churches."

REMARKS.—It seems the regularly appointed committee on Sabbath Schools again failed to make a report on this important subject. We are unable to know why it was so. The committee was an able one, from whom much was to be expected. If there was little Sunday School work being done, that is certainly no reason why there should not have been an able report showing what *ought* to be done, and doing. Encouraging words should have been used to impress upon the minds of all the importance of the Sunday School work.

The Circular Letter to the churches was written by Elder Thomas Curtis, on the subject of *Popery, and its probable tendencies in the United States.*

Previous to adjournment the following was adopted :

Resolved, That the churches composing this Association be affectionately requested to engage, as far as possible, in the work of Sabbath School instruction ; and send up in their annual letters to this body an exact account of the number of volumes in their libraries, and also the number of teachers and pupils in each school.

The session of 1857 was held at Camp's Creek church, Cleveland county, N. C. The introductory sermon was preached by Elder Drury Scruggs, from Matt. v. 14.

Mount Lebanon church was admitted into the union—making 28 in all ; membership, 2448. There were 123 baptisms since the last session.

The body elected Elder D. Scruggs, Moderator, and M. C. Barnett, Clerk.

After the usual routine of associational business, the committee on Sabbath Schools reported briefly, as follows :

We are gratified to learn that several of our churches have adopted the resolution of our last year's Association in regard to Sabbath Schools, and send up the cheering news that the system works well, and has added greatly to the increase of religious interest, in many of the young people remembering their Creator in the days of their youth, and being hopefully converted to the blessed religion of our Lord. We recommend all the churches of this Association to establish schools of this kind, and report to our next meeting all the facts in the case.

T. DAVIS, Chairman.

REMARKS.—We are glad to see that our old friend and brother, the above named chairman, having been a representative man in the legislature of his State some time previously, was acting as foreman in endeavoring to inaugurate a good system of Sabbath Schools in the Broad River Association. We hope that in the progress of this associational review we shall find that his labors were not in vain.

FINANCE.—In the absence of other associational matters at this session, we give the report of the committee on Finance, in order to show the operations or labors of the body. The committee on Finance reported moneys sent up by the churches :

For printing Minutes, \$49.10.

FOREIGN MISSIONS.—Antioch church, \$10 ; Limestone Springs, \$17 ; Philadelphia, \$1 ; J. W. McCravy, \$10. Total, \$38.00.

DOMESTIC MISSIONS.—Philadelphia church, \$7.65; Sulphur Springs, \$4; J. W. McCravy, \$2.50; Collection on the Sabbath, \$43.70. Total for Domestic Missions, \$57.85. Amount for all sources, \$135.85.

EXECUTIVE BOARD OF MISSIONS.

The Executive Board of the Association made their report, which was adopted, and is as follows :

Your Board of Missions ask leave to report that they have done all in their power during the year past. They have met as often as there was anything to do. They wrote to Bros. Wade Hill and J. A. Hill, who could not serve; and applied to Bro. Ezell, but could get no one to labor. In paying Bro. Bruce, the Corresponding Secretary advanced twenty-one dollars, but the subscription of the churches to this mission was not pressed, as (excepting the above advance) there was no need. The Board has had, therefore, no funds to dispose of for Domestic Missions. It will be borne in mind that the funds contributed at the last Association were given over to the Broad River Society, and included in their financial report to the Association. The fund raised for Foreign Missions was sent as directed.

THO. CURTIS, Chairman.

H. G. GAFFNEY, Secretary.

REMARKS.—It seems there was but little done in the way of missionary operations. The larger part of the churches were doing nothing at all in the great work of evangelizing the world, and consequently the following resolution very properly comes in for discussion and adoption :

Resolved, That we request our churches to make it an especial part of prayer to the Lord of the harvest, to send more laborers into His vineyard; for the harvest is great, and the laborers are few; and for an especial blessing on our Domestic Missions.

The foregoing resolution, although very timely and proper, reminds us of a story we once heard of a lazy, unthrifty papist, whose farm was rather in a dilapidated condition, and in consequence of which the growing crop was likely to prove a failure. Believing greatly as he did in the power of the Priest to command all the necessary blessings of life, he called him to his fields to offer up prayers in his behalf. He took the Priest first to where the land was rich, but covered with weeds and grass (which may represent the Foreign Mission field;) the Priest offered prayers as requested, but insisted on his parishoner to cultivate better with the plough and hoe. He then took his Priest to another field where the land was very poor, and overrun with noxious vines (which may represent the *Domestic Mission* field over-

run by the different denominations; and almost exhausted in their struggles to hold the ascendancy,) the Priest after making a survey of this field said to his parishoner, "prayers will be of no avail here, the field is too much exhausted—nothing can grow here profitably to mankind until complete fertilization is attended to and the field made more self-sustaining; it is now a barren waste, and the laborer cannot expect to reap a harvest which will not grow upon its surface." Well did the Hills and Ezells, therefore, refuse engagements with the Board to cultivate a field that would not pay.

ELDER L. M. BERRY.—The following resolution was adopted:

Resolved, That Elder L. M. Berry, agent of the Board of Domestic and Indian Missions, have the opportunity immediately to present the claims of the Board before the congregation at the stand.

REMARKS.—It is not stated in the Minutes what success Bro. Berry met with. He had the reputation of being a good collector. We were riding with him once from a church where he had made a very close drive for money and did not succeed very well. As we were about to pass some persons in the road who had been at the meeting, Bro. Berry observed a man with his pocket book in his hand looking at its contents. "Said he to us, "I shall yet get some money from that man with his pocket book in his hand." It however, did not happen that he did. We commenced teasing him about it, when he observed that "he knew then the reason why the man was looking in his pocket book—he considered him (Berry) a wizard, and he feared that by some hocus-pocus maneuver he had got his money without his consent, and he was looking to see if he had."

The Circular Letter to the churches was written by Elder Micajah C. Barnett, on the subject of *Sabbath Schools*, which was adopted.

The session of 1858 met at Capernaum church, Cleveland county, N. C. The introductory sermon was preached by Elder Micajah C. Barnett, from Heb. vi. 1. The union consists of 28 churches and a membership of 2905. Baptisms, 146.

The body organized by electing Elder Wade Hill, Moderator, and Micajah C. Barnett, Clerk.

EXECUTIVE BOARD.—After the transaction of the usual course of business the body, through a nominating committee, appointed Elders Tho. Curtis, Drury Scruggs, Jas. Ezell, J. G. Gaffney, J. Byers, A. Bonner, and M. C. Barnett a Missionary Board; H. G. Gaffney, Recording Secretary; Wm. Curtis, Corresponding Secretary; C. P. Petty, Treasurer. We again give the report of the Finance committee:

Money sent up from the churches for Minutes, \$41.10.

Antioch church, \$9; Limestone Springs, \$43.60; E. Thompson for I. M., \$1; Collection on Sabbath, \$49.20; balance in Treasurer's hands of last year, \$95.85. Aggregate amount, \$239.75.

Here follows the report of the Board:

In making our annual report, we can only with regret state in regard to the Home Mission, that while we have used all due efforts to obtain a Missionary and keep him in the field within the bounds of our Association during the past year, we have been unable to succeed. We first made the appointment of Bro. L. M. Berry, with the salary of four hundred dollars for his entire time, and on conditions of locating within the field of his labors. He at first accepted and entered for a few days on his work, but afterwards retired and resigned. Later in the season we appointed Bro. Gold, who at first accepted, but was unable when the time came to enter on the work. Could we have found suitable men, we should have found no difficulty in obtaining the means to support them. The work in this field is pressing. We ought to and we can keep one minister among our feeble churches and destitute parts of the country around us, But where to find the brother to go we have not known. For Foreign Missions, the Treasurer's report will show that we still have funds on hand for both fields. We have felt it unnecessary to ask the churches to contribute for the home field. The body appear to be doing very little indeed.

THO. CURTIS, Chairman.

SABBATH-SCHOOLS.

We give the action of the body this year in reference to Sabbath Schools. Last year we were hopeful, but we now become more despondent than ever. The committee on Sabbath Schools reported:

“That we find a recommendation in the last Minutes that all the churches of this Association should establish schools of this kind, and report next year all the facts of the case. We find but one report of this nature has been sent up this year, viz: from Rutherfordton. In that church a school has been established and is doing well. We can only regret, therefore, that the recommendation of the Association has been so little attended to, and think if the Association continue this recommendation, it will receive more attention the coming year.

THOMAS CURTIS, Chairman.”

On motion, the recommendation of last year was continued, and we await with anxiety to see to what purpose. It would seem that Sabbath schools had not yet received the proper impetus to drive them forward.

The Circular Letter to the churches was written by Elder Thomas Curtis, on *the proper observance of the Sabbath by our churches and people.*

The 59th session met at Gilead church, Union county, S. C. The introductory sermon was delivered by Elder Wade Hill, from Psalms xxvii. 14. Mount Zion church was admitted into the body, making a union of 29 churches and a membership of 2559.

The Association organized by electing Elders Wade Hill, Moderator, and Micajah C. Barnett, Clerk.

After appointing committees on the different objects of associational labor, the committee on Sabbath schools reported :

That the history of the past has abundantly tested the value and blessedness of this institution. We would that our brethren knew some of the glorious results of Sabbath school labors. These interests have never flourished as much as we could desire in our midst. Even now there is not, perhaps, a flourishing Sabbath school in our bounds. Dear Brethren, does it not become us to enquire why this sad deficiency? Doubtless many of our brethren lack information in this matter. Information is needed in reference to the best manner of organizing and conducting Sabbath schools. To this end your committee recommend the following: "The Children's Friend," a periodical devoted to Sabbath school interests, published at Nashville, Tenn., should be patronized by us. Books suitable for Sabbath schools and Sabbath school laborers, may also be had directly from our Southern Publication Society, located at Charleston, S. C. The Board of Sabbath schools of the State Convention proposes to send out an agent to visit all the churches in the State, and labor for the promotion of Sabbath school interests. We should invite this agent into our bounds.

WM. CURTIS, Chairman.

REMARKS.—The foregoing report is a suggestion or move in the right direction, and if followed up will soon be instrumental in establishing the Sabbath school interests in the several churches of the Association.

DR. THOMAS CURTIS.—On the 29th of January last of the present year, Elder Thomas Curtis perished in the flames of the ill-fated steamer, "North Carolina," passing from Baltimore to Norfolk. This was a sad loss, not only to the

Broad River Association, of which he was a worthy member and shining light to the body, but in fact it was sensibly felt in the whole State of his adoption, both by the literary and religious classes of society. This being the first session of the body after his unfortunate demise, it was fitting and proper that some notice of his great worth, and a tribute of respect of a proper kind, be adopted and entered on the Minutes of the session. The committee on Obituaries were therefore requested to procure the biographical sketch of his life, as read by Dr. Manly at Limestone Springs, on the occasion of his funeral sermon, which he preached there soon after his decease, which paper was obtained by the committee and is published in this work as a part of the biographical notice taken of Elder Curtis.

The Circular Letter prepared by Elder John S. Ezell, on *Personality*, was adopted.

The committee on Obituaries reported :

“That the Association is called upon to pay an affectionate tribute of respect to the memories of our departed brethren, Deacon R. Coleman, of the church with which we are now meeting ; deacon R. Vaughn, of Friendship, and deacon E. Turner, of Buffalo church. They were all men who filled the office of a deacon well, “and purchased to themselves a good degree and great boldness in the faith.” Following the example of the first Christians, while we would sympathize with those who weep over their loss, it becomes us thoughtfully to recollect that the dove, the laurel and the crown are now the fitting emblems to be inscribed against their names ; and that God has graciously in His good time delivered them from the sins and sorrows of this present evil world forever. The direct action of your body in adding to our Minutes a more extended account of the life and labors of our beloved and venerated father in the Gospel, Elder Thomas Curtis, D.D., is referred to as sufficient and appropriate in this matter.

B. B. FOSTER, Chairman.”

See biographical notice of Dr. Thos. Curtis.

EXECUTIVE BOARDS.—We give the report for this year of the Missionary Board :

DEAR BRETHREN :—In making to you this our annual report, we cannot but mourn with you over the irreparable loss at present that we suffer, in that it has pleased the Great Head of the Church as being best in His sight to take from us our beloved and venerable brother and presiding officer. Constantly associated with him in this body, we may well bear tribute to the expanded benevolence, greatness of faith, uninterested energy and love for the souls of men,

with which he has impressed our plans and exertions to spread abroad the saving knowledge of the Truth, as it is in Christ Jesus. Greatly in consequence of this, our meetings have not been held as regularly as they otherwise would have been. We appointed, however, our brother J. Suttle to labor in the York Mission half of the year. He has only been able however to give a portion of this time—that is one Saturday and Sabbath a month at Union church—preaching generally on Sabbath evenings at Sardis, besides holding a series of meetings with both these churches; their meetings, notwithstanding, have been greatly blessed with the Divine favor. Bro. Suttle has received and baptized seven converts at Sardis and thirty-eight at Union. We trust the good work is still going on; let us thank God and take courage. A commendable liberality has also been shown by the brethren and friends there, especially at Union, as will appear by reference to the report of the contributions given to the Financial committee. As the accommodations at Union are too limited, we are happy to learn and report to you that they are seriously talking of building a suitable meeting house, and that generous contributions for this purpose have already been offered them. We have still a want of means in carrying on the great work, to the watchful care of which you have appointed us. We want laborers; prayer is wanted for laborers; the fields are white, ready for the harvest. The Treasurer's report, herewith submitted, will show that we have on hand a balance of \$90.70, to meet our indebtedness to Bro. Suttle for his labors, without receiving any of the contributions that we are glad to see are being so liberally made by the churches at this present time. We forward \$108.70 for Foreign Missions, and trust the time may not be far distant when there will be a reformation of our churches, laboring as a faithful minister of Christ, sent out and supported by us, and retaining his constant and stimulating reports of God's blessing on his labors, shall be found both in the home and foreign field. Your Board is greatly encouraged by the feeling and interest manifested and growing among our churches; and they confidently believe that in sustaining their missionary, in fostering and directing Sabbath school laborers, and in distributing books—and especially the best of all books—and in wisely considering how the spiritual wants of our colored population may be properly and fully met, a greater work and one more sure immediately to reward your labors than you have been permitted heretofore to enter upon, is before you for the ensuing year.

H. G. GAFFNEY, Secretary."

C. P. PETTY, TREASURER'S REPORT:

Collections from all sources.....	\$199.40	
Credit by money sent Foreign Missions.....	108.70	
Balance in hand.....	———	\$90.70

REMARKS.—The above is submitted merely to show what the Association was doing on the subject of Missions. In looking through the succeeding Minutes of the body we hope

to find more being done in the Lord's vineyard. If we do not, we shall deem it inexpedient to embody in our work any more reports of the Missionary Board, lest in doing so it might be alleged by the casual reader of these notices that we were indirectly poking fun at the old mother body. We however do not mean that. Doubtless the body was doing the best she could, considering the number of drones she had in the associational hive. Such, however, will be dropped out by the active workers after awhile, and then the products will be much greater. The missionary spirit and movement is certainly on the onward and upward march throughout the entire country, and we have good grounds now for hoping that all those now sitting in the "regions of darkness and in the shadow of death," will soon be blest with the glorious light of the Gospel of peace.

The 60th session met at Limestone Springs church, Spartanburg county, S. C. The introductory sermon was preached by Elder M. C. Barnett, from Isaiah xxvi. 12, 13. Sardis church was admitted into the union, making 31 churches, with a membership of 2786.

The body organized by electing Elders M. C. Barnett, Moderator, and Wm. Curtis, Clerk.

DISTINGUISHED VISITORS.—After the appointment of committees, &c., Elders E. A. Crawley, D.D., J. O. B. Dargan, D.D., W. B. Carson, editor Southern Baptist, J. E. Rae, of the Bible Revision Society, being present were invited to seats.

QUERY.—The following query from Goucher Creek was taken up:

"If a member be excluded from one church, not having been justly dealt with, and applies to another church for membership upon a statement of facts, what should be the course of the latter church?"

Answer. "In the opinion of this Association, one church is equal to another, and that church independence involves church equality. And if one church is equal to another, then it is obviously absurd to say that the action of one church binds any other church, much less every other church. But christian propriety and the peace of Zion requires that the opinions and decisions of churches and majorities shall be respected. We would, therefore, recommend that when parties excluded from one church apply for membership in another church, that the church so applied to should not receive

such parties on their bare statement ; but if, in her judgment there should appear to be just reasons for believing that said party or parties had been unjustly dealt with, that she might with great propriety interpose in behalf of said excluded parties, and by negotiating with the church excluding said parties secure an impartial examination of the nature of the charges and evidence upon which such parties were excluded, and if, after an impartial examination by disinterested parties, it should appear that said parties had been unjustly excluded, and if after the excluding church had been admonished to restore to fellowship such excluded parties, she (the excluding church) should still refuse to do so, the said excluded parties might, if their piety would recommend them, be received into the fellowship of another church without any violation of the principles of the Gospel."

SYNOPTICAL HISTORY OF THE ASSOCIATION.

The following was adopted :

Resolved, That a Synoptical History of the Association, in its rise and progress, be prepared for publication instead of the next Circular Letter, and that Brethren D. Scruggs, W. Curtis, T. B. Justice, M. C. Barnett, James Ezell, sr., and R. White be a committee to prepare the same.

REMARKS.—The foregoing committee, with the exception of Elder M. C. Barnett, failed to act, and consequently but little was done in collecting materials for the contemplated history of the Association. Elder Barnett prepared a pamphlet of some sixty pages, which has been published and distributed among the churches, and is a work of much interest, in which many incidents and other more valuable associational matters have been collated and preserved for the benefit of succeeding generations of the Baptist family. We shall of course avail ourselves of the benefit of this work and frequently make quotations from it with a view of getting it into our work and in a better form for preservation.

BRO. TOLIVER DAVIS.—Bro. Toliver Davis, of the Rutherfordton church, and Chairman of the committee on Sabbath Schools, who has long since crossed over the river and gone to his reward, has left behind him the following Sabbath School report, which is an honor to his memory, and has doubtless been a great help to the Sabbath School cause in the bounds of the Broad River Association. And in order that it may be productive of yet more good to the cause of Sabbath Schools, we reproduce it in our work, and thereby preserve to Baptist posterity the name of one who honored Christ with his substance :

"The subject of Sabbath Schools has long been treated as a matter of most serious importance by our Association, and constant experience proves the value of the institution. Whilst all admit the fact, still the larger proportion remain destitute of this great means of religious instruction to the rising generation. Many of our churches have neglected to send statements. Providence, Macedonia and Philadelphia report large and flourishing Sabbath Schools. We can do nothing more than urge it upon every church to engage in this holy work; it is a work calculated to confer present and everlasting blessings on those who teach as well as on those who receive instruction. We shall not repeat the arguments so often and so well addressed to us in favor of our Sabbath Schools,—they are no longer needed to convince us; all are persuaded that it is the duty of each church to establish them if practicable. We think the failure to do so arises partly from wrong views as to the means and circumstances necessary; if our churches would assemble every Lord's day, whether there is preaching or not, the work would be easy. In neighborhoods where the population is much scattered (so that the children and young persons cannot all conveniently attend at the meeting house,) there might be one or more schools at convenient points conducted by members of the church residing in the neighborhood. We would again commend this matter to the earnest attention and exertion of the pastors and ministers who supply the churches: their combined efforts would soon make a change and put in operation Sunday Schools in every possible locality, thus doing a great work for the promotion of the Kingdom of our Lord Jesus Christ, and give them many souls for their hire. This implies, of course, the willing co-operation of the brethren of each church.

"In conclusion, we would suggest that the want of books need not deter any church from undertaking a Sunday School. A very small sum is sufficient to procure the primary books needed, and the Bible itself is the best of all others, and whenever a church determines to act, they can easily be procured through application to our book depositories. And we would further recommend our churches to do away with the use of the Union Question and Sabbath School books, and procure the books prepared by our own denomination.

TOLIVER DAVIS, Chairman."

The following was then adopted:

Resolved, That we invite the Sabbath School Board of the State Convention to direct, as soon as they may be able to perfect their appointment, the General Superintendent of the Sabbath Schools connected with our denomination, to visit our section of the country, and recommend our churches most cordially to receive and listen to his suggestions.

DISTILLERS OF ARDENT SPIRITS.

The following was adopted:

Resolved, That we recommend the churches and ministers of this Association not to receive and baptize distillers of ardent spirits into the fellowship of our churches.

OPERATIONS OF THE EXECUTIVE BOARD.

The Missionary Board employed Elder Jos. Suttle one-half of his time to supply Union and Sardis churches, and to put in such other portion of his time as he could in the field. They also appointed Elder Wade Hill to labor in the York Mission a short portion of the year, which he attended to with encouraging success.

The Treasurer reports collections.....		\$312.40
Disbursed to Elder J. Suttle.....	42.63	
Balance on hand Oct. 22d, 1860.....	269.86	
		\$312.49

The Circular Letter was written by Elder Wm. Curtis, on *systematic effort in spreading the Gospel*. (See biographical notice of Dr. Wm. Curtis.)

The session of 1861 met at Gilead church, Union county, S. C. The introductory sermon was delivered by Elder Wm. Curtis, Rom. vi. 3, 4. The union consisted of 30 churches, and a membership of 2638.

The body was organized by electing Elders M. C. Barnett, Moderator, and Wm. Curtis, Clerk.

After the appointment of committees and the usual routine of associational work, the Treasurer reported monies collected (including balance of \$269.86 last year.) \$370.86

By am'ts paid Elder Jos. Suttle, Oct. 22d, 1860.....	\$75.00	
By " " " W. Hill,	10.00	
By " " " J. Suttle, Jan'y, 1861.....	30.25	
By " " " D. Scruggs.....	56 00	
		171.25
Amount to balance.....		199.61

ELDERS F. W. LITTLEJOHN AND M. MULLINAX.

The committee on Obituaries reported:

We are under the necessity of reporting the departed worth of Elders F. W. Littlejohn and Madison Mullinax, both ministers belonging to the Broad River Association, of unimpeachable characters. We trust that the exhibition of the life and power of christianity exemplified in their lives of usefulness in connection with their ministrations in the Gospel will long be unto us "living epistles, known and read of all men." Bro. Littlejohn was ordained to the ministry in the Goucher Creek church about twenty years ago, and for a long time labored zealously and successfully in the Gospel. For some time past, owing to the infirmities of the body, he refused to take the pastoral charge of any church, still unto the day of his death he never threw off the mantle of his calling. He died of apoplexy on the 10th of October last, being about fifty-five years old.

Bro. Mullinax had been engaged in the ministry about the same number of years, laboring faithfully in his Master's cause until the day of his death. He died on the 20th of February last, of pneumonia, aged forty-nine years.

We would also notice the demise of Elder Joseph Suttle, who, though not a member of this Association, yet living in the esteem and affection of this body, claims from us a tribute of grateful remembrance. He died in the triumphs of faith on the 26th May last, in his thirty-fifth year, having been engaged in the ministry about thirteen years.

It has also come to our notice that our aged and well beloved brother, J. W. Cooper, the oldest member of the Cedar Springs church (having been a professor of christianity about sixty years,) departed this life on the 13th of May last, in the seventy-fourth year of his age. He represented his church in this Association for a number of years, and perhaps no man was ever more beloved, so far as his acquaintance extended; indeed he was a sort of favorite with all who knew him. He was one of those men who combined the doctrinal and practical parts of religion in himself.

Those of our brethren that have once associated with us here, now "rest from their labors, and their works do follow them.

B. BONNER, Chairman."

REMARKS.—We were well acquainted with the brethren noticed in the foregoing report, having sat with them in different sessions of the Association, and willingly bear testimony to their sterling worth, deep piety and great usefulness.

The following resolution was adopted :

Resolved, That we deem it in accordance with Scripture, where a member absents himself from the church, to send for him to enquire his reasons.

SECESSION.—The following preamble and resolution was adopted:

WHEREAS, Since the last meeting of our body, the Southern States have withdrawn from the Federal Government of the United States and formed a new government, styled the Southern Confederacy, we, as a religious body enjoying the benefit and protection thereof, feel it our privilege and duty to express our sentiments with regard to this momentous event. Therefore be it

Resolved, That we do fully acquiesce and heartily concur in the action of the Southern States, and extend to our rulers and soldiers, and officers of the army our best wishes for their success, accompanied with our earnest appeal at a throne of Grace for their guidance and protection, commending at the same time our country to the Almighty God, that He may direct all things for the advancement of His Kingdom and glory of His name.

REMARKS.—Comment is unnecessary. The Southern people knew their rights and, like men, they resolved to

The Circular Letter, on *the wants of the churches*, was prepared by Elder William Curtis, and is an excellent document.

The 63d session met at Pacolet church, Union county, S. C. The introductory sermon was preached by Elder T. B. Justice, of the Rutherfordton church. Luke ii. 30, 31, 32d verses. The Shelby church, dismissed from the King's Mountain Association, was again admitted into this body—making a union of 31 churches and a membership of 2713.

Elder M. C. Barnett was elected Moderator, and Bro. J. W. Bobó, Clerk.

REQUEST OF STATE LINE CHURCH.

After the usual routine of associational business, the body took up the special request of State Line church, and appointed Brethren H. Borders, J. Jefferies and A. M. Smith a committee to nominate a committee of twelve to go to State Line church to aid them in their difficulty,—which committee appointed Brethren E. A. Crawley, M. C. Barnett, J. S. Ezell, W. Hill, B. B. Foster, H. G. Gaffney, J. G. Kendrick, T. B. Justice, E. Lipscomb, W. Austell, James Ezell and E. Barnett.

CONFEDERATE DESERTERS.

QUERY.—The following query was taken up from Capernaum Church:

“How shall we proceed with members of our churches who have deserted from service in the Confederate army?”

Answer. “That all cases of desertion should not be dealt with immediately, because by delay thus to act the persons may yet be restored to their country, and to the true cause. But this answer is not to be taken as allowing desertion, which is a grievous sin, and deserves the dealings of the church.”

OPERATIONS OF THE MISSIONARY BOARD.

Elder J. S. Ezell as Chairman, made the following statement of the operations of the Missionary Board:

There is for last year's report a balance of \$75.11 in the hands of the representatives of the estate of Bro. C. P. Petty, deceased, the former Treasurer, of which \$20.00 is due for Foreign Missions. It is also to be noted that \$74.50 remains due for Missionary services still unpaid. There is still wanting \$19.39

REMARKS.—The body seem to be endeavoring to carry on all the different objects of christian labor, and have a good

Sabbath School report by Elder T. R. Gaines, in which it is stated that several of the churches keep up flourishing schools, notwithstanding the vexatious troubles of the war, yet as a general thing there is a great lack of system in everything, and demoralization appears to be engraved on all the efforts of these professed disciples of Christ.

DEMISE OF DEACONS.—Pacolet church reports the demise of two of her deacons, James Spears and M. S. Keldrick, and Providence reports the loss of Deacon A. Bonner, while some forty other brethren are reported as having fallen in battle or sickened and died in hospitals or prisons. Oh! the horrors of a cruel, fratricidal war!

The Circular Letter to the churches was prepared by Elder M. C. Barnett, on the subject of *National calamities*, and is like every thing else coming from the pen of Bro. Barnett—always timely and appropriate.

The 64th session met at Antioch church, York county, S. C. The introductory sermon was preached by Elder Wade Hill. Psalms 1. 15. New Prospect and Buffalo churches, dismissed from King's Mountain Association, were admitted into this body, making a union of 32 churches and a membership of 3340.

The body organized by electing Elder M. C. Barnett, Moderator, and Elder Wm. Curtis, Clerk.

Salem church was dismissed to join the Catawba River Association.

The usual committees on the different objects of associational work were appointed.

REPORT OF COMMITTEE SENT TO STATE LINE.

The committee appointed last year to aid the State Line church, was called on for their report, when Elder E. A. Crawley as Chairman reported as follows:

The committee appointed by the Broad River Association, at their meeting in 1863, to aid the State Line church in the investigation of certain matters relating to their discipline, met according to appointment at State Line on the 15th of September, 1863, when the following ministering brethren answered to their names: E. A. Crawley and M. C. Barnett; also brethren Edward Lipscomb, Wm. Austell and Elijah Barnett.

On inquiry made of the church then sitting as to what matters they wished this committee to investigate, the com-

mittee recorded a resolution stating that they received it from the statements now made to them, to be the wish of the church that they should examine into the validity or non-validity of a certain letter of dismissal obtained by D. Scruggs while there were grave charges of immorality pending against him, and twenty-six members objected against such letter being granted. Also that they should instruct the church as to what course to pursue with regard to thirty-six members who, at that time, also took letters of dismissal and voted for the same themselves, notwithstanding existing objections.

These matters having been then by this committee fully examined into, they further

Resolved, That the said letter obtained by Bro. Scruggs is irregular and invalid, and ought not to be received by any church as a recommendation of the christian character of Bro. Scruggs, and that this committee recommend the State Line church to recall the said letter until action be finally taken on the charges against Bro. Scruggs, heretofore preferred; and further, that in the judgment of this committee, Bro. Scruggs is accountable to the discipline of this church so soon as they shall have given notice that the said letter is irregularly obtained. And with regard to the letters of dismissal granted at the same time to other members, the committee gave such verbal advice to the church as they judged most desirable under the circumstances.

During these discussions, very clear and satisfactory statements were publicly made with respect to the necessity of unanimity in a church in granting letters of dismissal; and the committee, though greatly grieved at the necessity of their meeting, could not but trust that, under Divine Providence, the State Line church and the cause of God would receive aid and benefit from their deliberations and action on this occasion.

By order of the committee the above is respectfully submitted to the Broad River Association as their report.

E. A. CRAWLEY, Chairman.

COMMITTEE OF SEVEN.

On receiving the foregoing report, the body adopted the following:

Resolved, That a committee of seven brethren be appointed to report on the painful case of Elder D. Scruggs, as referred to in the letter of the State Line church and the report of the above committee, and that they be requested to call upon the councils who have investigated the case, and for such papers as may put them in full possession of the merits thereof.

Under the resolution as adopted the following brethren were appointed: A. M. Smith, D. McCulloch, F. S. Ramsour, Jno. R. Jefferies, J. W. Montgomery, E. McBrayer and A. Lancaster, which committee on Monday of the session reported that, having attended to the business assigned them, they recommend the following resolution for adoption by the Association, as the best way of disposing of the case:

ACTION OF THE BODY IN REFERENCE TO D. SCRUGGS AND THE STATE
LINE CHURCH.

Resolved; That having carefully examined the records of the State Line church as to their dealings with Drury Scruggs, the records of the three councils that have been held at her request, and the evidence brought before them, as on record and obtained from the Moderators of the councils all the information in their power to give, we cannot but conclude that our sister church has acted prudentially and according to Scripture rules, and that we and sister churches are bound to respect the decision of the council in deposing him from the ministry, upon the charge of "the immorality of lewdness substantiated against him," and that of the State Line church in excommunicating him upon the said charge of the immorality of lewdness substantiated in many cases, and of refusing in any way to listen to his brethren. And inasmuch as he continues obstinately to refuse to submit to his brethren, and exercises in the offices of the ministry in the country around, and has in a printed circular, and from the pulpit, attacked our beloved brethren in the ministry, we warn our brethren in sister churches of their bounden duty to withhold all fellowship and countenance from him, and to pray that he may see and be led from the error of his way. And we hereby declare that we are in no way responsible for any of his acts while he continues an excommunicated member of the State Line church.

REMARKS.—It is painful to the writer to have these proceedings overhauled and embodied in a history of the Broad River Association, but Elder Drury Scruggs had been prominently connected with the body about thirty-two years when this unfortunate affair took place, and had consequently become an important factor in the associational history. He had for many years the reputation of being a christian gentleman, had served the church and the county where he was a citizen very creditably, and had become a very popular man. Eight different times he was chosen by the suffrages of his brethren to preside as Moderator over the deliberations of the Association, and once as its Clerk. He was a good preacher, and to all visible appearance had a good circum-spect walk and conversation. An able and judicious com-

mittee of brethren, however, after a full and fair investigation of the several allegations and charges against him, say he was guilty of improprieties of which no christian should be, much less one who has so long wore the livery of a minister of Christ. Alas! poor human nature, how feeble and frail it is, while under the bewitching and seducing influence of the world, the flesh and the devil!

While under this baneful influence Elder Scruggs, instead of humbling himself at the feet of his brethren and imploring their clemency and forbearance, and attempting to show that he was innocent and unjustly persecuted and maligned, he chose rather to show that he was a *game man*, and published to the world a scurrilous pamphlet, attacking the private character of those brethren who figured in the investigation of his case—accusing them of shortcomings and even crimes he was unable to sustain by testimony—and thus adding to the catalogue of crimes alleged against him (that of libeler and slanderer,) for which he would have been forced by the civil law of the country to atone, had he not ignominiously fled without its jurisdiction. Elder Scruggs finding that the charges preferred against him would in all probability be sustained by proper evidence, he, while in the State Line church, managed dexterously through the agency of a party (on friendly terms with him) to obtain, in a surreptitious manner, a letter of dismissal, which he used in joining another church which had formerly belonged to the King's Mountain Association, but had with several other churches seceded from that body by reason of a difference of views on the subject of Temperance. He remained and preached for that church (High Shoals) until he found it would be most advisable for him, under all the circumstances, to vacate; he then applied for a letter of dismissal, and obtained it as "being in full fellowship." With that letter in his pocket, surreptitiously obtained, he now palms himself off on other churches and communities around as a minister of Christ—in *full fellowship, and in order*. As to his exact whereabouts at the time of this writing we are unable to tell, but when last heard of (in a Southwestern State) he was proclaiming that Gospel he used to profess to love so well,

just the same as though he had not been deposed by a regular Baptist Council, in the church and Association where his labors were first desired. If he was unjustly dealt with we cannot blame him so much; still we think that everything should be "done decently and in order." "To his own Master *now* he standeth or falleth." He has been disciplined by his brethren according to the requirements of Scripture. If it should please God, through the "foolishness" of Elder Scruggs' preaching (although in disorder) to save souls, then we ought all to be satisfied,—yea! and we will be satisfied. He may be as loyal to the Master—yea, more so than many who as yet have never been exposed, and who stand very fair to all human discernment—but inwardly are ravening wolves in sheep's clothing. Of this we are unable to say yea or nay, but "in the mouth of two or three witnesses shall every word be established."

The following lines suggest themselves as being appropriate in this case:

JUDGE NOT.

"Judge ye not," Oh, Christian brother,
'Tis the rock o'er which we fall;
Rather "Love ye one another,"
Give a helping hand to all.

If you knew the cares and losses
Lying in your brother's path,
Would you add unto his crosses
One sharp word or scornful laugh?

Who shall know the weight of sorrow
Pressing on his aching brow;
Who shall say that you to-morrow
May not be as he is now?

Who shall know what stress of tempting
Brought your erring brother low;
Owe you not your own exempting,
That you were not tempted so?

Could you know how sore and weary
Are his footsteps and his heart,
You would make them sure less dreary,
You would nobly take his part.

Else you'd fail, oh, Christian brother,
In the golden rule of all—
Saith our Savior, "Love each other,
Seek and comfort those who fall."

Judge not, therefore, lest your censure,
Should return upon your head;
Man in judgment shall not venture—
Thus the Lord our God hath said.

THE DOMESTIC MISSION BOARD.

An opportunity was given Elder S. W. Rogers, representing the Domestic Mission Board, to urge its claims upon the attention of the Association. Elder T. R. Gaines appeared in behalf of the Sabbath School Board, and Elder Jno. S. Ezell addressed the body in behalf of the "Confederate Baptist;" then the organ of the Baptist denomination in South Carolina.

Collection on the Sabbath for Bro. Rogers.....	\$393.60
" for Bro. Rice, Army Colportage.	424.68
	————— \$818.28

This collection was in worthless or depreciated Confederate money.

THE DEMISE OF DEACONS.—The committee on Obituaries report quite a number of brethren who fell in the war during the past year, and we notice the names of several deacons, viz: William Ezell, of Buck Creek church, May 12, 1864; M. T. Pope, of Macedonia; Wm. Spears, of Pacolet, August 21, 1864; William Moore, of Buffalo, March, 1864.

The Missionary Board made no report of operations this year.

The Circular Letter to the churches was prepared by Elder E. A. Crawley, on *the making of our lives correspond to the meaning of the ordinance of baptism.*

The session of 1865 was held at Cedar Springs church, Spartanburg county, S. C. The introductory sermon was preached by Elder M. C. Barnett, Heb. ii. 20. Churches in union, 32; membership, 3601. Baptisms, 348.

The body organized by electing Elder Micajah C. Barnett, Moderator, and Elder Tilman R. Gaines, Clerk.

SABBATH SCHOOLS.—After the reception of messengers from corresponding bodies, and the usual routine of associational business, the body became ready to hear reports from the various committees on associational work. The committee on Sabbath Schools reported:

A great increase in the number of Sunday Schools. Last year our churches reported eleven Sunday Schools; this year they have reported twenty-one. Your committee fondly indulge the hope that at the next meeting of this body all our churches will report flourishing schools. The committee would recommend that the superintendents of our Sunday Schools send up to our next Association a

statistical account of each school, giving the number of teachers, scholars and volumes in library. Address Dr. John A. Broadus, Greenville, S. C., for Sunday School books.

H. G. GAFFNEY, Chairman.

VOLUNTARY MISSIONARY LABOR.

WHEREAS, T. R. Gaines and T. J. Campbell have volunteered to labor with our churches in the Sunday School cause,

Resolved, That we gratefully accept of their kind proffer, and recommend them to the churches.

THE BOARD DISPENSED WITH.

The committee to nominate a Missionary Board, recommended that such a board be dispensed with the coming year, which was agreed to by the body.

The committee on Obituaries report the names of several brethren who have died from wounds or other causes during the past year, among whom we notice the demise of Bro. Joseph Guiton, who had been a deacon for forty years of El Bethel church. Union church lost L. Ferguson, one of their deacons.

THE OLDEST CHURCH IN THE ASSOCIATION.

The Friendship church reports her organization to be one hundred years old. This is the oldest church in this Association. Not a member yet survives who was living at the time of its organization.

The foregoing statement, taken from the Minutes of this session, is probably correct. Friendship church then is one hundred and seventeen years old on this present year of 1882. The church was consequently organized in the year 1765, and rightly stands *first* on the list of churches which, by reference to the Minutes of the body it will appear it has done from the organization of the Broad River Association up to the year 1816, when by some means Buffalo was placed at the head of the column, and Friendship made No. 3. We are at a loss to know why the change was made. We have endeavored to give the true dates of each constitution, and hope we have been successful in our efforts.

CORRESPONDENCE.—The committee on Associational Correspondence reports *very properly* as follows :

We regret to see the interest formerly manifested by associations in reference to correspondence, declining. The result is that being less informed, we are also less interested in each other's prosperity ; consequently the great family of Baptist churches are becoming more

or less estranged from one another. This year, however, we have been greatly refreshed by the presence and labors of corresponding brethren. How pleasant and delightful for brethren thus to meet and labor together for the advancement of the Kingdom of our common Lord. May the Spirit of our Redeemer pervade all our churches, and peace, harmony and love be their character upon earth, and may the saints be the better prepared to enter upon that state of eternal felicity which awaits all the finally faithful.

JNO. S. EZELL, Chairman.

The Circular Letter was prepared by Elder M. C. Barnett, on *the importance of Sunday Schools to our churches, and the best method of conducting them.*

The 66th session met at El Bethel church, Union county, S. C. The introductory sermon was preached by Elder Tilman R. Gaines, Rom. i. 18. The Yorkville church was admitted into the union at this session. The union consists of 33 churches; membership, 3533.

Re-elected Elders M. C. Barnett, Moderator, and Tilman R. Gaines, Clerk.

DISTINGUISHED VISITORS.—Several messengers from other associations were received, viz: Elders J. O. B. Dargan, D. D., Thos. Smith, W. D. Beverly, W. D. Lancaster, A. Padgett and others. Dr. Dargan appeared as the special agent of the executive board of the State Convention of the Baptist denomination in South Carolina, and made an earnest and feeling appeal in behalf of the Board.

CHANGE IN THE ACTION OF STATE CONVENTION.

The committee appointed to examine into and report upon the action of the Baptist State Convention, as to its recent modification of its action for the future welfare of our churches and denomination within its bounds, under the late revision of its constitution, submitted the following report:

That they gather from all that is before them, the especial objects now attempted, are first. the uniting of all the Associations of our State more fully in acquaintance with each other; and secondly, that they shall co-operate in their duties among the churches, and to those within our bounds destitute of Baptist preaching. There are comprised in these objects Domestic or State Missions, in which as now carried on by your associations the Convention desires, with their permission, to aid so far as they may be able the education of pious men, approved by the churches for and in the ministry: Bible distribution and colportage, the interests of Sabbath Schools, Foreign

Missions, and the supervision of the Furman University. It is the first of these to which at present the Convention desires to call our attention and assistance as most readily uniting the brethren in the State as one Baptist family. It is not at all desired to interfere with the present action of each Association as to its own missionary work. On the contrary, the Convention, through the Executive Board and Agent, will take pleasure in adopting as their own such plans and appointments as are reported to them, and supplement them when necessary and it is practicable to do so. The Executive Board of the Convention wish only to regard each associational board as a sub-agent of its own appointment, judging and acting on the spot as to the wants and supplies in its own neighborhood. They request, therefore, that the report of each board be also made to them, to show what is done by all our brethren in the State. As to moneys, it is desired that such amount as may be thought proper be sent direct to the Executive Board of the State for such appropriation as they may deem best, and that the rest be appropriated by the local boards to the support of such work or mission as they may think best.

Your committee further report the following resolutions for adoption by the Association, and desire that the resolution presented by this committee and passed by this body on Saturday, be referred to as a part of this report:

1st Resolved, That this Association greatly desires to see a perfect union and co-operation among the Baptist associations and churches throughout the State, and trust that the recent action of the Baptist State Convention will tend to this result.

2nd Resolved, That a Board, consisting of Elders Wm. Curtis, B. Bonner, J. S. Ezell, brethren H. G. Gaffney and John Byars—to be known as the Executive Board of Missions—be appointed, whose duty it shall be to look out the destitution within the bounds of this Association, to employ a Missionary to preach in our destitute places, and to build up Sabbath Schools.

3rd Resolved, That this Board be empowered to receive and disburse all money raised by the churches and Sabbath Schools for Missionary purposes.

4th Resolved, That this Association will unite for this year in their Domestic Missionary operations with the Executive Board of the Baptist State Convention, so far as our Missionary Board may find to be practicable, and they are directed hereby so to report to that Board—to which also, a full report of its operations, together with a correct statistical account of the churches and Sabbath Schools in the Association shall be made as may be required.

5th Resolved, Also that the pastor of each church be requested to preach Missionary sermons in behalf of missions, explaining the work of our boards, and that each church take up collections and send the contributions to the Executive Board of the Association. All of which is respectfully submitted.

WM. CURTIS, Chairman.

REMARKS.—During the existence of the war, so great was the demoralization or rather subversion of all plans of missionary operations, that a remodeling of measures was absolutely necessary. The Associational Board had ceased to do anything, and only existed in name without any means whatsoever. Indeed we find in tracing its history from year to year it never did accomplish much, and hence the propriety of amalgamating its work with that of the State Convention, “every little helps.” And it is better that the Association become an auxiliary member of the convention than to attempt to run missionary operations upon our own hook and accomplish but little. The scheme put on foot at this session was certainly the best that could be adopted at the present juncture of time, and it was either that or the abandonment of the State Mission report.

We have thought a good deal in reference to State Missions, and hardly know how to arrive at a proper conclusion. The animus of State Missions from a Baptist standpoint, as we understand it, is the propagation of the Gospel as understood by Baptists in sections of the country occupied by other denominations of Christians, under the impression that Baptists alone have the pure, unadulterated Gospel intrusted to them; and that the other denominations although pious Christians, and orthodox in the generally received faith of the Bible—heterodox only in reference to ordinances which they unfortunately brought with them from popery in the time of the reformation—must yet be instructed as though they had never heard the Gospel preached at all. Now, we concur with our brethren as to the irregularities of Pedo-Baptists, but at the same time we believe that we are not responsible for these defects in their faith. The Master has suffered it, and appears to be blessing their labors in the evangelization of the world, and we recognize them as good Christians of exemplary piety, zealous of good works,—and they are as zealous, too, as Baptists can be, in endeavoring to propagate their own peculiar tenets. Their young people are carefully tutored and drilled in their churches and Sabbath schools, and this being the case, it is natural to expect that they will walk in the foot-prints of their parents and

teachers as long probably as time lasts. Family training has an immense influence either for good or evil. Why then make efforts to proselyte? Let well enough alone. It is very seldom that even an eloquent Apollos representing any other sect of professing christians could be found able to shake the faith imbibed by such as have been thus instructed and trained in childhood.

Why then this great ado in raising funds to send the Gospel where it is evidently an impossibility to make an impression? Our Missionaries are frequently weak, uneducated men, and sometimes taunted and jeered as ignoramuses by those who go out to hear them. If we attempt to convince Pedo-Baptists of their errors and irregularities, we ought to send out as Missionaries the most talented, refined and thoroughly educated ministers we have in our ranks—men that could stop the mouths of gainsayers, and put to flight those who attempt to reason against the Truth from false and unphilosophical premises. We, however, may be wrong in our conclusions which, if so, we very much regret; but as we have been a long time a careful observer of men and measures, we are unable to arrive at a different conclusion. This is not properly an age of miracles: we have to study to learn some things now, that in the Apostolic age seemed to be intuitively or miraculously communicated. We are told by some good brethren that a very weak and uneducated minister, endued with the Spirit (as is generally alleged such an one,) can accomplish much more than a *polished shaft* in the quiver of the Lord. We don't exactly know how that is, but we are inclined (reverently of course) to think sometimes as Napoleon Bonaparte is said once to have expressed himself, "that Providence generally favors the heaviest artillery."

NOTICE OF THE DEMISE OF SEVERAL GOOD BRETHREN.

The committee on Obituaries reported as follows:

By looking over the different church letters we find that thirty-nine deaths have occurred during our last associational year. Several of our churches have lost leading members. We deeply sympathize with the El Bethel church, in the loss of her highly esteemed and very useful brother, Col. James Jefferies; and with the Rutherfordton church, in the death of her beloved brother and deacon, Toliver Davis; and with the State Line church, in the loss of Deacon Philip Watkins; and also with the Shelby church, in the death of Deacon

William Roberts, who was a model of piety and good works. We must say that these churches have sustained a great loss in the death of these brethren; but we hope our loss is their eternal gain.

T. DIXON, Chairman.

REPORT OF STATE CONVENTION ON COLORED PEOPLE.

The war between the States having closed, and reconstruction now going on by the general government, to meet the peculiar wants and necessities of both the white and colored races in their present anomalous condition, as well religiously as civilly and politically, a committee had been appointed on Colored People, of which Elder J. C. Burge was Chairman, who reported: That after some deliberation on the subject, they recommended the adoption by the Association of the report of the committee on "the instruction of the colored people," passed by the Baptist State Convention at its last session, which was as follows:

The committee on the Instruction of the Colored People beg leave to report that they have given the subject the most serious consideration, and only regret that they cannot perform the duty devolved upon them by the Convention in a manner more satisfactory to themselves. They are compelled, with little experience, to speak upon a point, the solution of which requires much experience.

The churches of our State, as well as the whole South, find themselves unexpectedly in the midst of the greatest social changes which the history of the world presents. While Rome, in the plenitude of her power, judged it for the public safety to restrain within certain limits the exercise by her citizens of the right to emancipate their slaves, and thus allowed this work to go on by degrees, in our land the fearful experiment of emancipation has been made on the broadest scale, and with the suddenness and violence of an earthquake. The work thus done—whether just or unjust, whether wise or foolish—is finally done. No Southern man dreams of a reversal of this act of the government. To us, as good citizens and christians, the only questions left are, *What are the duties which arise out of our changed relations, and how may we best perform them?* To one class of these duties the attention of the Convention has been called by the resolution under which your committee was appointed, viz: *Our obligation in regard to the instruction of the colored people.* In the times gone by that duty was recognized and acted upon imperfectly indeed, as all religious duty is, in the hands of imperfect man, and under certain disadvantages. These disadvantages arose from laws in our State, at least, which prohibited all but oral instruction, and which were intended to prevent the danger that might spring from inflammatory publications, which fanatical zeal was aiming to circulate among the slave population of the South. These laws were, in fact, disapproved by many of the best people of the

State, as being unwise in policy and liable to still more serious objections: yet, with the law-abiding spirit of our people, they had the effect of diminishing the amount of instruction in letters which the colored people had received, and which they would have continued to receive. Still many slaves did learn to read, and their instruction of each other and sometimes by the children of the family, was not unfrequently winked at by their masters who, but for the law, would themselves have instructed or would have encouraged their children to instruct the blacks.

As matters now stand, no legal instructions now lie in the way of teaching the colored people; and it is a plain duty of christians to make efforts or to foster and encourage efforts made to enable the colored people to read, especially that they may read that blessed Book whose truths, understood and practiced, constitute the only sure basis of the peace and prosperity of society as they do of the true welfare, present and future, of the individual man.

In almost every family, and upon farms and plantations generally, something can be done to teach the younger negroes and such of the older ones as may be willing to learn. The performance of this labor, as a gratuity, by the former owners of the freed people or by the junior members of the families, would greatly tend to restore the confidence once felt by the slaves in their masters. We say the former confidence, for in many instances it has been apparent that, as in the case of the christian of Galatia and the Apostle Paul, a rude shock has been given to the previously existing confidence by the perverting instructions of persons claiming indeed to be the special friends of the negro, but with no professed love for the Southern white man, and with little real love for the black.

In many cases this impression, we have reason to know, has, in a good degree, been corrected. Justice and kindness exercised toward the blacks in their new relations have so far served to dispel a mischievous delusion. To restore that confidence between the employed and their employers, which is so necessary to public quiet and domestic peace, few things would operate more powerfully than a cordial readiness to aid them in gaining the advantage to be derived from the knowledge of letters.

As to the particular modes in which instruction may be imparted to them, it is scarcely necessary to say anything. Of course the colored Sunday school will prove a valuable instrument for accomplishing this work; as to other schools and the methods of imparting instruction, the circumstances of each case will have to be considered in determining the best mode: only let what is done be done in such a manner as will enable the pupil to learn, and then let the Scriptures be put into his hands. Let the New Testament be made a text-book, and then while the learner feels that he is enjoying liberty in one of its highest forms he will also be learning to use that liberty as not to abuse it.

But much of the instruction of the blacks, as of the whites, emanates from the pulpit, and therefore the question before us involves the consideration of the future church relations of the colored people.

There is reason to believe that in certain localities and under certain circumstances they will prefer to be organized into separate churches. Where this is strongly felt, and there is any probability of their being able to maintain public worship among themselves, it seems to your committee the better plan to give them letters of dismission, to aid them in forming churches of their own, and then to assist them, either by allowing them the use of the house of worship or helping them to build. In churches thus formed there would often exist a need for aid in keeping their records, and this service kindly rendered to them by a white brother would doubtless be appreciated by them. In like manner they might be induced, in thus setting up for themselves, to seek the services of white ministers. We do not see why, in the same neighborhood—oftentimes at the same house of worship—there might not be two churches (one white and one colored,) having the same ministerial supply, but each one transacting its business independently. Unless some such arrangement as this be made, it is to be apprehended that the colored people will suffer greatly; for there are very few of the colored men who are received as preachers from whom any but meagre religious instructions can be obtained. Should any of these become infected with a fanatical and disorganizing spirit, it is easy to see how much they might mislead their class, and of what wide-spread mischief they might become the authors.

In other cases it may be found that the colored members of our churches will prefer to go on as they are. In such cases there would be a manifest propriety in allowing things to proceed in their customary channel until such time as they, themselves shall, of their own accord, seek separation and a distinct organization.

Should colored churches be thus formed it will be very important to have the minds of their members impressed with the necessity of guarding against the hasty admission of members, and especially against the introduction of incompetent and otherwise unsuitable men into the ministry. Let them be taught the qualifications for the sacred office, authoritatively laid down in the word of God, and induced to secure the counsel of judicious white brethren in deciding upon the claims of such as may seek licensure or ordination. It has sometimes been done that colored men, licensed by their churches to preach, have derived great advantage from occasional instruction afforded them by neighboring pastors. The same thing may be profitably repeated in our present circumstances.

Your committee beg leave to submit the following resolutions:

Resolved, 1st, That in our present circumstances there seems to be no one special plan for the general instruction of the colored people which can confidently be pronounced *the best*, and that each case must be decided upon its own merits.

Resolved, 2d, That where the colored people prefer to remain in their present church connexions, it will be better for them so to do; provided, they studiously avoid occasions of irritation and offence.

Resolved, 3d, That where the colored members become restive

from the continuance of such relations, it will be wise regularly to dismiss them for the constitution of separate churches, to aid them by kind counsels, and as far as practicable other means, and to persuade them to secure for themselves the benefits of an intelligent ministry.

Resolved, 4th, That colored Sunday schools which have for many years been conducted in some parts of the South ought, in the opinion of the committee, to be established wherever it is practicable; and that it is a worthy christian work for white brethren and sisters to engage in the conduct and instruction of such Sunday schools.

J. C. FURMAN, Chairman.

REMARKS.—The social changes produced by the war being of a character so extraordinary, and presenting as they did so many difficulties in regard to the proper course of religious instruction on the part of the churches toward the black race, we thought it advisable and proper to give the able report of the State Convention, which seemed to meet the approbation of the Broad River Association, and was consequently adopted by that body. The Convention at that time “could only shoot a bow at a venture,” not knowing fully what course the colored people would prefer to take. It was however soon found out that “Sambo” would hearken to the advice of the fanatical Carpet-bagger of the North much quicker than he would to those who had of long standing been his spiritual advisers at the South. The Carpet-bagger, immediately after peace was made, proceeded on his errand of mercy to visit the “man and brother” that had so long been bound with the shackles and fetters of slavery. Having found him, he ate with him, drank with him, persuaded him, and told him that those, and only those, who struggled to liberate him were his true friends, and no others, and especially those who once held him in servitude could not be trusted as counselors. He must ignore all the kind proffers made by those who once controlled his labor; that such “hollow-hearted hypocrites” only awaited an opportunity to “put him back in the rice swamps and cotton fields as a laboring slave.” It is very natural that a poor, uncultured darkey, operated on in this way, would soon imbibe strong prejudices against those who were really his best friends, but he was too much blinded and stupid to see it.

The sequel has shown the course preferred by the col-

ored people. They prefer to have their own church and associational organizations, and we concur fully with them in that. As social equality is never once to be thought of, much less desired, it is certainly the best for them and the white race also to have their separate organizations. It is a commendable thing, however, for the white race to aid them in the establishment of schools of a high order for the training of ministers to lead them from the sinks of superstition and fanaticism, which we are glad to see is being done. We hope to see a continuance of the good work, and a corresponding improvement of the colored race, until it will no longer be said that "negro meetings are nuisances." This will be soonest done by educating the negro race to meet the requirements of the times. In some localities we are glad to see it has been done, and we take that as *prima facie* evidence it can be done generally if the proper impetus is given.

CORRESPONDENCE.—As the committee on Correspondence reported much to our notion about some things, we therefore, hoping it may have a good effect on the reader, give it in this work entire.

The committee on Correspondence beg leave to report that nothing of special importance appears demanding the attention of this committee. We are happy to learn that some of the churches in the Association have enjoyed precious seasons of refreshing from the presence of the Lord since the last meeting of the body. Most of the churches have Sunday schools, some of which are characterized by an interest partly proportionate to the great importance of the Sunday school cause. Let us encourage Sunday schools, not only on account of the salutary influence they are calculated to exert on the communities in which they are located, but also as one great means of replenishing our churches with young, pious and energetic members.

The practice of dancing, playing and indulging in worldly amusements generally, by members of our churches, has become a most serious evil, demanding the prompt and decided action of all our churches. Those who indulge in these practices not only prove themselves devoid of spirituality, but they exert an influence upon the world detrimental to the cause of Christ and the salvation of immortal souls. With reference to this matter we submit an answer to a query in the Welch Neck Association: "Is it wrong for Church members to dance?" Our unhesitating reply is, that it is wrong. For although the Bible is silent as to direct precept on this and other frivolous amusements of a kindred character, yet the plain and un-

mistakable influence of all its requisitions and maxims in regard to forsaking all for Christ, the duty of watchfulness, spiritual mindedness, growth in grace and the acquisition of the higher attainments in the christian life, as well as those injunctions to avoid the appearance of evil, conformity to the world, and any departure from a fixed and inflexible adherence to the Truth as it is in Jesus, do plainly indicate and emphatically admonish that promiscuous dancing, card-playing, theatre-going, and all the vain and senseless amusements attractive and enticing to the young and unwary; and so evil in all their tendencies and influences are wholly opposed to that gravity of mind, that dignity of character and consistent religious profession which should characterize the disciple of Christ. All of which is respectfully submitted.

J. S. EZELL, Chairman.

The Circular Letter to the churches was prepared by Elder M. C. Barnett, on the subject of *Revivals of Religion*.

The 67th session was held at Buffalo church, York county, S. C. The introductory sermon was delivered by Elder M. C. Barnett. There were 33 churches in the union, with a membership of 3527.

The body organized with M. C. Barnett, Moderator, and Bro. R. E. Porter, Clerk.

ORDINATION OF L. C. EZELL.

After the appointment of the usual committees on the business of the Association, they received and granted a petition from the Shelby church, that the body appoint a presbytery to examine Brother L. C. Ezell, a member of said church, and, if found qualified, ordain him to the Gospel ministry. In conformity to said petition the Association appointed Elders T. B. Justice, B. Bonner, R. P. Logan, P. R. Elam and Wm. Curtis, who proceeded to examine and ordain Bro. L. C. Ezell, as requested.

The ordination of Elder Ezell was not intended as a new departure from old usages. It was a matter of convenience, as quite a number of ministers would easily be found at the Association, and a good selection to make an able presbytery could soon be made. While it is conceded by all Baptists that the church holding the membership of the candidate for the ministry has exclusive original jurisdiction of the case, and only asks the Association, through courtesy, to appoint the members of the presbytery without intending to recognize any inherent right of the body to exercise juris-

diction only by the consent of the church petitioning. All Baptist churches are independent sovereignties, while the associations are only the agents of the churches—created by them for specific purposes, as defined in the Associational Constitutions. It is said that Mr. Jefferson, the great apostle of American liberty, got his ideas of a purely democratic system of government from the working machinery of a Baptist church near Monticello, where he lived, and we do not doubt it, for the resemblance is very great.

HISTORY OF THE ASSOCIATION.

The following resolution was adopted :

Resolved, That the subject of the next Circular Letter be: "*The History, rise and progress of the Broad River Association and churches composing the same, with a short biographical sketch of the ministers that may have belonged to that body.*"

SELECT COMMITTEE.—The following five brethren were then appointed to compile all the information they may be able to get bearing upon the history of this body, their own church, and of any prominent minister or deacon who may have been connected with them, to-wit: Elder Wm. Curtis, L.L. D., of Limestone Springs; Bro. Robert White, of Cedar Springs; Bro. Abraham Hardin, of Antioch; Elder Tilman R. Gaines, of Yorkville, and Elder M. C. Barnett, of Shelby.

The following brethren were also appointed from the different churches to collect and furnish historical facts concerning their respective churches, viz: Friendship, A. Smith; Cedar Springs, Robert White; Buck Creek, James Ezell; Providence, J. R. Ellis; El Bethel, A. S. Goude-lock; Goucher Creek, Edward Lipscomb; Antioch, A. Hardin; Philadelphia, D. H. Smith; Macedonia, John Byars; Bethesda, R. C. Poole; Camp's Creek, E. A. Byars; State Line, K. C. Watkins; Mount Ararat, I. Pealer; Zion Hill, John Epton; Corinth, A. McPherson; Capernaum, L. Gardner; Sulphur Springs, M. West; Unity, E. McSwain; Upper Fair Forest, J. P. Fincher; Pacolet, T. B. Goings; Gilead, L. Berry; Limestone Springs, William Curtis; Enon, A. C. Biggers; Union, P. S. Thomasson; Rutherfordton, W. O. Wallace; Arrowood, A. Lancaster; Mt. Lebanon, J. W. McCravy; Mt. Zion, T. H. Mullinax; Sardis, D. Mitchel; Shelby, Thos. Williams; New Prospect, T. Dixon; Buffalo, R. E. Porter; Yorkville, T. R. Gaines.

THE EXECUTIVE BOARD.

The Executive Board reported to the Association, as follows:

That they met on the 31st of August last, and carried out, so far as they were then able, the directions they had received. They appointed Bro. T. R. Gaines as the Missionary of the Association at the rate of one dollar per day, turning over to him the subscriptions, amounting to eighty-one dollars and twenty-five cents, with directions to increase the same as far as he might be able. He has performed that work, and continued to labor besides throughout the year, for the benefit of the Yorkville and four other Baptist churches, and a station at Mulholland's School-house, four miles from the village. In this time he has preached two hundred and sixteen sermons, baptized sixty-three persons, ordained three deacons, and organized five Sabbath schools. He has also realized from a visit to Northern brethren, nearly seven hundred dollars (\$700,) and from brethren at home obtained, in cash and subscriptions, nearly three hundred dollars more, for the purpose of securing a house of worship. He has evidently been a hard worker in the vineyard, and much blessed in his labors. The York Mission has now, after so many years of labor, become a most interesting and fruitful field. Surely, brethren, with the Catawba Mission so favored of the Great Head of the Church, and but given up when Salem became self-sustaining and this Mission brought to nearly the same condition, you are encouraged to the work of supplying every destitute portion within our bounds.

OPERATIONS OF THE BOARD.

The Board reported to the Agent of the State Convention what they had done, but have received no further communication from him to the time, except that he joined in the appointment of Bro. Gaines to this field. They present their Treasurer's Report, as follows:

Received during past year as per Bro. Gaines' report,	\$60.25	
In good subscriptions of 1866.....	11.00	
From Financial committee of '67, as sent from churches,	23.50	
Sabbath collections—specie \$12.13, currency \$15.25.....	27.38	
		\$122.13
Paid to Bro. Gaines.....		\$90.00
Balance on hand.....		32.13
		122.13

The Board, in conclusion, respectfully request that you will add four more brethren to their number, as by a recent resolution you have devolved upon them the management of all the funds sent up to your body for benevolent and missionary purposes.

WM. CURTIS, Chairman.

The Circular Letter was prepared by Elder Wm. Curtis on the subject of the *Christian Ministry*.

The session of 1868 met at Sulphur Springs church, Union county, S. C.

In the absence of Elder T. B. Justice, the appointee, Elder J. C. Furman, D.D., preached the introductory sermon from 2 Sam'l xxiv. 24.

Dr. Wm. Curtis and Bro. J. R. Logan were appointed Reading Clerks, when letters were read from 33 churches, having a membership of 3834.

Dr. Wm. Curtis was elected Moderator, and Bro. R. E. Porter, Clerk.

J. C. Furman, D.D., was allowed to present the claims of Furman University, at Greenville, S. C.

Elders J. G. Landrum, S. Drummond, T. W. Smith and others were present as messengers from other bodies.

DENOMINATIONAL COURTESY.—Revs. A. A. James, of the Presbyterian, and C. S. Baird, of the Methodist Church being present, Bro. J. R. Logan moved that they be invited to seats, which was carried, and they kindly accepted the courtesy of the body.

ASSOCIATIONAL HISTORY.

On motion of Elder M. C. Barnett, the Chairman of the committee appointed last year to write the history of the Association, reported verbally that the committee had not finished the work assigned them, by reason of the failure of many of those appointed to furnish any information on the subject; whereupon, Elder B. Bonner moved the appointment of J. R. Logan, Jno. Byars and J. W. Montgomery, and that Elders J. C. Furman, D.D., and J. G. Landrum be requested to aid the committee in their examination of a document prepared by Wm. Curtis, L.L. D., with a view to having it published as a Circular Letter, in the Minutes of the present session, instead of the contemplated history not yet finished,—who reported favorably, recommending the adoption of the document as prepared by Dr. Curtis, and its suitability for publication with the Minutes of the session.

On motion of Bro. A. M. Smith, the committee who were appointed last year to write the history of the Associa-

tion, be continued the present year to complete the work. Elder T. R. Gaines moved to add the name of J. R. Logan to the committee, which was agreed to.

The following resolution was then offered and adopted :

Resolved, That the committee be not limited to the space of an ordinary Circular Letter, but prepare what they think will be for the benefit of the Association, and that the churches be recommended to send up greatly augmented contributions for printing the same the ensuing year.

THE YORK ASSOCIATION.

At this session the Union, Enon and York churches were dismissed, at their request, to aid in the formation of a new Association.

REPORT OF EXECUTIVE BOARD.

The Executive Board of Missions reported as follows, which was adopted :

That they have met three times during the year and attended to the duties assigned them. At the first business meeting held Oct. 23d, they settled with Bro. Gaines for his additional thirty days' service rendered, and paid him ; that then finding they had but twelve dollars in the Treasury, they addressed a letter to each church, requesting them to return an answer as soon as possible as to the amount of money they would send up to this Association to carry on your operations. They received replies assuring them of about eighty dollars ; and therefore, considering that the most important, pressing demand for assistance was the Lincolnton church, then about to be dissolved, determined to send Bro. Wade Hill to revive and sustain that infant church, if possible. He went for two months, and reported to us at our next meeting in May, that his visits had been acceptable, would result in the establishing of the church, and that if anything could be done to supplement his salary a small amount—say twenty dollars—he would accept the call of the church to labor with them for one year, to end in June next. This Board agreed to do so, and therefore this work is an accomplished thing, with the blessing of God ; and for the proper expenditure of thirty-six dollars and thirty-three cents the Lincolnton church is now again at active work, and sitting with open doors to receive members and to do good. Your Board did not attempt more the past year, because they did not wish to involve the churches in any claims while the difficulties of the times were so great. They have now, therefore, a balance on hand, with the contributions given during the Association, of one hundred and twelve dollars and ninety-five cents in cash, and twenty one dollars and seventy-five cents in uncollected pledges, with which to push vigorous operations the ensuing year. They may perhaps be able to send a competent brother to every church, to aid in the establishing of a Sabbath school in every church, and supplying some especially destitute portions that raise

the Macedonia cry, "come over and help us." We urge, therefore, again that each church will send up to the next meeting of the Association from at least five to ten dollars according to its ability. By looking into this matter at your next church meeting after receiving these Minutes, resolving upon it immediately and sending up word to your Executive Committee, you have hardly an idea of what you can accomplish the ensuing year. The Board will meet on Saturday, November 28th, at Zion Hill. By that time let a letter be sent to the Board, stating what may be expected as the contribution at least from each church.

WM. CURTIS, Chairman.

REMARKS.—The foregoing shows the missionary operations of the Association during the past year. The Sabbath School interest appears to be pretty well kept up, and in the Minutes of this session is a very good report by Elder T. R. Gaines as Chairman who, now being dismissed, goes to a new field to operate under other and different auspices.

A STANDING DELEGATION.

QUERY.—The following query from Pacolet church was taken up :

"Is it consistent with Baptist usage and the Constitution of the Broad River Association to have a standing delegation?"

Answered in the affirmative.

A DOUBTING DISCIPLE.

QUERY.—The following query from Buffalo church was taken up :

"What shall be done with a person who joined the church and was baptized when young, and was excluded from the fellowship of that church and claims now to have been mistaken, and professes a recent change of heart and desires to be re-baptized in another church?"

Answer. "We believe that those persons who are most fearful of sin and its consequences are always the farthest from it; hence, persons sometimes think they have not been converted, and write bitter things against themselves, from penitency of mind and tenderness of heart—such the Lord delights to dwell with—and when He manifests His presence to them they take it for conversion, when it is only the renewing of their faith. This is the case often with many if not all christians. *We advise that such be not re-baptized.*

The Mount Lebanon church was dismissed to join the Bethel Association.

FAST DAY.

Resolved, That this Association set apart for humiliation, prayer and thanksgiving, the last Thursday (29th) in October next, and that we request all the churches in our bounds to observe this day, by meeting at their several places of worship and returning thanks

to Almighty God for the abundant blessings He has vouchsafed to us, and implore a continuation of His mercies; and that our messengers to the King's Mountain, the Green River, the Reedy River and the Bethel Associations be requested to lay this subject before their several bodies.

The Circular Letter, prepared by Elder Wm. Curtis, L.L. D., in lieu of the History of the Association, on *Ministerial Education*, was ordered to be published with the Minutes of the session.

The 69th session of the body met at Providence church, Spartanburg county, S. C. The introductory sermon was preached by Elder M. C. Barnett, 2d Chron. vi. 42.

Bro. J. R. Logan and Prof. W. L. Johnson were appointed Reading Clerks, who read letters from 27 churches. Membership, 3733.

The body organized by electing Elder M. C. Barnett, Moderator, and Bro. R. E. Porter, Clerk.

VISITORS.—Elders T. H. Pope, representing the Baptist State Convention of South Carolina, W. T. Walters, D.D., W. D. Elkin, T. H. Smith, etc., were present from other bodies.

ASSOCIATIONAL HISTORY.

After the appointment of the various committees on Associational work, the report of the committee appointed to write the History of the Association was called for, when the Chairman, Elder Wm. Curtis, reported verbally that the work was not yet completed, but would be ready to deliver to the printer by January next, at farthest.

HEAD-STONE FOR Z. BLACKWELL.

It was then moved that the Association take up a collection from the delegates and persons present for the purpose of erecting a marble slab over the grave of Zechariah Blackwell, deceased, an aged and distinguished pioneer minister of this Association, who has long been buried in obscurity. The collection amounted to ten dollars and seventy-five cents, and the Association appointed Dr. William Curtis, H. G. Gaffney and Isaac Peeler a committee to procure a suitable slab and set it up.

REMARKS.—Elder Zechariah Blackwell might well be

called "one of the Lord's poor saints." Like his Master, it is said, he scarcely "had where to lay his head." We do not find, however, that he was like the Lazarus mentioned in the parable, "covered with sores," or that he lay at the gates of the rich and received only the crumbs that fell from their tables, while the dogs only administered to his relief by licking his sores; yet we are warranted in saying that he was a faithful laborer in the Lord's vineyard, commencing a few years after the organization of the Broad River Association (was a delegate to the body from State Line church in 1808,) and continuing up to the year 1842, when he died in the Gospel harness, and during that long series of years he received nothing from the churches where he labored more than a mere pittance—hardly sufficient to clothe him with suitable apparel to appear decently before the congregations where he labored. His grave was almost lost sight of, nothing having been placed there to mark the spot, but a rude, unsculptured stone.

SARDIS CHURCH.—A committee, consisting of Elders B. Bonner, M. C. Barnett and W. Hill was appointed to visit the Sardis church, and if, as is reported, it be found too feeble to continue its church existence, and if desired by the members thereof, that said committee grant unto them such letters of dismissal or recommendation to other sister churches, or take such other action in the case as may be right and proper, both as to the church and its property, and report at the next meeting of the Association.

STANDING DELEGATION AGAIN.

On motion, took up and considered the request sent up from Cedar Springs and Goucher Creek churches, that the Association reconsider the query sent up last year from Pacolet church:

"Is it consistent with Baptist usage and the Constitution of the Broad River Association to have a standing delegation?"

Answer. "*Resolved*, That the Constitution does not decide the question."

Resolved, That a resolution passed by this body in the year 1867, viz: "Resolved, That hereafter, as heretofore, all of our ordained Ministers—members of churches be *ex officio* members of this body, —be rescinded."

REMARKS.—This matter of church representation has heretofore been noticed in this work. The Broad River Association never did adopt any system or constitution as an organic law that we can find any account of. If it did so at any time it must have been in the year 1800, when it was first organized, and by reason of the Minutes of that year never being published, we have no means of ascertaining whether it did or not. But it is certain that at no subsequent session of the body did they do so, as the Minutes of each session fully show. The document usually recognized as the Constitution was only a circular letter of the old Bethel Association, and for aught we know may have been adopted by that body as an organic law; and the churches dismissed from the Bethel to form the Broad River body may have brought it with them and introduced it to the Convention that organized the Broad River Association as being suitable for a constitution, and that body may have adopted it, which, however, as above stated we can never know, unless the Minutes had been published. In this state of uncertainty the question of representation has been an open one from the time the Association was organized until now; and it sometimes happens that the brethren of one session of the body will by resolution make all the ordained ministers of the churches *ex officio* delegates, and another session will take a different view of the matter, and acting under the impression that such a course is anti-democratic and conferring too much authority on the ministry, proceed at once to repeal in that particular what a previous session had done. There should be more stability one way or the other in reference to such matters, and associational bodies that have constitutions clearly defining their powers in this and other respects, will always have more quietude, and probably be better satisfied.

EXECUTIVE BOARD.—The Executive Board reported that they have not accomplished anything during the present year, except to settle up with Bro. Gaines, as will appear by the Treasurer's report herewith submitted. They met with a quorum but once at Antioch this last spring, and they could then find neither the man nor the field on which they

thought it best to labor in the present state of the country. They believe the plan for attending to the work is a good one, but more energy must be put forth to the work. This report was made by the committee, Wm. Curtis, Chairman.

The Sabbath School interest appears well kept up, and Union Meetings, not hitherto spoken of, appear to be matters of interest each associational year.

The 70th session was held at New Prospect church, Cleveland county, N. C. The introductory sermon was preached by Elder Wade Hill, from Titus ii. 1. Churches, 27; members, 3733.

Elder W. Hill was elected Moderator, and Bro. R. E. Porter, Clerk.

VISITORS.—Under the invitation given by the Association, Elders J. K. Mendenhall, D.D., E. A. Poe, G. W. Rollins, R. P. Logan, N. B. Cobb of Portsmouth, Va., B. G. Covington of Pee Dee, and J. F. Morall, D.D., Agent of the Executive Board, State Convention, S. C., accepted seats in the body.

After the usual routine of associational business, Elder B. G. Covington, Agent Southern Mission Board at Marion, Ala., was heard in behalf of the objects of said Board, and a collection taken up.

Elder N. B. Cobb delivered an address upon the Sabbath School cause, and took up a collection.

FURMAN UNIVERSITY.

The following resolution respecting Furman University was adopted :

WHEREAS, The State Convention of the Baptist denomination in South Carolina, at its recent meeting in Greenville, sanctioned and encouraged the attempt on the part of the Board of Trustees to raise a permanent endowment for Furman University; and whereas, the past efforts of the Baptists in South Carolina, in behalf of education, have been a great public benefit, and especially have been productive of incalculable good to the churches of our Lord Jesus Christ; and whereas, further, a wide door of increased usefulness is now opened, which must soon be entered or closed upon us, perhaps forever. Therefore

Resolved 1, That this Association hereby concur in this proposed undertaking, and hereby most earnestly call upon the members of our churches to do their full share in this important work.

Resolved 2, That one member from each church be requested to

undertake this work in their churches, and try to raise bonds and persuade our young men to enter Furman University.

REMARKS.—And the appointments were made, we think however, with but little success. Our Baptist people within the bounds of the Broad River Association had not, at that time, only began to appreciate the advantages and blessings resulting from ministerial education. Indeed a great number of the old fathers held that human learning acquired at Theological schools was not at all necessary in the qualification of a minister of the Gospel. If an emergency arose, it was an easy thing, said they, for the Lord to call a minister from the bar or the bench, already educated for a different profession, as he did Luke, the beloved physician; or Paul, who had been brought up at the feet of Gamaliel, and well versed in all the intricate questions of the law.

SABBATH SCHOOLS.—A good Sabbath School report appears in the Minutes of this session by Elder T. Dixon, the Chairman of the Sabbath School committee, by reference to which it appears that object of associational work is in a prosperous condition.

In our review of associational work we are somewhat surprised in not finding a report of some kind on the subject of Temperance. Is it possible that Prince Alcohol is quietly asleep, and disturbing neither churches or individuals within the bounds of the Association? We hardly think it at all probable, and doubtless we shall soon hear otherwise from the demon of discord.

DEMISE OF GOOD BRETHERN.—We give the report of the committee on Obituaries:

Through the goodness and mercy of God we have had but a comparatively small number of deaths in our body, among whom we have to mourn the loss of our old and beloved deacons, J. Johnson, of Sulphur Springs, a pious and useful member—and Joseph Whisonant, of Antioch, who had been an efficient member for over fifty years, and a faithful deacon for the last thirty years. Also our old brothers, pious and faithful members of Buffalo—John Moore and John Young.

N. N. THOMASSON, Chairman.

INQUIRY RESPECTING ASSOCIATIONAL HISTORY.

Inquiries were made respecting the completion of the History of the Broad River Association, when Bros. J. R. Logan and Dr. Thos. Williams were invited to seats with the

body, and examined in reference to the sanity of Dr. Wm. Curtis who, as Chairman of the committee on that work had in his hands the records of churches, and other documents relative to the contemplated history. These brethren gave it as their opinion that said chairman was not at that time of *perfect mind and memory*, whereupon the Association directed Elder M. C. Barnett to render such aid as he might be able, and have the work published at as early a day as possible, and at such length as he and the Clerk may think the money on hand will pay for, and have a sufficient number of copies for distribution.

The church at Rutherfordton was dismissed at this session to go back to Green River.

EXECUTIVE BOARD.—That the reader may be able to see what was accomplished as missionary operations in the Broad River Association, we will give the report for this year of the Executive Board :

Dear Brethren :—Your Board very much regret that they have to say they have not been able to procure a meeting during the past year owing, in part, to the fact that we had no Minutes printed for last year, and consequently did not know when and where the Union meetings were to be held with which we were directed by the Association to convene ; and another cause was that, knowing there was only a small amount of funds in the hands of the Treasurer—say some thirty-five dollars on which they could operate—they did not deem it hardly necessary to urge a meeting; although they made one or two attempts to meet, but failed in getting a quorum.

Finally, brethren, we think that the most efficient way to procure the means with which to operate in sending the blessed work of God to all the waste and benighted places throughout our land, is for the churches to adopt some plan of systematic beneficence, and we would prayerfully suggest that the delegates be requested that when they return to their churches, they will immediately and urgently lay that plan before them. All of which is respectfully submitted.

H. G. GAFFNEY, Secretary.

The session of 1871 met at Philadelphia church, Spartanburg county, S. C. The introductory sermon was delivered by Elder W. L. Brown, John v. 39. The union consisted of 29 churches ; membership, 3712.

Pleasant Grove and Brown's Chapel, new churches, were admitted into the body at this session.

The Association organized by electing Elders M. C. Barnett, Moderator, and Landrum C. Ezell, Clerk.

Elders M. V. B. Lankford, T. H. Smith, T. R. Gaines, J. L. Vass, etc., were received from other bodies.

To ANSWER QUERY.—After the usual routine of business, the body appointed N. B. Cobb, J. S. Ezell, B. Bonner, J. R. Logan, H. Borders and Wm. S. Smith to answer a query from Providence church :

“What shall be done with a sister who married and separated from her husband. and then joined the church and married a second husband—both husbands still living?”

The committee answered as follows : “After conference with the delegates from Providence church, your committee are of opinion that the above query does not cover all the facts of the particular case wherein advice is sought. They would therefore refer the query back to the church, with advice that a council or presbytery be called in from other churches to confer with them on the matter.

N. B. COBB, Chairman.”

ELDER BARNETT CALLED ON FOR REPORT.

Elder M. C. Barnett having been put in charge of the papers and documents out of which the History of the Association was to be prepared, was called on for a report. He stated that he had complied with the request made at the last session, and that there was still due for publishing and freight, \$——, which the Association resolved to pay.

COMPENSATION TO WRITER.

On motion, a committee was then appointed to consider and recommend the amount to be given the writer for his trouble and labor in preparing the History, who awarded the sum of fifty dollars.

TEMPERANCE.—At this session a committee was appointed on Temperance, who reported through their Chairman as follows :

Temperance is truly designated as one of the christian graces. It was inculcated by the great Author of our being, at a very early period of the world's history, in the garden of Eden. It was taught not only theoretically, but practically, by the Savior of the world, while tabernacling here among the children of men by an upright deportment, godly walk and holy conversation. It has also been ably advocated by the inspired writers of the Holy Scriptures. The great Apostle to the Gentiles reasoned before the secular authorities of his day, of this and other eminent christian virtues, by which he no doubt meant temperance generally in all things: in meat, drink, the putting on of apparel, worldly business, conversation, social intercourse, etc. Extremes in everything were to be carefully and studiously avoided as useless superfluities, and tending only to wickedness and sin. We are exhorted by the highest authority to be

temperate in all things. This christian virtue should ever adorn the christian profession, and should be a distinguishing badge or characteristic of every child of God, or member of His visible kingdom on earth.

But, dear brethren, what do our eyes oftentimes behold in the walks of life—even among the professors of the christian religion? Do we not often witness with sadness the evil genius of intemperance in many things, stalking about in our midst as a baneful pestilence at noon day, disturbing the peace and quiet of the churches of Jesus Christ, and even whole communities, poisoning the very fountains of morality and true and vital piety? Alas! alas! it is but too true. Why is this? Has the goodly laws and regulations of State proved defective? Is there no restraining virtue in temporal organizations,—have their efforts all failed and perished with the using? Verily it seems as if this is but too true, and we are made to exclaim in the language of holy writ, “vain is the help of man.” What then is to be done? Shall we supinely fold our arms and bid the demon of intemperance to enter in among us unopposed?—to the certain destruction of the old landmarks that once characterized the churches of Christ, obliterating all distinctions betwixt the church and the world—uprooting and subverting the temple of our civil liberty, upon which rest our religious privileges? God forbid! No, let every one that calls upon the name of the Lord, himself depart from iniquity. Let all true followers of Christ be united and more vigilant as they see the evil approaching, and, as one man in the strength of the Lord, present a bold front against the great and destructive flood of vice.

Let the churches use and enforce Gospel discipline more effectively. Let them frown down vice and folly in whatever form presented, and thereby preserve a purer membership; and especially should the churches discipline all of their members who indulge too freely in the intoxicating bowl; let such be held to a strict accountability at the bar of the church for conduct so licentious and damaging to the cause of religion. If any persist in a course of conduct so reprehensible after being properly admonished, let them be cut off at once as cumberers of the cause which they have falsely professed to love and cherish. Then, and not till then, will the churches have rest, and the cause of religion flourish in our borders. Respectfully submitted, J. R. LOGAN, Chairman.

Pending the motion to adopt, remarks were made by Elders Brown and Hill, after which the report was unanimously approved.

The demise of Bro. Joseph Mullinax, of Antioch church, and the father of two ministers, Elders Madison Mullinax and Thomas H. Mullinax, is noticed in the Minutes of this session. He died Aug. 2d, 1871; had united with the above church at its constitution in 1815, and from that time to the

day of his death had walked worthy of the vocation wherewith he was called.

GRAVE-STONES OF Z. BLACKWELL AGAIN.

The Association, at a former meeting, having raised \$14.75 to erect a monument over the grave of our much esteemed brother, Elder Zechariah Blackwell, on motion, the amount was increased to \$25.75, and Bro. J. R. Jefferies was appointed to have the work done.

A COLORED MISSIONARY BAPTIST ASSOCIATION.

Having heard through Elder N. B. Cobb a request from the colored Baptists of Cleveland and Gaston counties, N. C., for aid to organize a Missionary Association, the following brethren were appointed to meet with them and aid in such organization, viz: N. B. Cobb, T. Dixon, L. C. Ezell, J. R. Logan and T. H. Mullinax.

The churches of Shelby, New Prospect and Capernaum were, at thier own request, dismissed from this body to join the King's Mountain Association.

DOMESTIC AND INDIAN MISSIONS.

We give entire the report of the committee on Domestic and Indian Missions, that the reader may more fully understand the nature and object of that branch of associational work :

Your committee beg leave to report that, although no reports on these subjects have appeared in our former Minutes, yet we are sure they are subjects of practical importance, and more especially at this time. Your committee desire to submit to you as an Association, and through you to all the churches and members of the same, the great importance of a missionary in our own territory. We feel that at this time there is a great need of interchange and a reciprocation of pulpit labors. Further, owing to the fact that the negroes in our bounds and elsewhere show a disposition to organize churches of their own, and inasmuch as they have but few educated, informed ministers, we ought to have one or more discreet and intelligent ministers to labor among them—to distribute Bibles and religious tracts—to point out to them in a clear and concise manner the doctrines and usages of our churches. By so doing we feel sure that a growing superstition would be repelled, that a prevailing prejudice which has been infused into their minds by partisans and demagogues, would be overcome, and the two races placed on more amicable and peaceful terms. They are now an element of power in our country, led on by unscrupulous and unprincipled men, and to counteract such influences as are infused into their minds we must prove

to them that we are their friends, and we know of no other channel through which we can do this so well as in the disseminating of the Gospel and religious instruction among them.

Surely none need be convinced of the fact that every portion of this great field—not only of our own State, but every State and Territory in this great nation—needs a pure Gospel; and when the voice of Revelation is ringing out, “Come up to the help of the Lord—to the help of the Lord against the mighty”—none ought to say, “I pray thee have me excused.”

And as for the Indians, who were the owners and masters of our forests and fields, whereon we have raised our families and accumulated our wealth, but who have been driven from them (for whom there is but little room on this Continent, and whose sojourn in time is short,) brethren, we owe it to them under God to aid in sowing among them the good seed of the kingdom, to be “fellow-helpers to the Truth,” in breaking to them the bread of life—in bearing to them the cup of salvation; and your committee feels that there is annually expended (and worse than thrown away) upon our unchastened appetites, and hung in superfluities upon our persons, sums of money sufficient to meet all their wants. We need more of the “Spirit of Jesus.”

The object of the Domestic and Indian Mission Board of the Southern Baptist Convention is to send the Gospel to all the destitute persons and places in the fourteen States, and two Territories within their limits. These States are inhabited by thousands of persons who have come to us from across the waters—from Britain, Germany, France, Italy, China and Africa—besides the scattered tribes of our own West. These need the Gospel. They will be lost without it. The wants of these must be met by the Baptists of the South. The success of this Board in the past is quite encouraging. There never was greater encouragement to labor than at present; hundreds have already accepted Jesus as their Savior through this instrumentality.

During the past quarter there were two hundred and seventy-nine whites, thirty-five Indians and thirty-five negroes baptized by its missionaries. Among the three Indian nations (the Creeks, the Cherokees and the Choctaws) are four missionaries from the State of Georgia—all supported by four different associations of that State. Added to this are four native preachers to the Creeks.

The claim of this work upon us is very great. It should enlist our prayers and sympathies and reach our pockets. The Chinaman is being brought to our country to labor on our farms and to build our railroads. It is through this mission we can reach them and accomplish great good. The Master calls each one to work in His vineyard.

J. S. EZELL, Chairman.

EXECUTIVE BOARD.

As we have been tracing the annual operations of the

Executive Board of Missions of the Broad River Association, we will therefore give the report for this year :

From past experience we have thought it advisable not to create any pecuniary liabilities, and although we are anxious to labor in building up the kingdom of our Master at home, yet, being short of means, we were forced to allow another year to pass without any material advantage gained on our part.

We are gratified that we can announce the intelligence that the Board is out of debt, with the exception of the arrearages due on the publication of the History of our Association. An unexpended balance remains on hand, as will be seen by the Treasurer's Report. With this amount, it is true, we might have performed a small amount of work, but we have thought it best to wait, in the hope of being able to add this to the larger contributions of your present meeting, which might enable us to accomplish more extensive work.

There is great destitution in regard to the preaching of the Gospel in our bounds. Nor is this all. The absorbing influences of the world, its fashions and its pleasures, are getting such a hold upon us that religion is regarded only as a secondary consideration.

Taking into consideration this condition of our country, your Board were anxious to be at work, but their treasury was empty. Do our pastors do their duty? Do they preach the whole truth, shunning not to declare the whole council of God? They can answer for themselves. Do our churches do their duty? Do they give liberally and bountifully, as God has been liberal and bountiful in bestowing blessings upon them?

Dear brethren, we can do but little except you aid us liberally. Will you not seek earnestly and prayerfully to know your duty, and thereby enable us to do ours?

We would earnestly recommend that the ministers of this Association lay the claims of your Board before their respective charges at least at the last church meetings before the assembling of the Association.

M. C. BARNETT, Chairman.

REMARKS.—Now we gather information from the second paragraph of the foregoing report,—that the Executive Board was out of debt, excepting some “arrearage on the publication of the History of the Association,” and we are naturally led to inquire, if the publication of Associational histories was one of the objects of the Missionary Boards of the body? We do not think that it was. And if the missionary funds were used in that way much or little it was certainly a breach of trust, and a diversion of the funds intended for missions to an object not contemplated in the formation of the different boards of the Association. We hope, however, some good was done.

The 72nd session met at Arrowood church, Spartanburg county, S. C. The introductory sermon was preached by Elder J. G. Carter, from Job xxi. 15. The Sandy Springs church, from Green River Association, was admitted into the union at this session,—making 26 churches in all, with a membership of 3129.

After reading letters from the churches, Elders Bryant Bonner was elected Moderator and W. L. Brown, Clerk.

PALMETTO ORPHAN HOME.

After the appointment of committees and reception of Corresponding Messengers from other bodies, etc., Elder T. R. Gaines was invited to address the Association in behalf of the Palmetto Orphan Home. Bro. Gaines spoke of the work in which he was engaged, and succeeded in enlisting the sympathies of the Association. After which a handsome collection was taken up for the objects of the Orphan Home and the following resolution was adopted:

Resolved, That this Association has heard, with deep interest, the address of Bro. Gaines, and that we will lay the matter before our churches and strive to interest them in the work.

SYSTEMATIC BENEFICENCE.

The subject of systematic beneficence was brought up for discussion, which, after being pretty thoroughly ventilated, resulted in the adoption of the following resolution:

Resolved, That the members of this Association be requested to urge upon their churches the necessity of some plan of "systematic beneficence," and we recommend that as much as twenty-five cents per member be raised during the year for missions.

FOREIGN MISSIONS.—We give the report on Foreign Missions as being appropriate at this juncture, after the ill fate of the Pope:

Your committee on Foreign Missions find great reasons why we should be encouraged in our efforts to aid in the spread of the Gospel, since our Savior said to His disciples, "The Gospel must first be preached among all nations:" "Go ye into all the world and preach the Gospel to every creature." The kingdom of Christ has been making steady progress in the world. During the last eighteen centuries the Gospel of Christ has made the peaceable conquest of many heathen nations, overturning their idols and false religions. This work is now progressing most encouragingly in China, India, Italy, Japan, Africa and many other heathen lands. But surely Italy furnishes the most unmistakable evidence of the progressive power of the Gospel.

For twelve centuries Rome was the seat of Anti-Christ. There

the Pope swayed the sceptre of churches and kingdoms, causing bishops and kings to do his bidding. There the great prosecuting power that destroyed so many saints sat enthroned. But the Gospel has at last overcome the Pope. "The accuser of our brethren is cast down."—Rev. xii. 10. "He that leadeth into captivity shall go into captivity; but he that killeth with the sword must be killed with the sword."—Rev. xiii. 10. The fulfillment of these prophecies are now taking place in Rome. "Babylon is fallen."—Rev. xiv. 8. The preaching of the Gospel and the patience of the saints have gotten the victory. This is the work of the Lord, and it is marvelous in our eyes. The reaping time is come. Let us "thrust in the sickle and reap, for the time is come for us to reap, for the harvest of the earth is ripe."—Rev. xiv. 15.

Italy, France, Spain, all Europe, and all Roman Catholic countries are now open to the preaching of the Gospel. From this day the curse of God will be visited on "him who worships the beast and his image, and receives the mark in his forehead and in his hand."—Rev. xiv. 9. Romanism will henceforth rapidly decline under the light and liberty which the Gospel is now giving to the nations.

Your committee would call the special attention of the churches of the Association to the work now in progress in Italy. A Baptist church has been constituted in the city of Rome, and many others in other parts of Italy, since the downfall of the Pope. The Foreign Mission Board of the Southern Baptist Convention has sent faithful missionaries into Italy, whose labors are wonderfully blessed. Our brethren in the United States are raising money to build a house of worship for our Baptist brethren in Rome. It is expected that South Carolina will raise two thousand dollars for this purpose. This Association should at once do what she can for this object. As we daily behold the fulfilling of the prophecies concerning the triumph of the Gospel over all the world, and the coming of the day when they that have gotten the victory over the beast and all his allies, shall stand on the sea of glass with the harp of God, singing the song of Moses and the Lamb, saying: "Great and marvelous are Thy works, Lord God Almighty;" as we look forward to the coming of the blessed millennium let us all become more faithful, zealous and liberal in one common effort to spread the Gospel. Our Foreign Mission Board is located in Richmond, Virginia, and contributions for the foreign mission work should be sent to H. A. Tupper, Richmond, Va. Respectfully submitted,

J. G. CARTER, Chairman.

There was also a good report made by Bro. John R. Jefferies as Chairman of the committee on Home Missions, which we would reproduce if our space allowed.

EXECUTIVE BOARD.

The Executive Board of Missions, through Elder W. L. Brown as Chairman, made a verbal report in relation to its operations substantially as follows:

That owing to the troublous times of the past year, the Board did not have a full meeting, consequently they had been unable to do anything; but that the new board had organized and employed Elder Wade Hill as missionary in the bounds of the Association for two months, and earnestly desire if the board can obtain means to keep him in the field for a greater length of time.

DEATHS.—The demise of Elder J. G. Kendrick is noticed in the Minutes of this session. He died June 6, 1872, after a few days' illness of apoplexy, in the 69th year of his age. (See biographical sketch of him in this work.) The demise of Deacon E. A. Byars, of Camp's Creek church, for many years a model of piety and good works, and much esteemed by all who knew him, is reported in the Minutes of this year.

MT. ZION.—A letter of dismissal was granted the Mount Zion church, at her request, to join the King's Mountain Association.

The 73d session met at Antioch church, York county, S. C. The introductory sermon was delivered by Elder Bryant Bonner, Isaiah ix. 6.

The union consists of 25 churches; membership, 3042.

The body organized by electing Elder John S. Ezell, Moderator, and Elder W. L. Brown, Clerk.

HEAD-STONES OF Z. BLACKWELL.

After the appointment of committees, &c., the committee on the erection of head and foot-stones in memory of Elder Zechariah Blackwell, reported:

That they have information as to the grave-yard in which Elder Blackwell was interred, but are still unable to identify the exact spot. They think they may be able to do so, and ask for further time. Respectfully, &c.,

H. G. GAFFNEY, Chairman.

The Executive Board of Missions reported:

Immediately after the present board was appointed, it organized and secured the services of Elder W. Hill, who entered the field on the 5th Sabbath in September, 1872, and rode as its missionary for two months. Bro. Hill's time expired November 30th. The board met November, 1872, at the house of Bro. J. R. Jefferies, received the report of Bro. Hill and paid his salary—sixty dollars. Bro. Hill reported that he had visited most of the churches in the Association. On week days the congregations were small, but large on Sabbaths. Some of the churches gave signs of looseness in discipline, and negligence in keeping their houses of worship. He was generally warmly received, and we are hopeful that his plain, earnest preaching has produced good results. Your board has also assisted the Unity Church to the amount of twenty-five dollars. Bro. John Tol-

leson has been preaching there once per month, we trust with good results.

Your board has sadly felt the need of the sympathy and contributions of the churches, and are sorry we have so little of the latter. It is with sadness we report that some of the members of the board never attended its meetings. For the want of funds the board could do nothing during the past spring and summer.

In retiring we would respectfully recommend that the board be abolished, or that it be furnished with funds with which to do something. Respectfully, &c.,

W. L. BROWN, Chairman.

DEMISE OF M. C. BARNETT.—The committee on Obituarise reported the demise of Elder Micajah C. Barnett, on the 20th of September of the year 1872, in the town of Shelby, N. C., and, on motion, the delegates of El Bethel church (where Elder Barnett was a member) had leave to address the body in reference to a monument designed to be erected to his memory in their cemetery.

Bro. J. R. Jefferies stated that it was intended to erect a plain, neat monument—one that would do credit to El Bethel church, to this Association, and to the Baptist denomination. That a suitable committee had been appointed by the church to receive funds for the object, and to purchase the monument, and superintend the placing of it over the grave. In closing his remarks he made an earnest and touching appeal to the delegates and churches to aid in the work. One hundred and twenty dollars was raised, and the delegates instructed to lay the matter before their churches immediately on their return home, and solicit funds to be forwarded to the committee. We refer the reader to the biographical sketch of Elder Barnett in this work.

DEACON THOMPSON ROBBS AND OTHERS.

The demise of Deacon Thompson Robbs, of State Line church, “a man of exemplary piety and much beloved by his church.” Also Deacon A. Lovelace, of Arrowood church, who died July 16th, 1873, “in the triumphs of the Gospel faith.” And our aged and much beloved brother, J. M. Byars, of Pacolet church, “who was an humble christian, a devoted lover of his church and pastor, and a liberal supporter of all benevolent objects.” And also Sister Caroline Morehead, daughter of Elder J. G. Kendrick, “who was for a number of years greatly afflicted, and bore it all with christian

fortitude, and died resigned to the Lord's will." These are noticed in the Minutes of this session.

REPORTS OF COMMITTEES.

The body was entertained with the reading of good reports on the various branches of associational work—Foreign and Home Missions, Sabbath Schools, Temperance, Associational Correspondence, etc., all of which seemed to be in rather a languishing condition, but the brethren appeared loath to give them up, and still urged them as strongly as ever upon the attention of the churches. We hope to see in the examination of the Minutes of future sessions not yet reached, that their efforts were not altogether in vain.

ANTIOCH CHURCH.—The Antioch church was dismissed at this session to unite with the King's Mountain Association.

The 74th session met at Pleasant Grove church, Spartanburg county, S. C. The introductory sermon was preached by Elder J. G. Carter, Matt. xxv. 15. The union consisted of 25 churches; membership, 3110.

The body organized by electing J. S. Ezell, Moderator, Bro. R. E. Porter, Clerk, and H. G. Gaffney, Treasurer.

VISITORS.—After the usual appointment of committees, &c., Prof. J. B. Patrick and Elders G. S. Anderson and Wm. Williams, D.D., made urgent appeals in behalf of the Theological Institution at Greenville, S. C.

TOMB-STONES FOR Z. BLACKWELL.

The committee appointed three years ago to erect tombstones over the grave of Elder Zechariah Blackwell, reported as follows:

Your committee beg leave to report that they have procured from Mr. John Geddes, of Spartanburg, S. C., a set of white marble grave-stones. The head-stone is oval top, with shoulders, and has an open Bible carved upon it; also has a granite base. The following is the inscription: "Erected by the Broad River Association, in memory of Elder Z. Blackwell, who died ———, aged 84 years. He is not dead, but sleepeth."

His grave has been pointed out in the family grave-yard at old Bro. Isaac Peeler's, in Union county, S. C.

H. G. GAFFNEY, Chairman.

The Executive Board reported for the associational year ending September 10th, 1874:

The present board was organized September 14th, 1873, and held eight meetings during the year, a quorum being always present. We

regret to say that we have been deprived of the services of our esteemed brother, W. Allen, during the whole year, on account of sickness. We have aided Unity church to the amount of \$40.00 in supporting their pastor, and also to the amount of \$54.75 in completing their house of worship. We have aided Limestone church to the amount of \$25.00 in supporting her pastor. We co-operated with the Executive Board of the State Convention in securing a missionary during the summer months. We hereby annex an extract of Elder J. W. Perry's report :

I began work on the 7th day of June, 1874, and closed August 23d. I preached every time an opportunity afforded, but was disappointed in some of my appointments. As to the religious condition of the churches that I visited, I can say that there is vast room for improvements in most of them—some seem to be doing well, others are in a lamentable condition, without life enough to maintain anything like a wholesome discipline. Some even have office-bearers of such as the Apostle Paul says we must not associate with, or even eat.—1 Cor. v. 11. But there is some splendid material that I have met with in my short acquaintance in your section, and there is only needed plenty of the right sort of work, and an humble reliance on the Holy Spirit to make it an enviable field.

The state of our funds warranted the employing of another missionary for a short time. We employed Elder J. G. Carter, whose report is annexed for information :

I began labor on the 19th of July and ended on the 9th of September. Preached 34 sermons, read the Scriptures and held prayer meetings as often as opportunity offered. I found some of the churches prosperous and others in a cold state. There is great need of missionary labor within your bounds, and I would urge that steps be taken to send the Gospel to the destitute places.

The following is an extract of Elder John Tolleson's report of his services at Unity church :

The church is in a prosperous condition, with a new house partly built. The large attendance and good attention to the preaching of the Gospel urges me to beg that you continue your aid in sending the preached Word to this church. Send some one who you think will do the most good.

In retiring, your board can but say that we feel encouraged at the success of the past year, and still recommend to your body to urge upon the churches the great necessity of sending forward funds to sustain the board in their work. For an account of the manner in which your funds have been expended during the past year, we refer you to the Treasurer's report.

W. L. BROWN, Chairman.

Good reports were made on Sabbath Schools, State of Religion, Domestic and Foreign Missions, etc.

DEATHS.—Bro. H. G. Gaffney was added to the committee on Obituaries, and, after consultation, that committee

reported the demise of Elder Wm. Curtis, L.L. D., who had been a prominent member of the body for several years. His death took place October 30th, 1873, in Walthourville, Liberty county, Ga. (See biography of Dr. William Curtis in this work.)

The decease of Deacon James Ezell, of Buck Creek church is also noticed. "He had long been a faithful member and deacon of the church, but is now gone to his reward. The church has sustained a great loss in his death, but her loss is his eternal gain. His life was a living epistle known and seen of all men.

RESOLUTION IN FAVOR OF J. E. BURGESS.

The following was introduced and adopted :

Resolved, That we recommend to the churches composing the Broad River Association, that they aid Bro. J. E. Burgess in acquiring an education, as he feels it his duty to preach the Gospel; that our Executive Board be instructed to take such action in the case as they may think best.

Pending the adoption of the foregoing resolution there were raised from the delegates and congregation over one hundred dollars for the above object.

The 75th session met at Mount Ararat church, Union county, S. C. The introductory sermon was delivered by Elder J. S. Ezell, from Rom. i. 16. Abington Creek church was admitted at this session,—making a union of 26 churches, with a membership of 2996.

The body organized by electing Elder J. G. Carter, Moderator, Bros. J. R. Jefferies, Clerk, and H. G. Gaffney, Treasurer.

After the usual routine of business the Executive Board reported :

The present board was organized October 3d, 1874, and held six meetings during the year, a quorum being always present. Your board have to regret that some of its members have been very remiss in their attendance. According to a resolution passed at the last meeting of the Association, we made arrangements for Bro. Burgess to go to school at Woodruff's, in Spartanburg county, Bro. H. P. Griffith the principal, charging him no tuition. Bro. Burgess entered the school at the beginning of the year. Bro. Griffith reports that he is making fine progress, and is entirely worthy of your support.

Early in the Spring the board desired to supply Gaffney Station with preaching at least once a month, with the view of building a

church there, but for some time was not able to secure a suitable man. Following the instructions of the board the Chairman secured the services of Elder J. D. Jamison. Bro. Jamison went to Gaffney on the third Sunday in August, and will also be there the next third Sunday. His continuance at that point is a matter for the new board. In May we employed Elder B. Bonner to go and establish a preaching point on the west side of Broad River. You are referred to his report for further information in reference to this field. Your board has also assisted the Unity church, in York county, to the amount of thirty dollars in sustaining their pastor. We refer you to the Treasurer's report for the manner in which your funds have been expended. Respectfully submitted.

W. L. BROWN, Chairman.

Elder B. Bonner made a report of his operations, which bade fair to be productive of much good, and was satisfactory to the Association.

RETAILING ARDENT SPIRITS.

The query from Corinth church was taken up, viz:

"Is a church in order that holds members in its fellowship who are engaged in retailing ardent spirits to use as a beverage? If not, what should be done with such a church?"

Answer. "Labor with them. Try to show them the error of their course, and reclaim them if possible, If they persist, withdraw from them."

SPARTANBURG ASSOCIATION.

Philadelphia, Sulphur Springs, Limestone and Buffalo churches were dismissed—the three first to aid in the formation of the Spartanburg Association, and the fourth or last to join the King's Mountain body again.

We find in the report of the committee on Obituaries a notice of the demise of Deacon John Byars, of Macedonia church, "who had been for nearly fifty years a fearless soldier of Christ, and the bright, Christian example of his life is a pattern worthy of our imitation. He had filled the office of deacon for years with satisfaction and spiritual profit to his brethren, and his death is deeply felt by all with whom he was associated. He died on the 30th of November, 1874, in the full triumph of christian faith."

GOOD REPORTS.—All the objects of associational work appears well represented on the Minutes of the session in the shape of good reports.

The Circular Letter of this year was prepared by Elder J. G. Carter, on *the final perseverance of the saints in grace*.

The 76th session met at Zion Hill church, Spartanburg county, S. C. The introductory sermon was delivered by Elder J. M. Williams, Matt. vii. 24. The union consists at this session of 21 churches and a membership of 2720.

The body was organized by the election of Elder J. G. Carter, Moderator, J. R. Jefferies, Clerk, and W. L. Goude-lock, Treasurer.

MESSENGERS.—Elders J. G. Landram and J. S. Ezell were received as messengers from the Spartanburg Association, recently formed.

The body proceeded to appoint the usual committees on the different objects of associational work.

REPORT OF THE EXECUTIVE BOARD.

The present board was organized September 18th, 1875, and held four meetings during the year. Your board have to regret that we failed to get a quorum together at two regular meetings, consequently we could transact no business. We earnestly recommend to your body to appoint such brethren on the board as will devote so much of their time and talents to the interests of the board as it demands. We have to say that we have not been able to put a missionary in the field this year for the lack of funds, there not having been any means provided at your last meeting for the use of this board. Our Bro. Burgess, for whom you raised one hundred dollars in cash and pledges, to be used for his education during this year, failing to avail himself of this fund, we decided that we could not use it for any other purpose. We therefore asked the churches to give us one-half the amount pledged by them for Bro. Burgess, to be used in doing missionary work, but the churches did not respond; and this accounts for the reason why we have no missionary in the field. We have aided Unity church to the amount of fifteen dollars in supporting their pastor, and regret that we were not able to aid them more. We endeavored at one time to have monthly preaching at the stand occupied by Bro. Bonner last year, but on account of not getting a sufficient number of the Board together to transact business. we failed. At one time we authorized Bro. Brown to go to the neighborhood of Mount Tabor, in Union county, to try to establish a preaching place on the south side of Pacolet, where there is no church for twelve or fifteen miles below, but on account of the flood which was on the third Sunday in June, he was prevented from reaching his appointment, since which time we have had no board meeting. We recommend that you adopt some plan of systematic beneficence, monthly or quarterly, for the use of this board. We refer you to the Treasurer's account for the manner in which your funds have been expended.

J. R. JEFFERIES,
For the Board.

THE CONDESCENSION OF CHRIST.

“Greater love hath no man than this, that he lay down his life for his friends.” Our blessed Savior did this on Calvary for a lost and ruined world, and after His resurrection commissioned His disciples, and bade them, “Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned.” The Apostle Paul inquires: “And how shall they preach except they be sent? as it is written, ‘How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!’” It is certainly the duty of the churches to contribute of their means with which God has blest them to send the Gospel into every dark nook and corner of the world, where it has not heretofore been sent, and to hold up the hands of those who are engaged in propagating and contending for the true faith as once delivered to the saints. In looking at the operations of the executive board of the Broad River Associations, we are reminded of an old problem brought to our attention in our juvenile or school-boy years: “If a frog leaps into a well sixty feet deep, and in endeavoring to get out he leaps two feet up and falls back two and a half feet every time he makes an effort, how long will he be engaged in again getting to the surface?” We think he might continue through the ceaseless ages of eternity to make efforts of that kind, and never extricate himself from the dilemma in which, for the want of proper caution, he has placed himself. In like manner the executive board of the Broad River Association will find out that, under the regime of former years, their efforts to evangelize even the waste and neglected places within the bounds of the Association will prove a failure, let alone the making of aggressive movements against the errors and irregularities of other sects of professing christians. As the day of miracles is said to have passed (and taking it for granted as true,) it will require a much larger amount of funds than has heretofore been raised by the churches to procure the necessary appliances to make headway against those already largely in the ascendancy, and well fortified and established in the positions they now

occupy. It will require the best talent that can be brought to the front, and well skilled workmen not only in theology but in strategy as well, to make the desired impression, and to break up systems which, although considered heterodox and unscriptural, are yet backed up by their advocates with every needed appliance that money and talent can procure.

DEATHS.—We see noticed in the Minutes of this session the demise of two worthy deacons, Brethren Edward Lipscomb, of Goucher Creek church, and Lemuel C. Clements, of Arrowood church. They had both adorned their profession, it is said, and purchased to themselves great boldness in the faith, and have now entered upon their eternal rest which remains for the people of God.”

The Circular Letter of this year was prepared by Bro. J. R. Jefferies, on *the teachings of Christ*.

The session was characterized by efforts in behalf of the different objects of associational work, on each of which there were good reports made to the body.

The 77th session met at Friendship church, Spartanburg county, S. C. The introductory sermon was preached by Elder T. J. Taylor, John ix. 4. Mount Joy church was admitted into the union. Membership of the 21 churches in confederacy, 2656.

The Association organized by electing Elder J. M. Williams, Moderator, Bro. J. R. Jefferies, Clerk, and W. L. Goudelock, Treasurer.

After making the usual appointments of committees, &c., the following resolution was adopted :

THE EMPLOYMENT OF AN EVANGELIST.

That it is the sense of this Association that our board ought to employ an evangelist for the whole year to preach to the destitute places in our bounds, and the board is hereby requested to employ such evangelist and arrange for his carrying on the work, and to secure good religious literature out of the funds of the Association, and let the evangelist act as colporteur and make regular returns to the board of sales of books and moneys collected.

Bro. Meng offered the following as amendatory of the above :

That the pastors of the respective churches be requested to preach missionary sermons and take up collections and forward the funds thus collected to the board between this time and the first of January next, for the purpose of employing a missionary within the bounds of our Association, which was adopted.

Bro. W. Allen then moved that a collection in cash and pledges be taken up for associational missions, which was done, amounting to \$63.20. The Treasury being nearly empty, and the board consequently unable to go into any extensive operations, we have no grounds of expectation that much could be done the present associational year, and therefore will not copy the report of the Executive Board made at this session, but defer further notice of their operations until the next year.

The session of this year seems to have been a pleasant one, and characterized by efforts on the part of the body to forward all the different objects of associational work.

DEATHS.—The committee on Obituaries report the demise of Elder A. Padgett, of Sandy Springs church, who departed this life February 2d, 1877. Also the death of our venerable brother, Isaac Peeler, of Mount Ararat church, who had been a deacon for fifty years, and at the age of near ninety-nine laid off the armor of his warfare, at the command of his blessed Master, to go up higher.

REMARKS.—We knew Elder Alanson Padgett, formerly of the Green River Association, and esteemed him as a worthy minister of the Gospel of Christ. He was the father of Dr. B. H. Padgett, deceased, who served the people of Rutherford county in the General Assembly of the State, and had some reputation as a school-teacher and dentist.

The Circular Letter of this session was prepared by Bro. John R. Jefferies, on *the nature, design, qualifications and duties of the deaconship*.

Bro. Jefferies is a layman, but wields an able pen—generally views matters and things from a common-sense standpoint—and is never chargeable with heterodoxy or error of any kind. He is the worthy and expert Clerk of the Association, and generally keeps his records faultless.

The 78th session was held at Pacolet church, Union county, S. C. The introductory sermon was preached by Elder J. E. Burgess, Matt. xvi. 21. Cowpens church, on the Air-Line Railroad, was admitted,—making a union of 22 churches, and a membership of 2899.

The body was organized by the election of Elder T. J.

Taylor, Moderator, Bros. John R. Jefferies, Clerk, and W. L. Goudelock, Treasurer.

THE STATE BOARD REPUDIATED.

The usual routine business was transacted, when the following came before the body for consideration :

WHEREAS, We feel dissatisfied with the working of the State Board. Therefore be it

Resolved, That we dispense our missionary funds under the auspices of our own Board.

The following resolution by Bro. J. R. Jefferies was adopted :

Resolved, That a committee of three be appointed to communicate with the agent of the State Board and set forth our plan for collecting and disbursing funds for the said board, and enclose the resolution just passed by this body.

The Executive Board reported as follows :

The new Executive Board was organized October 29th, 1877, and held six meetings during the year. In accordance with the resolution passed by your body at its last meeting the Board, after proper correspondence with various brethren, employed Bro. J. H. Yarboro for one-half of his time as a missionary and colporteur, at a salary of three hundred dollars. We have had preaching regularly at Mount Tabor since May, and Bro. Yarboro, with the assistance of Bro. W. L. Brown, has constituted a church at Hampton City. In addition to this work our missionary has visited and preached in nearly all the churches within our bounds. We have placed in the hands of our colporteur \$45.15 worth of books, upon which we will realize 10 per cent.

We recommend to your new board the importance of carrying out the plans of the present board during the remainder of the year.

We call the attention of the brethren of the churches who made pledges at our last meeting, and urge them to redeem them immediately. Your board base their operations on these pledges, and if they are not redeemed the finances of the board will be very much crippled. If all these pledges are collected, there will still be a deficit of thirty or forty dollars in carrying out this year's operations. We recommend to your body the propriety of placing in the hands of your new board funds sufficient to meet this deficiency.

In view of the fact that your present board has spent all the money in their hands, we recommend to the new board the necessity of concentrating all of their efforts on Mount Tabor and Hampton City. We believe that earnest efforts should be made to sustain preaching at these two points.

Brethren, believing that we have done something with your means to advance the Master's cause, we hope you will take courage and go boldly forward in this great work of supplying the destitute places with the Gospel.

Place good and discreet men on your board: aid them with

your prayers and sustain them with your money, that they may press forward and build up all the waste places in our bounds.

Respectfully submitted, J. R. JEFFERIES, Chairman.

We shall see what we shall see of the operations of another year.

DEATHS.—The demise of Deacons Absalom Ward, Jefferson Mabry and A. Aiken, bold soldiers of the cross, are noticed in the Minutes of this session.

The Circular Letter to the churches was prepared by Bro. Lewis Meng, on *the importance of teaching our peculiar principles and tenets as Baptists*. A brief, but very appropriate and sensible letter.

The 79th session was held at State Line church, Spartanburg county, S. C. The introductory sermon was preached by Elder T. J. Taylor, Num. xiii. 30.

Grassy Pond, Cherokee Creek, and New Pleasant, new churches, and Pleasant Grove and Bivingsville, dismissed from the Spartanburg Association, were admitted into this body as constituent members. The union now consists of 27 churches, with a membership of 3145.

The body organized by the election of Elder J. G. Carter, Moderator, Bros. J. R. Jefferies, Clerk, and W. L. Goudelock, Treasurer.

The usual routine business was then transacted, when Elder A. W. Lamar, Corresponding Secretary of the State Board, addressed the Association in behalf of State Missions, after which Bro. L. Meng offered the following resolutions:

1st, *Resolved*, That we undertake to raise within our bounds, during the next associational year, the sum of twenty cents per member, for the objects fostered by this body.

2d, *Resolved*, That our Executive Board be instructed to prepare and print in the Minutes, a table, showing what amount this will take for each church to raise, and that they visit the churches, make addresses on the objects of this Association, and aid in raising the part of each church.

3d, *Resolved*, That the objects to which we recommend this money to be applied, are Foreign Missions, State Missions, Home Missions, and the education of our young ministers; and further, that each church shall have the right to say to which of these objects her contributions shall be applied.

4th, *Resolved*, That all contributions from churches in our bounds shall be forwarded through the Executive Board.

5th, *Resolved*, In case any work is needed in our bounds, our board be instructed to advise with the State Board about it.

The foregoing resolutions, after being properly discussed, were adopted, and if their provisions were applied and complied with by the several churches in the Association would be nearly sufficient to raise a fund of six hundred dollars, which, if expended annually within the bounds of the old Broad River Association on the different objects of associational work which she has in charge, would begin to look like business. But will the churches respond to the call? We think it hardly probable, and until we know more about it will stand a little in doubt. Let us however be hopeful, and go on with our investigation. Let us first see what the brethren of the Executive Board have to say in their report:

The new Executive Board of the Broad River Association was organized September 9th, 1878, and held six meetings during the associational year. Your board has aided Unity church to the amount of \$10, has paid Bro. Yarboro balance on salary of \$268.80, and has collected and turned over to Bro. Burgess \$35 on pledges made at Pacolet last year, and has now on hand \$88.77. We feel under obligations to aid Cowpens church to the extent of our ability, and would recommend to the new board the propriety of aiding it to the amount of \$25.

Brethren, we feel that as a board we are doing nothing for the promotion of our Father's Kingdom, and would submit to your wisdom the propriety of changing our plan of action. We think that the way could be opened to bring about a reconciliation between this body and the State Board, and feel assured that our mite put into the general treasury and dispensed under its auspices, would do more effectual service. We trust that your action may tend to bring about this desirable end.

We have a great many pledges in our hands that remain unpaid, and we urge the brethren to meet all their pledges immediately, in order that our work may not be hindered.

Respectfully submitted.

L. Meng, Secretary.

J. R. JEFFERIES, Chairman.

DEATHS.—The demise of Elders J. Lee, Wade Hill, of Green River Association, and B. Bonner, of the Spartanburg Association, is noticed in the report of the committee on Obituaries. (See biographical notices of same in this work.) The New Prospect church reports the death of Deacon Williams.

A PLEASANT SESSION.

The session seems to have been an interesting one, characterized by harmony and brotherly love. All the objects of associational work appear to be represented as usual.

The 80th session was held at Cedar Springs church, Spartanburg county, S. C. The introductory sermon was delivered by Elder W. H. Strickland, Psalms 116. The union consists of 28 churches. Membership, 3210.

Organized by electing Elder T. J. Taylor, Moderator, J. R. Jefferies, Clerk, and W. L. Goudelock, Treasurer.

Beaver Dam, a new church, was admitted into the union at this session.

A CORDIAL RECEPTION.

Bro. E. C. Allen offered the following resolution, which was adopted:

WHEREAS, We recognize in our midst the face of Elder W. H. Strickland, Corresponding Secretary of the State Mission Board,

Resolved, That we extend to him a hearty welcome, and earnestly endorse and will heartily support the work in which he is engaged.

Bro. Strickland replied, accepting the compliment and offering his assistance. He for fifteen minutes urged the claims of the *Baptist Courier*, and distributed some copies of the paper among the brethren. Remarks were made by Elders W. L. Brown and G. S. Anderson, favoring the patronage of the *Courier* by the brethren.

The Executive Board reported:

The new board was organized October 7th, 1879, and held four meetings during the year.

We have aided Cowpens church to the amount of \$25 for building purposes. We have turned over to Bro. A. W. Lamar, agent of State Board, \$125.86, of which amount \$100.86 were paid to Elder M. D. Jefferies, our Missionary, on his salary. We have paid to Elder T. J. Taylor \$38.10 for the education of W. T. Tate, a licensed preacher. We have paid to Elder J. E. Burgess \$6 on former subscription for education. We have collected from all sources, including cash on hand at last report, \$263.61, and we have now on hand \$33.15. We are happy to state that the board is in full sympathy with the operations of the State Board. We co-operated with this board in our missionary work during the past year, and have realized great benefit from the union effected between our board and the State Board. Elder M. D. Jefferies, the missionary provided for us by the State Board has, by his earnest labor and godly deportment, greatly endeared himself to our people.

We find in the report of our missionary the following recommendation:

Might it not be well to have a missionary in each section of your Association? We submit this recommendation to the favorable consideration of your body.

We have the pleasure to inform your body that Elder J. L. Vass, of the Spartanburg Association, made voluntary appointments throughout our Association, and aided us greatly in raising funds for the State Board, for which services we feel that he is entitled to your heart-felt thanks. We are happy to have with us the Corresponding Secretary and Treasurer of the State Board. We recommend him and his work to your prayerful consideration.

We have the pleasing of stating to your body that the plan adopted at our last meeting for collecting funds for missions has resulted in the collection of \$189.10. The following named churches, El Bethel, Grassy Pond, Pacolet No. 2, Cowpens, and Mount Joy, raised their full quota. We recommend that a similar plan be pursued during the next year, and that a more earnest effort be made to raise funds.

In retiring, your board feel bound to thank God for the work accomplished during the past year, and take courage for the future.

Respectfully submitted.

Lewis Meng, Secretary.

J. R. JEFFERIES, Chairman.

REMARKS.—While copying the foregoing report, our mind and thoughts were engaged in the discussion of the question, “What is the best method or plan to adopt to raise the necessary funds to successfully carry on missionary operations? If the Association or churches in their individual capacity attempt to assess any amount, however small, upon the membership, there will always be found some, and oftentimes not a few, ready to oppose such action as tyrannical and oppressive, and contrary to that boasted freedom and independence generally claimed by Baptists, and savoring too much of popish domineering over the rights and privileges of the people. If they contribute anything in the direction of Gospel support or of missionary operations it must be of their own free will and consent—a free will offering to the Lord; for it is said He loves a cheerful giver, and consequently what is obtained by coercion or unwillingly extorted, is but little less than a sheer abomination in the eye of God, and should therefore not be used. Well, this notion being greatly mixed with truth, as well as often being prompted by a covetous disposition, we ask such if it is not right and fully in accord with the teaching of the New Testament, that all who have been favored with the glad tidings of the Gospel should contribute of their means as God may have blest them to spread the Gospel throughout the world, that those sitting in darkness should receive the light? And if

so, what plan would they prefer? If they can devise a better system of beneficence than that suggested of giving small amounts annually (which they will doubtless feel it their duty often to enlarge) as God may enable them, contributed as a whole at the end of the year or in small amounts monthly or weekly in the mite boxes or otherwise, then they ought to be heard. We felt much gratified at the result of the year's operations, and as the same scheme is put on foot for another year, we look forward with pleasing anticipations: We were greatly disappointed last year. Hope we may not be in the next.

DEATHS.—In the Minutes of this session we find an obituary notice of Bro. Woodward Allen, who died April 3d, 1880, at his residence near Cedar Springs, Spartanburg county, S. C. (See biographical notice.) We also find a notice of Bro. James K. Finch, who was an accepted Christian: he was a member of Cedar Springs church for 27 years, he was a deacon for a number of years, and was diligent in all his Master's work. He was regular in his attendance, and liberal in the support of the church and Sabbath School. In his death the church has lost a worthy member, and the community has been deprived of an honest man and a noble citizen.

Bro. Finch lived to the mature age of 77 years, and during this long life set many noble examples worthy to be copied.

Bro. Robert White, of the same church, departed this life on the 18th of February, 1880. He lived a consistent Christian life for sixty-one years. He was everything that could be expected of a Christian—steadfast in purpose, strong in the faith, and hopeful of his final reward. During his long life he continued an active member of the church, and took a firm stand in the Sabbath School cause, and in neither was his seat found vacant, unless from providential causes. He was a deacon of the Cedar Springs Baptist church for fifty-nine years, discharging the duties of his office well. Being a man of temperate habits, he lived to the ripe old age of 97. The rich fragrance which lingers around a life thus spent, will long rise like precious incense to shed its blessings all around.

REMARKS.—We made the acquaintance of Bro. White in the year 1833, at the session held that year at Long Creek church, and have met him at several sessions of the body since that time, and have enjoyed the hospitalities of his home (having stopped with him on one occasion,) and we never knew of one who was more a lover of hospitality, a lover of all good men—sober, just, holy, temperate.

Knowing Bro. Allen for many years, and having been kindly entertained under his hospitable roof, we are able to say the same of him.

The Cedar Springs brethren were remarkable for their intelligence and great moral worth. Deacon J. W. Cooper, the Walkers and Barnets will long be had in remembrance; although the most of the “old guard” have long since crossed over the river, and are now basking under the shade of the trees of the paradisiacal world.

The 81st session met at Corinth church, Spartanburg county, S. C. The introductory sermon was preached by Elder A. McA. Pittman, from Phil. iii. 13.

The body organized by electing Elder W. M. Foster, Moderator, Bro. J. R. Jefferies, Clerk, and W. L. Goudelock, Treasurer.

Clifton church was then admitted into the confederacy of churches. Whole number of churches, 29; membership, 3223.

The body proceeded to appoint committees on the associational business. Quite a number of distinguished ministers were received from other bodies. Elders W. L. Brown, J. L. Vass, Charles Manly, D.D., J. G. Landrum, Prof. J. B. Patrick, R. O. Sams, etc.

COOPER LIMESTONE INSTITUTE.

Elder J. G. Landrum was requested to address the Association on the claims of the Cooper Limestone Institute at 11½ o'clock to-day, which request he complied with. The speaker referred feelingly to the life and labors of the late Dr. Thomas Curtis, at Limestone Springs and in the Broad River Association, giving a short history of the way in which the property came into the possession of the Baptists as a seat of education, urging the brethren to patronize the Institute.

The following resolution was offered by Elder T. J. Taylor, and unanimously adopted :

Resolved, That we rejoice to learn that the Cooper Limestone Institute, for the education of young ladies, will open at an early day, and heartily recommend it to the favorable consideration of those who have daughters or wards to educate.

The Moderator introduced Capt. J. B. Patrick, of the Greenville Military Institute, who set forth the plan of his school, and gave the reason why the military feature was incorporated into the government of his school.

Elder Charles Manly, D.D., President of the Furman University, was next introduced by the Moderator, who addressed the Association in the interest of the University. Remarks were made by Elder J. L. Vass and Prof. J. B. Patrick. A collection was taken by Elder Vass for the use of the University amounting to one hundred dollars.

Prof. R. O. Sams spoke in behalf of Cooper Limestone Institute, and Elder T. J. Taylor advocated the claims of the Greenville Female College. Elder W. L. Brown distributed some copies of the *Baptist Courier*, asking for subscriptions

Remarks were made by Elder J. C. Hudson and Capt. J. B. Patrick.

REMARKS.—The reader will see at a glance the different objects wanting patronage, and all well calculated to assist in rolling on the good work of culture, evangelization and progress generally. It is these institutions that tend so much to the improvement of the people, and give character to the denominations which keep them as a ball continually in motion: How great the contrast will appear in associational work, by taking a retrospective view of half a century. It may well be said by our Pede-Baptist friends—there is a great future for the Baptists!

It was resolved by the body to spend half an hour in devotional exercises, and Dr. Manly was requested to address the Association on the importance of praying for God's blessings during seasons of drought and despondency such as we are now undergoing.

THE PEOPLE SUFFERING GREATLY FROM DROUGHT.

Dr. Manly spoke eloquently, showing that God is in every thing, and when His children trust Him and take Him in partnership with them, that He will bless them and send the early and latter rains to cause the earth to bring forth sustenance for them.

PRAYER FOR THE PRESIDENT OF THE UNITED STATES.

On motion of Elder Taylor, Dr. Manly was requested to lead the Association in special prayer for the healing of our wounded President, which duty was performed with deep feeling, making deep and sad impressions on the congregation.

STATE MISSIONS.

The hour having arrived for the discussion of State Missions, Dr. Manly appeared for Elder W. H. Strickland, Corresponding Secretary of the State Mission Board, setting forth the necessities of the work of State Missions, and commended the Association for the liberal contributions made to this board during the past year. Remarks were made by Capt. J. B. Patrick, T. J. Taylor, W. M. Foster and W. T. Tate.

The Executive Board then reported :

Your Board held eight meetings during the year, and have received from all sources \$233.65 and paid out \$224,—for an itemized account of which you will see the Treasurer's Report.

The Board employed Bro. G. W. Manly, a theological student; through the State Mission Board; for a statement of his work we refer you to his own report, which is herewith submitted. We can not speak too highly of Bro. Manly's work and of his earnest christian deportment among us. We commend him as a high-toned Christian and faithful laborer in the Master's vineyard.

We have also employed Bro. W. T. Tate to work in the northern section of our Association. For a statement of his work we refer you to his report herewith annexed. As Bro. Manly says, the work is too great for any one man. We earnestly recommend that each section of the Association employ a missionary in its own bounds. The middle section has already notified us of its intention to do so, and we feel assured that they will be amply repaid for the funds so expended. In retiring, your Board desire to express their thanks to those churches that have aided us with their means, and beg to remind those that have not done so, that giving to the Lord's cause is as much a christian duty as praying or hearing the preached Word.

We sincerely believe that our God will prosper that people most who do this duty best, and if we who profess to be God's peculiar people refuse the bread of life to those who sit in the regions of darkness, are we not hiding our light and hoarding our means to our own hurt? We pray you, brethren, in God's name arouse from this lethargy, from this sleep of death, and do something now for Jesus, who hath redeemed you.

Respectfully submitted.
Lewis Meng, Secretary.

J. R. JEFFERIES, Chairman.

G. W. Manly, missionary, made his report :

Number of days' labor, 60 ; number of revivals, 5 ; number of sermons preached, 58 ; number of conversions, 40 ; number of religious talks, 44 ; number of miles traveled, 544.

In these revivals I was only assisting pastors, and they had other helps. I have found the field entirely too large for one man. The idea presented by some members of the Board to have a missionary in each section, is a good one. Only by adopting that plan can the work be done as it should be. Many neglected neighborhoods, and many of the churches even, need missionary work ; the latter need it for the reason that they are not in full sympathy with mission work in general.

G. W. MANLY.

W. T. Tate, missionary, made his report, as follows :

Number of days' labor, 30 ; number of sermons preached, 32 ; number of baptisms, 13 ; number of prayer-meetings, 24 ; number of religious visits, 54 ; amount collected, \$9.57.

I find by traveling through your territory that your bounds are too large for one man to do the work, and think it would be a wise plan for each section to have its own missionary, and then each could have more preaching, and enable the missionary to do his work more thoroughly.

W. T. TATE.

THE LAST ADDRESS BY ELDER J. G. LANDRUM, BEFORE BROAD RIVER ASSOCIATION.

Upon the adoption of the foregoing report of the Executive Board, Elder J. G. Landrum made some feeling remarks, urging the brethren to go before the churches and stir them up to their duty in giving liberally ; alluded feelingly to his being permitted again to be with us ; gave us some parting words of encouragement, and begged us to train up the children to the duty of giving liberally to the cause of Christ.

By request, Bro. Landrum led the Association in prayer, and the body extended to him, Dr. Manly and Prof. Patrick the parting hand. On the 19th day of January succeeding this pleasant interview with his brethren of the Broad River Association, Elder John Gill Landrum was summoned to the great association of angels and the spirits of just men made perfect in the upper and better world.

DEATHS.—The demise of the following brethren is noticed in the Minutes of this session, viz : Eli Bryant was born in 1806, and died March 18th, 1881. He joined the Bethesda church in 1841, and lived a consistent Christian 39 years. In his death the church has lost a bright light. He was much loved by the church and all who knew him. At the Master's

call, in the 74th year of his age, he laid down his armor and passed over the river, "where the wicked cease from troubling and the weary are at rest."

Deacon W. L. Brown was a member of Brown's Chapel church, was a deacon two years, was a faithful worker for his Master; and was diligent in every good work; he was regular in his attendance on his church and liberal in its support, and zealous in working for the Sabbath School. He departed this life in January, 1881.

John F. Clary was a member of Providence church eight years. He was an acceptable Christian, and was ever ready to contribute to the support of his church and Sunday School; his heart and purse was ever open to aid in any christian work. We feel that his place will be hard to fill. He was kind and obliging as a neighbor, as a husband and father he was affectionate and tender. He died July 17th, 1881.

REFLECTIONS.—When our friends die, we only speak of their virtues and good traits of character manifested in their lives, for the good of others yet on the stage of action, to be emulated and copied for their benefit. The Apostle Paul said, "For scarcely for a righteous man will one die; yet peradventure for a good man some one would even dare to die." This, he said, to illustrate the great condescension and kindness of Christ in suffering on the cross to make atonement for His people. That if "a righteous man"—one of strict integrity, who had committed no crime against the welfare of the community, were about to be put to death through the iniquity and oppression of unjust judges, or in any other way were in danger of losing his life—there would scarcely be found a person who would consent to die in his stead; though perhaps for "a good man;" one of extensive philanthropy, whose life had been and was likely to be a public blessing, some one might even venture to lay down his life. Yet this most rare instance, the very summit of human affection, falls immensely beneath the love of God to us. It is sufficient for us, when our friends are taken from us by the ruthless hand of death,

"To be to their errors a little blind,
And to their virtues ever kind."

We are all frail mortals, and must soon leave the walks

of the living. How proper and fitting, therefore, that every thing savoring of envy or malice should be buried from our sight or even recollection in the deepest grave of oblivion. If we can say but little that is good, let us refrain from saying anything evil: for every one to his own Master standeth or falleth. May God, our Maker and Benefactor, save us from the great sin of selfishness!

The 82d session of the Broad River Association met at Grassy Pond church, Spartanburg county, S. C. The introductory sermon was preached by Elder T. J. Taylor, from James ii. 20. Theme—*Faith*.

Elder T. J. Taylor was elected Moderator, and Bro. J. R. Jefferies, Clerk.

Nazareth, a new church, was admitted. Number of churches in union, 30. Number of members, 3524.

REMARKS.—Several messengers from corresponding bodies were on hand attending to their mission work, and everything appeared to be moving along harmoniously, considering the stringency of the times in regard to monetary matters. We believe the amounts desired for the different objects were raised and handed in to the treasury.

Remarks were made very pertinently by Elders Griffith, Pitman, Foster and others, to stir up the pure minds of the brethren, by putting them in remembrance of their religious duties with apparent good effect.

We attended the session for the purpose of meeting old brethren whom we have not seen in many years; but ah! the places that once knew them will know many of them no more forever! They have crossed over the river of death and entered the great association above. Their places are now filled by their youthful descendants, very few of whom we were able to recognize. We felt sad and somewhat as though out of place; still we thank God that He is pushing forward His great work of evangelizing the world through other agencies. As the old and superannuated go to their rewards, others probably much better endowed, mentally and physically, are ready to take their places, and still the work goes on.

We here close our labors as to the journalistic part of our undertaking.

CHAPTER IV. ORGANIZATION

—OF THE—

KING'S MOUNTAIN BAPTIST ASSOCIATION.

Believing the formation of a new Association would prove conducive to the religious interests of many of the Baptist brotherhood, and the improvement of the many young ministers included within the limits of the several churches recently dismissed from the Broad River body for this object—by placing them at the helm of associational business,—and believing, too, that it will prove a god-send to the old and infirm brethren who yet desire to be present at the annual meetings of the Association, but by reason of age and of the extensive boundary of the Broad River body they are precluded from doing so; and inasmuch as the contemplated division of the old body leaves ample scope for all who wish to work in the Lord's vineyard—whether in the old or in the new body—the following churches, by their delegates, did therefore on the 7th day of November, 1851, meet together in convention, at Double Springs church, in Cleveland county, N. C., for the purpose of organizing a new Association, to-wit:

1. Buffalo—B. E. Rollins, Elijah Turner, Wm. Hamrick, John Turner.
2. Sandy Run—Edmund Jones, Robert McBrayer, Edward P. Jones, Caleb Bridges.
3. Zion—Thomas Dixon, John Bailey, William Covington.
4. Zoar—William H. Green, John R. Logan, Barnett Putnam, Wm. H. Cabaniss.
5. Double Springs—Joseph Suttle, Milton Gold, Dan'l P. Gold.
6. Bethel—Dove Pannell, George Hamrick, Wm. H. Hardin.
7. Boiling Springs—David Hamrick, David D. Durham, Asa Hamrick.
8. Mount Sinai—John Webber.
9. New Bethel—Richard T. Hord, Anderson S. Elam.
10. Mount Pleasant—George W. Rollins, Merida Jolly, Wm. B. Hames.

11. Broad River—Not represented.
12. Beaver Dam—William McSwain, Elijah Eskridge.
13. Pleasant Hill—Moore Martin, Marcus L. Ross.

The convention sermon was preached by Elder Dove Pannel, of Bethel church. Text: John xvii. chap. and part of 1st verse: "The hour is come."

The body was called to order by Elder Joseph Suttle, and on his motion Elder Thomas Dixon was appointed Moderator, and Bro. J. R. Logan, Clerk.

The letter of dismission from the Broad River body was then read and the names of churches and delegates enrolled as above set forth.

Bro. J. R. Logan read before the body a paper intended as a Constitution, prepared by him for the Association, which was adopted, and which reads as follows:

CONSTITUTION OF THE KING'S MOUNTAIN BAPTIST ASSOCIATION.

We, the united Baptist churches of Jesus Christ, located in North and South Carolina, having obtained letters of dismission from the Broad River Baptist Association, and having all been baptized upon a profession of faith in Christ, are desirous of reciprocal union. We therefore propose to maintain the Order and Rules of an Association according to the following system:

1. The Association shall be formed of members elected by the different churches in our union, who, on producing certificates from their respective churches, in support of their election, shall be entitled to a seat.

2. The members thus chosen and convened, shall be known by the name of the King's Mountain Association.

3. The Association thus organized shall elect by ballot a Moderator and Clerk, both of whom shall be representatives of some one of the churches in union, and when so elected shall hold their offices for one year.

4. This body shall have no coercive power to "lord it over God's heritage," or to infringe on any of the internal rights of the churches in union (while they remain orderly,) but shall only act as an Advisory Council in matters respecting their internal concerns. Nevertheless, it becomes necessary to establish some uniform rules of proceeding, in order to foster and maintain union and Christian fellowship.

5. When offences committed by one church against another shall occur, it shall be the duty of the offended church to labor with the offender for satisfaction; and in case of failure to obtain redress, then call in the aid of one or two other churches in union to assist

in the labor of reconciliation, and if satisfaction (in the opinion of the helps thus called in) cannot be obtained, then the aggrieved church may bring the case before the Association, which is bound to act on it.

6. Also, when a serious difference arises in an individual church which the members thereof cannot reconcile, they shall call in the assistance of one or two more churches in union to assist in the work, and if satisfaction (in the opinion of the helps) is not obtained, the case may be brought before the Association, which body shall take it up and act upon it.

7. And should an individual member or members be excluded from any church in our union, if he, she or they, after maturely considering their own conduct and the act of the church, shall feel themselves aggrieved, they may appeal to the church for a new hearing, and if there cannot be a reconciliation obtained, the church may call in the aid of one or two sister churches; and if, in the opinion of the helps thus called in, the member or members have been unjustly excluded, the case may come before the Association to be acted on; Provided always, in all cases of grievances, reference has been had to the 18th chap. of the Gospel by St. Matthew and other Scriptures which respects discipline, for the bringing to trial and determining on all cases of grievances; and the Association will not take up any case of the above kind unless the above proceedings have been previously had thereon.

8. Every church in the union having a membership not exceeding fifty in number, shall be entitled to a representation of two delegates in the Association; and the number exceeding one hundred members and does not exceed one hundred and fifty, they shall be entitled to three delegates; when over one hundred and fifty and not exceeding two hundred members, four delegates are to be allowed.

9. The delegates thus chosen and sent, are to be recommended to the Association by letter from the churches by whom they are sent, which shall be expressive of their fellowship; also the number of those baptized, received by letter, dismissed, excommunicated, and the number deceased since the last Association, and the total number in fellowship.

10. Churches producing letters of dismissal from other Associations, and by petitioning, and also newly constituted churches who shall, upon examination, be found orthodox and orderly, by petitioning by letter and delegation, may be received into this union, and the same shall be manifested by the Moderator of the body giving them the right hand in token of fellowship.

11. The Association shall have power to exclude any church from this union who shall depart from the orthodox principles of the Gospel.

12. The Association shall endeavor to furnish the churches with the Minutes of their proceedings, and to enable it to do so, each church shall be required to contribute such sums as may be proper and necessary.

13. Every query sent by a church who has labored on it and

fails within herself in getting a satisfactory decision on it, shall be taken up by the Association, and not otherwise.

14. Any church in our union having a member possessed with preaching talents, who is a candidate for the ministry, may invite brethren from one, two, or more sister churches, the aid of their minister and other members who, in conjunction with the church, shall examine the candidate, and, if deemed qualified, may license him to preach the Gospel among the churches at discretion, which shall be reported to the Association and entered on the Minutes.

15. Any church having a licensed preacher whom they deem worthy of credentials, shall call a presbytery of ministers of our union to officiate; and a presbytery thus called shall, in all cases of ordinations, both of ministers and deacons and the constitution of churches, be regulated by the Gospel of Jesus Christ.

16. The Association shall not adjourn until they have gone through the business regularly brought before them, except in extraordinary cases; but no act of the body shall go into operation until the close of the session, but may be reconsidered or changed.

17. The Minutes of the Association shall be read and corrected (if need be,) and signed by the Moderator and attested by the Clerk before the Association rises.

18. The Association shall, in all cases, be governed by a majority of the members present.

19. Voting shall be confined exclusively to the body in all acts respecting their internal concerns; but the Association may admit any of the distant brethren in the ministry as assistants who may be present at the time of their sitting.

20. The Association, when convened, shall be governed by a regular and proper decorum, which they are authorized to form for themselves.

21. No alteration or amendment shall be made to this Constitution, unless the same be concurred in by a majority of the members present in two successive sessions of the Association.

RULES OF ORDER.

1. The Association shall be opened and closed by prayer.

2. The Moderator shall be deemed a judge of order, and shall have a right to call to order at any time; also it shall be his duty to see that the Rules of Order are attended to; to take the opinion of the Association on all questions properly brought before the body.

3. Any member not being satisfied with his decision on any point of order, may appeal to the Association on the same day the decision is made, but at no other time.

4. It shall be the duty of the Clerk to keep a regular record of the transactions of the Association.

5. But one person shall speak at a time, and he shall rise to his feet and obtain leave of the Moderator; and when he has done speaking he shall sit down, and shall not speak more than twice on the same question, nor more than twenty minutes at one time, unless he obtain permission of the Association.

6. The Moderator, when addressed for leave of speech, shall signify the same by naming of them, or otherwise.

7. No member shall be interrupted while speaking, unless he depart from the subject on hand, or use words of personal reflection, or with a view of calling to order for some particular purpose. Any motion made and seconded, shall come under the consideration of the Association, except withdrawn by him who made it.

8. Every case taken up by the Association shall be decided first, before another is offered.

9. When anything is taken up by the Association, after allowing time for the debate, the Moderator shall put the question; and those in favor of the thing proposed shall rise to their feet, and those opposed to it, keep their seats: the Moderator shall procure the decision before those standing take their seats.

10. No person being a member shall depart the service of the Association without leave.

11. The appellation of "Brother" shall be used in our address to each other.

12. The names of the members shall be called as often as necessary.

13. No member shall be indulged in any practice that has a tendency to interrupt in the time of a public speech, or any other practice that would dishonor the Association.

14. The Moderator shall be entitled to the same privilege of speech as any other member, provided he appoints some other member to his seat while he is speaking, but shall not vote unless the Association be equally divided: then he shall give the casting vote.

15. Any person breaking these rules of order shall be reprov'd at the discretion of the Association, but only on the day the breach was made.

ABSTRACT OF PRINCIPLES.

1. We believe in one only true and living God—the Father, Son and Holy Ghost—three in one.

2. We believe that the Scriptures of the Old and New Testaments are the Word of God, and the only true rule of faith and practice.

3. We believe in the doctrine of original sin.

4. We believe in man's impotency to recover himself from the fallen state he is in by nature, by his own free will and holiness.

5. We believe in the doctrine of Election, through sanctification of the Spirit and belief of the Truth.

6. We believe that sinners are justified in the sight of God, only by the merits of Jesus Christ.

7. We believe the saints shall persevere in grace, and not finally fall away.

8. We believe that Baptism and the Lord's Supper are ordinances of Jesus Christ, and that true believers are the only proper

* NOTE.—At the session of 1871, held with Bethel church, the 8th article of the foregoing Rules of Order was changed, so as to read: We believe that Baptism and the Lord's Supper are ordinances of

subjects; and conscientiously do believe the true mode is *immersion.

9. We believe in the resurrection of the dead, and general judgment.

10. We believe that the joys of the righteous and the punishment of the wicked will be eternal.

11. We believe that no minister has a right to the administration of the ordinances, only such as has been called of God, as was Aaron, and regularly baptized and approved of by the church, and come under the imposition of hands by the Presbytery.

12. * We believe that none but believers have a right to the ordinances of Baptism and the Lord's Supper.

Bro. J. R. Logan moved that the name of the Association be "King's Mountain," which was agreed to, and the blank in the Constitution just adopted was filled by inserting that name.

Rules of Order and an Abstract of Principles were also presented and adopted which accompanies the Constitution.

The acting Moderator then announced the Association as being duly formed, when, on motion of Bro. Elijah Turner, the body proceeded to ballot for officers, which resulted in the choice of Elder Thomas Dixon for Moderator, and Bro. John R. Logan for Clerk.

BOUNDARY OF THE ASSOCIATION.

Before giving the boundary lines, it may not be improper to state that this Association includes the historic mountain peak where Col. Patrick Ferguson, belonging to His Britannic Majesty was, on the 7th of October, 1780, encamped en route for Charlotte, N. C., to put himself under the more safe protection of Lord Cornwallis, who was aware from the time he evacuated Gilberttown, near the present town of Rutherfordton, that he was being pursued by the brave Campbell—Shelby, Sevier, Cleveland, McDowell, etc., from the Nolachucky country; and not knowing whether he would be able to make the trip or not, before being attacked, he acted upon the old but sound maxim that "discretion is the better part of valor," and having great confidence in himself as a strategist, and believing that he had found a point on his march of such a defensive character that no foe could

Jesus Christ, and that true believers who have been immersed upon a profession of faith are the only proper subjects for the Lord's table.

* Article 12 was at the same time stricken out.

successfully assail him, he thought it most advisable to turn aside and remain there until he could communicate with his superior chief and obtain a force sufficient for the emergency. He took possession of the little hill in the name of his sovereign, and called it King's Mountain, and said "he was the King, and that all the devils out of h—l could not dislodge him from a fortress so impregnable." He probably never once thought of being surrounded and pelted in front and rear, and indeed on every side as he certainly was, while the hill completely protected his assailants from the danger of their own bullets as they advanced upon him from the different sides of the mountain, firing as they ascended. But so it was: in a little over an hour's hot work the British officer atoned for his folly by the loss of his life and the destruction and capture of his entire army and military stores, and the result certainly contributed largely to the cause of American independence.

We think the Association acted wisely in the choice of a name. King's Mountain will long be had in remembrance by every patriot and lover of religious liberty; and as the Baptists were the first to advocate religious liberty and oppose the union of church and state, the selection was proper. When the King's Mountain Association was formed its boundary extended easterly to the Catawba valley, but since the formation of the South Yadkin body, some of the churches have joined it; and some the Catawba River Association, leaving the South Fork of the Catawba River as the King's Mountain associational line. That line includes the church in the town of Dallas, in Gaston county, and also the Long Creek church, extending southerly to the line of the York Association. Thence along the line of said association, the same being, the Crowder's and King's Mountain range, including the King's Mountain battle-ground, and Antioch Church, on King's Creek. Thence to the mouth of Buffalo Creek. Thence up main Broad River, passing Ellis' and Champion's ferries to the mouth of 2d Broad River. Thence along the said river and with the line of the Green River Association to its connection with the Catawba River line, and thence along the line of that Association to its beginning.

SUMMARY OF PROCEEDINGS.

Bro. John R. Logan was appointed to prepare a Circular Letter to be addressed to the churches in union, on *the duties of church members towards each other.*

The committee on Correspondence reported that they have had the matter under consideration, and being fully aware of the benefits arising from a friendly correspondence with sister associations, do therefore recommend that a friendly correspondence be solicited with the several associations following: The Broad River, the Green River, the Bethel, and the Catawba River; and that messengers be appointed by this body to attend each of the foregoing associations, with requests that they reciprocate this proffered interchange of courtesy.

CORRESPONDING LETTER.

The King's Mountain Baptist Association—To her sisters, the Broad River, the Green River, the Bethel, and the Catawba River Associations—Greeting:

DEARLY BELOVED BRETHERN:—Through a kind turn of the Providence of God, our Heavenly Father, we have been permitted to meet together in an associate capacity, and have enjoyed a pleasant interview. This being the first session of our body since its organization, it will therefore be proper to inform those with whom we solicit a correspondence, that we have been detached from the Broad River Association and erected into a new and distinct body, various reasons impelling us thereto, a few of which it may not be considered amiss to communicate in this letter. The Broad River Association, previous to its division, was a large body, extending over a considerable area of territory, interspersed with several large streams that not unfrequently, in time of high waters, intercepted the delegates from churches in their attempts at going to and from the annual sessions. Moreover, the churches numbering upwards of forty, rendered the business of the sessions arduous and often complicated, while the delegations being consequently numerous, were therefore more burthensome to the citizens and brethren who usually support such bodies.

The foregoing reasons, coupled with a desire to be more conveniently situated, and with a belief that greater zeal and energy, with a corresponding religious effort, will accompany the separation, have induced us to make the experiment; and we are not without hope that all the advantages and desirable results so fondly anticipated will be more than realized; that our churches will feel greater responsibility and do more to spread the Gospel of our Lord Jesus Christ, that His disciples may be greatly increased; that the churches

may be filled with devoted converts; that the kingdom of our Lord may come with great power and glory until all kindred and people shall become the willing servants of our Lord.

The information communicated in the letters from our churches in union go to show that several of them, during a short space of time back, have enjoyed gracious revivals of religion, and are made to exclaim: "The Lord hath done great things for us, whereof we are glad." During the present session our business has been transacted in harmony and brotherly love.

Our next Association will convene with the New Bethel church on Friday before the 4th Lord's day in October next (1852,) * * * * at which time and place we shall hope to receive your correspondence.

May the grace of our Lord Jesus Christ be with you all. Amen.

THOMAS DIXON, Moderator.

J. R. Logan, Clerk.

The Broad River church was dismissed from the Broad River Association to aid in the formation of the new body, but failed in being represented. The total membership represented in the constitution was 1325.

The second annual meeting in 1852 was held at New Bethel church, Cleveland county, N. C. The introductory sermon was delivered by Elder Joseph Suttle, of Double Springs. High Shoals and Mount Vernon churches were admitted into the body, making 15 in all, with a membership of 1496.

The body organized by re-electing Elder Thos. Dixon, Moderator, and Bro. John R. Logan, Clerk.

✠CORRESPONDING BODIES.

The Broad River, Green River, and Catawba River bodies were represented by letter and messengers, making glad the hearts of the King's Mountain brethren.

FAST DAY.—The following was adopted:

Resolved, That the first day of January next be set apart as a day of fasting, humiliation and prayer for the spread of the Gospel, the blessings of peace and unrivaled piety, and the several churches in union are requested to meet at their respective meeting-houses on that day to engage in religious worship.

The Circular Letter to the churches, prepared by Bro. John R. Logan, was read and adopted.

The third annual session in 1853 met at Boiling Springs church, Cleveland county, N. C. The introductory sermon was preached by Elder Geo. W. Rollins, of High Shoals.

Mount Paran and Corinth (new churches,) and Big

Spring, from the Green River Association, were admitted into the union, making 18 in all. Baptized since last session, 132. Aggregate membership, 1666.

The body organized by the election of Elder Dove Pannell, Moderator, and Bro. John R. Logan, Clerk.

TEMPERANCE RESOLUTION.

The following resolution was introduced and referred to the committee on Petitions and Queries :

That this Association, assuming to be nothing above an advisory council, with a view to the advancement of good order and religion, earnestly recommend to the churches composing the same by all prudent means to dissuade the members of our denomination from the promiscuous making and vending of spirituous liquors.

The committee reported,

That under existing circumstances they deem it inexpedient to adopt the same, and recommend its rejection. They, however, are fully aware that great and lamentable evils are the continual results of intemperance, both in Church and State, and therefore earnestly recommend that the members of all our churches pursue a course strictly in conformity with the Word of God, as revealed in the Scriptures of the Old and New Testaments, which teaches men to live soberly, righteously and godly in this present evil world.

On motion, the foregoing report was adopted by the body.

CHANGE OF CONSTITUTION.

The same committee to whom was referred the petition from Buffalo church, praying the alteration of the 8th Article of the Constitution "so as to make all ordained ministers a standing delegation," recommended that the same be not granted, which was sustained by the body.

The following resolution was then adopted :

That in lieu of any alteration of our system, it is recommended to the several churches composing this body, and they are hereby advised, to select as their annual representatives their most pious and intelligent members, and especially their ministers, to represent them in council.

MISSIONARIES.—The following resolution was introduced by Bro. Robert Price :

Resolved, That this Association appoint two ministers to labor, each one month or more, in the destitute section of country north-east of this Association extending as far as the Catawba River, and that they be paid the sum of twenty dollars per month by the Association, which was adopted.

Whereupon the Association appointed Elders Dove Pannell and Joseph Suttle its missionaries under said resolution.

Elder Thos. Dixon then moved the appointment of a Treasurer, and the sum of thirty dollars was raised by the delegates for this object.

The Circular Letter to the churches was prepared by Elder Dove Pannell on the subject of *election*. (See biographical notice of Elder Pannell.)

The fourth annual session of 1854 met at Mount Sinai church, Cleveland county, N. C. The introductory sermon was preached by Elder Dove Pannell, of Bethel.

Sandy Plains and New Prospect (new churches) and Bethlehem and Long Creek, from the Broad River, were admitted—making a union of 22 churches and a membership of 2096. Baptized since last session, 277 members. The following churches, viz: Zion, Bethlehem, Long Creek; New Bethel, Mount Paran, Big Spring, Mount Vernon, Double Springs and Pleasant Hill received the greatest accessions as the proceeds of the revival of this year.

The body organized by electing Elder Dove Pannell, Moderator, and Bro. John R. Logan, Clerk.

BOGUS DELEGATES.—Application was made by pretended representatives of Ebenezer church, within the bounds of the Green River Association, to join this body which, after some discussion, was referred to a select committee, and afterwards rejected.

QUERIES.—Took up the following queries:

1. "Is it in accordance with Gospel order and the usage of Baptists for the eldership of Baptist churches to meet and form presbyteries and constitute new churches, including in them persons who stand as excluded members of other Baptist churches?"

Answer. "We advise our churches not to constitute any member or members into a church, unless such member or members shall have been regularly dismissed from the church or churches to which they may have belonged."

2. "What course shall be taken by a church of the Baptist faith and order in reference to a person who makes application for baptism and membership, who has previously been baptized and joined to a Baptist church without the bounds of this Association, which applicant alleges he was deceived, not having at that time experienced a genuine conversion, which he now professes to enjoy?"

Answer. "We advise our churches not to rebaptize any one who has been baptized by a lawful administrator of the ordinance, upon a profession of faith."

EBENEZER CHURCH.

On motion, the Association rescinded all action in regard to Ebenezer church, and ordered that no record of the same be entered on our Minutes, whereupon the following preamble and resolution were introduced, and, after some discussion, adopted by the body :

WHEREAS, With deep regret information has been received by this body that the course of action pursued by the churches at Big Spring, Sandy Run and Bethel—members of this Association—in reference to the reconstruction of Ebenezer church, is offensive to the Green River Association, to which said church properly belongs until regularly dismissed therefrom. Therefore

Resolved, That this Association, as a body, greatly deploras the action taken by said churches, and hereby admonishes them, as well as all others belonging to our body, together with any and all our ministers, to refrain from any interference in the matter until the case be satisfactorily adjusted by the Green River Association.

REMARKS.—A split had taken place in Ebenezer church on the subject of Missions and Temperance, and, the missionary and temperance party claiming to be the church, proposed to join the King's Mountain Association while the difficulty existed, and while the church was an undismissed member of the Green River Association. The anti-mission or primitive party being a majority held the meeting-house, and the others joined other churches.

REPORT.—Elder Dove Pannell; missionary to Catawba Valley, reported :

Have traveled 112 miles, preached 37 sermons, delivered two lectures on Baptism, labored 26 days, baptized two converts. Received from Pisgah church \$2, from Mount Gilead \$1.

Elder Joseph Suttle reported as follows :

Have labored 9 days, preached 18 sermons, and baptized 11 converts, whereupon the Treasurer was ordered to audit their respective claims.

The mission was continued for the next associational year, and the same brethren engaged in the missionary work.

The Circular Letter to the churches was prepared by Elder Thos. Dixon, on the *nature, design, and application of the atonement of Jesus Christ*.

The fifth annual session of 1855 met at Zion church, Cleveland county, N. C. The introductory sermon was preached by Elder Geo. W. Rollins, of High Shoals. Olivet and St. John's, from the Catawba River Association, and

Lebanon (a new constitution) were admitted into the union of churches—making 26 in all, with a membership of 2268.

The body organized by the re-election of the same officers as last year.

MISSIONARY BOARD.—At this session a missionary board, consisting of J. R. Logan, F. S. Ramsour and W. H. Green was appointed by the body, which employed Elder Ransom P. Logan to labor by the month in the same field occupied by Bros. Pannell and Suttle the two past years.

FREE-WILL OFFERINGS.—The following resolution was passed :

That the several churches be requested to send up their free-will offerings to the next annual session, to defray the expense of the mission to the Catawba valley.

COMMITTEE OF INQUIRY.—A committee of brethren, to-wit: Elder Thomas Dixon, J. R. Logan, William Hamrick, F. S. Ramsour and Francis Lattimore were appointed by the body to visit the High Shoal church and inquire respecting certain offensive expressions contained in her letter to the Association, and labor for reconciliation, with instructions to report at the next session.

SABBATH SCHOOLS.

A good report on Sabbath Schools was made by Elder Ransom P. Logan, the Chairman of the committee, as follows:

It has truly been said that upon the rising generation depends the future prosperity of the church of Christ. How important and necessary then the proper cultivation and improvement of the youthful mind, in a religious point of view!

As a means for the furtherance and consummation of an object so desirable, your committee know of no scheme better adapted to the wants of our churches and people than Sabbath Schools, properly organized in each one of the churches throughout the bounds of our Association. By organization we mean that the schools be superintended by a judicious and pious individual, chosen by the churches themselves, whose duty it will be to attend each meeting of the schools and observe a strict watch over the moral deportment of the scholars in attendance, and preside over and keep proper order and decorum in the schools, and co-operate with those who may be selected by the churches as teachers, in the choice of such books as may be best calculated to educate and lead the minds of the pupils into the true principles of the Gospel of Christ. And your committee recommend as text-books for the use of said schools as of first and paramount importance—the Bible, the holy book of God—and next to it such other works compiled by our own denomination as are or may be published for this specific object.

Believing, dear Brethren, that such a course of religious training would meet the approbation of Him that has required us to train up our children in the nurture and admonition of the Lord and in the way they should go while young, so that when they become old they will not depart from it, and that each one of you, without the waste of time on the part of your committee in bringing to your notice the many incalculable benefits and religious advantages that must inevitably result from a course of religious instruction and reading, will be fully impressed with the importance of at once organizing schools in each and every one of the churches within our associational limits. We need therefore add nothing more than the true observation, "A hint to the wise is sufficient."

Respectfully, &c.

R. P. LOGAN, Chairman.

The Circular Letter on the subject of *Missions* was prepared by Elder J. Suttle, which was adopted.

The sixth annual session of 1856 met at New Prospect church, Cleveland county, N. C. The introductory sermon was preached by Elder Thos. Dixon. Shelby church, dismissed from the Broad River Association, Concord from the Green River, and Thessalonica from the Catawba River, were admitted into this body—making 29 churches in union, and a membership of 2596. Baptisms during the past year, 223.

Elder Thos. Dixon was elected Moderator, and Bro. J. R. Logan, Clerk.

Elder R. P. Logan, Missionary to the Catawba Valley, made his report, as follows :

Have spent sixty-one days in the service of the Association, preached sixty sermons, traveled 763 miles, baptized 14 converts, and received in contributions from the people on the field of my missionary operations the sum of \$22.95.

On motion, the report was received as satisfactory, and the Treasurer of the Board directed to audit his claim for services, which was done.

A resolution similar to that of last session, calling on the churches for missionary contributions to sustain the missionary operations of the board, was adopted, and D. Setzer, J. J. Hicks and Wm. Roberts were appointed to employ a missionary, who again engaged Elder R. P. Logan another year. And the body appointed Wm. Roberts, J. R. Logan and F. S. Ramsour a missionary board to direct the missionary operations during the next associational year.

REMARKS.—Many persons thought the animus or at least

ostensible design of this mission was a sort of crusade against Lutheranism, which was the prevailing religion of that section of country—which religion was considered by Baptists a perversion of the true faith as once delivered to the saints. And while there were numbers of well meaning Christian people among those who wore the name of Luther, yet there were many more who had greatly degenerated from the original faith of their great Founder, and became heterodox and corrupt as Lutherans, so called, giving aid and comfort to many of the evil and licentious practices that always prove baneful to true religion, or even well regulated society. Their lax church systems gave too much tolerance to licentiousness. Drunkenness and frivolities of various kinds were too much indulged in and suffered, while conversion or revealed religion was ignored and hooted at as a mere chimaera of the brain, and only insisted on by weak and deluded fanatics. These misguided people (mostly of German ancestry) were greatly prejudiced against those who were sent among them as missionaries, whom they generally derided as “ignorant Baptist dippers.” And it was often found impracticable on the part of such missionaries to get a respectful hearing from them, especially on points of difference they would be glad to discuss. Bigotry, the mother of persecution, having blinded their eyes so completely they could not be reached, it would seem, unless by a miraculous interposition.

As these people manifest great fondness for things peculiar to their own nationality, we think the better way would be to send among them a missionary that would gratify them in that respect,—one that could address them in their own language if need be—and in all things convince them that he “is a man and a brother,” and, as such, is willing to spend and be spent in their behalf. Such might be able, through God’s grace, to make an impression more favorably; but to send weak, uneducated men to labor among such a people is time lost, and means wasted for the accomplishment of very little indeed.

TEMPERANCE, GAMING AND DANCING.

The following resolutions were adopted :

That we, as a denomination, believe that the church is composed

of spiritual believers ; therefore we look upon the practice of making, buying and selling, or using spirituous liquors as a beverage, a very great evil. Therefore we recommend our churches to use all laudable means to suppress the same.

In connection with the foregoing it was further

Resolved, That this Association, acting as an Advisory Council in matters pertaining to the best interests of the churches in a religious point of view, will therefore repudiate and at all times discourage practices of frivolity, or, in other words, *civil mirth*, falsely so called, whether in the form of gaming, dancing, or playing at parties, and hereby caution our churches to beware of practices so well calculated to amalgamate the churches with the world."

The Circular Letter to the churches was prepared by Elder Geo. W. Rollins on the subject of *Repentance*.

As a chronicler of the acts of the Association, we feel it our duty to notice the report of this session on the subject of Sabbath Schools. The body was doing its best to inaugurate schools in all the churches, and to show this we will give the report in full as we did in the proceedings of last year.

SABBATH SCHOOL REPORT.

"While many laudable and praiseworthy efforts are being made by the various denominations of Christians to propagate the Gospel of Christ; we recognize with heart felt pleasure the springing up of a judicious system of Sabbath Schools, under the fostering care of our churches, as a measure of paramount importance to the cause of religion and sound morality; a measure not only destined to diffuse blessings amongst the churches, but also calculated to improve the future welfare of the State; as, upon the rising generation properly cultivated depends the future welfare of both. How necessary then, the adoption of a proper system of mental and moral training! Let each parent composing the King's Mountain Association, have their minds properly impressed with the wise admonition of one who through inspiration said, 'Train up a child in the way he should go, and when he is old he will not depart from it.' And again, 'bring up your children in the nurture and admonition of the Lord.' What system so well adapted to this course of religious training as Sabbath Schools superintended by pious and judicious Christians; with the Bible in their hands as a text-book for the instruction of those who may be placed as pupils under their care and tuition?

Your committee in view of the many fascinating allurements so often brought to bear mischievously upon the morals of the young; urge with greater earnestness, the propriety of at once adopting Sabbath Schools, as a preventive, hoping that these churches which may have acted upon the previous recommendation of this body may

continue to persevere in the good work, while those who have neglected to do so, will give it at least a fair trial.

Respectfully submitted, JNO. R. LOGAN, Chairman.

The committee appointed to visit High Shoal Church reported as follows:

That agreeably to appointment of time and place, we met the church at High Shoals, and having conferred together relative to the matter at issue. The Church and her Clerk, declared that they entertained no intention to cast reflection on the Association, or any member thereof, by the expression used in her letter '*Render unto Cæsar the things that are Cæsar's*' &c., that they heartily deprecate any inferences that may have been drawn therefrom, prejudicial to former fellowship and intercourse; and hope that a continuation of the same may subsist through all time; which feeling was properly reciprocated on the part of your committee in behalf of the Association.

Respectfully submitted,

THOS. DIXON, Chairman.

The committee to employ a Missionary again employed Elder Ransom P. Logan for three fourth of his time, to labor with the churches at Thessalonica, Corinth and Lebanon.

The seventh annual session of 1857 was held at Big Spring Church, Rutherford county, N. C.

The introductory sermon was delivered by Elder Geo. W. Rollins of Sandy Run.

The union consisted 29 churches: membership 2648. The number of baptisms since last session 188.

The Association was organized by electing Elder Geo. W. Rollins, Moderator and Bro. Jno. R. Logan, Clerk.

Elder Larkin M. Berry, agent of Domestic and Indian Mission Board of the Southern Baptist Convention, attended this session in aid of the board.

The following resolutions were adopted:

Resolved, "That it is inconsistent with the faith of Baptists to invite Pedo-Baptists into our pulpits to exercise with us in religious worship in any way whatsoever." "Also to receive persons into fellowship who have been immersed by them without re-baptizing them."

It will here be noticed that what is called the "Land mark" principles, as advocated by the Editors of the *Tennessee Baptist*, was well received by the brethren of this Association.

The Circular Letter of this year was prepared by Elder Alexander J. Cansler of Shelby, on *The design of the Lord's Supper and the rightful recipients thereof*.

DISMISSION OF MEMBERS.

The following resolution was adopted:

"That we advise the several churches composing this Association that when they grant letters of dismission to any of their members to join other churches, that they require the members so dismissed, to report him or herself, as the case may be, whenever so joined, by having the certificate of the clerk of the church receiving them endorsed on the back of their letter, and returned to the church granting the same; which report shall be made within six months from the date of the letter. And in default thereof; said letter if not returned to the church first granting it, shall be null and void, and the individual holding the same shall no longer be held in fellowship."

REMARKS.—The object of the association seems to be a desire to arrive at some degree of certainty as to the correctness of the statistical accounts kept by the churches, as well as to prevent looseness on the part of church members. Under the old rule of dismissing members, hundreds are every year dismissed who probably neglect for several years after, to join another church by the letters they hold. All such are lost sight of in making out correct tables by the statistician. Such members are marked of course as being dismissed, and therefore not counted—while no other church could mark them as being received while they hold their letters in their pockets. The general adoption of the rule provided for in the foregoing resolution would tend greatly to prevent a careless looseness in neglecting to enroll on the church-book, which all good church members should do as soon as possibly convenient, but it would tend also to the advantage of the Baptist denomination in giving a more certain clew to their numerical strength. We doubt, however, whether the several churches have ever given the resolution the attention its merits demand.

The eighth annual session of 1858 met at Olivet church, Catawba county, N. C. The introductory sermon was delivered by Elder Joseph Suttle, of Double Springs. There are in union 29 churches; membership, 2648.

REJECTION OF SHELBY CHURCH.

In consequence of a difficulty having been verbally communicated by Bro. David D. Durham, one of the delegates from the Shelby church, that she had disregarded the advice of the Association by inviting into her pulpit a Pedro-Baptist

minister to assist in public worship, a motion was made to reject her delegates until the matter be investigated, which was carried by a vote of the body.

The body was organized by the election of Elder George W. Rollins, Moderator, and Bro. Jos. W. Green, Clerk.

REMARKS.—The difficulty between the Association and the Shelby church was afterwards adjudicated and settled by a council of brethren from several of the churches of the Broad River and King's Mountain Associations, which convened at Shelby by request of said church, and was organized by the appointment of Elder Drury Scruggs, Chairman, and J. R. Logan, Secretary.

The course of action taken by the church was inquired into and duly investigated, after which the council decided that the church had acted properly, and had in no wise departed from the orthodox principles of the Gospel or the usages of the Baptist denomination.

[The church at their next conference meeting tabled a charge against the prosecuting delegate in the Association and expelled him from fellowship, and at the next meeting of the Association applied for a letter of dismissal, obtained it, and joined the Broad River Association—believing, doubtless, that they had been unbrotherly treated by the King's Mountain body.]

SYMPATHIZING WITH J. R. GRAVES.

The Association, after rejecting the Shelby delegates, adopted the following :

Resolved, That this Association is greatly pained at hearing of the recent misfortune of Elder J. R. Graves, of the Tennessee Baptist, in the shape of charges which, from their nature, we can only regard as emanating from an evil and malicious, persecuting spirit on the part of his personal enemies. We therefore, as a body, tender to our brother our condolence and sympathy, and hope that he may be preserved and continued under the Providence of God in his course of great usefulness to the cause of Truth, in which he has so long been engaged.

REMARKS.—This was just after the action of the First Church, in Nashville, Tenn., between Graves and Dr. R. B. C. Howell, when the former was expelled from membership.

FUNDS FOR MISSION.

One hundred dollars or more was raised for the mission, the churches called on for more money, and a new board appointed to carry on the work.

The ninth annual session of 1859 met at Pleasant Hill church, Cleveland county, N. C. The introductory sermon was delivered by Elder George W. Rollins, of Sandy Run. The Lincolnton church was admitted, making a union of 30 churches, and a membership of 3090.

Elder Larkin M. Berry made his first appearance in the Association as a delegate.

In organizing the body, Elder L. M. Berry was elected Moderator, and Bro. Jno. R. Logan, Clerk.

The subjects of Missions, Sabbath Schools and Temperance engaged the full attention of the body at this session.

THE SHELBY CHURCH DISMISSED.

The church at Shelby through her delegates applied for a letter of dismission to join the Broad River Association, which was granted, and the following resolution was adopted by the Association :

That the difficulties reported in last year's Minutes, as existing in the Shelby church, have been removed by said church adopting the advice given her by the council called there to investigate the same.

REPORT.—The following is the report of the committee on Temperance, which was adopted :

We, the committee to report on Temperance to the King's Mountain Association, beg leave to say that we are of the opinion that the church is the place to give the most effective check to the evils of intemperance, and we are of the opinion that it will be right and proper, and not inconsistent with any of our privileges or liberties, nor with the Word of God, for this Association to hereafter refuse to receive any church into the union of this body without said church have incorporated into its rules one forbidding its members to make, buy, sell, or use as a common beverage intoxicating liquors.

After the adoption of the foregoing report, the subjoined resolution was introduced and adopted unanimously :

Resolved, That whereas our Association adopted the report of the committee on Temperance ; therefore we will withdraw ourselves from any church in our union which holds a member or members who buys, sells or drinks as a common beverage, any kind of intoxicating spirits.

REMARKS.—This proceeding on the subject of Temperance proved to be like a very explosive bomb-shell or disrupting fire-brand, almost causing apparent destruction of the very life of the Association by the time of its next annual assemblage. Let it suffice, however, to say the body still

survives the shock it then received, and bids fair to be, since the clogs or shackles of intemperance have been removed from its escutcheon, a body of twice the influence and power that it then wielded or possessed. May it still prove to be able, as an aggressive body, to go forward and shake the mighty powers of darkness, and be greatly instrumental in dethroning Prince Alcohol!

The Circular Letter of this year was prepared by Elder Joseph Suttle, on *Prayer*.

THE MISSION.—The mission is still being fostered, and in a flourishing condition in the hands of Elders Rollins and Suttle.

STATE OF RELIGION.

We give the report of the committee on the State of Religion among the churches, believing that it has already accomplished some good and may yet accomplish more:

It appears from the letters sent up from the churches composing our union that, while a few are rejoicing in the midst of gracious revivals, and exclaiming, "The Lord hath done great things for us, whereof we are glad," others complain of a cold and lifeless state: a few of the churches are almost destitute of a preached Gospel. This state of things should not be permitted to continue. It is certainly the plain duty of those who have been blessed with the means, to have the Gospel preached to the poor; they should regard it a privilege that they have it in their power to bestow some of their substance on so holy and good a cause. Your committee, therefore, recommend the continuance of the mission already set on foot in our associational bounds, and that the necessary steps be taken to place in the hands of the board the means of supplying the destitute churches and other associational territory belonging to us. We again commend to the attention of our churches the great importance of establishing Sabbath Schools, which we regret to see, is almost entirely neglected. And as the churches have preaching only once a month, we urge upon them the necessity of holding prayer-meetings every Sabbath. Let as many of the members as conveniently can, go to the Sabbath School, and after the exercises of the school are over, form themselves into a prayer-meeting, read the Holy Scriptures, and sing and pray with and for each other. This, it is believed, will unite the members of the churches in a closer bond of union, make them watch over each other for good, and not for evil, as we fear is too frequently the case. Such a course will certainly promote individual piety, while it will tend to the development of the best gifts, which should be carefully sought out, encouraged and cultivated by the churches. By means like this an intelligent and efficient ministry will be built up, and prove a blessing, not only to the churches but to the world at large.

Your committee would further recommend that great care should be taken to discourage and restrain the unworthy and grossly ignorant from engaging in a public course which can only be calculated to bring odium and reproach upon the cause of Christ. Let the slanderous charge, "that Baptists are guilty of Jeroboam's sin—of making priests of the lowest order of the people," be wiped from our escutcheon. In connection with the preaching of a pure, unadulterated Gospel, let means be taken for supplying our churches with good religious books wherein our members may be taught more fully to understand our denominational principles and sentiments, and thus be made more vigilant in defending the ancient landmarks that characterize the true Church of Christ from the assaults of gain-sayers. The present is evidently a fast age of the world, and in order to keep abreast we should make greater and more persevering efforts which, if done in a prayerful and God-honoring manner, seeking the promotion of God's glory in preference to the building up a contentious or factious party, will doubtless meet His divine approbation. Respectfully submitted.

J. R. LOGAN, Chairman.

REVISION OF CONSTITUTION.

By reason of the alleged latitudinous character of the Associational Constitution, which has governed this body from its organization till the present session, a committee consisting of Brethren L. M. Berry, Joseph Suttle and Jno. R. Logan was appointed to revise or remodel that instrument so as to restrict its powers to authorize the Association to interfere with or settle church difficulties.

REMARKS.—It will here be seen that the Baptists of the King's Mountain Association are in favor of church independency, and undisposed to allow the associate body (which they consider only the creature of the churches for specific objects) any right whatever to interfere in the adjustment or settlement of questions of a local nature which have had their origin in any of the churches in union, only in the shape of advice. The rule works very well, and many disturbing questions are kept down thereby which, if suffered to go up to the Association for adjudication, would shake the confederacy of churches from center to circumference, and serious schisms would thereby often be the result.

THE SECEDING SESSION.

The tenth annual session in 1860 met at High Shoal church, Rutherford county, N. C. The introductory sermon was preached by Elder Larkin M. Berry, of the Lincolnton church, from Rom. xiv. 19. "Let us therefore follow after

the things which make for peace, and things wherewith one may edify another." After recess the churches were called by the presiding officer, Elder L. M. Berry, when letters were handed in and read from Buffalo, Sandy Run, Zoar, Boiling Springs, Mount Sinai, Mount Pleasant, Beaver Dam, Pleasant Hill, Big Spring, Bethlehem, Long Creek, Olivet, Thesalonica, Corinth and Lincolnton, and the state of each minuted.

The other churches in union (with the exception of St. John's and Lebanon, which were not represented) were not received, by reason of not carrying out the resolution of the last session in reference to Temperance. Their letters were laid on the table.

Zion Hill, from the Green River Association, was then admitted into the Association.

The body was then organized by the election of Elder L. M. Berry, Moderator, and Bro. Jno. R. Logan, Clerk.

The body then proceeded to transact the usual business of an Association. On Saturday a memorial came up from sundry aggrieved members of Zion church. Also a petition of similar import from Walls' church, and after a free and full discussion of the points involved the body adopted the following:

WHEREAS, Several of the members of Zion and Walls' churches have made efforts to pass and carry out the resolution adopted at our last session on the subject of Temperance, but failed; and, according to their request, we desire to give them aid. Therefore be it

Resolved, That a committee of five brethren be sent from this body to examine the condition of each of the said churches and memorialists which, if received by said churches are to render such aid as they may be able, to reconcile and settle the existing difficulty, and in case of failure, then to declare the said memorialists (if found orthodox and worthy,) the church in each case respectively.

It was then moved that the standing of those churches whose letters were tabled on Friday be looked into, and after obtaining such information as could be given by their delegates the body decided that in consequence of the uncertain position occupied by Double Springs, High Shoals and Mount Paran, it would not be advisable to receive their delegates at this session; but prayerfully commend the subject of Temperance to their consideration, hoping they may be disposed to reflect more deeply upon it, and place themselves in a more proper attitude for reception at the next meeting of the Association.

The churches at New Bethel, Mount Vernon and New

Prospect evincing a determination to carry out the restoration of this body on the temperance resolution were indulged until the next session and their delegates received.

Elder Joseph Suttle, of Double Springs church, was invited to a seat in council, he being in full accord with the Association.

The following was adopted :

Resolved, That we extend to Zion church all christian courtesy, and especially to Elder Robert Poston, an ordained minister and member of said church, until the meeting of the committee sent there to investigate the difficulty existing in said church; and brother Poston is hereby invited to a seat in council.

It was then moved that the action taken as to Mount Paran and High Shoals churches be reconsidered and upon the pledges given by their delegates said churches were received into the union.

The status of Beaver Dam, Bethel and Sandy Plains were further inquired into, but found incorrigible as to the temperance resolution, and were therefore withdrawn from.

Elder John J. Jones, of Mount Paran church, professing to be in full accord with the Association was invited to a seat in council.

The following preamble and resolution was adopted :

WHEREAS, By an act of this body we have withdrawn from churches formerly in union with us; if there be any members belonging to either of those churches that desire to belong to the churches in our union.

Resolved, That we advise our churches to receive them in full fellowship, provided nothing sinful or improper be found against them. And should any member be excluded from any Baptist church for advocating temperance principles as embraced in the resolution of our Association that they also be received.

The committee to revise the constitution reported and were discharged.

On a motion to adopt, the ayes and nays were recorded, Ayes 25, nays 6. (See constitution as remodeled and reported.)

REMARKS.—Thus passed away one of the most stormy sessions ever witnessed by the members of the King's Mountain Association. For a considerable space of time before the meeting of the Association there were many very visible and unmistakable signs of trouble brewing in the direction

of High Shoal church, where the Association was to meet. Although it appeared to be a portentous cloud in the distance, hopes were entertained that it would blow over without doing much damage. We however, anticipated a considerable storm and sure enough our anticipations were realized: In the first place there was great difficulty in organizing. So great was the noise and confusion when the churches were called, it was found to be very difficult to minute the statistics of the body. Before receiving the church letters of credence the interrogatory was put by the acting Moderator as to whether the temperance resolution of the last session had been carried out in good faith? If the answer was in accordance with the resolution the letter and delegation were received, and if otherwise they were rejected. This created much confusion, and it sometimes happened that several were on the floor at the same time for liberty of speech. It was very difficult to preserve even the semblance of order, but the efficiency and tact of the Moderator, although fully tested, proved equal to the emergency. Suffice it to say he succeeded in the organization of the body, and after the appointment of the various committees on the associational business, the Association adjourned. When the meeting hour arrived on Saturday the doors of the meeting house were found closed by lock and key, and the delegation retired to a stand erected in a grove, where the business of the Association was transacted in the rain until the hour of adjournment. On Sunday the doors were opened and the business transacted in the meeting house, the body being invited to do so by the church, which invitation was cordially accepted.

The Circular Letter, prepared by Elder L. M. Berry, on *the design and authority of Associations and the true relations existing between them and the churches they represent*, was adopted, and the body adjourned.

Subjoined is the revised constitution, as reported by the committee :

CONSTITUTIONAL REVISION.

At the session of 1859, at Pleasant Hill church, a resolution was passed appointing a committee to revise the Constitution of the Association, with a view to restricting its

jurisdiction over church difficulties, and limiting more specifically its ecclesiastical powers. The committee consisted of Elders L. M. Berry, J. Suttle and Bro. J. R. Logan, who reported to the body at its session of 1860, at High Shoal church, the following :

CONSTITUTION OF THE KING'S MOUNTAIN BAPTIST ASSOCIATION.

We, the united Baptist churches of Jesus Christ, located partly in the States of North Carolina and South Carolina, having all been immersed upon a profession of our faith in Christ, propose to maintain the order and rules of an Association according to the following plan :

Article 1st. This Association shall be known by the name of the King's Mountain Baptist Association.

2nd. This Association shall be composed of such members as shall be chosen and recommended by the churches in union.

3rd. Other churches may become members of this Association by their delegates presenting certificates of their appointment, provided on examination they be found orthodox.

4th. The Association shall organize by electing a Moderator and Clerk, who shall hold their appointments until another election, unless displaced by the body.

5th. This Association, as an act of christian courtesy, may invite ministers of our denomination to seats with us in council.

6th. This Association, when convened, shall be governed by a regular and proper decorum, which they are authorized to form for themselves.

7th. This Association hath an inalienable right to judge what churches shall be admitted into its confederacy.

8th. The Association thus formed shall be regarded by us only in the light of an advisory council, with no coercive power "to lord it over God's heritage."

9th. This Association shall have power to withdraw from any church in its connection that shall hold corrupt doctrines or indulge in sinful or vicious practices.

10th. Every church in union having a membership not exceeding fifty in number, shall be entitled to a representation of two delegates, and one additional delegate for every increase of fifty over that number.

11th. The primary object of this Association shall be "to strive for the unity of the Spirit in the bonds of peace" amongst the churches, the employment of domestic missionaries, and to keep up the statistical accounts of the churches in its connection, and finally, to concentrate our efforts for the advancement of the Redeemer's kingdom on earth, and for the deposition of the works of darkness.

12th. None but the members of this body shall be allowed a vote in its councils, and a majority shall decide in disposing of and settling all business that may constitutionally come before them.

13th. This Association in all cases disclaims the right in its asso-

ciate capacity to settle church difficulties, but when a division occurs and two parties equally claim to be the church, and represent themselves by letter and delegates, this Association shall have the right to decide at the first or some future meeting of its body thereafter, which party shall be recognized as the constitutional church, and entitled to a seat in council.

14th. The Minutes of the Association shall be read each day and corrected, if need be, by the body, and when the business shall be gone through with, signed by the Moderator and Clerk before the Association rises.

15th. Any article of this constitution may be altered or amended at any annual meeting, by a majority of two-thirds of the delegates present voting for the same.

The foregoing constitution, after some discussion, was adopted by the Association, convened at High Shoals church Oct. 26th, 1860. Ayes 25, nays 6.

According to the provisions of the old constitution the report of the revision committee was continued until the next session, which convened at Lincolnton church in October, 1861, when and where it was again adopted by the body. Ayes 16, nays 13.

A majority vote of two successive sessions of the Association having been favorable to the adoption of the reported constitution of the committee, it was therefore enrolled and ordered to be published in the Minutes of the body as the Constitution of the King's Mountain Association, by which the body will hereafter be governed.

The 11th annual session of 1861 met at Lincolnton church, Lincoln county, N. C. The introductory sermon was preached by Elder Ransom P. Logan, of Bethlehem church. John iii. 7: "Marvel not that I said unto thee, ye must be born again."

The new church, Bethel, was admitted—making a union of 22 churches, and membership of 1956 communicants.

The body was organized by the election of Elder Larkin M. Berry, Moderator, and Bro. Jno. R. Logan, Clerk.

READING OF CONSTITUTIONS.

The old or first Constitution, Rules of Order, and Abstract of Principles, and also the new constitution as reported by the committee of last year, were read by the Clerk.

The new constitution was put upon its second reading and adopted by the body. Ayes 16, nays 13.

After the transaction of the usual routine of associational business, the following preamble and resolutions were adopted:

WHEREAS, At the last session of this body we were from a sense

of duty constrained to withdraw from the churches at Bethel, Beaver Dam and Sandy Plains. by reason of their refusal to adopt and carry out the principles of Temperance, as embodied in the resolution adopted by this body at its session of 1859 ; and whereas, since our last session the churches at Boiling Springs, Mount Sinai, Mount Pleasant, High Shoals and Mount Paran have rent off from our union and leagued with those churches already withdrawn from, for the ostensible object or purpose of forming themselves into a separate association with anti-temperance proclivities, which act, if consummated, will be irregular, and contrary to the usages of Baptists in good order and orthodox standing. Therefore be it

Resolved, By this Association, that the churches above named in such new and spurious organization shall no longer be recognized by this body as orthodox, and we hereby ignore all intercourse and christian correspondence with them for the future, while they remain disorderly, and caution our sister associations with whom we correspond, to hold them at a distance as a heterodox and disorderly body.

—REPORT.—We give the report in full of the committee sent last year to Wall's church, to enable the reader to form a proper idea of the state of feeling on the vexed question of Temperance :

We met at Wall's meeting house on the 28th and 29th days of December, 1860, and after a full and fair investigation of all the facts presented, find twenty-six white members besides three colored ones, standing firmly upon the subject of Temperance, and laboring to carry out the resolution of your body at its session of 1859, including three deacons of said church. We also ascertained the facts connected with the transaction of said church prior to the meeting of the committee, as follows: That at the November meeting the church met, but having no regular supply, did not sit in conference, and as the twenty-six members understood, agreed to have no meeting until the meeting of the committee. But at the time of the December meeting that part of the church opposed to Temperance, met, preferred charges and excluded, or *pretended* to exclude, the eight members who petitioned your body for a committee, which they did, as they confessed to your committee, for the enormous crime of joining the Temperance party (?) And all this business transaction was done with a man presiding as Moderator whom your body decided at its last session was in disorder, and moreover the said anti-temperance part of the church holds and refuses to surrender the church book, and although the keys with the house were in the possession of the Temperance part of the church, the Anties have fastened the house with three additional locks, and, when your committee met, obstinately and wickedly refused to let the committee or congregation enter the house. Your committee, therefore, have no hesitancy in pronouncing the twenty-six white members with the three colored, as the regular Baptist church at Wall's, and the anti-temperance party as a rebellious faction in gross disorder, and not worthy of the name of Baptist.

Respectfully submitted.

L. M. BERRY,	} Committee.
G. W. ROLLINS,	
J. C. LATTIMORE.	

CORRESPONDING LETTER.

We give the corresponding letter of the body addressed to the other associations :

DEARLY BELOVED BRETHREN :—We have again, through God's providence, been permitted to assemble together in an associate capacity with the church at Lincolnton, and we are happy to inform you that we have had a very pleasant and we hope profitable session. Some of our churches in union report prosperously, while others appear to be in a cold and languid state. Eight of the churches formerly in union with us having made a stumbling block of our action upon the subject of Temperance, have gone out from among us to set up for themselves. We very much deprecate the act of our brethren in their revolutionary project, and would fain hope that, on proper reflection, they will yet see the impropriety and folly of their reckless and disorganizing course. We can but consider them now as being in disorder, and consequently cannot hold christian intercourse with them. Being fully sensible of the disastrous consequences of dram-drinking by professing christians to the church of Jesus Christ, and thoroughly convinced, as we are, of our course being the only safe one, it cannot therefore be presumed or expected that we should be influenced to recede from it. We expect to maintain our position, God being our helper. We hope, therefore, our brethren with whom we correspond will render us such assistance as they may be able, to carry out the great principles for which we are contending. Our Minutes will serve to communicate to you more fully our situation and standing as an Association, to which you are referred. * * * * *

May the God of all grace continue to prosper His cause on the earth, and may the time speedily arrive when our once happy and prosperous country will be relieved from the thralldom of war and be again restored to peace and harmony, and the cause of Christ be made to flourish and shine with greater lustre and brilliancy, is the prayer of yours in Gospel bonds.

L. M. BERRY, Moderator.

J. R. LOGAN, Clerk.

DEATHS.—The demise of Elder Joseph Suttle is noticed in the Minutes of this session, who had died on the 26th of May previously. (See biography of Elder Suttle in this work.)

The death of Deacon William Covington is also noticed in the report of the committee on Obituaries. Bro. Covington was a father in Israel, having lived for half a century a pious and orderly member of the church, discharging the duties of a deacon for many years. His godly walk and conversation were known to many, while temperance was conspicuous among the christian virtues that adorned his character. He was an honest man.

REMARKS.—To which tribute of respect we can heartily subscribe, having known Bro. Covington from the year 1831 up to the time of his death. He generally attended the sessions of the Association as one of the representatives of the Zion church, and was ever to be found at the post of duty. He was a man of quick and strong impulses, of unimpeachable veracity, and always observant of the ties of friendship that bound him to the christian brotherhood.

HUMILIATION AND PRAYER.

The cruel war between the States had been inaugurated and some battles fought by the contending parties, which prompted the adoption of the following :

Resolved, That in all the recent battles fought and won by the Confederate army since the commencement of the present unjust and unholy war upon the South by the abolitionists of the North, this Association recognizes the finger of God in His special providence, interposing in our behalf as an oppressed section or nation, for which, as a christian body, we feel it to be our duty in deep humility to return thanks to the Supreme Ruler of the universe, whose right and prerogative it is to control not only the actions and destinies of men, but also of nations. We therefore agree to set apart the 25th of December and 1st day of January next as days of fasting, humiliation and prayer, and hereby request the pastors and supplies of churches in our union to assemble their congregations at their respective houses of worship on the days set apart for the worship of God. And we further invite the co-operation of all those who love God and our country in invoking His blessings upon our army and the cause of the oppressed, that He may thwart the evil machinations of our enemies, give them better hearts and purer dispositions towards us, and finally restore peace and harmony to our once happy but now distracted and bleeding country.

The Circular Letter to the churches was written by Elder G. W. Rollins, on the subject of *Christian Love*.

The 12th annual session of 1862 met with New Bethel church, Cleveland county, N. C. The introductory sermon was delivered by Elder L. M. Berry, 1st Pet. i. 15, 16, Elder P. R. Elam, the appointee, being absent in the camps.

There appears 21 churches represented; membership, 1878.

Elder Geo. W. Rollins was elected Moderator, and Jno. R. Logan, Clerk.

REPORTS.—Elders Lewis McCurry and L. M. Berry reported, as follows :

That as missionaries under the appointment of the Board, in the Catawba Valley, the former had labored 24 days, the latter 15 days, and that the interest in the field of their operations was increasing, and should by all means be kept up; whereupon the body ordered the Treasurer to audit the missionary claims. Owing, we suppose, to the distracted situation of the country we do not find that the body continued the mission the ensuing year.

INTENT OF THE TEMPERANCE RESOLUTION.

Elder L. M. Berry introduced the following resolution, which was unanimously adopted:

Resolved, That the true intent and spirit of the resolution on Temperance, passed at the session of 1859, is intended to prohibit members from making, or having made by others for medicinal purposes, any ardent spirits, or to vend or use the same in any sense as a beverage.

SPECULATORS.—The following preamble and resolution was adopted:

WHEREAS, A large number of our brethren and citizens of the country are now upon the tented field engaged in the defense of our rights, while many of their families are doubtless suffering, or will suffer, for the wants of life, caused by the high prices produced by speculators, unless something be done to prevent so sad a state of things.

Resolved, Therefore, that we very much deprecate the course of speculators, and regard them as worse enemies to our country than the Yankee abolitionists of the North, and hope the Legislature of North Carolina will take some steps to put a stop to their operations, by regulating or reducing the prices of the necessaries of life. To procure relief from suffering occasioned thereby, this resolution is intended as a petition to memorialize the General Assembly of the State.

REMARKS.—We recollect that we had the honor of introducing a copy of the foregoing paper into the Legislature of North Carolina while occupying a seat in the House of Representatives from Cleveland county, which was referred to the committee on Propositions and Grievances, and which doubtless contributed in a degree, in connection with other memorials from different parts of the State, to strengthen the executive arm of the State government so as to ameliorate the condition of the people, and prevent the contemplated suffering, by shipping supplies to the most available and practicable points for distribution. The class of creatures denounced in the resolution as “speculators,” and worse than our Yankee enemies, were certain shy-locks or

skin-flints, moving in every direction through the country—sometimes in the character of government agents, impressing the most valuable stock, and otherwise procuring for the smallest amount of money all the surplus food and raiment of the country, under the pretense that it was all for the use of the army, and then extorting on the people at unheard of prices upon the necessities and wants of life. Many of these soulless bipeds not only attempted to swindle and practice extortion on the necessaries of life, but even life itself was bought and sold in the shape of substitutes, to screen the precious carcasses of monied cowards from being struck by the battles of the enemy.

OBJECTS OF ASSOCIATIONAL WORK.

The reports made on the different branches of associational work—Missions, Temperance, Sabbath Schools, &c., are all encouraging—showing that notwithstanding the country is greatly disturbed by war, yet there is a corresponding effort being made to evangelize the country by sending the Gospel to those who have it not.

The Circular Letter of this year was prepared by Bro. J. R. Logan, the same being a *synoptical history of the Broad River and King's Mountain Associations*. This was prepared merely to preserve old associational records.

CHURCHES DISMISSED.—The churches of Buffalo and New Prospect, for reasons satisfactory to them, asked for and received letters of dismissal to join the Broad River Association. St. John's was also dismissed to join Catawba River Association.

FAST DAYS, &c.—The following resolutions were adopted:

Resolved, That we celebrate the first Sunday in December and second Sunday in January next, as days of fasting, humiliation and prayer for the cause of our country and its army, now engaged in the defense of our liberties, that God may bless and prosper them.

Resolved, That we advise the members of our churches, while engaged in their morning and evening devotions, to specially plead with the Great Ruler of all things for the prosperity of the cause of the Confederate States, and in their epistolary correspondence with friends in the army, they request them to unite their petitions with ours for the same.

The following were introduced and adopted:

Resolved, That we are greatly pained at the news that has reached us during the present session of the death of our much esteemed

brother, Solomon Baker, of Thessalonica church, who had been delegated to this body, but on Friday last at 4 o'clock P. M., the Great Head of the Church called him to the Great Association above.

Resolved, That we tender to his bereaved family our prayers and condolence on an occasion so afflicting to them and distressing to us.

The 13th annual session of 1863 was held at Sandy Run church, Cleveland county, N. C. The introductory sermon was delivered by Elder Geo. W. Rollins, from Lam. iii. 40. The union consists of 20 churches and a membership of 1956.

Elected Elder Geo. W. Rollins, Moderator, and J. R. Logan, Clerk.

The usual associational business was transacted quietly.

SABBATH COLLECTION.—The Sabbath collection amounted to \$671.50, to aid in sending the Gospel to the North Carolina troops in the army of the Confederate States. The Clerk adds, "May God bless the efforts now being made in behalf of the noble defenders of our rights and liberties, and may the blessings of the Gospel of peace be spread far and wide over our sin-stricken land and ultimately evangelize the nations now sitting in gross darkness and idolatry."

CHANGE OF SESSION.

Resolved, That in future we change the time of holding the annual sessions of this body, so as to embrace the third Sabbath in September in each year.

With a degree of pain we republish to the world the notice taken by the Association of Elder Drury Scruggs, of the Broad River Association :

Resolved, That we caution the churches of the King's Mountain Association, and all the Baptists with whom we have union and correspondence, against a certain Drury Scruggs, as an impostor, who has been excluded from his church in the Broad River Association for very immoral conduct, and is now preaching through the country, and also advise the churches to warn their members and the community against encouraging such a corrupt man by going to hear him preach.

REMARKS.—We shall have more to say about Elder Scruggs hereafter in a more fitting place. He was for many years a prominent minister of the Broad River Association, and we once thought very well of him, but he may have fallen into sin and thereby brought reproach on himself and the good cause he so long advocated. We would fondly cherish the hope that he was only suffering "persecution for righteousness sake."

The 14th annual session of 1864 met at Bethel church, Iredell county, N. C. Elder L. M. Berry preached the introductory sermon from Psalms 133d, 1st verse. The union consisted of only 17 churches, with a membership of 1226.

The body organized by the election of Elder Ransom P. Logan, Moderator, and Bro. Jno. R. Logan, Clerk.

Elder J. K. Howell from the Central Association, representing Sabbath School interests, was invited to a seat in council.

SABBATH SCHOOL SUPERINTENDENT.

The following resolution was adopted by the body :

Resolved, That * * * we will appoint Elder G. M. Webb to preach to and organize Sabbath Schools in all the churches he may be able to, and collect whatever funds he can for services rendered, and report the result of his operations to the next session of the Association.

Efforts were made to increase the missionary funds by collections and pledges, and a resolution adopted requesting the several churches to send up their free-will offerings to the next meeting of the Association, to keep on foot the mission to the Catawba Valley.

A Circular Letter, written by Elder Gabriel Phillips, of the Broad River Association, on the subject of *Intemperance*, was adopted for this year. (Elder R. Poston failed to write.)

REMARKS.—There was, comparatively speaking, but little important business transacted at this meeting of the body, yet it was a very pleasant and agreeable session notwithstanding. The brethren and citizen friends around the Bethel church made more than an average display of urbanity and hospitality in the accommodation of the Association during its session.

CORRESPONDING LETTER.

The following is the corresponding letter of the session :
Dearlly Beloved Brethren composing the Broad River, Bethel, Catawba River, and Brown's Creek Associations :

Through the Providence of God, our Heavenly Father, we have again been permitted to meet together in an associate capacity, and through His aid and guidance are yet keeping up a distinct organization as the King's Mountain Baptist Association, and have had, notwithstanding the troubles and outside pressure that surrounds us, a pleasant session. Our business has been transacted in the fear of God, and in brotherly love, while our hearts have been made glad

because of the presence of a few corresponding and visiting brethren from other bodies. We have to lament and regret, however, the failure on the part of messengers appointed by nearly all the Associations with whom we correspond, to attend our session. We hope this is not owing to any lack of fellowship or christian comity, which should at all times characterize the followers of our common Savior, and hope that we shall yet avail ourselves of the good counsels of our brethren in sessions yet to come. A goodly number of our churches, too, have not been represented in the present session, owing, probably, to causes not properly under their control growing out of the cruel war in which we are engaged, and the fact that our session has been held in a remote extreme of our territory. The reports from some of our churches are encouraging, having had refreshing seasons from the presence of the Lord. By reference to our Minutes you will find that the various christian enterprises requiring patronage have had the consideration of the body, and Sabbath Schools have received a new impetus that we trust will hereafter be productive of great good to the cause amongst all of our churches.

Our next Association will convene with the church at Zoar.
 * * * * * We anticipate a full attendance from corresponding bodies, as our session will be more central and convenient. May the grace of our Lord Jesus Christ be with you all. Amen.

RANSOM P. LOGAN, Moderator.

John R. Logan, Clerk.

The 15th annual session of 1865 was held at Zoar church, Cleveland county, N. C.

The introductory sermon was preached by Elder Geo. W. Rollins from Exodus xxxii. 25 'Who is on the Lord's side.' There were 16 churches represented, membership, 1502.

The body organized with Elder Ransom P. Logan, Moderator and Bro. Jno. R. Logan, Clerk.

QUERIES.—After transacting the usual associational business, the following queries from Zoar and Double Springs were taken up :

"Would it not be conducive to the interests of religion, and the general cause of Christ within the bounds of the King's Mountain Association, for said body to labor with and if possible take such measures as may be calculated to restore harmony and fellowship with those churches once constituent members of the Association who, probably by reason of an honest difference of opinion on the subject of Temperance, have seceded from the body?"

The foregoing query having been referred to the committee on Queries, was considered, and the following report made on the subject :

In answer to Zoar church your committee believe it to be right

to labor with the brethren referred to, and if possible obtain a reconciliation according to Gospel principles; and in order to effect an object so desirable, we, from the purest motives, agree to make the proposition that, should said churches or any number of them, return to us on said terms, we will cordially receive them, or refer the matters in dispute to a disinterested committee of brethren in good standing (outside of the parties) for adjustment, and abide by their decision.

The following is a query from Double Springs church:

“Is it consistent for a brother who affiliates with the other division of the King's Mountain Association to participate with us in worship?”

The committee on Queries answered the foregoing as follows:

“After mature reflection, we advise our ministers not to participate with or invite the ministers of the so-called other division of the King's Mountain Association, or those affiliating with them, to participate with us in religious worship while they remain irreconciled to each other.”

The report of the committee on Queries was adopted by the body.

The Circular Letter, prepared by Elder Larkin M. Berry, on *the proper observance of the Christian Sabbath*, was adopted.

Elder L. M. Berry gave an account of his stewardship as missionary to the Catawba Valley, which was satisfactory.

BAPTIST CHURCH AND SUNDAY SCHOOL MESSENGER.

Elder Tilman R. Gaines obtained leave to urge the claims of his “Baptist Church and Sunday School Messenger” upon the attention of the Association, and the committee on Periodicals gave it the following endorsement:

We know of no Baptist paper now being published in North Carolina; yet we are happy in being able to inform you that a Baptist monthly, in pamphlet form, is about to be started in the town of Shelby, by Rev. T. R. Gaines, known as “The Baptist Church and Sunday School Messenger,” devoted to the Baptist cause and Sabbath School interests. Your committee are of opinion that such a periodical would be of great service to the general cause of Christ, and recommend that it be sustained.

L. M. BERRY, Ch'm.

REMARKS.—After issuing some half dozen copies of this most excellent work, the editor was compelled to suspend for lack of patronage, much to the regret of all who availed themselves of the benefits of its well filled columns. Could not another such a periodical, devoted to the same good cause, be gotten up and sustained? We are sure that such

an enterprise ought to be sustained by the Baptists within the bounds of the King's Mountain Association.

REPORT.—The Sunday School agent made the following report of his work :

To the King's Mountain Baptist Association—Greeting :

DEAR BRETHREN :—As agent of your body I submit this, my annual report : I have devoted nearly all my time to the work assigned me, up to the time the Federal troops got possession of the country ; since then I have done but little, owing to the distracted and unsettled condition of the country. I am happy to inform you that while I labored in the cause of Sabbath Schools I had fine success, and established six schools—one at each of the following churches : Concord, Big Spring, Double Springs, Zion, Pleasant Hill and Olivet. I visited nearly all the churches, but failing to procure books, did not succeed in establishing schools. Besides the six schools established by me, I find flourishing schools at Zoar, Lincoln and Mount Vernon churches, and I hope the time is not far distant when we shall have schools established in all of our churches in union, and in every church and Association in the land.

I received from the Sabbath School Board at Raleigh, N. C., over one thousand copies of Sabbath School books, and could have sold as many more if I had had the means of getting them from the board. I now recommend that a stronger effort be made by the Association in behalf of Sabbath Schools than ever. Let every minister and deacon, and layman go to work for the cause, and they will never regret the effort.

G. M. WEBB, Agent.

DOMESTIC MISSIONS.—Somewhat in connection with the Sabbath School work, we give the report of the committee on Domestic Missions and Temperance :

We are truly sorry that a state of depression has seized the minds of brethren upon this important subject. It is true that pecuniary embarrassments, for the want of a sound currency, has presented an insuperable barrier at present to missionary operations, causing a temporary suspension of measures, but it is hoped that a brighter day is yet to be seen in the distance, when we shall be enabled to resume the good work of pushing forward more fully all the darling enterprises of the Gospel.

As it regards the subject of Temperance, we still recognize it as one of the fruits of the Spirit, and recommend to the churches a strict watch over their respective memberships, and, so far as possible, counteract intemperance generally in all things, and especially the evils of distilling, vending and immoderately using ardent spirits. If the churches fail to use proper discipline, and rely too much on the advice of the Association in this important matter, we need expect but little progress. Indeed, associational resolutions serve, in many instances, only to distract and engender strife amongst the churches, and should therefore be avoided. If any of the churches hold drunken, disorderly members, let them be immediately dealt

with and expelled, if not reclaimed. By a faithful exercise of Gospel discipline amongst the churches we shall have the favor of God, our Maker, and prosper and flourish; otherwise we may expect to retrograde and fall into many heinous and grievous sins, and eventually bring reproach upon the cause which we profess to love and serve.

Respectfully submitted.

JNO. R. LOGAN, Ch'm.

We also give in our work the report of the committee on the moral aspect and state of the country:

Your committee, with a degree of pain, mingled with sorrow, have to report that, by recent events growing out of the late civil war between the North and the South, the ship of State has been wrecked and tossed as by a great tempest, from one extreme of the country to another, by reason of which the various enterprises of the church have been made to participate in the general suffering. By the reverses of the war—producing almost general demoralization, and for the want of a reliable currency or circulating medium—it is impossible to make extensive operations of any character or kind whatsoever; and, therefore, a general apathy or depression seems to have seized the minds of all, and is everywhere abounding, and even preying upon the vitals of religion itself.

Our young men who have escaped the untimely grave of the soldier, are now amongst us without employment, brooding over blighted hopes and realizing for themselves the sad consequences of defeat, and we fear that not a few of them, by reason of this state of things, have taken to their cups or gambling shops, and are now to be seen on the plain highway to ruin. In view of this deplorable state of things, it behooves all of those professing the name of Christ, however humble or feeble they may be, to endeavor to interpose in their behalf and snatch them as brands from the burning fire of destruction. Let them be kindly taken by the hand by every christian patriot and philanthropist and properly encouraged and cheered for their noble and valiant deeds of daring in defense of what they honestly conceived to be their dearest rights and interests. Let them not be placed under the ban of public opinion or censure as though they were to occupy the position of alien enemies. The struggle having resulted unfavorably, as to the cause for which they battled, and everything having been done that our resources enabled us to do, let those young men (upon whom hang the hopes of the country) be influenced to ground the arms of rebellion against the properly-constituted authority of the country, and yield their allegiance and loyalty, as required by the divine law to the higher ruling power, and make the best of the present situation—from the fact that good order is at all times preferable to anarchy and confusion, and thus, by a course of unfeigned godly obedience to the goodly laws of State, we shall yet secure to ourselves and posterity many of the inestimable privileges for which our ancestors struggled in the early days of the Republic—amongst which none are of greater consequence to us than the liberty of conscience, the privilege of worshipping the true God, under our own vine and fig tree, while no one shall dare to molest or make us ashamed or afraid.

Our various christian enterprises, although suspended for a time, should still be cherished and patronized as much as possible, and kept near our hearts, while our prayers are ascending before the throne of God as the voice of one man, that He would hasten the period of time when it shall please Him to drive away from our political horizon the dark clouds which now seem suspended over us, and once more favor Zion with the true sunshine of Gospel light, truth and love. Let the blessings of peace henceforth be more fully appreciated and cultivated, while extreme men in Church or State shall be marked—and war, with the fomenters of bloody strife, shall be deprecated by all.

Respectfully submitted.

J. R. LOGAN, Chairman.

REMARKS.—The foregoing was written just after the close of the war, while the Federal process of reconstruction was developing its horrid iniquities in attempting to humiliate the Southern people by disfranchisement, and the enfranchisement of their late slaves, for the purpose of enabling a few adventurers, mostly from New England—generally known about that time as “Carpet-baggers,” who, in conjunction with a few recreant sons of the South, known as “Scallawags”—were busily engaged in playing second fiddle to the negro population to procure their co-operation which, when secured, would give the combined trio the numerical strength they desired to run the machinery of the State governments. They succeeded in this nefarious attempt, and for a while run riot over the best portion of the people, who owned the property, loading them with heavy taxation and burdens intolerable to be borne. This appeared as blight and mildew on the future prospects of the Southern people, who were always a brave and chivalric race, preferring death to ignominious degradation.

The young men resolved publicly, as well as in secret conclave, they would not submit to be thus degraded and ruled as with a rod of iron. They organized themselves into secret societies, and to some extent took the law into their own hands and commenced a course of regulation, where they deemed it necessary. And doubtless many excesses were perpetrated which might have been avoided, had the government exercised even-handed justice and common sense in its reconstruction measures. A great hue and cry was now raised from Maine to Texas against a secret organization known as the Ku-Klux Klan, who, it was said, was raised up as by magic from the graves of the Confederate

dead, and the power of the government was invoked to put down an organization of such danger and magnitude. It is said that a great many good men, even ministers of the Gospel, had joined or identified themselves with the new organization; and it is doubtless true that they did, and were influenced to do so from pure motives—to restrain the young and imprudent boys from the perpetration of crime against the people and government that now required their submission and allegiance. That there were a great many good men thus engaged, is a notorious fact, and yet because they were found like poor Tray, in the fable—in bad company—they were incarcerated in prisons and penitentiaries, to make odious what was then considered treason by the ruling powers of the country. “The greater the man, the greater the precedent,” was the motto of the party in power, and it was of no consequence whether there was crime committed by any one, so that proof could be made that he was a member of the secret order. The whole South almost was put under martial law, and became a sort of military pandemonium, while the negro race were encouraged and emboldened, and often times through the insinuations of wicked white men (who were acting as traitors to their race) became informants falsely against their late masters and other white friends, who were really much better friends to them than were their new allies; but the stupid darkey could not see it so, and was led against his own best interests, and is to this day governed by the same wicked impulses infused into his nature by the Carpet-baggers of the North—so that when he goes to the polls to exercise the right of suffrage, he is generally found in direct opposition to the interests of the white people. Were it not for the interference of unprincipled white political demagogues, who desire to avail themselves of the suffrages of the colored race, to elevate themselves to office, there might be some hopes entertained that eventually the two races might to a great extent coalesce in sentiment, and act more in harmony on the great questions that from time to time agitate the country, but it is highly probable that this state of things will not soon cease; and as the Anglo-Saxon race is expected to contend for the supremacy, we may in the near future live to see the color line more closely and generally drawn between the races, when the

sons of Ham will not be likely to make a successful showing. What is in store for us we know not, and we can here only invoke the interposition of that Providence that rules all things after the counsel of His own will, to avert the dire calamities which sometimes now appear imminent, and save us from prospective evils and troubles that no one now living can fully realize or contemplate.

DEATHS.—We copy the report of the committee on Obituaries, as mention is made of several of our christian friends whose memory we would perpetuate :

Your committee report the death of Bro. Abram C. Irvine, many years a deacon of Zion and Double Springs churches. He died in the fellowship of Zion church, in the 63d year of his age, in the hope of a blessed immortality beyond the grave.

John Pinckney Logan, aged 25 years, fell on the 6th of February last (1865,) mortally wounded at Hatcher's Run, near Petersburg, Va., while making a charge on the enemy's works. He joined the church at Zoar in early life.

B. A. Jenkins, a member of Big Spring, died in prison at Point Lookout, in June last, aged 30 years.

Sister Judith Blanton was a member of Zion church, a pious mother in Israel, died within the past year, lamented by a large circle of friends and relatives. Aged — years.

Sister Elvira Lovelace, a young lady of 16 years, died within the last year. She was a consistent and pious member of Sandy Run church.

Many others have died during the past year, whose names have not been reported, all of whom, with those mentioned, we hope to see and recognize in the shining courts of Heaven.

J. H. YARBORO, Chairman.

DAVID J. LOGAN.

A few extracts will briefly show his standing in the community where he lived. The Yorkville *Enquirer* says :

“David J. Logan was about 27 years of age, and was born in Cleveland county, N. C., but married in this District, and was doing business here as a merchant, when he voluntarily gave it up, with home and all its fond endearments, to battle for his country. At the formation of the 17th Regiment he was elected 2nd Lieutenant of Company F, but at the time of his death was in command (Capt. Avery acting as Major). In one of the severe battles of Virginia, Lieut. Logan was shot through the breast, but his ardent patriotism kept him home no longer than was actually necessary—since then he never missed sharing with his men all their dangers, cheering them with kind words and deeds, and dying at last in their arms. Lieut. Logan was calculated to adorn the walks of private life from an amiable disposition, almost effeminate; all his actions were marked by probity and honor, and if ever he had an enemy, such could

not have been worthy to be called a friend. This is no fulsome eulogy of ours—our gifted correspondent is dead and gone—we miss him from our columns when away, and the genial smile that announced his short sojourn when among us; but there are other circles where his loss will be sincerely felt, whose privacy it is not our privilege or disposition to invade—South Carolina adds another link to the chain which binds her to the noble dead.”

“A Friend” has left the following testimony of him :

“David was not only a Confederate soldier, but had in early life enlisted as *a soldier of the cross*, having been baptized into the fellowship of the Baptist church at Zoar, Cleveland county, N. C., in the year 1851. He was of course like other frail, imperfect, mortal men, not without sin; but few indeed walked more circumspectly and worthily of the vocation wherewith he was called. He was ever conscientious and true to the principles of his profession. His last letters breathe the spirit of the humble christian devoutly interceding with his Heavenly Master for protection from the missiles of the enemy, and the termination of the cruel war.”

Col. F. W. McMaster, in whose Regiment Lieut. Logan served, in a letter to the bereaved wife writes as follows :

TRENCHES, PETERSBURG, VA., June 26th, 1864.

Dear Madam:—Before this time you have heard of the great calamity which has befallen you and your household, in the death of your noble husband, Lieut. Logan, who fell the 18th instant, from a ball in the forehead, just as he was about to give a command to his company to fire on the enemy.

I know all human sympathy is cold where alone the comfort must come from the Fountain of all blessing. God alone can pour the balm into your wounded heart and sustain you and your little ones under this bereavement, which now seems to you to render the world void and desolate. But fully appreciating the many beautiful traits which adorned the character of your husband, and rendered him an object of admiration amongst his friends and acquaintances, and feeling for him more than the ordinary attachment which binds comrades-in-arms, I cannot refrain from expressing to you my sorrow at his death, and my sincere condolence with you in the affliction which now oppresses you.

Many noble men have fallen in this struggle for freedom, and tears of sympathy flow in a continuous stream for the brave who perish; but while individual losses and individual distresses are great, your misfortune should and does excite more grief than that of his kindred, for I look upon it as a public calamity when such a man is cut off; society loses an ornament and the commonwealth should grieve over the grave of a useful man who seemed created for a high sphere of good to his country. In the death of Lieut. Logan, not only yourself and friends suffer, but York District and the State of South Carolina have lost one of its most promising young men, who possessed qualities of head and heart which undoubtedly would have rendered him an extremely useful and popular citizen.

The evening before he was killed I ordered him to take charge of a line of pickets in advance of the Regiment. He came to my quarters and in that bland and polite manner which never forsook him, stated he had not slept in two days and was nearly exhausted. I stated to him the duty was arduous, and all of us were jaded and I wanted him to take charge of the pickets, as I had faith in his skill and discretion. Without a murmur, but on the contrary with that cheerful manner for which he was conspicuous, he went off. My Adjutant that day remarked to me, he was the best soldier he ever saw—he was always so cheerful in danger and amidst privations. Often has his bright and cheerful countenance gladdened my heart when there were trials enough around us to make the stoutest heart sad. I soon relieved him Friday night, and the next morning had a short conversation with him, when he suggested getting wire to stretch before our line, and asked permission to detail men for the purpose. In a few hours afterwards it came along the line, "Lieut. Logan is killed." I ran to the right and found the noble fellow weltering in his blood. The noble and handsome Logan slain by the cruel foe! As I stood over his manly form and reflected on so much worth and youth buried, my heart bled at the sight! The whole Regiment laments with you over his untimely end. It may be some consolation for you to know that he has left an unspotted name—as a patriot and soldier—and greater than either as an humble and God-fearing christian, as a heritage to his bereaved widow and loved little ones at home to point them to paths of virtue and honor.

To the God of all mercy—to Him who has promised He will be a father to the fatherless, and a husband to the widow, I commend you and your little children and his noble father in whom he took so much pride. May that God support you all in your sad bereavement, and bring light out of the darkness which now overhangs you, and comfort out of your sorrow.

With sincere sympathy, I subscribe myself the admirer and friend of your departed husband. F. W. McMASTER.

To Mrs. D. J. Logan, Guthriesville, York District, S. C.

JOHN PINCKNEY LOGAN.

Similar in point of facts is the story of John Pinckney Logan, the younger of the two lamented brothers:

"A braver and more cheerful soldier never died. His piety and trust in God seems to have been as fervent as his patriotism. His devotion to the cause of Christ and the cause of his country was alike unyielding. At a very early age he became a public follower of Christ. At the very opening of the war he became a soldier. He fell almost at its close, fully believing that our cause would prevail. The last letter he ever wrote, which was dated only a few days before he fell, breathes still the spirit of the patriot and christian. Speaking in this letter to the able-bodied men who kept themselves out of the army, and reminding them of their doom if subjugated, he says: 'Can you submit to this?' I will say no, never! Come, then, let

us present an unbroken front in the coming campaign ; and may God help us, and spread consternation in the ranks of our enemies, and give us that peace—lovely peace—for which we have been so long contending. I feel confident the victory will be ours, if we prove faithful. I hope the people at home will pray earnestly for the success of our arms.

I hear with regret of many wicked and fraudulent practices going on at home. It seems as if Satan has more liberty than formerly, and is going about as a roaring lion, seeking whom he may devour. How can a people expect a merciful Providence to smile on us while there is so much wickedness and deception amongst the people at home? Oh! that we could feel our weakness and proper dependence, and fly to the strong arms of a merciful God before it is too late, and may He spread His balmy wings over us and protect us and give us good will to one another, and may the shout of peace and independence be heard from the mountains to the seaboard."

We subjoin the following tribute of respect to the memory of John Pinckney Logan, from his Captain, the late lamented Plato Durham. The Captain says :

"I have had opportunity of observing his character as a soldier, and also his moral character to a great extent, for the last two years, and it has never been my fortune to know one of whom I had a higher opinion in these respects. I have never seen a braver soldier, or one whom I believed to be a more devoted patriot ; and this is the testimony of all, both officers and men, who knew him. His early fall is universally lamented in the circle of his acquaintance, and all feel that we lost a comrade and friend whose place cannot be supplied. He has left a record of which his comrades and friends may be proud, and the emulation of his example would be an honor to any soldier or christian patriot."

The following prayer, taken from one of his letters, shows his fervent piety :

"May God of His infinite mercy preserve us, and protect us all from the shafts of the enemy ; and if we are never permitted to meet again on earth, but should be destined to fall by the hand of the enemy, or the ravages of disease, may we all meet together in the upper and better world where parting is no more, and where wars shall no more disturb our peace."

John Pinckney Logan entered the service in the first commencement of the war at Fort Sumter, as a member of the Jasper Light Infantry ; was several times wounded—twice severely—but he continued cheerful and fearless to the day of his death. On the morning of that memorable contest at Hatcher's Run, he observed to a fellow soldier : "I have several times been wounded, and made many hairbreadth escapes from the enemies' bullets, but to-day I shall fall at last," which proved true, and was certainly a foreboding with him as to what would follow.

THE BODY IGNORES A FORMER DEFINITION.

The body, previous to adjournment, adopted the following resolution:

Resolved, That this body ignores the definition given to the Temperance resolution at the session held at New Bethel, believing that passed at Pleasant Hill in 1859 amply sufficient.

The 16th annual session of 1866 met at Concord church, Rutherford county, N. C. The introductory sermon was delivered by Elder Phillip R. Elam, of New Bethel church, from Psalms 84th ch., 11th verse: "For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will He withhold from them that walk uprightly."

The union consists of 16 churches, with a membership of 1673.

The body organized by electing Elder Robert Poston, Moderator, and Bro. Jno. R. Logan, Clerk.

ELDER D. PANSELL'S MEMORIAL.

After the appointment of committees, and the transaction of the usual routine of business, Elder Dove Pannell presented a memorial touching matters of grievance from brethren composing the so-called "Constitutional King's Mountain Baptist Association" which was read, and, by unanimous consent of the body, laid on the table; whereupon, Elder James H. Yarbero introduced the following preamble and resolution:

WHEREAS, We find a disposition exhibited by a large number of the brethren on both sides of the King's Mountain Association, to adjust the difficulties now existing between us, and whereas, the adjustment is highly desirable by this body;

Resolved, That the whole matter in dispute be referred to a committee of nine brethren from this body to meet an equal number of brethren from the other division, to adjust the difficulties existing between them, and in case said convention should fail to settle the matters in dispute, it shall have power to call in a committee of disinterested brethren of undoubted piety and worth, from other bodies, and let them adjust the whole matter, and we abide their decision.

After some discussion, on motion of Elder L. M. Berry, the foregoing resolution was amended by striking out the words, "nine brethren from this body to meet an equal number of brethren from the other division of the Association," and inserting *two delegates from each church composing both divisions of the Association.* And being thus amended the resolution was adopted.

A COMMITTEE OF CONFERENCE.

On motion, the body appointed Elders G. W. Rollins, L. M. Berry, Jas. H. Yarboro and Phillip R. Elam a committee to confer with the brethren present, representing the other division of the Association, and if practicable agree upon a time and place for holding the convention contemplated in the resolution just adopted, which committee immediately retired, and after consultation had with the other party, reported :

That by mutual consent and agreement to the proposition submitted, a convention would be held with the church at Zoar, on Friday before the 4th Sabbath in October next, which report was concurred in by the Association.

PUBLICATION OF MINUTES DEFERRED.

The following resolutions were then adopted :

Resolved, That the publication of the Minutes of this session of the Association be deferred until after the meeting of the Convention at Zoar, in order that the journal of said body may be annexed thereto and published, if so ordered, and that each church be requested to increase their contributions for that object. And be it further

Resolved, That all ministers of our faith and order of whatsoever association be requested to attend said Convention to aid in council.

On motion, Elder John S. Ezell was appointed and requested to attend and preach a sermon introductory to the proceedings of the convention, which appointment he accepted.

QUERY.—The following query from Lincolnton church was taken up :

What is the true Gospel course to be pursued where a member has been excluded from a church for acts of gross immorality (such as wilful lying,) and a sister church of a corresponding association receives such excluded member into fellowship without laboring to reconcile the church from which the member was excluded, or endeavoring to restore said member to the fellowship of the church from which he was excluded ?

Answer.—We believe that a church transcends its proper limits when it receives a member excluded from another church of the same faith and order, without first laboring for reconciliation. And we advise our churches to be very careful and cautious in such cases ; but when such cases do occur, we think all laudable means should be used to reconcile the two churches. And what we say of churches we think the same is true of corresponding associations.

REMARKS.—The reports on the various branches of associational work are of great interest to the reader, and the session was a very pleasant one.

Elder Geo. W. Rollins, failing to prepare a Circular Let-

ter, as appointed to do, the Clerk was requested to supply briefly the lack, which is here given :

CIRCULAR LETTER.

To the Churches in Union :

Dearly Beloved Brethren :—The 16th annual session of our Association has this day closed in peace and harmony at Concord, and although some differences of views seemed to be entertained during the session in reference to the reconstruction of our former associational union, and the method of carrying out the principles of Temperance amongst the churches, yet, in the sequel and moment of separation for our respective homes, the glowing countenances of the brethren while taking the parting hand, seemed to say, “let by-gones be by-gones ; let there be no more strife and angry contention amongst the household of faith.” And the brotherhood manifested unmistakably to each other that christian charity, which envieth not, and doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, but beareth, believeth, hopeth and endureth all things. The session was one of no ordinary amount of interest to the churches and religious community generally ; because measures were initiated, discussed and perfected, having for their object the healing of the sad breach in our associational body which now unhappily exists, caused, no doubt, by extreme zeal in endeavoring to carry out important measures—which rupture has been too long neglected, and thus suffered to fester and generate gangreen upon our holy cause, and thereby clog the wheels of Zion in our midst. It is now however hoped that gracious oil has been poured upon the wicked elements of strife, and that peace and union will come forth out of confusion and discord.

It is with feelings of gratitude that we inform you that quite a number of our corresponding brethren from sister associations attended with us and gave us the benefit of their counsel, besides ministering in word and doctrine to anxious hearers ; and we are happy to say the advice given tended to the cultivation of peace and christian harmony, for which we feel truly thankful, and, indulge the fond hope that we shall not hereafter fail to appreciate and duly reciprocate such kind and benevolent acts.

The reports from a goodly number of our churches are cheering indeed to the christian and philanthropist. During the past year it has pleased God to add unto the churches by baptism 233 precious souls, while the good work seems to abound, and is still progressing amongst us. To God be all the glory.

Dearly Beloved Brethren, the places which now know us will, in a very short time probably, know us no more forever. Let us, therefore, eschew vain glory and dissimulation ; let every one esteem his brother better than himself ; let there be no angry attempt to arraign each other before earthly tribunals, upon mere rumor or suspicion of a lack of fealty to the cause of our common Redeemer. Rather let our eyes be fixed upon the heavenly inheritance in reservation for the faithful at the right hand of the Father ; while an

upright walk and godly conversation shall prove a lamp to our path and a light to our feet while we journey on through the sorrow and cares of this life to the saints' eternal rest in the celestial world of peace and love. "Finally, Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things."

Fraternally,

JNO. R. LOGAN.

As the convention of the two wings of the King's Mountain Association was held at Zoar church soon after the adjournment of the session at Concord, and a settlement made and agreed on by each party, we deem it advisable, to prevent misapprehensions about it, to give in this work a full transcript of the journal as published in the Minutes of the Association in 1866, which is as follows :

JOURNAL OF THE CONVENTION.

FRIDAY, OCTOBER 26, 1866.

Pursuant to a resolution adopted by the King's Mountain Baptist Association, at its late session at Concord church on the 17th day of September (ultimo,) a Convention of delegates, composed of each division of the Association, this day convened at Zoar meeting house, Cleveland county, N. C., for the purpose of adjusting a matter of grievance existing between the two bodies.

Elder J. S. Ezell, of the Broad River Association, under an appointment by the regular King's Mountain body, preached a sermon introductory to the proceedings, from Matt. v. 16: "Let your light so shine before men, that they may see your good works and glorify your Father which is in Heaven."

Elder J. C. Burge then led in prayer, and a recess of 30 minutes was given for refreshments.

The delegates again assembled in the meeting house, and solemn prayer was offered by Elder M. C. Barnett.

On motion of Elder P. R. Elam, Elder R. Poston was appointed President *pro tempore*, and Elder G. M. Webb, Secretary.

The following churches were represented by delegates :
 Sandy Run—G. W. Rollins, A. A. McSwain.
 Zion—R. Poston, D. Poston.
 Zoar—J. R. Logan, Joseph Weaver.

Double Springs—J. H. Yarboro, D. D. Suttle.

New Bethel—P. R. Elam, R. T. Hord.

Pleasant Hill—J. A. Roberts, James Poston.

Big Spring—Robert Price, J. C. Lattimore.

Bethlehem—R. P. Logan.

Olivet—David Fisher.

Concord—G. M. Webb, William Harrill.

Thessalonica—J. J. Hicks, A. Baker.

Lincolnton—L. M. Berry, J. A. Parker.

Bethel (Catawba)—C. Clark, J. Setzer.

Bethel (Rutherford)—D. Pannell, W. McArthur.

Mount Sinai—John Harrill, Samuel Wylie.

Mount Pleasant—T. D. Scruggs, D. Scruggs.

Beaver Dam—William McSwain, John Bridges.

Wall's Church—George Davis, Amos Harrill.

Sandy Plains—J. Walker, Isaac Whitesides.

High Shoals—Nehemiah Dobbins, A. M. Robison.

Mount Paran—W. H. Carroll, Abel Earls.

Mount Harmony—J. Earls, A. Toney.

Bro. J. J. Hicks moved that the delegates belonging to the regular division of the Association be formed into a separate body. Bro. J. R. Logan offered an amendment, embracing the delegates of the other division, that both be merged into one body.

A protracted discussion followed, in which Bros. M. C. Barnett, J. S. Ezell, G. M. Webb, J. H. Yarboro, Jno. R. Logan, A. Harrill and J. Bridges favored the amendment; while Bros. L. M. Berry, J. C. Burge, R. P. Logan, G. W. Rollins, A. A. McSwain, J. J. Hicks and J. C. Lattimore favored the original motion, which was carried.

On motion, the delegates of the regular wing repaired to the stand and organized, by electing Elder L. M. Berry, Chairman, and Elder G. M. Webb, Secretary.

On motion, the Chairman then appointed J. H. Yarboro, G. W. Rollins, P. R. Elam and J. C. Lattimore, a committee to confer with the other division of the Association, and all papers and other matters in controversy were referred to them, with instructions to report on to-morrow morning by 10 o'clock.

On motion, the Chairman and Secretary were added to the committee.

On motion of J. J. Hicks, Elder A. A. McSwain was appointed messenger, to confer with and bear dispatches to and from each wing of the convention during their sittings.

Solemn prayer was offered by Elder J. H. Yarboro, and the body adjourned to meet again at 9 o'clock A. M. to-morrow.

While the foregoing proceedings were being had at the stand, the delegates representing the "constitutional" wing occupied the house, and proceeded to organize by electing Elder D. Pannell, Chairman, and Bro. W. H. Carroll, Sec'y.

On motion, the following brethren were appointed to confer with the committee of the other division and labor for reconciliation: Elder W. McSwain, John Bridges, N. Dobbins, A. M. Robison, Isaac Whiteside.

On motion, the Chairman and Secretary were added to the committee. The Chairman then invoked the Divine benediction, and the body adjourned until 9 o'clock to-morrow morning.

SATURDAY, OCTOBER 27, 1866.

Both wings of the convention convened in the house, and solemn prayer was offered by Elder J. C. Burge.

The roll of delegates was then called and a quorum of each division answered to their names.

The delegates of the regular body were then requested by the Chairman to occupy the seats on the right of the pulpit, and those of the "constitutional" body the seats on the left. Elder L. M. Berry, as Chairman of the committee of the regular division, made the following report, which was, without discussion, unanimously adopted by both wings of the convention, which is in words and figures as follows:

We, the committee appointed by the wing of the convention representing the churches composing the regular King's Mountain Association, beg leave to submit the following as our report:

WHEREAS, The King's Mountain Association did, at its session held with the Pleasant Hill church in 1859, pass the following resolution:

Resolved, That whereas our Association adopted the report of the committee on Temperance; therefore we will withdraw ourselves from any church in our union which holds a member or members who buys, sells, or drinks as a common beverage any kind of intoxicating spirits,—which resolution was unanimously adopted, and the following year, at High Shoals led to the rejection of three churches; whereupon four others withdrew, and soon thereafter with the rejected churches formed themselves into an association, known by the name of the "Constitutional King's Mountain Association." And whereas, we otherwise having the utmost confidence

in the piety of the churches thus renting, as well as the soundness of their faith in all the distinctive doctrines of the Baptist denomination, and being grieved that irregularities have and are still likely to grow out of this very unhappy affair, and that a union of the two bodies upon amicable terms is desirable, we would present the following resolutions as expressive of the desire upon our part to settle the whole difficulty, and do most sincerely hope they will prove satisfactory to all concerned.

Resolved, Therefore, That while we still maintain the principles of temperance, and are willing and determined to carry them out in all of our churches, yet, on mature reflection, we are convinced that the resolution passed at Pleasant Hill was *unconstitutional*, and its illegitimate results was the rupture of the body at High Shoals in 1860; and that while we deeply deplore its results, the blame rests on the whole body at Pleasant Hill, and that each division of the body is equally responsible for the results of the resolution.

Resolved, further, That the King's Mountain Association may have and doubtless did err in too hastily publishing the renting brethren as in disorder; and that we believe both bodies have done wrong in using harsh and unchristian denunciations of each other.

Resolved, further, That we believe the minority did wrong in proceeding to organize an association without taking proper steps to settle the difficulty with the regular body; and furthermore, that they did wrong in receiving Drury Scruggs among them as a minister, upon a certificate of membership irregularly obtained, when they had good reasons, upon reliable information, to know that he had been deposed from the ministry; and furthermore, that High Shoals church did wrong in refusing to return his certificate of membership when called on by the State Line church, and in granting the said Scruggs a letter of dismissal in full fellowship, when he was about to abscond the country.

Resolved, furthermore, That we will on both sides recall all uncharitable resolutions and unchristian denunciations of each other, and that we will next year organize the King's Mountain Association at Thessalonica church, under its present Moderator, and upon its present Constitution, subject to alteration or amendment by its own provisions.

Respectfully submitted.

L. M. BERRY, Chairman.

An appropriate hymn was then sung and the right hand of fellowship given to each other, whereupon Elder L. M. Berry was unanimously voted permanent President of the Convention, and Elder G. M. Webb, permanent Secretary.

The President then made a few appropriate remarks, and declared the matter of grievance between the two divisions of the Association amicably adjusted and settled; that they would no longer be known as the "regular" and "constitutional" King's Mountain Associations. The body will

hereafter be known as the "United King's Mountain Baptist Association."

The following resolution was then adopted :

Resolved, That under a resolution of the Association calling on the several churches to increase their contributions for publishing the Minutes and journal of the convention, Elder P. R. Elam, J. A. Roberts and N. Dobbins be appointed to receive funds for that object from either churches or individuals; and that the Secretary of this body be instructed to turn over the proceedings to Bro. Jno. R. Logan, Clerk of the Association, and that he revise the same and have them published with the Minutes of the Association.

Voted a resolution of thanks to the brethren and friends of Zoar church and vicinity for kindness manifested in preparing for and entertaining the Convention during its session.

On motion, ordered that the President sign the foregoing proceedings, and that the same be attested by the Secretary.

The President invoked the divine benediction on the deliberations, and the body adjourned *sine die*.

L. M. BERRY, President.

G. M. WEBB, Secretary.

REMARKS.—Why Elder L. M. Berry, "on mature reflection," became "convinced" that the resolution passed at Pleasant Hill in 1859, was *unconstitutional*, we are at a loss to know, as he does not cite any particular feature of that instrument. We have therefore examined it critically, and we find only two clauses that seem to have any bearing upon the matter. In the old constitution (which was the one in force then,) article 4 reads: "This body shall have no coercive power to 'lord it over God's heritage,' or to infringe on any of the internal rights of the churches in union while they remain orderly, but shall only act as an advisory council in all matters respecting their internal concerns." Is this the clause that interdicts an associate body from withdrawing from a disorderly, liquor-loving church? We think the

NOTE.—Under an invitation given by the Association to ministering brethren generally (of our faith and order) to attend, we were much pleased in being able to record the names of Elders M. C. Barnett, J. S. Ezell, T. Dixon, J. C. Burge, D. Wray, and Bro. C. Durham, from other bodies, as being present on the occasion—some of whom rendered material aid in settling the difficulty. Services were kept up at the stand for the benefit of a large congregation who attended, and we hope they were much profited thereby.

JNO. R. LOGAN, Asso. Clerk.

exact reverse, if that is the true view of the case. The clause strictly forbids the Association to meddle with the internal affairs of the church, for the church itself alone has jurisdiction of that matter, but the clause of the constitution does not forbid the associate body, but guarantees fully its right to withdraw from a church it considers disorderly, and of that matter the association must be its own judge. Another clause of the Constitution (Article 11) says: The Association shall have power to exclude any church from this union who shall depart from the orthodox principles of the Gospel." Now if a church should become liquor-loving, and in consequence of it, disorderly—although her articles of faith may appear orthodox, and all right on paper—has the Association no right to judge of her moral or religious status and act accordingly? So far from discovering any constitutional barrier to the action of the Association in reference to the resolution on Temperance, adopted by the body, we find the authority full, and in our opinion perfectly complete. Why then make the concession as to the constitutionality of the Association? It was enough to remind our "constitutional" brethren that they were represented when the resolution passed unanimously. Why then did they not fight it and enter on the Minutes of the body their solemn protest? They were completely estopped by their own negligence, and should not have rent off in such hot haste without making overtures for reconciliation.

We do not offer these strictures by reason of any unpleasantness on our part. We are more than gratified that the breach has been healed, and entertain the hope that notwithstanding many gibes and jeers have been thrown out rather of a demoralizing nature, by each one of the divisions then existing as well as by other bodies, and those not of us at all, which were of an unchristian character and very unbecoming professing people, yet now that is all hushed, and will in a short time be forgotten, and we rejoice greatly that it is so. Let us now pull solid, like a company of horses were formerly said to have done in Pharaoh's chariots.

Our Association had been weathering the storms of adversity for several years. Some of the churches within our bounds seemed to despise the day of small things, and had

taken shelter in bodies of apparent greater strength, and which wielded a greater influence and respectability. Let us so live and work as becomes the followers of Christ, and in due time we shall realize the blessings of His grace. Our King's Mountain churches will all return to us, if they have not already done so, while others will be built up among us; and we shall eventually become so strong that the work of the Lord, under His own fostering care and protection, will flourish in our midst, the like of which no one heretofore has ever witnessed.

The 17th annual session of 1867 met at Thessalonica church, Catawba county, N. C. The introductory sermon was preached by Elder James H. Yarboro, 2nd Kings v. 29. The union now consists of 25 churches, and a membership of 2598.

The body organized by electing Elder J. H. Yarboro, Moderator, and Elder G. M. Webb, Clerk.

RE-DISTRICTING THE ASSOCIATION.

A committee was appointed at this session to re-district the Association, who reported as follows:

All the churches east of the Morganton or Post road shall compose the First District. All churches west of said road and east of First Broad River, shall compose the Second District. All the churches west of said river and east of Sandy Run creek shall compose the Third District. All the churches west of said creek shall compose the Fourth District.

D. SETZER, Chairman.

QUERY.—The following query was taken up and answered as follows:

“What is the proper course to be pursued by the churches composing the King's Mountain Association in reference to certain excluded members irregularly received of each division of the Association, without letters of dismissal?”

Answer.—“We advise such churches to rescind their acts in the reception of such members; also we advise churches which have excluded members upon difference of opinion, and not for acts of immorality, to rescind such acts of exclusion.”

The Circular Letter of this year was prepared by Elder Robert Poston, on the subject of *Temperance*.

The session of this year was a very pleasant one, but the body transacted but very little business beyond the usual routine (Lutheran surroundings).

FREE-WILL OFFERINGS FOR MISSIONS.

Elder R. Poston introduced the following resolution, which was passed:

WHEREAS, The work of missions has been suspended for a time, owing to the desolated condition of the country. Therefore be it

Resolved, That we advise our churches composing this Association to take this subject into consideration, and send up their free-will offerings for that purpose to the next session of this body.

The 18th annual session of 1868 met at Mount Paran, York county, S. C. The introductory sermon was delivered by Elder G. M. Webb, Leviticus xvi. 34. The union consisted of 25 churches; membership, 2555. Baptized 200 within the last year, and dismissed to join other churches 110.

The body organized by the election of Elders J. H. Yarboro, Moderator, and G. M. Webb, Clerk.

Under the invitation given to visiting brethren, Elders J. S. Ezell, E. Allison, J. J. Jones, and Bros. Wm. Walker, Miles T. Walker and J. H. Mills, editor of the *Biblical Recorder*, were received.

HUMILIATION AND PRAYER.

After transacting the usual routine of associational business, the 29th day of October next was set apart in conjunction with the Broad River and other Associations, as a day of humiliation, thanksgiving and prayer.

The Circular Letter, prepared by Elder J. H. Yarboro on the subject of *Missions*, was read and adopted.

OBJECTS OF ASSOCIATIONAL WORK.

Missions, Sabbath Schools and Temperance, as heretofore, was commended to the attention of the churches.

The 19th session in 1869 was held at Double Springs church, Cleveland county, N. C. The introductory sermon was delivered by Elder Geo. W. Rollins, from John ix. 4. Churches in union, 25; membership, 2713.

Elder George W. Rollins was elected Moderator, and Elder George M. Webb, Clerk.

THE PAYMENT OF JUST DEBTS.

After the appointment of committees on the various branches of associational business, the following query was taken up for discussion :

“What should be done with a member who has the means and refuses to pay his honest debts?”

The subject matter was being pretty well ventilated, when a motion was made to lay the query on the table, which prevailed.

WAKE FOREST BENEFICIARIES.

Prof. W. T. Walters obtained leave to address the body in behalf of the beneficiaries of Wake Forest College, and a collection was taken up of upwards of \$50.00 for educational purposes.

REMARKS.—The subject of Ministerial Education was beginning to attract more attention about this time than formerly, as will be seen by the action taken at subsequent sessions of the Association.

A BEQUEST.—Bro. J. J. Hicks brought to the notice of the body that there was a legacy willed to the Baptist denomination by A. Mull, Esq., of Catawba county, for the purpose of building a Baptist church within the bounds of the Association, on a tract of land in the county of Catawba; whereupon, the body appointed J. J. Hicks, D. Setzer, J. J. Sigman and C. Clark a committee to attend to the matter and confer with a committee of the Catawba River Association; and said committee are hereby instructed to transfer all the claims of this Association to the Executive Board of the Baptist State Convention, for the purpose of procuring the donation and carrying out more fully the will of the testator.

BAPTIST STATE CONVENTION.

On motion, Elders J. H. Yarboro, G. M. Webb, P. R. Elam, L. C. Ezell, A. A. McSwain and Bro. J. J. Hicks were appointed delegates to attend the next session of the North Carolina Baptist State Convention.

DEATH.—The demise of Deacon David Hamrick, of Boiling Springs church, is noticed as “a man of great piety and devotion, and of advanced age.”

The Circular Letter by Elder G. M. Webb, on *the design of Baptism*, was adopted, and the practice of writing Circular Letters discontinued.

The 20th annual session of 1870 was held with High Shoals church, Rutherford county, N. C. The introductory sermon was preached by Elder R. P. Logan, from Mark iv. 24. The union consists of 25 churches; members, 2823.

Elders George W. Rollins was chosen Moderator, and Elder George M. Webb, Clerk.

We do not find, from the Minutes of this session, that any business outside of the usual course was transacted.

MISSIONS.—The report of the committee on Missions, by Elder T. B. Justice, of Green River Association, who appears as Chairman, is so appropriate that we give it in full :

Your committee on Missions beg leave to report that they are profoundly impressed with the necessity of renewed and enlarged efforts in this department of christian labor. That notwithstanding much has been done, yet much remains to be done. We have great reason to rejoice that God has signally blessed the efforts of our denomination heretofore put forth in the dissemination of knowledge. That He has convicted and converted thousands of souls under the ministry of your appointees, or those appointed by your boards or otherwise, Our obligation to labor in this department will not cease until the last sheep shall be brought into the fold of Christ. The fields are now white to harvest, and are found in parts of the territory occupied by your Association as well as in other parts of the State in which we live—in the foreign fields now partially cultivated, and others yet to be occupied. We believe that with a little general effort, the glorious Gospel of the blessed God might be preached in all the world. Your Association has a membership of 2825. If each member would contribute fifteen cents it would give, in round numbers, \$141.00 for Missions in your bounds, and a like amount for both State and Foreign Missions. Although the amount mentioned is small, yet we shall be pleased if even this is done during the ensuing associational year. T. B. JUSTICE, Ch'm.

ACTION OF THE BODY.

After the foregoing report was adopted, the body appointed Bros. J. A. Roberts, E. J. Lovelace and J. C. Latimore a Missionary Board, and proceeded to raise by contributions and pledges the amount indicated in the report, and only lacked \$24.00 of filling the bill.

The other reports of committees show that the session was an active and profitable one.

The 21st annual session of 1871 met with the church at Bethel, Iredell county, N. C. The introductory sermon was delivered by Elder G. M. Webb. Text: 1st Thess. v. 6. "Therefore let us not sleep, as do others, but let us watch and be sober."

The church at Capernaum, (which had never joined this body, preferring to remain a constituent member of the Broad River Association until now,) and the Shelby and New Prospect churches (which had formerly belonged to the King's Mountain Association, but for reasons satisfactory to them had taken letters of dismissal and joined the Broad River Association,) made application for admission into our

union and were cordially received,—making a union of 28 churches, and a membership of 2892.

The body then organized by the election of Elders Thos. Dixon, Moderator, and G. M. Webb, Clerk.

CHANGE IN THE ABSTRACT OF PRINCIPLES.

On the reading of the Abstract of Principles before the body, the 8th Article was changed to read as follows :

“We believe that baptism and the Lord's Supper are ordinances of Jesus Christ, and that true believers who have been immersed upon a profession of faith are the only proper subjects for the Lord's table.”

After having adopted the foregoing change, the 12th article was useless, and therefore stricken out.

REMARKS.—As there is nothing much of a special nature to notice in the proceedings of this session, we will give only the report of the committee on the State of Religion, which appears to be a sort of summing up of associational matters.

A few of the churches seem to have enjoyed refreshing seasons of revival during the past year, having received 160 members by baptism. For this we feel truly thankful. But many of the churches complain of coldness and barrenness; others give rather meagre reports of their condition, making no mention of prayer meetings or Sabbath Schools, and from a few we have no reports either by letter or delegates. We fear, therefore, that our people are not making proper efforts to advance the Redeemer's kingdom on the earth, and we would in love exhort them to not sleep as do others, but to watch and be sober. Our missionary enterprises at home and abroad—the Sabbath school cause, and indeed all the appliances for the spread of the Gospel—require watchfulness. We fear there is too much neglect of many christian duties. How is it in reference to family prayer, deeds of charity, visiting the sick and the afflicted? Practical religion, we fear, is at a low ebb among many of us who ought to present better examples to the world, to say nothing of the church. In looking abroad among the churches how often do we see pride, covetousness, vain glory, intemperance, worldly-mindedness, wrath, sedition, idle gossip and frivolities unworthy of the christian name and profession? Brethren, these things ought not to be. Fashion and folly should not be suffered to engross so much of our time, to the neglect of christian duty. We should rather endeavor to keep ourselves unspotted from the world. We would therefore suggest that every follower of Christ begin at once to examine his heart and see whether he be in the exercise of true, living faith, or whether he be guilty of the sins already hinted at, or at least some of them. If we find ourselves guilty, let us ask God for pardon. If we love God we should at least endeavor to keep His commandments, and walk in His ordinances blameless. Then may we expect to enjoy religion more, and to have sweeter communion with Him. Let us humble

ourselves under His mighty hand. Let us aspire to a closer walk with God.

J. R. LOGAN.

DEATH.—The committee on Obituaries reported the demise of Deacon Samuel Harrill, of Concord church, who had attained his 99th year, and had been a consistent member of the church for more than fifty years, and filled the office of deacon a large part of that time. He went down to the grave much esteemed by all who knew him.

The 22nd annual session of 1872 met at Bethlehem church, Cleveland county, N. C. The introductory sermon was delivered by Elder Wade Hill. Text: Mark xvi. 15.

Mount Zion church, formerly of the Broad River Association, was admitted into the confederacy of churches,—making 29 in all, with a membership of 3250. Baptized within the last year, 192.

Elders Thos. Dixon was re-elected Moderator, and Geo. M. Webb was re-elected Clerk.

The church at Corinth at her request was dismissed to join the Catawba River Association.

QUERY.—The church at Sandy Plains sent up the following query:

“Can the majority of a church grant a letter of dismissal in full fellowship to a member, a minority voting against it?”

Answered in the negative.

The Circular Letter, prepared by Elder A. A. McSwain, was adopted. Subject: *Systematic beneficence*.

MISSIONS.—We give the report of the committee on Missions:

Our Savior's last commission to His disciples was, that they should “go into all the world and preach the Gospel to every creature.” This command is still in full force, and constitutes every believer a missionary. He cannot fail to be a missionary in heart and practice without proving false to the Savior, whom he professes to love. We would call especial attention to two departments of labor.

1. *State Missions*.—During the past year the Board of Missions of our State Convention has been actively engaged in trying to supply the destitute portions of our own State with the preaching of the Gospel. Since our last session more than twenty missionaries have been in the field in different parts of the State. Under their labors several hundred persons have been baptized, several churches have been organized, and houses of worship at important points are in contemplation or in process of construction. There have been two missionaries at work in this Association, to-wit: Elders Cobb and

Webb. They have met with an encouraging degree of success. This has been the case wherever an effort has been put forth. Everywhere there is a readiness—in some places an earnest desire—to hear us. We only lack the means to carry on this work more extensively. God seems to be calling on us to enlarge our efforts and our liberality in this direction.

2. *Foreign Missions.*—From all quarters of the foreign field cheering intelligence reaches us. Our brethren there tell us that their labors are blessed now more than ever, and that new fields are constantly opening before them. By a wonderful dispensation of God Rome, so long the headquarters of Anti-Christ, has been thrown open to us, and the Baptists are now preaching the pure Gospel in the city where Paul suffered martyrdom. Our brethren there are asking us to help them build a house of worship. Let us see to it that we do not neglect the calls which come to us from these quarters.

[While the Association was engaged in considering the importance of sending the Gospel to the world, the body was thrown into great confusion by the sudden appearance and curses of one Newton J. Long who, in a state of intoxication, came on the church-yard with a body of United States Cavalry, and by their disorderly conduct created such excitement that the Association dispersed without a formal adjournment. When the delegates started to their homes they found the roads leading from the church guarded by the soldiers, and it was only after considerable delay that they were allowed to proceed.

REMARKS.—The foregoing entry is on the Minutes of that ever memorable session, and will serve, not so much as a beacon light to point the future Baptist posterity to the refined civilization of the nineteenth century, but rather as a dark stigma on the secular government, which made the civil subservient to the military authority. This squad of military ruffians pretended they were on pursuit of some of the Ku Klux Klan, which they suspected might be attending the services. And hence the raid upon an orderly, church-going congregation, who supposed at least that they could exercise the God-given privilege of worshipping Jehovah at the sanctuaries prepared for that purpose, as well as under their own vine and fig tree at home, without being terrified and detained by military myrmidons. The sheriff of the county was present, and attempted the arrest of the leader of the squad, but might prevailed, as it often does, over the right, and they left the place disregarding the civil authorities of the State.

Bro. J. R. Logan read the report on Temperance, which was adopted :

The common definition of Temperance is a moderate use of things lawful and a total abstinence from everything unlawful, pernicious, or detrimental to good health or morals. It is admitted by all to be a chief and permanent christian virtue. It has therefore been the practice of religious bodies of nearly every name and order to endeavor to inculcate the duty of temperance throughout the human race, and especially among those professing godliness. But alas! notwithstanding the efforts put forth by the advocates of the great and good cause, we lament that so little has been done, or rather that so much yet remains to be done. We see, on the right hand and on the left, very many of our young men and old men too alike steeped in the foul sinks of intemperance, perverting the cause of christian progress, and that civil liberty which has hitherto been recognized as the bulwark of every benevolent institution in our once happy but now distracted country. It was once our boast that we could sit under our own vine and fig tree and worship our Maker according to the dictates of conscience. How changed now is our condition at the present day! By the intemperate administration of the secular authority the great bulwark of civil liberty is well nigh supplanted by military domination or despotism. The instrumentalities used to carry out this vile system of iniquity are often of the lowest classes of society, drunken and profane, and seeming to glory in their shame—invading at times the sanctuary of God, disturbing and intimidating, by deadly weapons, whole assemblies convened for the worship of the Most High. Over this species of intemperance we can exercise no jurisdiction or control: We can only enter our most solemn protest against it, invoking the attention of those who have the rule over us, and ask a guarantee of protection in our civil and religious rights.

But we call on the churches that we represent to arouse from their slumbers and try to do their whole duty. Resolutions and associational reports will avail very little unless backed up by acts conformable thereto. Let the churches purge themselves of intemperate persons, and especially of those who are guilty of drunkenness. Then may we expect a better state of things—greater religious health and prosperity.

DEATHS.—The committee on Obituaries reported the demise of Sister Susanna Harrill, aged 75 years, and the widow and relict of our venerable brother, Deacon Samuel Harrill, whose death was noticed in the Minutes of the last session.

The demise of Deacon Thomas Wilson, one of the original constituents of the Shelby church, is noticed. He was an upright and useful man in his generation.

The death of Bro. Joseph Sepoch, of Mount Paran, is

also noticed in their report. He attained to a ripe age, and lived before the Lord in humble, faithful service to the last.

SYSTEMATIC BENEFICENCE.

The following resolution was offered and adopted :

Resolved, That the delegates be requested to present the subject of Missions to their respective churches, and endeavor to secure the adoption of some systematic plan for raising funds for said object.

A GOOD MAN HAS CROSSED THE JORDAN.

Elder Micajah C. Barnett, of the Broad River Association, having died on Thursday night before the meeting of this body, in the town of Shelby, within the bounds of this Association, his death therefore was suitably noticed in the Minutes of the session. (See biography of Elder Barnett).

The 23d annual session of 1873 met at Zion church, Cleveland county, N. C. The introductory sermon was preached by Elder Geo. W. Rollins. Text: Jude, 3d verse.

Antioch church, formerly of the Broad River Association, was admitted into this body,—making a union of 29 churches, and a membership of 3579.

The body organized by electing Elder Geo. W. Rollins, Moderator, and Bro. B. H. Bridges, Clerk.

After the usual appointments were made by the body, the following report was considered and adopted :

Since your last session there have been in the field, in different parts of the State, about forty missionaries. They have been occupying important positions in towns and in the country. Their labors have been attended by most pleasing results. Houses of worship have been commenced or finished. Churches have been organized, and many precious souls have been converted and baptized.

In this Association Elder G. M. Webb has been laboring at two points, and at one of them a gracious outpouring of the Spirit has been enjoyed, and more than thirty persons have been baptized. Surely we ought to thank God and take courage. There has been a lack during the year just closing of the liberality usually extended to this work by the churches. We would commend it to the pastors within our bounds, and urge that they bring it before their churches at least once a year, and ask for contributions to carry it on.

FOREIGN MISSIONS.—The Southern Baptists are occupying stations in foreign lands, as follows :

Africa and Italy.—In China there are fifteen missionaries and fourteen native assistants. In Italy there is one missionary and six native evangelists. In Africa there are thirteen laborers. In all there are forty-nine missionaries and assistants sustained by the liberality of the Baptists of our Southern Zion.

From all quarters of the field there come the most encouraging reports. In China, at all the stations, the congregations are swarming in numbers and interest, and new stations are calling for laborers. In Italy we have been disappointed in securing a house of worship in the city of Rome. The funds raised are securely invested, and when, in the Providence of God the way may be opened, they will be used for the purpose designed by the contributors. Meanwhile the preaching of the Gospel goes on and blessed fruits are growing out of it. The supervision of the work in that field has been entrusted to Elder George B. Taylor, of Virginia, a brother whose praise is in all the churches.

Our missions in Africa are in a hopeful condition. There has been some lack of the usual growth in our missions in that benighted land, because we have had no white missionary for two years or more. It is contemplated to appoint a missionary at an early day.

It is gratifying to know that the Lord is blessing the efforts of His people to spread the Gospel in heathen lands.

It is, however, matter for humiliation that there seems to be so little of the spirit of foreign missions in this Association. Only one of the churches reports any contributions for this great enterprise during the year now closing. Surely this ought not so to be. Let us awaken to our duty, and endeavor to be more diligent for the future.

J. D. HUFHAM, Chairman.

After addresses by Elders Hill, Hufham and Webb, the report was adopted, and a good collection taken for the object of missions.

The reports on the other branches of associational business, such as Sabbath Schools, Education, Temperance, etc., were interesting to all warm-hearted christians.

BETHEL DISMISSED.—The Bethel church (Iredell) was dismissed to join another body.

The 2nd Sunday in November was appointed as a fast day for spiritual blessings received.

COMMITTEE TO REVISE THE CONSTITUTION:

Resolved, That Bro. L. N. Durham, J. H. Yarboro and B. H. Bridges be appointed a committee to revise the Constitution, Rules of Order, and Abstract of Principles, and report on Friday of the next session of the Association.

The 24th annual session of 1874 met at Sandy Run church, Cleveland county, N. C. The introductory sermon was preached by Elder W. Hill. Text: Isaiah lxii. 6. The churches in union, 29; members, 3840.

Elder George W. Rollins was elected Moderator, and Bro. B. H. Bridges, Clerk.

New Hope church was admitted into the union at this session.

The committees on the business of the Association were appointed, and a motion was made to take up the proposed new Constitution, as reported by the committee on revision appointed at last session. After a good deal of discussion, a motion to lay the matter on the table was sustained by a vote of the body.

REMARKS.—In 1859 objections were urged to the old or first Constitution, and a committee appointed to revise, which committee, through their Chairman (L. M. Berry,) did report a new constitution in 1860, which was adopted according to the forms or requirements of the old constitution, but contrary to the desires of many of the brethren who preferred the old to the one then reported.

The body, however, was getting along very well under that instrument until in 1873—some of the brethren took exceptions to the mere phraseology of the constitution more than to any particular article or feature of it. In fact, nothing that we ever heard of appears objectionable only the 10th Article, which reads :

Every church in union having a membership not exceeding fifty in number, shall be entitled to a representation of two delegates, and one additional delegate for every increase of fifty over that number.

Our brethren desiring a change wished to incorporate into our organic law an article making the ordained ministers of the several churches a standing delegation ; or, *ex officio* delegates, independent of the suffrages of the churches,—a project that is older than the King's Mountain Association !—a project that troubled the old Broad River body a good deal, as will be seen noticed in this work which, however, never could receive the sanction of a majority of the associate body. Our Baptist fathers were so zealous for religious freedom and church independence that they would not tolerate even their ministers to be more than equal peers with them in a representative point of view. They invariably voted down attempts of that kind whenever presented, and quite a number of ministering brethren stood shoulder to shoulder with the laity in doing so.

As stated, the report of the committee on the Constitution was laid on the table, where it slept the sleep of death, because it would have been impossible, we presume, to have

taken it from the table by a vote of two-thirds of the body. It was thought best to let "well enough alone." The present constitution may not be faultless, still it will be found to work very well—while we think it is hardly advisable to be frequently tampering with the constitutions even of States, much less of Associations.

SUNDAY SERVICES.—On the Sabbath, Elders J. D. Huffam, G. M. Webb and W. W. Gwin entertained the large congregations with excellent discourses, Elder G. M. Webb preaching the missionary sermon under the appointment of the Association last year.

The reports on the several objects of associational work appear to be of much interest. We give Bro. B. H. Bridges' report in full :

Within the bounds of this Association there has been during the past associational year quite an increased interest in this subject. Houses are being built in several localities ; one has just been completed on our lines, near the Burnt Chimneys, superintended by Elder J. H. Yarboro ; another on Buffalo, near Capernaum church, and others are being erected in other places.

While we are glad to know this, we cannot but urge that a greater interest be manifested upon the part of this body. The subject of education should anxiously concern every member, if we would prosper as a denomination. You, who have children to educate, should remember that time is fast fleeting on, and it will soon be too late with us. Brethren, you are the educators ; it is by your aid, your influence, your sympathies and your prayers that our schools are successful ; and if this body would unite in one general effort as a body of educators we would soon bring up our denomination to the desired point. Could we get a Baptist movement in this direction, the result would be the uprooting of ignorance, and the diffusion of general intelligence.

There is no lack of schools within the limits of this Association, if they were only patronized. The following are now in operation : First, one in Shelby, that is every way worthy of your patronage, Elder W. W. Gwin, principal ; secondly, Bridges' Academy, which asks a liberal share of your patronage ; thirdly, Burnt Chimneys, which calls for her share. Brethren, these are in our midst, and will compare well with other portions of the State, if they were properly sustained by you. Let us try to create a general sentiment among the churches of this Association in favor of the diffusion of knowledge among our children. Let every one be impressed with the duty of sustaining their own schools, and learning for himself the way of life, and not depend upon those who have not our interests at heart.

As a denomination we cannot excuse ourselves on the grounds that we have no denominational schools. Wake Forest College equals any

in the State, and is one which thoroughly teaches and practices the doctrines of the Scriptures held by us as Baptists. This surely makes us subject to a high obligation to sustain said school in imparting these principles to our people. As Baptists we claim to be the champions of civil and religious liberty, and how can we shun the imperative duty of patronizing and contributing in behalf of this institution? If we would be true to ourselves and our principles, we must lend our influence and our means to those teaching and practicing such principles.

We wish for success in all the efforts being made to endow Wake Forest College, and hope that this Association will not be tardy in furnishing her part. We think it the proper place for a thorough course of instruction and Baptist training. Young ministers especially who are called of God should receive a course of training at this place, and we would urge that the churches take an interest in sending them there for apostolic training. Christ taught a three years' school before His students were allowed to enter wholly upon the work. Our failure, brethren, of following this example—and not only failure, but the opposition to and the rushing of them into the pulpit unprepared for the work—is the leading cause of errors being made by our ministers. It is an obstacle which impedes the progress of our denomination. We would say to the brethren who feel that it is their duty to exercise a public gift, to look to the east and consider whether you are prepared for the work that God requires at your hands. We believe in a call to the ministry, but as to what constitutes this call we do not propose now to say—only that it is to prepare for the preaching of the Gospel. This seems to be a task to those of much experience, they (the older ministers) seem to dread the work assigned them, and would prefer some other department of christian duty. How is it with the inexperienced, who feels that he is called of God, and must enter upon the greatest work ever fallen to man—the preaching of the Gospel of the Son of God.

Baptists outnumber all other denominations in the State, and should therefore become the leaders in education. Our children stand in need of it, and let every member of this Association recognize it as his duty to educate his children; these are the obligations of Baptists, if we be right in our belief. Brethren, then, of the King's Mountain Association, we call upon you to consider our interests, educationally; give your sympathies, unite your energies, direct your influence, aid in supporting denominational schools, and make one general effort to dethrone ignorance and establish the reign of knowledge and truth within our borders.

B. H. BRIDGES, Chairman.

DEATH.—In the report on Obituaries we read: "Our hearts are made sad at the absence of Bro. L. R. Rollins. Since our last session God has called him into the association of angels. He will meet with us no more on earth. This young minister was a model of piety, zealous in the defence of the Gospel, and an excellent preacher. In the bloom of

youth, and in the midst of his preparation for a thorough course of literary training at Wake Forest College, God called him home. In morality and religious zeal no young man in the limits of our knowledge was his superior. In his death our hearts are pervaded with a moral sublimity, which teaches us that we should submit to the dispensations of a wise Providence, and may we all be as well prepared to cross over the Jordan that now separates us from him."

The 25th annual session of 1875 was held at New Hope church, Cleveland county, N. C. The introductory sermon was preached by Elder Thos. Dixon. Text: John xiv. 6.

Buffalo church (after an absence of a few years) returned, and was admitted into the confederacy of King's Mountain churches again. The union now consists of 30 churches, and a membership of 4019,—a large body.

The body organized by electing Elder Thomas Dixon, Moderator, and Bro. Leonidas M. Logan, Clerk.

OBJECTS OF ASSOCIATIONAL WORK.

After looking over the Minutes of this session we find that all the departments of associational labor was well represented. Another good report on education was made by Elder J. H. Yarboro, and a collection taken in cash and pledges for the beneficiaries of Wake Forest College.

Elder J. B. Richardson, Corresponding Secretary of the Baptist State Convention of North Carolina, was on hand, and the cause of missions had a good report by Elder Wade Hill, the Chairman of the committee.

SERVICES.—On the Sabbath Elder Wade Hill preached a missionary sermon, and a collection of over fifty dollars was taken up for the objects of the Board. Elders T. B. Justice, of the Green River Association, and T. B. Richardson, of the State Convention, preached interesting sermons.

The session was a very pleasant one, and seemed to be very much enjoyed by all.

DISMISSED.—The church at Lincolnton applied for a letter of dismission to join the South Yadkin Association, which was granted.

QUERY.—The following query from Double Springs church was taken up:

"Is it according to Scripture and Baptist usage to receive members excluded from other churches?" Answer.—"No."

The 26th annual session of 1876 met at Sandy Plains church, Cleveland county, N. C. The introductory sermon was preached by Elder Geo. W. Rollins. Text: Luke xxiv. 46, 47. The union consists of 29 churches, and a membership of 4327.

The body organized by electing Elder Thomas Dixon, Moderator, and Bro. Leonidas M. Logan, Clerk.

The usual committees were appointed on the different departments of christian labor, and good reports of progressive work within the Association.

QUERIES.—The following little queries came up from Zoar church :

"Who are the eldership of a church?" Answer.—The ministers.

"How long ought a church to bear with a member who obtains a letter and keeps it in his pocket, and does not present it to another church?"

Answer.—Not more than twelve months without explanation.

SERVICES.—On the Sabbath, Elders J. B. Richardson, of the State Convention, A. L. Stough, of the York Association, and George M. Webb preached interesting sermons to the large assemblage of people with apparent good effect.

The 27th annual session of 1877 met at Pleasant Hill church, Cleveland county, N. C. The introductory sermon was delivered by Elder J. H. Yarboro, from Acts xii. 8.

The church at Gastonia was admitted into the union,—making a confederacy of 30 churches, and a membership of 4424.

DISTINGUISHED VISITORS.—Elders J. B. Richardson, Corresponding Secretary of the Baptist State Convention, C. T. Bailey, editor *Biblical Recorder*, J. A. White, of the Brier Creek, and J. P. Styers, of Rocky Creek Association, were all at this session of the body.

The body organized by the election of Elder George W. Rollins, Moderator, and Bro. Leonidas M. Logan, Clerk.

After the usual appointments of committees on the different objects of the Association in reference to christian effort, were made, the discussion of reports as they began to be made, was in order, and the body enjoyed it very much.

MISSIONS.—We give Bro. G. M. Webb's report on Missions, as follows :

The first Baptist church ever planted in North Carolina was organized in 1727, the second in 1743, and the third in 1755. The Baptists could do but little in our State till after American Independence. In 1784 we had but 42 churches, 47 ministers, and about 3,200 members. Now we number 1,442 churches, 793 ministers, and over 137,000 members. Thus the missionary efforts of our people have been greatly blessed within the last ninety years.

State Missions.—For the last 70 years there has been a Mission Society in our State laboring to give the destitute sections the Gospel. At present the State Mission Board is cultivating some ten important points, but this is not one-tenth of what it ought to be doing. The lack of funds has greatly circumscribed the Board's labors. In the bounds of our own Association, Bro. P. R. Elam has been successfully laboring at Dallas and Gastonia, as is seen from his report to the Association. Our Association stands pledged to support Bro. Elam.

Foreign Missions.—In this department of christian effort our labors have been greatly blessed, and hundreds of thousands of heathen have been brought to Christ within the last 50 years. We must press this work, also the work of the Home and Indian Mission Board of our Southern Convention, which has done a great work in the South during the last thirty years. G. M. WEBB, Ch'm.

REMARKS.—The foregoing is given merely that the reader may gather in his mind how the brethren were engaged in regard to missionary operations; and now we give another paper to show how the subject of Temperance was cared for by the brethren of this body.

Temperance.—That Temperance as a practical theme addresses itself to the heart, conscience and intellect of every man, woman and child. There never has been such a scourge permitted to visit our race as that of intemperance, but the general statistics of intemperance we do not propose to collect or discuss. We have no disposition to count the number of ruined men, of wretched families, of lost estates this prevalent vice has occasioned in our country. What part of our world is exempt from this awful scourge? Where is the scourge that can for a moment be brought into comparison with that of intemperance? It is one that never ceases the awful work of destruction.

Where is the eye that sees not its woes? Where is the ear that hears not its groans? Where is the heart that does not bleed because of the loss of some dear relative, friend or companion? We may indeed say with the prophet, "the land mourneth because of drunkenness."

Oh! what a cruel, horrid work is this! When, when shall it stop? Is there no end to this river of death? Is there no remedy? Is there no remedy at hand? Yes, here it is: total abstinence now; total abstinence forever from all that intoxicates. And ought not a redeemed world bless God for this discovery? And ought we not,

heart to heart, shoulder to shoulder, press forward the application of such a remedy? The awful work of intemperance will never cease until the principles of total abstinence from all intoxicating drinks shall everywhere prevail. Never until the name, the influence of all be solemnly pledged to the support of the temperance cause. Can any one, young or old, who but glances at this subject, doubt for a moment into which scale he should throw the weight of his name and influence? Every one that wears the badge of Christ should see that he does not, either directly or indirectly, give his influence to the use of intoxicating drinks. Let each one remember that there is a day of impartial reckoning and balancing of accounts, and that the Judge of all the earth will do right; that He will mete out strict equity.

Let us then use every laudable effort until the glorious work of reform shall be achieved—the awful work of destruction shall cease. This subject makes an especial appeal to the christian churches. It was ascertained some twenty-five years ago (and no doubt the statistics would be greater now) that intoxicating drinks alone caused 1,500,000 church trials, and that thirty-three American D.D.'s, and three of them bishops, had become perfect sots.

Need we be surprised at this when it is a fact that the majority of our churches do not expressly prohibit the use of intoxicating drinks, and some even suffer their own members to manufacture, retail and use intoxicating drinks as a beverage. Let us therefore do all we can to suppress this monster evil until the awful work of destruction shall cease, until the destroying angel shall take his flight—earth shall burst into the beauty and freshness of Eden—and it shall be published through the utmost bounds of earth, and echo and re-echo through the wide vaults of heaven: "The kingdoms of this world are become the kingdom of our Lord and His Christ forever and ever.

A. L. STOUGH, Chairman.

KING'S MOUNTAIN FEMALE SEMINARY.

Bro. R. E. Porter introduced the following resolution, which was adopted:

Resolved, That we, as an Association, heartily endorse the efforts of the Board of Trustees of the King's Mountain Female College to establish such a college in our midst, and urge them to push their work with all their energies and power. And we invite the Green River and any other sister association to join us in this great enterprise.

REMARKS.—The foregoing resolution very naturally called out a report from a committee appointed at the previous session in 1876. At that session Elder Geo. M. Webb made a motion (which was sustained by the body) that there be a committee appointed of one from each church in the Association to make an effort to establish a Female College within the bounds of the Association, and that said committee be instructed to hold a meeting at Shelby on the 2d

Tuesday in December, 1876, to take the matter into consideration. The committee appointed was W. B. Stroud, A. G. Weathers, Jacob Hogue, B. B. Blanton, W. A. Thompson, J. A. Roberts, J. C. Lattimore, P. R. Elam, G. T. Bostic, George Hamrick, Jos. Weaver, T. D. Scruggs, Berry Hamrick, J. C. Smart, M. C. Crowder, Thomas Wilkins, Peter Sepoch, W. J. Toney, B. H. Bridges, C. C. Durham, John Wray, J. L. Ledford, E. R. Welman, Hugh Borders, J. R. Logan, W. D. Gaston, and S. J. Weaver.

A quorum of this committee met in the town of Shelby on the day appointed and obtained such information as they could, and being very hopeful as to the success of the project, made the following report :

That in pursuance of their appointment they met together at Shelby on the day set by the Association, and, organizing, unanimously agreed to apply to the Legislature of the State, then in session, for a charter or act of incorporation designating certain persons to act as a Board of Trustees, to receive subscriptions and donations for the purpose of defraying the expense of building, and also to obtain by donation or purchase, a suitable site or lot to build on, and transact any other business pertaining to the said seminary they might deem necessary.

Application was accordingly made, and a liberal charter granted by the General Assembly, and persons named therein to act as Trustees, who have since met and procured by donation from C. C. Durham, Esq., (a liberal friend of education, in the town of Shelby,) a very eligible and suitable lot whereon to erect the contemplated seminary. It is therefore no longer a question of uncertainty as to the erection of the College, provided the 4,000 Baptists belonging to the King's Mountain Association will at once put their shoulders to the wheel and, with a united effort, roll up the means necessary to erect the superstructure. We hope they may feel inclined to do so at once. Every Baptist within the bounds of the Association will certainly have denominational pride enough to put his share of bricks in a building that will eventually prove to be of incalculable benefit to us all—not only denominationally, but in many instances individually.

By all means let our daughters be educated, and untold blessings, mentally and religiously, will result to the future Baptist offspring, and all these, too, whether Baptist or Pedit-Baptist, who may lend a helping hand to build up a school of high grade in our midst.

The Trustees have resolved to raise ten thousand dollars at the earliest practicable period for building purposes. Your committee, therefore, hope that every lover of literary improvement will move forward in solid phalanx and contribute his mite to the undertaking, and let the word "fail" be blotted out of their vocabularies. Let other objects, for a time at least, be dropped (if need be) and your

whole strength be put forth in this one laudable and paramount effort. Let your watchword be, *our Female Seminary must be built*, and it certainly will be.

Your committee, in concluding this report, ask all good christian men and women to join us in praying God's blessing on so honorable and praiseworthy an object. Respectfully submitted.

J. R. LOGAN, Chairman.

REMARKS.—It would seem from the perusal of the foregoing, that the contemplated associational Female College was almost a fixed fact, but it was not. The brakes were secretly being applied to the wheels that were depended on to roll up the means, and consequently nothing was done until the next meeting of the Association. Delays are very truly said to be dangerous to almost any project, and it proved to be too true in this case.

Bro. James Love, who had been in his day a very liberal benefactor and giver, had made a free donation of the land on which the town of Shelby is erected,—designating in the deed of conveyance he made to the county, four one-acre lots—one in each square of the town, for the benefit of the four most prevailing religious denominations, viz: Baptist, Methodist, Presbyterian and Episcopalian. Besides the provision made for the churches he also reserved from sale two other lots, for a male and female academy. The lots were of course to be laid off by commissioners who, however, never did lay off the lots of the character designated in the deed of conveyance; although lots of a certain character were designated on the town plat as church lots remotely situated from the public square or grounds of the town,—so much so that neither of the denominations of christians accepted of them, but obtained by purchase other more eligible and convenient lots, whereon is now erected the several church edifices of the town. The same was the case in regard to the lots designated for Academies. Neither were ever used; nor were they laid off as directed by Bro. Love. In all this there was a fault committed, and it would seem that it rests with the Town Commissioners, who laid off the lots in an unsatisfactory manner.

Now, after all this bungling work, in which the intentions of the donor is in a measure thwarted, he again, in the goodness of his heart, comes forward after the town is built up—and awhile before his death—proposes to give a four-

acre lot of land, embracing the most beautiful and convenient site, for a Female Seminary that our eyes ever beheld. Was it accepted? We shall see by the time we get through the examination of the Minutes of next session.

OLIVET DISMISSED.—Olivet church asked for and obtained a letter of dismissal to join another body.

The 28th annual session of 1878 met at Boiling Springs church, Cleveland county, N. C. The introductory sermon was delivered by Elder A. C. Erwin, from Micah iv. 2. There are 29 churches in union, and a membership of 4522.

The body organized with Elder Thos. Dixon, Moderator, and Bro. B. H. Bridges, Clerk.

After the appointment of committees on the associational work, the following very brief report was made :

There has been no action taken during the past associational year in regard to the employment of missionaries, and in the absence of the Treasurer of the Board we do not know whether any funds for missionary purposes have been deposited with him or not.

J. R. LOGAN, Chairman.

A proposition was then made to discontinue the Board of Missions and appoint an associational treasurer, which was carried, and Bro. B. H. Bridges was elected to fill the place for the ensuing year.

QUERIES.—The committee on Queries reported as follows:

From Wall's church.—"Is a church under any obligations to restore a person to fellowship who was excluded upon difference of opinion, and who has been in disorder a portion of the time since, without giving satisfaction to the church?" Answer.—"No."

From Pleasant Hill church.—"Does the Word of God, or Sacred Scriptures, condemn the practice of inviting penitents to present themselves at what is commonly called the mourners' bench or anxious seat? If so, where is the passage to be found condemning such a course?" Answer.—"In our judgment there is none."

REMARKS.—A while previous to the meeting of the Association, including the month of August in each year, is what is now familiarly termed the season of protracted meetings. These meetings began to be introduced about the year 1840, when camp-meetings (with Baptists) seemed to have perished with the using. It became an admitted fact pretty generally that, at camp-meetings, the evil overbalanced the good, and whenever that conclusion is arrived at in reference to protracted meetings, they too will be abandoned. We have no doubt but there has been a large amount of good

done at camp-meetings, and also at protracted meetings. But whenever they become too common place, and the improperly-instructed young people begin to consider the mourners' bench as the only place where they have a right to expect the outpouring of God's spirit upon their hearts, a general rally will be there—as much because it is the fashionable mode of getting religion as because they are greatly impressed and under deep conviction for sin. If the query had been sent up from Pleasant Hill to know whether the Word of God, or the Sacred Scriptures (which we think is about the same thing, and consequently tautologous,) authorized (in common parlance) the mourners' bench as a church fixture or religious appliance—then the Association would probably have arrived at a more definite answer, yes or no.

REPORT ON EDUCATION.

The more enlightened a people are, the more easily can the principles and doctrines of religion be inculcated. The mind must necessarily be prepared to comprehend a principle before it will receive it. Education prepares the mind to instigate and receive those principles. Even among the heathen they must be to some extent enlightened before our missionaries are successful in implanting the Truth as it is in Jesus. The same holds good with us as a people. We must educate—enlighten our people—before we shall be able to hold up successfully before a gain-saying world the faith once delivered to the saints. We are happy to say that we have a good degree of interest manifested on this important subject within the bounds of this Association, but regret to say that this interest is not as generally diffused as it should be—the masses. The farmers' sons and daughters—the strength of our land—are not fully awake to the importance the subject demands.

Brethren, will you use your efforts in assisting to advance the interest of education that we, as a denomination, may be enabled to present the Gospel to earth's perishing millions with increased energy and power? To this end we should labor to establish schools in our midst in which we can educate our rising generation. We are glad to say that Bro. B. H. Bridges has a flourishing school established at Boiling Springs church. Bro. Bridges is a very efficient teacher, and well worthy of your support. The writer would also state that he, as associate teacher in the Shelby Male and Female High School, asks for a liberal support at your hands.

Brethren, second the efforts of the Trustees in their endeavor to establish a Baptist Female College at Shelby. It must be built, and why not we?

Brethren, do not suffer this enterprise to die on your hands. We would refer you to Wake Forest as our State denominational school.

The buildings have been materially enlarged, the endowment is progressing, and as a denomination we should be proud of such a college—second to none in the State, and should be patronized by us.

J. A. WHITE, Chairman.

After remarks by Bros. B. H. Bridges, J. A. White and D. McNeill, the report was adopted.

KING'S MOUNTAIN FEMALE COLLEGE AGAIN.

On motion, the above report was followed by the report of Trustees of the proposed Baptist Female College, read by J. R. Logan, as follows :

At an informal meeting of the Trustees of the King's Mountain Baptist Female College, held at the present session of the Association, a quorum being present, the resignations of Andrew Beam and Thomas Wilkins were accepted, and Allen Bettis and J. L. Ledford recommended to the consideration of the Association as suitable persons to be appointed to fill the vacancy occasioned thereby. The Trustees, by reason of the former locating committee failing to locate the college site, have therefore appointed Allen Bettis, B. H. Bridges, J. C. Lattimore and Thomas Kendrick to discharge that duty, and have instructed them to meet together in Shelby on the 5th day of October next for said purpose, and make their written report to a meeting of the Trustees, to be held at Shelby on the first Monday of October thereafter, and should said committee disagree, they are authorized and requested to choose a disinterested person to act as umpire in giving the casting vote, and thereby secure a location.

Bro. A. L. Stough, heretofore appointed agent for the purpose of soliciting funds for the college, is retained by the board and instructed to proceed in the discharge of the duties of his agency as soon as the location is made and confirmed by the board of trustees.

In consequence of there being no action taken in the matter during the past year, by reason of the failure to locate, the Board of Trustees, therefore, in the discharge of what they considered an important duty, would the more earnestly urge every friend of the undertaking to use every effort to patronize and complete so desirable an object.

J. R. LOGAN,

For the Board of Trustees.

The committee appointed by the adoption of the foregoing report attended on the day appointed and located the Female College on the lot donated and tendered by Bro. Jas. Love as being, in their opinion, the most suitable place for such a school, but by reason of an under-current bearing against the location in the town of Shelby, the agent was deterred from entering on his work to raise the necessary funds, and by the time the Trustees held their next meeting with the Association at New Prospect in 1879, to approve of

the location, it was very plain to be seen the College project had proved a failure. There was no more done under associational auspices in behalf of a female college for the town of Shelby, and the beautiful site reverts to the estate of Bro. Love, after the lapse of five years, without acceptance and occupancy. The Shelby Baptist church having made a more effectual move in the direction of a Female College (having purchased a lot and now erecting the necessary buildings,) will in a short time have a school in operation, and thus preclude all probability that the lot donated by Bro. Love will ever be utilized by the present Board of Trustees.

OBJECTS OF ASSOCIATIONAL WORK.

The reports made at this session on Missions, Temperance, Sabbath Schools and Periodicals are all very interesting, showing a working disposition. The Gospel was faithfully exhibited on the Sabbath by Elders J. A. White, A. L. Stough, (who preached the missionary sermon) and T. Dixon, to a very large and attentive congregation.

DEATH.—The committee on Obituaries reported the death of Deacon John Kendrick, of Capernaum church, as “a faithful servant of Jesus—earnest in every good work, and noted for honesty and uprightness. In his death the church and community have met with great loss. May we bow in humble submission to Him who doeth all things well.”

The 29th annual session of 1879 was held at New Prospect church, Cleveland county, N. C. The introductory sermon was preached by Elder Harvey Hatcher, of Virginia, at the request of Elder J. P. Styers, the appointee, from John x. 27. Pleasant Grove and State Line (new churches) were admitted into the union—making 31 in all, and a membership of 4767.

The body organized by the election of Elder A. L. Stough, Moderator, and Leonidas M. Logan, Clerk.

After the usual routine of appointing committees, &c., the reception of reports on the various branches of labor was in order, and the body removed to the stand as a more agreeable place to discuss the subject of missions; after a pretty thorough ventilation of the question a collection of about \$30.00 was taken for State Missions. Elder T. H.

Pritchard, D.D., President of Wake Forest College and messenger from the Central Association, in the afternoon addressed the body and spectators on the subject of Agricultural Education. And it was an excellent lecture—replete with good ideas on farming operations. We suspect the Doctor is a granger.

The reports on the different objects under the watch-care of the Association were all very interesting, but too lengthy to copy and set forth in this work.

Elder A. A. McSwain brought to the notice of the Association the demise of Elder Wade Hill, recently of the Green River Association, but formerly of this body.

REMARKS.—In our notice of Elder Hill, in a different part of this work, we will notice the matter more fully. We all knew the worth of Elder Wade Hill, and cannot do otherwise than lament his unexpected departure so soon, to his reward in the celestial world. (See biographical notice).

DEATHS.—The committee on Obituaries reported the demise of James Poston, a licensed minister of Pleasant Hill church, “who did a great work for the Master—will be much missed and long lamented. It is to be hoped that his pious walk and godly conversation and quiet way of working will be an example to those who live after him.”

The demise of Bro. A. S. Elam, a proficient member and noble-hearted deacon, was a worker in the Master's vineyard for 65 years. Forty years of this time he was a deacon, first at Zion, then at New Bethel. He was father of our dear brother, Elder P. R. Elam.

The demise also of Deacons Henderson Roberts, of Pleasant Hill, and W. R. Roberts, of Mount Pleasant, are noticed, “who were noted for their deep piety and zeal for the Master, have resigned their seats to others. We can only bow and say God's will be done.”

The 30th annual session of 1880 was held at Double Springs church, Cleveland county, N. C. The introductory sermon was preached by Elder P. R. Elam, from 1st Cor. xii. 31.

Long Creek, and Dallas (a new church,) were admitted into the union. There are now 32 churches in the body, a membership of 5277.

The body organized by the election of Elder Thomas Dixon, Moderator, and Bro. Leonidas M. Logan, Clerk.

DISTINGUISHED VISITORS.—At this session Elders J. C. Grayson and Lewis McCurry (old ministers,) from the Green River; Elder H. Hatcher, corresponding editor of the *Biblical Recorder*; Elder T. Harrison, agent foreign missions of the Southern Baptist Convention, and J. M. Williams, from Broad River, were in attendance.

The usual appointment of committees was made, and brief but very appropriate reports were handed in, discussed, and adopted, the body having charge of Missions, Education, Temperance, Sabbath Schools, Periodicals, &c. Bro. T. D. Lattimore was elected Treasurer of the Association by acclamation; and Bros. E. J. Lovelace, T. D. Lattimore, J. L. Ledford, B. B. Harris and J. D. Moore were appointed as Executive Committee of Associational missions.

The committee on Obituaries reported the demise of Deacon George Herndon, of Bethlehem church, “who had been a faithful servant for a number of years and was beloved by all who knew him). Forty-six others have died during the year. While so many have passed over the river, we trust our loss has been their eternal gain. We can only bow and say God’s will be done. J. P. STYERS, Ch’m.”

The 31st annual session of 1881 was held at Buffalo church, York county, S. C. The introductory sermon was preached by Elder W. A. Nelson, of the Shelby church, from Numbers xiii. 30.

Churches in union, 31; total membership, 5473.

Elder Thos. Dixon was chosen Moderator, and Bro. Leonidas M. Logan, Clerk.

REPORTS.—The reports made by committees on the different objects of the Association this year are very interesting. The body appeared to be in good working order. We had with us Elders J. B. Boone and W. L. Brown, representatives of the *Biblical Recorder* and *Baptist Courier*. Also Prof. H. W. Reinhardt, Principal of Thomasville Female Seminary,—besides quite a number of corresponding messengers of other bodies.

We give the report on Education by Prof. Reinhardt:
It needs no argument to prove that education is a mighty power

in every department of human thought and energy. Surely none will deny that the subjection of the world to King Emanuel is the one grand ultimate aim set before the subjects of Christ's Kingdom, before which all other aims and ends dwindle into utter insignificance, and to which they must all be made subservient. God demands that we shall use all the means and appliances He has placed within our reach to increase our power and efficiency in His service, and to aid in the establishment of the Kingdom of Christ in the world. Should we not therefore gratefully avail ourselves of the privileges of education for our children afforded by such schools as the Shelby High School, Cooper Limestone Institute, Thomasville Female Seminary, Judson College at Hendersonville, and Wake Forest College, all under Baptist auspices and deserving the liberal support of the Baptist brotherhood of this Association. We desire to add an earnest word in behalf of female education. If we would even occupy the commanding position in the great army of salvation to which our principles entitle us, we must educate our girls as well as our boys. We especially urge the brethren to aid those young men from our own midst who are seeking an education at Wake Forest College and the Theological Seminary at Louisville, Ky., that they may give themselves with greatly enlarged power and usefulness to the great work of the Master in the proclamation of the Gospel.

H. W. REINHARDT, Chairman.

After remarks by Elder W. A. Nelson and others the report was adopted, and the sum of one-hundred and three dollars raised by cash and pledges for the benefit of young brethren Beam, White and Hord, now at Wake Forest College, preparing for the ministry.

The following report on Sabbath Schools by Elder A. A. McSwain was adopted :

The great and glorious work of Sunday Schools is but a return to a spiritual work of reading and expounding the Scriptures, as was the custom of the Jews—a practice confirmed by the acts of our Saviour, and practiced by the Apostles. Many of our churches report flourishing Sunday Schools, which shows a return to the Apostolic practice. Many of our churches are meeting every Sabbath for some kind of religious service, but as there are no reports from some, we fear there is not much doing for this glorious work as should be, but we hope much more is being done than is reported. We recommend that a more faithful effort be made upon the part of all in trying to make our Sunday Schools more interesting, and to establish schools where there are none. We would also recommend the Sunday Schools to take a greater interest in the meetings of the Sunday School Convention of the eastern division of the Association, and the Sunday School Institute of the western division—two very flourishing and interesting bodies holding their sessions on the 5th Sabbaths, commencing on Friday.

A. A. McSWAIN, Ch'm.

REMARKS.—Elder W. A. Nelson and Prof. Reinhardt

made very appropriate remarks on the subject of Sabbath Schools, showing the great benefits resulting from the usual good training had there; and contrasting the present with the past of many years ago, when our children, for the want of such nurseries, were often seduced and led into sinful and vicious practices. Why is there not more attention paid to Sabbath Schools?

REPORT ON FOREIGN MISSIONS.

The Foreign Mission enterprise, though feeble and unpropitious in its inception, has been successful in its undertakings,—that it is now the admiration of the world, and its success teaches not to “despise the day of small things.” Shall we, amid these brilliant victories, slacken our energies and lay down our arms? No, but if possible let every christian philanthropist redouble his efforts, and then the light of eternity will fully reveal the joyous fruits of such efforts.

Brethren, are our present efforts, our benefactions, our prayers, even in a proximate degree, commensurate with the great end to be accomplished, the mighty results to be realized? Truth compels us to answer “No!” far from it. And why this delinquency? Why is it that so many of our churches and so many individual christians whom God has blessed with abundant means, evince so little interest in this great work? Is it not strange that christians should need to be convinced of a duty so plain—or, if convinced already, should need any persuasion to urge them to its performance? Can they wilfully neglect this great and solemn duty without disgracing the christian name? Shall the cause of God suffer? Shall the world perish because christians love their money or themselves more than they love Christ? Let such remember who said, “he that loveth houses and lands, or his own life more than Me, is not worthy of Me.” Did we not pledge ourselves at the altar of our christian profession to devote ourselves to the cause of Christ? The understanding was that our time, our talents, our all was to be given to Christ, and shall we now make it the object of our lives to seek riches, honors, or pleasures of the world? Shall we serve ourselves instead of Him who loved us and bought us with His blood? Millions on millions have already perished because professing christians have loved the things of this world more than the souls of men. The heathen now alive must receive the Gospel or perish. We hold their eternal destiny in our hands, and if we will, with the promised help of God, we can secure them from everlasting ruin. Brethren in the ministry, to you especially and for your reflection, we propound these inquiries, and may we not further ask, are you faithfully discharging your duty to the churches to which you have been called to minister in holy things? May not much of this sin lie at your doors? Do you faithfully, without the fear of man but in the fear of God, “reprove, rebuke, exhort with long suffering and doctrine?” May God enable us all, ministers and people, to clear our skirts of

the blood of the perishing heathen. Let us, by our fervent prayers and increased liberality in the future, atone for our past negligence and indifference.

A. L. STOUGH, Chairman.

The report was adopted, and the body decided to take up a collection on the Sabbath and make an equal division between Foreign and State Missions. The collection amounted to \$50.00.

REPORT ON STATE MISSIONS.

It is a cause for joy that our State Mission Board is doing so much to supply destitute places with the Gospel, and to aid weak churches in supporting their pastors. The work of this Board is enlarging every year. This year there are 26 missionaries at work in our State—a larger number than has ever been employed by this Board at any one time. It is very important that the large territory now destitute of Baptist preaching in our own associational bounds be supplied. Nothing is being done in this direction except by the State Board. A member of our own Association is under the employ of the State Board, doing all he can to meet the demands of the case, but where so much destitution exists, one missionary is by no means adequate to the work. Your committee earnestly recommend increased contributions for our State work. Let all the churches send up means as God prospers them, and let us take deeper interest in this most important work.

W. A. NELSON, Ch'm.

The foregoing, after appropriate remarks from some of the brethren, was adopted.

HOME AND INDIAN MISSIONS.

The committee reported as follows:

Missions. oh! what a grand work! We are indebted to all who have not the Gospel; hence an obligation to cultivate our own territory. There is a large destitution within the bounds of our own Association to which your attention was called at the last session of our body. Much interest has been taken in this work, but for want of action on the part of the Board, but little has been done. We still claim that this body should cultivate this field.

The poor Indian has been driven westwardly from his native home, and we have grown rich from his soil. Therefore we are doubly bound to show him sympathy by sending him the Gospel.

P. R. ELAM, Chairman.

The foregoing report was adopted, and Elder A. L. Stough selected as Missionary to labor his whole time in the destitute fields within our own bounds for the next associational year; and the Association covenants to give him for his services six hundred dollars, which appointment he accepted.

RELIGIOUS LITERATURE.

The committee reported as follows:

If it is the duty of your committee to select and recommend

such reading as will best defend our faith and practices as a denomination we, without hesitancy, recommend the *Biblical Recorder* as a medium best calculated to meet these demands. The religious press is the most powerful auxiliary in the spread of the Gospel, and since the reading of journals is very common among our people, we think our denominational organ should first find a place in every family.

If we, as Baptists, would know what the brethren are doing all over the State and in other States, read the *Recorder*. If you would have your children trained in contributing liberally to the different objects of benevolence, read the *Recorder*. And if you would have the contributions of the different churches increased read and circulate the *Recorder*. Controverted points of doctrine are discussed as much perhaps in the *Recorder* as from the pulpit, and hence how important that we, as Baptists, whose duty it is to contend earnestly for the faith once delivered unto the saints, should have the great Defender of Truth in our midst. Your committee believing that in no other way can knowledge, piety and usefulness be increased for so little money, urge the hearty support of the *Biblical Recorder* by this Association, and each church to strive to increase its circulation during the next year. Your committee recommends that each church appoint one of her members to look after her interests in this respect, and endeavor to place the *Recorder* in every family throughout the bounds of the Association.

The *Kind Words* is the paper for Sunday Schools, and if you would be acquainted with our missionaries in the field, read the *Foreign Mission Journal*.

B. H. BRIDGES, Ch'm.

After appropriate remarks by Elders J. B. Boone (and W. L. Brown, who represented the *Baptist Courier*, and expressed the hope that, although it was of another State, yet it would be properly appreciated,) the report was adopted.

REMARKS.—Religious literature is certainly too much neglected by Baptists generally within the bounds of the writer's knowledge. We have known some good brethren living in affluence and surrounded by everything apparently necessary, in a temporal point of view, to make life comfortable; but at the same time while stopping with one of the brethren of that description, and becoming somewhat hungry (as we frequently do) for mental food, we found access to his library (?) to make a selection of something to suit our taste, when, to our astonishment and chagrin, we could find nothing more than the fragments of a cheap copy of the Scriptures, a few school books, and probably a half dozen Patent office reports! Not a newspaper, religious or secular, or anything else of a readable nature excepting that blessed

old mutilated volume of the Scriptures, could we find to gratify our cravings for literary food. Right sure, it might be expected, our stay with that brother would be made as brief as possible. There is in our opinion no investment that pays better dividends or interest than a sum of money judiciously used in the procurement of such books and papers as tend to the culture and enlightenment of the mind. The world is a large book to those who have never traveled much, or read anything beyond the mere title page. It is the opinion of some scientists and divines that a great part of our engagements or employment in the Heavenly world, after death, will be the study and completion of the higher branches of literature, of which in this life we obtain no greater knowledge than a mere smattering. The most highly cultivated and profound of mankind, after having obtained diplomas as the graduates of the highest schools of the known world, just begin to see the immensity of the yet unexplored fields of science and literature. No marvel, therefore, that such should be the conceptions or ideas of many.

What does the Apostle Paul mean when he says: "There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth with another star in glory." Is the learned and profound Sir Isaac Newton to take only an even start in the Heavenly world with that good brother of the mutilated Bible and Patent office Reports, in surveying and noting the great mysteries there? And will the progress of each be the same in eternity, regardless of culture in this world? If so, then is literature almost worthless, for life is only a span. We confess our inability to answer the questions we have propounded. We however prefer to know all we can in this present world, and not depend on intuition or uncertain knowledge being given us by instinct after death.

We are glad to see the great change that has taken place within the last half century. It is true, the facilities for obtaining knowledge are much greater than then, but that is attributable to the march of literature and cultivated intellect. Where there is no education there is no improvement. Witness the almost extinct aborigines of this country. They never did in their savage state make any improvements

worthy of the name. Witness also Africa, where the native population are heathens, and, without culture, will ever remain so. At present they are but little above the level of the brute creation.

Then let every parent feel that it is an imperative duty he owes to his children to strew their pathway in life with the best of literature and plenty of it.

Bro. T. D. Lattimore asked leave to introduce a resolution, as follows :

Resolved, That the ordained ministers of the King's Mountain Association be hereafter constituted *ex officio* members of this body.

It was adopted.

REMARKS.—Bro. Lattimore being a young man, was probably not aware of the troubles already had by the old mother body (the Broad River Association,) in regard to that matter, or he would have held up his resolution. For many years there were attempts made to fasten a rule of that kind upon that Association, but it was opposed by a majority of the brethren and finally abandoned.

When the King's Mountain body was formed, the Constitution adopted by the body (Article 8) fixed the representation as follows :

Every church in the union having a membership not exceeding fifty in number, shall be entitled to a representation of two delegates in the Association; and when their number exceeds 100 members and does not exceed 150, they shall be entitled to three delegates; when over 150 and not exceeding 200, four delegates.

Then in 1860 the body adopted the Constitution which now governs the Association. In it the matter of representation is fixed by Article 10 :

Every church in union having a membership not exceeding 50 in number, shall be entitled to a representation of two delegates, and one additional delegate for every increase of 50 over that number.

The constitution fixes the question of representation, and consequently any resolution of the body making the ordained ministers of the churches *ex officio* delegates, would be plainly unconstitutional and void.

We have given our views as to the propriety of the rule as adopted, in another part of this work, and will therefore add nothing more.

REPORT ON OBITUARIES.

Sixty-three members of churches within our bounds have passed away to "that bourne from whence no traveler returns." Amongst

the number are two aged ministers of the Gospel, to-wit: Elders Dove Pannell and Wm. McSwain. Elder Pannell was a native of South Carolina, but immigrated to this State (N.C.) many years ago, and in the year 1844 was ordained to the Gospel ministry by Elders James M. Webb and S. G. Hamilton. In 1851 he was a member of the Convention that organized the King's Mountain Association, and preached the introductory sermon before that body and subsequently was several times chosen to preside over the deliberations of the Association. He died March 26th, 1881, in a triumphant faith, in the doctrines of the Gospel. Aged 74 years.

Elder Wm. McSwain died in May last, about 75 years of age; had been exercising in the ministry about 45 years, rendering faithful services in the cause of Christ within the bounds of the King's Mountain Association. "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

J. R. LOGAN, Chairman.

SUNDAY SERVICES.—On the Sabbath, prayer and praise service was conducted at the stand by Prof. H. W. Reinhardt. Dr. W. A. Nelson, then preached one of his thrilling and soul-stirring sermons, followed by Elders J. B. Boon and prayer by Elder Geo. W. Rollins.

REMARKS.—This was one of the most pleasant meetings we ever attended. The body now numbers considerably over 5000 strong, and it is now able to accomplish much for the Master. May it stand firmly united and continue ever to present a bold front in the cause of Christ, and to battle valiantly against the powers of darkness.

The 32d annual session met at Bethel church, Rutherford county, N. C. The introductory sermon was delivered by Elder A. L. Stough. The union consists of 36 churches, 5 new churches, viz: Ross' Grove, Zion Hill, Leonard's Fork, Shady Grove and Fair View, making a membership of 5676.

The body organized by electing Bros. James Y. Hamrick, Moderator, and Leonidas M. Logan, Clerk.

After the appointment of committees and the usual routine work had been done, the committee on State Missions reported as follows:

There is a larger number of missionaries under the general supervision of the State Mission Board than at any time during our past history—38 in all—more than half of whom are paid entirely by the Board, the others by the different Associations.

At the last session of the Baptist State Convention a number of pledges were made by individuals churches and Associations. Among them was one from this Association of one hundred dollars.

Of this amount only \$5.95 has been paid, leaving a balance of \$94.05 yet unpaid. We are informed by Bro. John E. Ray, the Secretary of the Board, that the third quarter's salaries of the missionaries are now due, and the Board is without funds. The work of the State Mission Board in supplying neglected fields, and aiding points, deserves our earnest prayers and liberal contributions. Let us fully meet the pledge made in the Convention.

Our missionary, Bro. A. L. Stough, has been aided by the State Mission Board, and it is a matter for rejoicing to us all that his labors have been so blessed of God, an account of which is given us in his report herewith.

A. L. STOUGH,
J. P. STYERS,
T. D. SCRUGGS.

Our missionary, A. L. Stough, made his report in connection with the report on State Missions as follows :

Dear Brethren :—The time has arrived when it becomes my duty to submit to you my report as your missionary. I have traveled 1,880 miles, preached 207 sermons, attended 30 prayer meetings, aided in the constitution of 2 churches, ordination of 8 deacons and 1 minister, visited 461 families religiously, received by letter and experience 88, supplied 5 churches, and occasionally preached at 5 out-stations, attended 8 protracted meetings, and organized 3 Sabbath Schools. It was expected that before now the church edifice at Lincolnton would have been ready to be occupied. In this we are disappointed, owing chiefly to the failure of the crops last season; consequently the scarcity of money, and besides I could not spare the time from my work to collect funds already subscribed. The wall is ready for the roof. We have a central location. The building when finished will be such, we think, as the existing and prospective wants of our denomination require in Lincolnton. I am pledged to give the next two months by way of traveling in the interest of this church. The brethren at Dallas have, during this year, completed one of the handsomest churches in the county. This house reflects credit upon the few members for their generous contributions. I attended a meeting of several weeks' continuance at this place; it is believed nearly 40 persons made a profession of religion—among this number were several infidels. The church is now self-sustaining and has procured a pastor. The church at Gastonia is making an effort to build a house. We have here a beautiful location—a lot centrally located, the generous gift of Rev. S. Head and his good lady. Unfortunately there still seems to be a want of united action. Several prominent Baptists have moved to this place.

The Baptist church of Shady Grove was constituted on the 25th of November last. The baptismal waters have been troubled here several times this year. The church displayed a commendable zeal in building a house of worship during the very inclement weather of last winter. This church is now self-sustaining, and her pastor, Bro. J. A. Hoyle, is doing a good work here; he seems to be "the right man in the right place." He is a zealous worker in the Lord's vineyard.

*The Leonard's Fork church was constituted April 25th, 1882. This church is making a strenuous effort to build a house of worship. The Lord has done a wonderful work here, but the limits of this report do not admit us to enter into details. I have preached occasionally at other points where I believe large and efficient churches could be organized, if we could occupy the field as we ought. I have been everywhere kindly received and encouraged. Our cause is undoubtedly advancing. Much of the former prejudice has been removed. Many who were uninformed and opposed to us are now sincere friends. But our work is not yet finished—much, very much remains to be done. The great destitution which exists within our bounds, calls upon us in the most imperative manner to increase our exertions to give to the destitute the preached word.

The calls that have been made upon me are more than two missionaries could answer. We need for this field men of deep piety and sound practical sense. And now, brethren, having to the best of my ability performed the duty assigned me by your body, I most respectfully tender to you my resignation as missionary. In severing the ties that have existed between us, let me assure you that it is done with the kindest of feelings and best wishes for your success. And my sincere thanks are tendered to all the friends of this enterprise for their encouragement and kindness shown to me. May the great Head of the church preside over all your deliberations, and crown your measures with abundant success is the sincere wish of your humble servant.

A. L. STOUGH.

Suitable and appropriate remarks were made by Bros. Dr. W. A. Nelson and N. B. Broughton, and the report was adopted.

A good report on Religious Literature was made by Elder G. M. Webb, and, after suitable discussion, adopted by the body.

Able reports were also made on Foreign Missions, and on Home and Indian Missions, and fully discussed by Elders Mallery, Nelson, Webb and others.

DEATHS.—The demise of Deacons Abraham Hardin, of Antioch church (aged 92 years,) and George Hamrick, of Bethel, are noticed in the obituary report; and also that of Elder Ransom P. Logan, who had died within the present associational year.

The amount of funds for missionary purposes we believe was raised, and the old associational board re-elected. The session was a very agreeable and pleasant one, and largely attended by the people, who seemed to enjoy the remarks by Bro. Broughton on Sunday Schools; and the missionary sermon by Elder R. D. Mallery on the Sabbath.

We here close our journalistic notices.

CHAPTER V.

SUMMARY.

We have thus briefly noticed the working of both the Broad River and King's Mountain Associations from the time of their formation to the present year (1882). We have given the business items, session after session respectively; and although there has not been as much done for the Master as might have been, yet, everything considered—the darkness of the times, the disadvantageous circumstances under which our pioneer fathers had to labor, and the combined opposition to the powers of darkness, we feel to say it might have been much worse than what it is. For many years after the organization of the Broad River Association, a large portion of the territory of which it was then composed was an uncultivated wilderness, covered with little else than moral darkness, and destitute almost entirely of the enlightening influences of the Gospel. In the strict sense of the word this territory was missionary ground. In an area of 3000 square miles there was only sixteen Baptist churches then planted, and they often thirty or forty miles apart from each other. Only few self-denying, God-fearing, uneducated ministers were to be found willing to take up the cross, and attend at these churches occasionally, and there endeavor to preach the unsearchable riches of Christ without pecuniary compensation, or even many thanks. A few, however, did go forth under great disadvantages and preach to such as had their hearts opened by the Spirit to attend and hear their burning words. And although the destitution was then extensive, the large vacuums have since been pretty well filled up by the Baptist denomination, to say nothing of the operations of other religious sects of christians. During the last half of the present 19th century churches have become numerous in the territory mentioned, we are unable now to say how many might be numbered in the original bounds of the Broad River Association. In the

territory embraced in the present Broad River and King's Mountain bodies, there are more than three-score churches, while numbers of others have been organized within the original lines and dismissed to become constituent members of other associations, themselves occupying a portion of the original Broad River boundary,—amongst which may be mentioned the Catawba River, the Tyger River, the Green River, the York, and Spartanburg, etc., while a large and respectable corps of ministers corresponding with the increase of churches have been reared up among us—numbers of whom are able ministers of the New Testament, respectable for natural talent, who preach fluently without the polish of education, while not a few have received the drilling culture of high schools, and carry with them collegiate diplomas.

How great is the contrast now with the period of 1800!—the period of the organization of the Broad River Association. It has been derisively said, even by Baptists, that the Broad River Association only held its annual meetings to hear an introductory sermon by one of its most popular preachers—elect a moderator and clerk, and elect a suitable person to write a Circular Letter on some very abstruse or mysterious subject, to be addressed to the several churches composing the body—and then to enjoy, while the session lasted, luxurious feasting on the rich viands and good things generally so bountifully prepared by the brethren and sisters during the associational year, expressly for the occasion.

We well know that the “loaves and fishes” often carry with them an influence now, as they did during the time of Christ's incarnation; but to allege that such was the chief inducement to hold annual meetings is not only a slur, but a shameful allegation, and no one, we presume, will be deterred from duty thereby. While we admit a careful perusal of the records of the several sessions of the Broad River Association, for many years after its organization, might be productive of such an impression, yet no one not there present on those interesting occasions could, from his present standpoint, be fully able to appreciate the great amount of real good resulting from the ministerial labors of the unvarnished men who figured as ambassadors for Christ at that day and faithfully plead His cause before a gain-saying world. By the efforts of such, the christian cause received

an impetus which the powers of darkness have not since been able to subvert or hinder. The good work has gradually rolled on, crushing by its ponderous weight, every obstacle thrown in its way by men and devils, until now the records appear much brighter than when in its incipient state. The churches having increased in numbers and wealth, measures are constantly being put on foot to disseminate the Gospel or good news of life and salvation to "earth's remotest bounds."

The beginning of these measures in the early days of the Associations was, of course, rather a day of small things, but not to be despised on that account. Every thing must have a beginning, and it generally requires time to make a proper development of any thing, be it useful or otherwise. We should "let patience have her perfect work." Although seasons and prospects be sometimes gloomy, yet if the seed be planted or sown broadcast, in due time there will be a harvest,—it may be thirty, sixty, or a hundred-fold of increase that shall be reaped.

In noticing the recorded items in the early Minutes of the Broad River Association, and also of the King's Mountain body, we discover almost nothing recommended or encouraged by the brethren of that day and time that we have now to regret, while at the same time we see much recorded that meets our hearty approbation. In noticing those who were most conspicuous, and occupying a high place on the watch-towers of Zion, we can but regret deeply the irregularities and shameful foibles of a few, who were instrumental in bringing reproach and lasting shame not only on themselves, but on the cause of Christ also, which they had espoused to cherish and defend from the malignant shafts of the emissaries of the wicked one! Every man's work will be tried as by fire, and we shall be judged according to the deeds done in the body, whether they be good or bad.

Some of the good brethren of the Broad River Association were greatly opposed to the dismemberment of the parent body to form new ones. "Let us," said some, "stand united, and build up a strong body and make ourselves respectable in the eyes of the world, not only for intelligence but for numbers also." This was doubtless the promptings of ambition and pride to excel all others; a principle that

lurks about the human heart which, although in a degree commendable, yet savors too much of ostentation, folly and pride. That the divisions that have taken place in the Broad River Association have tended to the furtherance of the Gospel of Christ, no one will now pretend to deny. Probably more than two-fold have been the efforts to propagate christianity since the divisions were made, while the fruits resulting have been correspondingly large. The King's Mountain Association, which at first was but a small offshoot from the parent stem (having then only a membership of a little over a thousand souls,) has now nearly six times that number, while the parent body, after several depletions and the formation of the Spartanburg Association, together with dismissions to join other bodies, has still a membership of over 3500 souls, with a largely increased number of newly constituted churches,—so that instead of disbanding her organization, as many alleged the Broad River would, she prefers to take a more judicious and commendable course—not only to struggle for a mere existence, but to build up all the waste places and cultivate all her abundant territory by planting new churches at every accessible and available point, and thereby holding out inducements for the return of other churches who formerly belonged to her body. We bid her God-speed, and say to the Broad River: be thou as the “stone cut out without hands;” roll on until you shall become a great mountain, from which shall radiate in every direction or point of the compass the good news of salvation,—that all, from the least to the greatest within your limits, may learn Messiah's name, and the knowledge of God spread over the whole earth, as the waters cover the face of the great deep.

Having gone through the journalistic part of this work, we will next proceed to give brief sketches of the ministers who at any time belonged to either of the associate bodies, whose records we have endeavored to preserve. The Broad River being the parent body, we shall designate those belonging at any time to the same in contradistinction from the King's Mountain ministers, in the alphabetical list that we make,—from which it will appear that several of them have at different times belonged to each of the Associations and labored as co-workers together in the Lord's vineyard. May each in a coming day receive from the Master the plaudit, “Well done, good and faithful servant; enter thou into the joys of thy Lord!” And may God continue to bless and prosper the work of evangelization in all parts of the habitable globe. Amen!

CHAPTER VI.

SKETCHES BIOGRAPHICAL OF THE MINISTERS OF THE BROAD RIVER
AND KING'S MOUNTAIN BAPTIST ASSOCIATIONS.

ABERNATHY, ELDER ALEXANDER was born in Lincoln county, N. C., March 13th, 1790. His birth place is near Mountain Island Shoal, on the Catawba River. He remained at that place until he was nine or ten years of age. During that period of time Smith Abernathy, his father, made a profession of religion and joined the Presbyterians at a church called Hopewell, of which Rev. Humphrey Hunter was pastor; and wishing to teach his children strictly in all the doctrines of the church, he had Alexander, his son, when about six or seven years of age, "dedicated to the Lord" in baptism by sprinkling. Shortly after this he removed from that place and settled nearer to Lincolnton, on a stream known as Dutchman's Creek, but not being yet suited in a situation after remaining there a few years he again moved to the northwestern extremity of the county, and settled on Henry's River, but still not satisfied after a few years' sojourn he removed from there to Rutherford county, and settled on the waters of Broad River, where he remained several years. In the meanwhile Alexander, the subject of this sketch, had arrived to manhood and became subject to military duty. In the years 1812 to 1814 the war between England and the United States was being prosecuted, and Alexander Abernathy being then 22 years of age was subject to draft, which caused much uneasiness in the family circle; still he was not drafted, and consequently took no part in the war.

During the second year of this unnatural struggle between the two countries by people of kindred blood, and speaking the same language, it pleases God to move upon the minds of the people by the gentle operations of His Holy Spirit, to take into consideration the great wickedness that abounded in the country (always the outcropping of war,) a call was made for a more faithful and energetic exhibition of the Gospel among the people. Many became serious and repentant of their sinful ways of living, and began to call on the name of the Lord for succor in this gloomy and severe time of trial. There was no Presbyterian church in this locality to respond to the call of the people; the old man,

Smith Abernathy, and several members of the family attached themselves to the Methodist Episcopal church, and about the close of the war Alexander, the son, fell into line also. Preaching became plenteous among the Methodist people—a great number made profession of religion, and what is usually termed a precious revival was the consequence. Alexander Abernathy became absorbed in the perusal and study of the Bible, and as he read he became more and more distressed about his future state of existence. The more preaching he heard, the more he became confused in his mind. While the minister would tell him one way of escape, God's word and the dictates of conscience would tell him another. He was entertained frequently with lectures on the Free Agency of Man, while he read in his Bible, "No man can come unto me except my Father who sent me draw him." Feeling that he had lived in sin and took pleasure in it, and no good thing being discoverable in himself, while in lieu of that, he had only to complain bitterly of a wicked, unbelieving heart, prone to sin continually: why then, under circumstances like these, should he attach himself to a church? He felt that he was entirely unfit for such a position. His spiritual advisors, however, would persuade him that he should join the church as a means of grace, while he entertained the notion that unbelievers were not fit subjects for church membership at all. On this subject his troubles increased, and although he had many comforters, yet, like ancient Job's, many of them knew not what they were talking about—one advising one thing while another advised something else. In this distracted condition of mind Mr. Abernathy said he almost considered himself out of the reach of mercy; so many under similar instruction having made professions and apparently at ease about their souls' welfare, while he yet felt that he was "in the gall of bitterness and in the bonds of iniquity." His case must be beyond the reach of mercy. In this desperate condition he remained for some time, refusing to attend the meetings of the church, but relying solely upon the teachings of the Bible. While in this despondent condition on an ever memorable day he retired from all company, with his Bible in hand, still interceding for pardon, but nearly in despair and without hope; from some unexpected source, however, light sprang up out of darkness, and the merits of Christ's atonement for sinners was made plain to his view; he was enabled to see that He had paid the ransom price of man's redemption in full, and that man's part of the business was to trust in Christ alone, making a full surrender of himself and saying, "Here, Lord, I give myself away, it is all that I can do." That the work

of salvation was His alone; that there is no merit in our works, and therefore it is that we must rely entirely on the merits of Christ for salvation. Taking this view of the case he was made to feel happy indeed, and rejoiced that all was now apparently so well with him; that Christ had pardoned freely all his sins, great as they certainly had been. But in this lively state of mind and rejoicing he was troubled with the idea or thought of the insufficiency of his baptism in infancy by sprinkling. He felt inclined to obey Christ in the ordinance of baptism; his brethren, however, attempted to dissuade him, alleging his baptism was all right, and there was no need of being buried under the water. This caused a great weight to fall upon his mind, and his condition was somewhat similar to that of man in his fallen state—subject to eternal death without a change from the power of sin and wickedness. Under this consideration another duty began to disturb his mind,—to go and warn people to flee from the wrath to come. This became a mighty weight indeed. What! without education, or an opportunity to obtain any mental culture or training, would the Lord require so frail and ignorant an individual to preach the Gospel? To use his own language, these impressions continued to increase until he had but little rest day or night, still feeling unwilling to undertake so great a task. He thought some of the brethren might be able to tell him how he might be freed from a burden so great; so he made known his troubles to some of them, who at once advised him to go forward in the discharge of duty in warning sinners, in a public way, of their great danger. At first he was only permitted to exhort and pray; then he was licensed to take a text of Scripture and make the effort to preach. After having had this liberty for a year or more, he was appointed to a circuit, but by reason of the differences hinted at before, he declined to accept the appointment made by the Conference. He was still ill at ease in regard to the baptismal question, and could not be reconciled to believe that “sprinkling” could be valid baptism. The brethren, he said, labored hard to convince him, but he could not be satisfied. Besides, there were two other leading doctrines of his church besetting his mind continually. Man’s ability to restore himself from his lost condition by his own free will or agency, was a doctrine he could not hold. And the final perseverance of the saints in grace, is another doctrine repudiated by his church that he firmly believed to be true and Scriptural. Entertaining these views, what was he to do? These doctrines were frequently discussed and commented on, and it behooves every honest man “to show his hand.” He, however, continued

to preach in the midst of these differences for some time, his ministering brethren admonishing him in the meantime that if he did not believe in free agency, to keep that to himself; and if he believed in the final perseverance of the saints, to keep that also to himself, for they considered that a dangerous doctrine, and certainly contrary to the Book of Discipline. So in the midst of his troubles in the 24th year of his age he was united in matrimony with Miss Elizabeth Wilkie, a daughter of Elder William Wilkie, of Rutherford county, N. C., and he continued no longer than about one year afterwards in the Methodist connection.

His father having moved to the State of Tennessee, Alexander and wife Elizabeth both made application for letters of dismissal from the church to which they belonged, and were consequently dismissed from the Methodist connection in full fellowship, and in a short time thereafter moved to the southeast corner of Burke county and settled on Henry's River, where he lived to the time of his death.

Shortly after he settled at this latter place the renowned Baptist preacher of Virginia, Elder Hosea Holcombe, filled a list of appointments at a place known as the Mountain meeting-house, in Lincoln county, four miles from his new home. He visited Elder Holcombe and attended his meetings at the Mountain, became fully satisfied in reference to the points heretofore mentioned, presented himself as a candidate for baptism and membership, and was received into the fellowship of Union church, and was baptized by Elder Hosea Holcombe, in Henry's River. Thus at last he found a more congenial home, and having preached over two years in the Methodist connection, and many of the Baptist brethren having heard him preach, and knowing of his good standing in society at once had him licensed to preach the Gospel on the 26th of April, 1817, at Union church. He continued at that church and surrounding neighborhood in the exhibition of the Gospel until the said church presented him for ordination to the full work of the ministry, and he was ordained by Elders Hosea Holcombe and Drury Dobbins, acting as a Presbytery.

Shortly after this Elder Holcombe moved away, and Elder Abernathy was chosen pastor of the Union church, and he continued in the pastorate until a few years previous to his death, which took place August 31st, 1866. He preached in Lincoln, Rutherford, Caldwell and Burke, besides other counties, and to great numbers of churches. The text for his last sermon will be found in Hebrews, iv. 9: "There remaineth therefore a rest to the people of God,"

which was preached exactly three weeks previous to his death.

The 15th verse of the first chapter of 1st Timothy was selected by himself as the text of his funeral sermon: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." The sermon was preached by Elder J. C. Grayson, an old veteran of the cross, and fellow-helper of the Truth.

Elder Alexander Abernathy had attained to the age of 76 years when he died and went to his reward. He had passed beyond the scriptural allotment of three-score-and-ten, and died with the Gospel harness girt about him brightened by constant use. He leaves behind him a son every way worthy of such a sire, Elder William Abernathy, who was born in Burke county, N. C., on the 25th December, 1821. Married Miss Irene, youngest daughter of Elder Thomas Carleton, July 27th, 1853. He joined the church at St. John's, Sept., 1866; was licensed to preach Dec. 1st, 1866; ordained August 10th, 1867. May he rival his father!

In 1819 Elder Abernathy appeared as a delegate from Union church to the session of the Broad River Association held that year at Head of Tyger River church. The church does not appear, from the Minutes, to have been represented again until the session of 1825, when Bro. Abernathy again attended the session of that year at Buffalo church as a delegate. The church after that session was not represented again until after the organization of the Catawba River Association in 1828, when the Union church became a constituent member of that body, and consequently Alexander Abernathy was no longer a Broad River minister. He, however, continued in his new relationship up to the time of his death. We notice in the Catawba Minutes that at the sessions of 1858-'59 he presided as the Moderator of the body. We recollect hearing "Old Aleck," as he was familiarly called, at a session of the Broad River Association in 1829 preach an able sermon to a large concourse of people, who seemed to receive the exhibition of the Word by him with rapt attention. His style of preaching was very different from that of many of the olden time "sing-song" preachers. He had a good flow of words, very appropriate and suitable to express the noble thoughts that appeared almost intuitively to originate in his mind without previous reflection or study, and his delivery as to elocutionary rules was preferable to anything taught in the schools. It was simply natural and free from affectation of any kind, and peculiar to himself alone. Had Alexander Abernathy

been well educated in early life, and had he the patronage of the lovers of the christian cause in which he was engaged through a long series of years, instead of dragging along in neglect and extreme poverty, and his ability to do good in the cause of the Master thereby so crippled in the struggle of life in maintaining himself and family by the sweat of his face, there is no one now living able to tell what would have been the results of his labors in the time he lived.

Personal Appearance:—Alexander Abernathy was about five feet ten inches in height, of round and heavy build, though not corpulent; large chest, complexion brown, eyes of hazel color, features fine and handsome, gestures attractive, and his general make up was that of a good looking Dutchman.

ALLEN, DEACON WOODWARD was born November 29th, 1820, near Woodruff, in Spartanburg county, S. C. Here he resided until his marriage with Miss Harriet, daughter of John Wells, Esq., of said county, on December 24th, 1840, immediately after which time he moved to the present homestead. While on a visit to his parents in Oct., 1849, he professed conversion in a meeting then in progress at Bethel church, and was baptized into its membership. By letter from this church, a few months after his conversion, he joined the Cedar Springs Baptist church, where he remained an honored and useful member until by faith he was translated to the church triumphant, where there is no pain, no sin, no sorrow.

Bro. Allen served Cedar Springs church with entire satisfaction to all, as clerk and treasurer, for over twenty years, and was only permitted to resign then by reason of continued ill health. His church loves to honor him for his zeal and liberality, as was manifest by his appointment to represent them in the Broad River Association for the last eighteen years in succession, as well as in many other ways. He loved his Association, and it will greatly miss him, as will also his church. May his mantle fall upon his sons that are in his church, and for his Redeemer's kingdom he, though dead, may still live and labor.

Bro. Allen was a great sufferer in his last days. God was trying his faith, and it failed not. His christian patience had its perfect work, and his faith in God was strong unto the end. He lived and died in the triumphs of the christian faith.

As a citizen, Deacon Allen was kind, liberal in mind and means, industrious and progressive; as a christian he

was benevolent, loyal to his Master, and faithful in the performance of every known duty; as a father and husband he was kind, affectionate and devoted. We shall all miss him, but our loss is his eternal gain.

He died April 3d, 1880, at his residence near Cedar Springs, Spartanburg county, S. C., in the 60th year of his age. (See Minutes Broad River Association, session of 1880.)

BARNETT, ELDER JOROYAL was a member of Cedar Springs church, Spartanburg county, S. C., and was one of the pioneer ministers of the Broad River Association, appearing first in the session of 1802, held at Buck Creek church, and for several years afterwards he represented the same church. In 1811 he was chosen Moderator of the body, which is evidence of his high and respectable standing in the Association at that day and time.

We have not been able, from any one now living, to ascertain much of his history, not even the date of his advent into the world, or the time of his demise, which has doubtless been many years since. He was probably a good preacher and energetic pastor during the time of his ministerial career. We learn that he was the paternal uncle of the much lamented Elder Micajah Cicero Barnett, whose praise was (but a little while ago) in all the churches of the Broad River and King's Mountain Associations—What a pity it is that our Baptist people are so remiss and negligent in preserving and handing down to succeeding generations the recorded good deeds or acts of their ancestors! Doubtless a volume could have been profitably filled with the acts and wholesome sayings of this good man of God, which can never see the light, to be properly appreciated or copied by the living.

We can only add, let the veteran pioneer still be had in remembrance, as one who faithfully bore the banner of the cross of Christ in the early days of the Broad River Association.

BARNETT, ELDER MICAJAH CICERO, nephew of Elder Joroyal Barnett, was born May 20th, 1818, near Cedar Springs, Spartanburg county, S. C. Was licensed to preach the Gospel by the Cedar Springs church, November 27th, 1841, and ordained March 25th, 1843. The presbytery consisted of Elders John G. Landrum, Elias Rogers and Felix W. Littlejohn. He intermarried with Miss Nazareth Lipscomb, daughter of Edward Liscomb, Esq., a worthy deacon of Goucher Creek church.

His early education was limited, but, by earnest application and constant devotion to his studies, he was recognized

as one of the ablest self-educated men of his day. This, combined with his fine personal appearance and social qualities, made him attractive as a preacher and agreeable as a companion. His counsel was often sought for by his brethren, and in his intercourse with men his aim was to instruct and benefit. With the exception of two years he lived and labored within the bounds of the Broad River Association, to which he was greatly attached; for many years he was its clerk and for several its moderator, and was universally loved by the whole Association. Although this body may deeply feel the loss of this great and good man, his churches and the community in which he lived have sustained a loss not easily repaired. He supplied at different times during his ministry, Cedar Springs—his mother church—Philadelphia, Sulphur Springs, Gilead, Limestone, Pacolet, Shelby, and at the time of his death he was a member and the pastor of El Bethel church, where he had preached with acceptance and much success for three years. He died on the 20th September, 1872, in the town of Shelby, Cleveland county, N. C., in the 55th year of his age, and under the watch care of his numerous friends and sympathizing brethren, on the night previous to the assembling of the 21st annual session of the King's Mountain Association, which body on hearing of his demise, passed the following tribute of respect for one whom they dearly loved:

WHEREAS, We have heard with unfeigned sorrow of the death of Elder M. C. Barnett who departed this life in Shelby, within the bounds of our Association, on the night of the 20th inst., cut down in the prime of his manhood and in the midst of his usefulness, at a time too, when, to his family and to his churches, there seemed to be so much need of him; therefore

Resolved, That in the death of Elder Barnett the churches have lost a faithful pastor and able preacher, the State an upright citizen, the cause of religion—to set forth not only in his teachings but also in his life, a successful advocate—his family a wise and affectionate husband and father.

Resolved, That we tender our sympathies to the bereaved family in their affliction, and pray that it may be sanctified by Him who hath smitten them, to their well being in this life and to their everlasting joy in the world to come.

His funeral discourse was delivered by Elder John G. Landrum, to a large and sympathizing concourse of people over his grave at El Bethel church, where he was buried with Masonic honors. And now El Bethel church has taken steps to erect a suitable monument to his memory. May success crown the effort, for he richly deserved such a memento.

We first met Elder M. C. Barnett at El Bethel church in 1842. At that session of the Association he made his first appearance as a delegate, and was then an ordained minister. He was frequently dubbed the "Biblical Oracle," so thorough was his knowledge of the Scriptures.

In his pulpit performances he spoke very rapidly—without giving himself much time, it would seem, to evolve an idea, yet his discourses were systematic, and the subject matter treated always had ample justice done it. His method or manner of speaking induced some of his critical hearers to allege that he memorized his sermons, and depended more upon his memory than the strength and quickness of his intellect. His sermonizing became a theme of discussion and wonder. That he had a superior memory we shall not for a moment urge a doubt, but his intellect was also of the highest order and ever ready to serve him. He once stopped with us to rest for a night, and being doubtless more hungry for mental food than for that which perisheth, after a few common place and agreeable words he directed his way to our little library and very opportunely laid his hand on the poems of John Milton, and commenced reading his "Paradise Lost and Regained." The more he read the more he became interested, until finally his mind became deeply absorbed in the subject matter of the book. He however found a stopping place and laid aside, and after descanting awhile upon the topics he had just read the matter was dropped, and other subjects taken up and discussed more peculiar to the ordinary business transactions of life. His colloquial powers being of the first order—social and agreeable—he was of course entertaining. On the next day (Sunday) we went to church, and he preached from Heb. i. 1, 2. And strange to say, in the elucidation of the subject embraced in the text in reference to the creation of man, and of making the worlds in the beginning, he could quote *verbatim et literatim* the poems of Milton which he had read the previous evening. It was only necessary for him to read or hear, to have made an indelible impression on his very plastic and retentive mind.

It was however not memory alone (much as it contributed) that made Elder Barnett a polished shaft in the quiver of the Lord. Nor was it education or scholastic training, for of that he had but very little. It was the large brain of the man—the gigantic intellectual reasoning powers that he possessed which, combined with the special blessings of rich grace bestowed on him by the Holy Spirit, that enabled him to grapple with the most abstruse and mysterious questions and arrive almost intuitively at sound and orthodox conclu-

sions. His mental powers acted so quickly that little time for reflection was necessary. He was certainly a man of extraordinary gifts, and had language completely under his control, and he generally clothed his ideas in the best English dress. He was often chosen to preach the introductory sermons at the different sessions of the Association, and to write the circular letters to the churches in union. He was also appointed one of a committee to prepare a Historical Sketch of the Broad River Association, and is substantially the author of the pamphlet purporting to be such a history, published in 1871.

We have thought proper to reproduce and embody in this work his circular letter, *on the Nature of a call to the Ministry, and the Duty of Churches to their Gifted Brethren*, written in 1851. It will doubtless be read with much interest by all those who have been favored with his acquaintance :

TO THE CHURCHES IN UNION.

Dear Brethren :—According to the arrangement of our last Association, we address you this year on *the Nature of a call to the Ministry, and the Duty of the Churches to their Gifted Brethren*.

The scheme of Redemption is an object to which all other objects and events in our world are subordinate ; hence the language of Dr. Porter : “The preaching of the Gospel is a great work. In the magnitude of its object it surpasses, beyond all comparison, every other object and employment in which man can engage.” There is an awful dignity in the character of this great work, as it is the principal means which the Divine Being has instituted to make known His scheme of mercy to a lost world. “For when the world by wisdom knew not God it pleased God, by the foolishness of preaching, to save them that believe.” “Who is sufficient for these things ?” Preaching being then the appointment of God, the authority to preach is primarily derived from Him—the Great Lord having reserved to Himself the high prerogative of choosing His own spiritual teachers from the first period of the world’s history. The preaching of Christ as the subject and object of the ministry has always been the grand criterion of a faithful preacher. All who were instrumental in illuminating mankind in any age of the world, derived their light “from the light of the world.” In like manner, all true ministers have received the authority to exercise their ministry from Him.

Believing in Him for their own salvation they receive from Him all those peculiar dispositions and endowments which fit them for their work. The Priests and Scribes, overlooking the divine power of our Lord’s miracles, inquired of Him by what authority He acted, —intimating that He ought to have taken out commission from them, as the source of ecclesiastical authority. But He plainly showed them that they had received no commission from Him, but were leaders of the blind, being blind themselves. Of such we might say were all those who, through love of ease, riches or reputation, intrude

themselves into the ministerial office without possessing those qualifications, which are so many credentials from Christ, that He has sent them. But as God does not decide the claims of men to the ministerial office by a miracle, as He did in the case of Aaron, nor by limiting it to a particular family, as He did in the Jewish priesthood; so neither does He prepare nor set apart men to the ministry by any providence visible to us, but choosing men from the various ranks and conditions of life, so as to make any settled method with Him unknown to us.

The ordinary method however with the Divine Being in the Jewish Dispensation, in selecting His public teachers of religion, was to take those who had been educated in the schools of the Prophets (a proceeding corresponding with the splendor of that dispensation,) as seems signified by the false Prophets endeavoring to escape the retribution due to their fraud, by asserting they had not enjoyed a prophetic education. Nevertheless, designation of men to the public ministry under God, sometimes fell on those engaged in the common avocations of domestic life who had never enjoyed such privileges. Such was the call of Amos. "I was no prophet," says he, "nor was I a prophet's son; but I was a husbandman, and a gatherer of sycamore fruits, and the Lord took me and said unto me, 'Go, prophesy to my people, Israel.'" The mantle of Elijah fell on Elisha when he was plowing with twelve yoke of oxen before him.

Both Moses and John the Baptist were from their infancy set apart and reared up in the providence of God as public teachers in religion. Moses received an education suited to his rank as the adopted son of Pharaoh's daughter, but John was in the wilderness from his childhood until the day of his showing unto Israel. Nothing therefore can be determined from the circle in which men are brought up, or the advantages they have enjoyed as to their claims to the ministerial call. But the examples we have given of men being called of God to the ministry, has reference to former dispensations and the introduction of christianity, and to these might be added those of the Apostles; but there were other ministers of subordinate rank in the first days of the Christian Church who were called, in the New Testament, Evangelists—such as Timothy, Titus, Archippus, and others. To determine the setting apart of this order of the ministry, is to determine the call of the ministry in our days. Unless it can be shown that God's method of converting men by the living ministry as a chosen instrument, is changed by a special law expressed or implied, it follows that what was his mode of proceeding at that time, is now, and always will be. To call to the ministry, is to invite, to appoint and furnish a person into and with such particular endowments by the Word, providences and motives of the Holy Ghost as make him suitable for the work. Archippus is said to have received his ministry in the Lord, and Timothy to have received all his best qualifications as a gift according to a previous prophecy—NOT BY, but with the laying on of the hands of the Presbytery; *i. e.*, at the time the hands of the Presbytery were laid on him,—being trained up from a child in the knowledge of the Scrip-

tures. Christ, having been exalted to Heaven, gave to the church, Apostles, Prophets, Pastors and Teachers as the invaluable gifts He had received for men. An Apostle must be possessed of an infallibility of doctrine, and a power of speech with tongues never learned, and to work miracles; but the working of miracles and the speaking of different languages, without premeditation, have ceased. The ministry belonging to the church now, is what we call Pastors and Evangelists, and from these we have no right to expect an infallibility of doctrine, nor a perfect understanding of all that is revealed in the Bible. This would suppose a greater degree of perfection of the preachers of our days than was enjoyed by the ministers of other days. If Timothy, Titus, and the other Evangelists had understood the revealed will of God, and by virtue of their office would have been sure to have carried it out for the perfection of saints, all the advice and admonition of the Apostles to them would have been unnecessary. "Give thyself to reading," was the advice of Paul to Timothy: and Aquilla and Priscilla taught Apollos the way of the Lord more perfectly.

We can not say how far human preparation in the Apostles themselves was necessary to their teaching the will of the Lord. Paul desired Timothy to bring the books with him to Troas; Daniel, the Prophet of the Lord, learned, by the study of books, what would be the length of Judah's captivity in Babylon; hence the importance of all ministers studying to show themselves approved unto God. No man who has any just conception of the transcendent importance of the great work of preaching, will think himself already so perfect as to need no improvement. There is no way, however, of determining a man's call to the ministry but by his qualification. The church being judge of this brings us to the second part of our subject—*the Duty of the Churches to their Gifted Brethren.*

Piety, though essential, is not the only qualification necessary to the character of a preacher. Piety and human knowledge together are not all that is necessary. There must be superadded to these a desire for the work and an aptitude to teach. Not only the possession of knowledge, but also the ability to communicate it to others; hence the importance of a church keeping within her bounds and under her own immediate inspection those of her members just beginning to exercise a public gift, and we think it is the duty of the church thus to act until the gift is ascertained to be profitable. Aptitude to teach is the only qualification upon which the church can decide, the desire of the work being left for the man himself to determine upon. When the gift is judged profitable, then it ought to be recommended by a license, but in all cases let a church be willing to receive the gift in the character it recommends it to others. There may be cases, however, that would justify a church in ordaining a man, when prudence would suggest the pastor should be one of age and experience. The Apostle Paul attached some importance to his age as a man, though an Apostle from the beginning of his ministry. "Being such an one as Paul, the aged, I beseech, &c., &c. The par-

icular locality or disciplinary condition of a church might be a justification to them in ordaining a man before he was ripe for their pastorship. Such cases however must necessarily be very rare. In all cases of ordination respect should be had to a probable improvement, and it is the remark of a Divine, familiar to us all, that "the fidelity, patience and perseverance of some men in the ministry has enabled them so to read men and things as to shame and put to flight half the readers of books;" that "a further and fuller development of a minister's own powers, and the constant increase of his knowledge and all his best qualifications which experience teaches, he can only acquire in his work." But there is another duty resting on a church which, though painful, is nevertheless important—that is restraining or silencing those whose gifts, after sufficient trial, may be thought unprofitable. One of the seven churches of Asia was commended by the Redeemer, for having tried them that said they were Apostles and were not. Fuller says, when a gift is received by a church, it is an evidence to the man that he possesses qualifications; but if the gift be tolerated, and the church at the same time thinks the man possesses no qualification, he is deceived. Every charitable allowance should be made, however, both in respect to time and circumstance, before a church passes upon a gift to condemn it.

Now, as it respects the duty of churches to their pastors and regular supplies, it is unnecessary to say much, for they have already been taught that they ought to serve one another in love. There is a reciprocal duty existing between the church and him that ministers to them. And, as the end of the Gospel ministry is the spiritual advantage of the church, and as it is the duty—and even obligation—of the minister to preach the Word in season and out of season, to exhort with all long-suffering as best suits their interests; so there is a duty and obligation devolving on the church toward him who ministers to them in holy things. And, as no minister can covet a haughty independence of the church without derogating his ministerial character, so a church can not let him sink into abject dependence, without being unfaithful to the trust committed to them.

The duty of a church to her pastor besides being fellow-helpers to him by prayer, and by that deportment which will enable him to speak strongly of the effects of true religion on the conduct, is to administer to his temporal wants. The Apostle insists that those who preached the Gospel had an equitable claim to a maintenance on the principles of natural justice, and urged it not only from the precepts of Moses' law, but also from the common usage among men. Though he did not require them to raise an income for him, yet, in this self-denying, disinterested conduct, his ground of glorying he declares was not before God, but before them. For the soldier when fighting for his country, being thus prevented from attending to his private concerns, had his charges paid by the State. A person employed in planting a vineyard was allowed a maintenance from its products. Thus, ministers who were fighting the good fight of faith, and laboring in the Lord's vineyard, had a right to expect a

maintenance by his services. And further (the Apostle reasons,) God would not make a special law for the support of laboring oxen, and then allow that any of the human species should receive the services of these brethren without a remuneration.

Is it not said, however, "who goeth a warfare and is not rich? who planteth a vineyard and heaps not up gold from the fruits of it? who feedeth a flock and makes not merchandise of the sheep?"—teaching us that the Spiritual pastors should be content with what is necessary—not what is superfluous. Then, as a minister, should not feel it a hardship to be dependent, nor a dishonor to be supported by his brethren—so let the church be assiduous to make him happy in his mind, and easy in his circumstances, by administering to his spiritual comfort and temporal necessities. It is the glory of dissenting churches, says one, if they make voluntary sacrifices for the maintaining true religion among them.

Now the God of peace, that brought again from the dead our Lord Jesus Christ, that Great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do His will—working in you that which is well pleasing in His sight, through Jesus Christ.

MICAJAH C. BARNETT.

October 17th, 1851.

BERRY, ELDER LARKIN MERTE is a native of Buncombe county, N. C. Came to the King's Mountain Association as a delegate from the newly constituted church at Lincolnton, N. C., in 1859; was at that time an energetic agent for Dr. Sumner's Board, at Marion, Alabama. He continued to represent the Lincolnton church until about 1867, when he moved away. During elder Berry's stay with the King's Mountain body, he became popular and useful as a preacher, and was frequently put forward to defend the peculiar tenets of the Baptists. He was fond of polemics; and was a fearless and able debater. He was more than once honored with the appointment of moderator of the body, and presided with efficiency and dignity. At the boisterous session in 1860, at High Shoals church, when the division of the body took place by reason of the adoption of a resolution the previous year on the subject of Temperance, he was then acting moderator, and displayed a great deal of parliamentary tact in his rulings, and proved equal to the emergency. He was an acceptable preacher, having a clear shrill feminine voice, and very good articulation. He had an excellent wife and a family of several children, and is probably if now living (1882.) about 60 years of age. He removed (it is said) from here to St. Louis, Missouri.

As Elder L. M. Berry was the author of several Circular Letters addressed to the churches in union, while a member of the King's Mountain Association, we will therefore,

reproduce his letter of 1860, on "*The design and authority of Associations, and the true relations existing between them and the churches they represent.*"

THE LETTER.

In attempting to define associations, we shall first define our position in relation to their design and authority. Associations consist of delegates chosen and recommended by the churches in union, who, when convened, organize themselves into what is commonly called an Advisory Council, by electing a Moderator and Clerk; they then transact such business as may legitimately come before them. If we are asked, however, for the Scriptural plan and authority for such organized bodies, we say the New Testament is silent on the subject. It is thought by some, however, that the xv. chap. of Acts furnishes us a sufficient example, at least for Associations. But if the reader will take the pains to read the whole chapter, he will find the brethren at Antioch, who were Gentiles, were not willing to submit to circumcision and Moses' law, as some under pretended authority had taught them. Paul and Barnabas, therefore, took it into head to go up to Jerusalem to consult the mother church about this question, because there abode here Apostles and Elders—all laboring under divine inspiration. With them, therefore, they came together in a church conference, and then and there decided that they had given no such authority; and after writing letters to Antioch, and to others concerned about the matter, appointed brethren to bear the same, who also should tell them the same by word of mouth. This council or conference then, was in every respect dissimilar to our Associations.

1st. It was not an annual or periodical meeting.

2nd. It was not a meeting for business transaction, but simply a meeting to settle a theological question that had arisen.

But it may be asked, may we not now settle all our theological differences by a Council or Association? We answer: No. We are not divinely inspired as were the Apostles and Elders at Jerusalem.

We say, then, in settling all our theological questions, we must take them up to the Apostles and Elders, and let them settle them for us; i. e., let the New Testament Scriptures, which is the only sure rule of faith and practice, settle them for us. You ask then if the xv. chap. of Acts does not afford sufficient precept or example for Associations, why have them? Answer: We claim them upon the ground of expediency. Religion has its laws and promises, and they are given too by the Law-giver in Zion, and these are as immutable and unchangable as their author. Yet many things pertaining to the establishment and propagation of christianity are of necessity left to be settled by time and circumstances; in a word, by expediency. Take for an illustration the following: We have no account of any houses of worship being erected in the days of the Apostles, yet they were commanded to preach the Gospel. Now if this could be done most successfully without houses, then it would be wrong to build and use them. But on examination we find the

Apostles at first had the free use of the Temple and Jewish Synagogues, but time and circumstances have made it expedient to build houses in which to worship God. Again, there was no religious periodicals in the days of the Apostles, yet we find them a matter of great expediency in disseminating religious truth all around; where it could hardly be said to be expedient for the living ministry to go. And again, no translations of the Holy Scriptures were made in the days of the Apostles, and nothing said about it; yet time and circumstances have made it not only expedient, but a matter of absolute necessity to translate the Scriptures into many different languages and dialects, and this is done in order to carry out successfully the great commission of our blessed Savior, to preach the Gospel to every creature. We give yet another illustration: We perceive in this same commission of Christ to His Apostles, we are commanded to baptize all that believe. Well, every man of common Bible information knows that baptism means immersion, and nothing else. The Savior, in the same commission, did not say to the Apostles or to the church, make pools and dam up creeks and branches for this purpose; yet sometimes we find it necessary to do this in order to baptize those who believe through the preaching of the pure Gospel. Then we maintain the churches have a right to organize themselves into associate bodies to carry out the commission of Christ, on the ground of expediency. The fact is, if churches are authorized to do anything for the promotion of christianity, they are authorized to use combined effort, provided no law of Christ be violated; and we maintain that none is violated in the organization of an Association, provided such bodies do not attempt to act beyond their proper sphere, or assume powers properly belonging to the churches in a church capacity only. The question then arises, what is, and what is not the legitimate work of Associations? We maintain, the proper work of an Association is to strive for "the unity of the Spirit in the bonds of peace" amongst the churches; the employment and sustaining of missionaries in destitute fields; to keep up our statistical accounts; to concentrate our efforts together for the advancement of the Redeemer's cause on earth, and for the deposition of the works of darkness, and, finally, to "provoke one another to love and good works."

We think, from all we can find of the doings of the first Associations, as given to us by history, the Baptists had no other object in view in their first organization. In Davis' History of the Welch Baptists we find an association in existence in the first part of the sixth century, holding a meeting on the borders of Herefordshire, Wales. History gives us but little of their doings more than to inform us that Austin, the Romish monk, appeared at the meeting and said he would propose three things to the Welch ministers and messengers of the different churches of the principality: First, he proposed infant baptism. In this he was immediately answered by the Welch Baptists that they would keep this ordinance as well as all other things, as they had received them from the Apostolic age.

On this Austin became exceedingly wroth, and influenced the Saxon pagans to murder 1200 ministers and delegates there present. After this we lose sight of Associations until after the Reformation, when we again find Associations organized at Abergaverny, Moumouthshire, Wales. On the 14th and 15th days of August, 1653, in this meeting the principal business was missionary work, as history informs us. It was here proposed to revive the old plan of supporting ministers in weak and destitute churches; whereupon Wm. Thompson was appointed missionary for six months, and received from those churches about £10. From the foregoing facts the reader will readily see the old plan, revived in the 16th century, had for its object the support of the Gospel in destitute places, by the strongest churches aiding the weaker ones. Then the missionary cause is not a new thing, as some vainly suppose, but the old plan revived, and we trust that this Association will never lose sight of this grand object—the spread of a pure Gospel—until the kingdoms of this world shall become the kingdoms of God and of His Christ. Many churches and brethren, however, have fallen into a mistaken notion about the design and authority of Associations, and wish to use them only as courts of appeal, as holding some kind of superior authority over the churches. This has partly risen as we suppose from the unscriptural authority assumed by Councils, Synods, Presbyteries and Conferenees, which assume to make laws and settle difficulties for their churches or congregations.

Dear brethren, we say in positive terms, with the Holy Bible before us, that this Association presumes to hold no such authority over God's heritage. We make no laws to govern the churches. The Bible alone affords a sufficient code for the government of God's people, and this is clearly taught by Paul, when he says to Timothy, his son in the Gospel, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thereby furnished to every good work."—2d Tim. iii. 16, 17.

Christ, the Head of the Church, has given to it its laws; the church therefore has no right—neither has its functionaries—to add to, take from, alter or amend the same. Baptists have always been tenacious for the pure Scriptures as the only law to govern God's people in religious matters, and hence has arisen their opposition to the wicked practice of uniting church and state. As we stated in the outset, the laws of God are immutable and unchangeable. In the xviii. chap. of Matthew we have the law for dealing in private offences, which is as follows: "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother; but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established; and if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican;" that is, excommunicate him, which is the final

issue of the whole matter. No intimation whatever is given by the Savior that either party may, if he or they be dissatisfied with the decision of the church, appeal to some higher authority. And again, in public offences, as in the case of the incestuous person in 1st Cor. v. 4, 5. We are taught "in the name of our Lord Jesus Christ, when ye are gathered together, and My Spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of our Lord Jesus." No law for an appeal appears in this case, but the trial is final. The church then is the highest ecclesiastical authority on earth, and has no original or independent sovereignty of her own that she can delegate to any one else. This arises from her independent form of government—one church not being bound by the act of another, especially when said acts are unscriptural and wicked. This being the case, there is therefore no necessity for appeals to associations. If a member or members feel that they have been wickedly and unscripturally dealt with and excluded, it is his or their duty to go to the church thus dealing and remonstrate with them; and if she still persist in his or their exclusion, he or they may then lay the matter before another church which may, in its independency and discretion, restore the excluded member or members. We would not advise this course, however, until the last named church has made herself fully acquainted with all the facts of the case, and then faithfully labored with the excluding church. Then if, in the opinion of the church to which the excluded member or members have applied the excluding church acted wicked and unscripturally, she may receive them into her fellowship.

We do not think the wicked and unscriptural acts of one church can bind the acts of every other church. If so, every church must act wickedly because one church has chose to do so.

We do say then, according to the laws of Christ, one church is not bound by the sins of another church. The facts of the case are about these: if a church in her independency, wickedly and unscrupulously excommunicates a member from her fellowship, another church in her independency may rightfully restore him to fellowship, and yet no right of any church is by this act violated. In conclusion, we then say the churches, in their associate capacity, have a right to say what churches may be admitted into the confederacy and what churches shall not; and in cases of divisions among churches where both parties shall send up a letter and delegates to the Association, she may decide which, if either party, she will receive into her confederacy, and in doing this she is certainly not interfering with the internal rights of any church.

Our earnest prayer to God is that peace and prosperity may long continue to abound among the churches composing this and similar bodies. Amen.

I. M. BERRY.

BONNER, ELDER BRYANT was a native of Spartanburg county, S. C., born February 4th, 1817. Intermarried with Miss Hannah Foster, April 7th, 1836, in the 19th year of his age, and settled in his native county. In 1848 he made his first appearance in the Broad River Association at the session held at Buffalo church; was then a lay delegate, and continued to represent the Buck Creek church for several sessions. In 1855 he was ordained to the Gospel ministry, and preached acceptably to several of the churches within the bounds of the Broad River and King's Mountain Associations. At the session of the Broad River in 1872 he was chosen Moderator and presided with dignity over the deliberations of the body. When in 1876 the Spartanburg Association was organized (Elder Bonner being at that time a member of Limestone church,) he joined the new body, and was an active member of the same up to the time of his death, which took place April 7th, 1879, in the 63d year of his age.

Elder Bonner was above the ordinary size of men in weight and stature, inclining somewhat to corpulency; was near-sighted, and consequently always wore spectacles, but had a genial and pleasant face. He was in the early part of his ministerial life quite lively and humorous, and a great mimic. We have been greatly amused in hearing him tell funny anecdotes, with a view sometimes to tease the brethren—one of which we will reproduce: Some of the brethren, who shall now be nameless, had held a protracted meeting at — church, which, if it was not noted for anything else, was certainly remarkable for bearing off the palms in point of duration—three weeks having been entirely consumed in the services. The supply of “creature comforts” thoughtfully provided for an anticipated “long-winded” meeting became well nigh completely exhausted. The stock of poultry in the vicinity of that church was said to be reduced down to a guinea, an old rooster and a drake. The guinea relied on the strength and elasticity of his wings to save himself, and had selected the top of a high shade tree as his perch, while the rooster had betook himself to the upper story of the barn, and the drake occupied the basement or lower apartment of the same building. While thus concealed for several days, suffering in the meanwhile for subsistence, and being extremely anxious for something like armistice or cessation of hostilities: the guinea at the risk of his life commenced crying, *protracted, protracted, protracted?* Chanticleer, hearing the cry of the guinea, immediately emerged from his concealment, and flying to a window, at once made inquiry by crowing, *are-they-gone? are-they gone?* The drake, being

aroused from his carefully selected hiding place by hearing the voice of his fellow bipeds, and being more wary and cautious than either of them, ventured to the eve of his well concealed position, and upon pain of inevitable destruction, bade them *hush! h-u-s-h! h-u-s-h!* Of course this was intended as mere hilarity and joke, and yet it also answered as a philippic on the excesses of protracted meetings.

BLACKWELL, ELDER ZECHARIAH was a pioneer minister of the Broad River Association, and appears as a delegate in 1808, from State Line church, Spantanburg county, S. C., and in 1823, he represented Buck Creek church in the session at Reedy River of that year. In 1812, he preached the introductory sermon at Friendship church. He was for that period considered an able preacher.

Elder M. C. Barnett in his Associational Sketches, says: "At the session of 1842, at El Bethel church, I saw Elder Blackwell for the last time. He was very old; but still he had not thrown off the mantel of his calling; I remember yet the veneration I felt for him; when, after the association adjourned, he came out of the house and pulled off his hat, and standing in the yard he published that he would preach at such a place at such a time. His head was as white as cotton, his voice weak and tremulous, and his whole physical appearance that of a man standing on the brink of the grave. His dress was coarse and well worn, but still there was a dignity of virtue and an air of majesty about him that captivated, even while it subdued. He died in the course of that year, and his grave, which is in the neighborhood of Cherokee Ford, on Broad River, has remained without anything to mark it until two years ago when, at the suggestion of Bro. Wm. Curtis, the Association resolved to erect a tombstone at his grave, with a suitable inscription to his memory, and immediately raised money in the body for that purpose.

As a preacher he had nothing of the polish of oratory about him, but having made the Bible his principal study, he always preached as a scribe well instructed in the kingdom—never being at a loss for an apt quotation of Scripture in support of anything he advanced; with a melting pathos and sound sense his sermons could not but be as they were, both interesting and instructive. If he had been favored with the advantages of an early training he would no doubt have been one of the shining lights of his day. Who can forbear a tear of sympathy when standing by the graves of such men as old Bro. Blackwell; and remembering those pathetic lines of Gray:

"Perhaps in this neglected spot is laid
 Some heart once pregnant with celestial fire ;
 Hands that the rod of empire might have swayed,
 Or waked to ecstasy the living lyre.
 But knowledge to their eyes her ample page,
 Rich with the sports of time did ne'r unroll ;
 Chill penury expressed their noble rage,
 And froze the genial current of the soul."

"After all," says Roland Hill, "that is the best preaching that best answers the end of preaching;" and says Fuller: "Those ministers whose labors have been more abundantly owned for the promotion of true religion, have been distinguished by their attachment to the common Truth, and have not descended to curious researches, nor indulged in a spirit of speculation upon what is so clearly revealed. And those churches which have abounded the most in vital and practical goodness, and such as have loved and lived upon the Truth, from whomsoever it has proceeded."

Elder Zechariah Blackwell died October 12th, 1843, and his demise is properly noticed in the Minutes. (See journalistic part of this work, session of 1843).

BLACKWELL, ELDER JOEL was a pioneer minister and member of the Baptist church at Green River, Rutherford county, N. C., which church was one of the constituent members of the Broad River Association, organized in the year 1800. He continued an active member and representative until the year 1835. The session convened that year at Wolf's Creek church, and he served then and there his last term in the Association. In the succeeding session at Zion church he is recorded an absentee, and in the Minutes of the session of 1839 the following item appears on the record: "It becomes our painful duty to record the death of Elder Joel Blackwell, who departed this life sometime during the past associational year."

The services rendered by him in the Gospel ministry, and the faithfulness and zeal with which he discharged the various duties assigned him while occupying a station so important on the walls of Zion (which he continued to do for near forty years,) entitle him to the remembrance and respect of all good men; for he not only in his early life taught the healthful doctrines of the Gospel with force and with confidence in its correctness and truth, but he even, in his declining years, ratified the things which he had spoken, by discovering a holy calmness in view of death and his approaching dissolution, which did honor to the christian

cause. He died as he had lived, expressing great love and regard for his fellow-men, and beloved by all whose opportunities in life enabled them to appreciate the worth of such a good man.

In offering this tribute of respect to the memory of our departed brethren, we earnestly sympathize with his relatives and friends; yet we advise them not to sorrow and grieve as those having no hope—for although we are deprived of the blessings of his usefulness and presence here, yet we have great reason to believe that his immortal spirit has gone home to rest in a far better land—to be enriched with the full fruition of everlasting joys, and there to lisp undying praises in harmonious songs to his Eternal King, and ever to mingle with the innumerable company of happified spirits that fly in glorious splendor around the dazzling throne of the great Jehovah God.

We once heard related an anecdote of this good man. He had a neighbor, S. C., who, bye-the-bye, was a clever citizen and honest-hearted man, but who was of intemperate habits, and had on a certain occasion indulged too freely in quaffing alcoholic draughts, by reason of which he became fuddled and deprived of his proper balance; and while in that topsy-turvy condition, being mounted in the saddle he fell from his horse on his way homeward from a grocery, and being a corpulent and heavy man he had the misfortune to get his collar bone dislocated, and otherwise seriously injured, in consequence of which he was laid up some time—almost at the point of death. Elder Blackwell, hearing of his misfortune, and deeming it a Scriptural duty he owed to frail humanity, paid him a visit to administer to his necessities, and judging it might be a good time to make a religious impression, he inquired in the kindest manner of him if he did not think it (the mishap) as a judgment, inflicted upon him by reason of his sinful habits? And after expatiating at some length on the providence of God in sparing the lives of His disobedient and erring creatures, rather in the form of a sick-room lecture, he again turned his eyes toward his suffering neighbor, and asked him if he did not consider his sufferings a judgment. Said the suffering man: "I do not. If it was a judgment, I could stay it; but it is more of the nature of an execution, and therefore I suppose we shall have to let it rip!" Doubtless the old man of God considered his neighbor a depraved specimen of humanity!—a Tartar that still loved to adhere to the wine cask!

Elder Joel Blackwell was a soldier of the Revolutionary war. The date of his birth is unknown to us. His style or manner of preaching was said to be of the sing-song charac-

ter. He was of robust, heavy build, pleasant and affable manners; and although not an able preacher, yet devotedly pious and useful in the times he lived.

BOMAR, ELDER THOMAS was a native of Spartanburg county, S. C., the date of his birth unknown to us. He was a member of Bethlehem church, and in the session of the Broad River Association in the year 1818 appeared in that body as a delegate, and continued to represent said church several sessions afterwards. In the session of 1820 he was chosen Moderator of the Association, and discharged the duties of the chair with ability and dignity. His personal appearance was very fine and prepossessing, tall and erect in his carriage, of graceful gestures, and good voice and articulation. His scholastic attainments were said not to extend further than a tolerably accurate knowledge of the English language; he was however well posted in the Scriptures, and scarcely ever failed to interest the congregations that attended on his ministrations of the Word. So popular had he become as a preacher that he was appointed by the Association to preach the introductory sermons to the sessions of 1820-'23 and 1828, and at the session of 1824 he was chosen to write a circular letter to the churches on the subject of *Christian Liberty*, which we reproduce as a tribute to his memory.

In the session of the Association of 1830, we find the following entry on the Minutes: "It is with deep-felt sorrow that we record the death of our much esteemed and well beloved brother, Elder Thomas Bomar. The churches under his charge have sustained a great bereavement, as have his dear family and relatives. To them his loss is irreparable, but to him infinite gain and everlasting joy at God's right hand."

CIRCULAR LETTER.

Beloved Brethren.—The subject on which we have thought proper to address you this year is that of *Christian Liberty*—a subject which you will discover is of great importance, if you consider the great price with which it was purchased, viz: the precious blood of Christ. For when we speak of Christian Liberty, we mean a liberty peculiar to christians—that is, a liberty to which none but christians are entitled. You will observe, Brethren, that the term, liberty is, in its meaning, very copious, embracing a variety of ideas, and consequently is liable to misconstruction. We shall therefore through the whole of this address speak of liberty and freedom, as being synonymous terms. These things being promised, we proceed to state briefly in the first place what we understand by the term, Christian Liberty, and secondly, how that liberty may be abused. First, our blessed Lord speaks of the state of wrath and

condemnation in which sinners are by nature in a state of slavery to sin. John viii. 34. "Whosoever committeth sin is the servant of sin;" consequently, to be delivered from the guilt of sin, may be considered christian liberty. For Christ says, "If the Son therefore shall make you free, ye shall be free indeed." John viii. 36. And the Apostle Paul says, "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death," Rom. viii. 2. Furthermore, by christian liberty or freedom, we may understand freedom from the wrath of God and the curse of His law. For the Apostle saith, "Christ hath redeemed us from the curse of the law, being made a curse for us." Gal. iii. 13. Much more to the same purport might be said: as freedom from the sting of death—victory over the grave, &c., but our limits forbid us to proceed.

The liberty of which we have been speaking was common to the saints under the Old Testament dispensation as well as under the New; but under the dispensation of the New Testament Christ hath greatly enlarged the liberty of His church, by delivering them from the yoke of the ceremonial law. To this subject the Apostle evidently alludes, when he says: "Stand fast therefore in the liberty wherewith Christ hath made us free." Gal. v. 1. Our blessed High Priest has freed us from those numerous ceremonies to which the Jewish church was subject—those ceremonies having received their accomplishment in Him, and He having entered into Heaven, where He lives and pleads His own merits in behalf of His church. To this subject the Apostle evidently alludes when he says, "Seeing then, that we have a great High Priest that is passed into the heavens—Jesus; the Son of God—let us hold fast our profession." Heb. iv. 14. Christian liberty further consists in a privilege to use and enjoy, in a lawful manner, those temporal blessings which God has provided for mankind in common—such as eating, drinking, &c., together with all the real or lawful enjoyments arising from the nuptial or social life.

Having briefly stated what we understand by christian liberty, we come secondly to speak of the way in which that liberty may be abused. 1st, when professors of christianity indulge in the practice of licentiousness, or sin of any kind, they abuse christian liberty, as is evident from the words of the Apostle; for in the epistle to the Galatians he speaks thus: "For, brethren, ye have been called unto liberty: only use not liberty for an occasion to the flesh, but by love serve one another." Gal. v. 13. For although the saints "are not under the law, but under grace;" yet they have not liberty to transgress the law, nor can they transgress it without chastisement. Rom. vi. 13, 14; Heb. xii. 5, 6, 7, &c., and placed in a state of justification before God, through the merits of the atonement of Christ. We indulge in the neglect of any of those duties which are enjoined on us as christians; we, in that case, abuse christian liberty. For Christ hath not freed His people from the curse of the moral law, and from the yoke of the ceremonial law, to indulge them in a slothful or careless neglect of the ordinances of His Gospel; "but now

being made free from sin, and become servants to God," &c. Rom. vi. 22. So that if we are free from sin, we are the servants of God, and we cannot be the servants of God except we serve Him; nor can we serve Him in the neglect of His ordinances; so we see that we are not at liberty to neglect any of those. And we have reason to believe, if we are willing to indulge ourselves in sin, or in any respect to neglect the duties of religion, that we are yet under sin, however highly we may endeavor to flatter ourselves to the contrary. Indeed, we have no right to claim the promises of the Gospel if we indulge in sin, and thus abuse our liberty. For our blessed Lord says, "He that hath my commandments and keepeth them, he it is that loveth me." John xiv. 20. Again, "If a man love me, he will keep my words; and my Father will love him," &c. Thus, brethren, we see that although christians under the Gospel are freed from the ceremonies of the Jewish law, from the condemning power of the moral law, and have liberty to come to the throne of grace and plead the merits of their blessed High Priest, yet they have no liberty to neglect the ordinances of the Gospel. or to indulge in sin. Let them know that they are abusing christian liberty, wounding the cause of their blessed Redeemer, the feelings of their pious brethren, and are bringing darkness on their own minds, and must finally answer for such conduct to God.

"And now, brethren, we commend you to God and to the Word of His grace," praying that He may give you grace to rightfully appreciate your liberty as christians. Farewell!

THOMAS BOMAR.

October 15th. 1824.

BREWTON, ELDER GEORGE was a pioneer minister and member of Friendship church, Spartanburg county, S. C., the oldest church in the Broad River Association. He appears in 1805 as a delegate, and continued regularly as such until the year 1815. In the Minutes of that session we find the following entry: "It is with sorrow we have to announce the death of our venerable and worthy brother in Christ, Elder George Brewton, who was an humble christian, a pious minister, a nursing father in Zion, a good citizen, a loving husband, a tender parent, and a friend to the needy. We lament and are sensible of our loss, while he rejoices in his great gain in the congregation that never breaks up."

We find that in the year 1812 he was chosen to preside over the deliberations of the Association as Moderator, which circumstance we take as an evidence of his good standing in the esteem of his brethren. We are unable to learn any other particulars of his life.

BLACKWELL, ELDER JOHN was an old pioneer minister, and was in the organization of the Broad River Association, being a delegate from Green's Creek church, Rutherford

county, N. C. The old brother was said to have been a Revolutionary soldier of the war of 1776. We find that he continued to represent Green Creek church almost continuously to the year 1834, but his name appears in the Minutes marked as an absentee for several sessions previously. We suppose the infirmities of age prevented his attendance. According to the best information we can get, he died in that same year. His son, John Blackwell, was afterwards a deacon of Green's Creek church, and represented it as a delegate, as did his father before him, for several years. The old preacher is said to have been a good man, but not gifted.

BROWN, ELDER W. L. is a native of Rutherford county, N. C., born about the year 1838. It appears from the Minutes of the Broad River Association that he became a member of that body in the year 1870, he then being a delegate from Sulphur Springs church, in which connection he continued until 1874, when he became a representative of Philadelphia church, and in 1876 he joined the Spartanburg Association, of which he is now a worthy member. At the sessions of the Broad River Association in 1872-73, he was elected clerk of the body, and while a member thereof he filled various appointments on the different boards and committees of the Association, evincing good business tact in the work of the body.

Elder Brown intermarried with a worthy daughter of Deacon J. W. Montgomery, of the Sulphur Springs church, and had the pastoral care of that and some other churches of the Broad River Association until the Spartanburg body was organized. He is now pastor of the church at Gaffney City, on the Air-Line Railroad, and has recently received a call from the church at Statesville, Iredell county, N. C., which we are informed he accepts. Elder Brown is a good preacher and a zealous, christian worker, and by his energetic efforts for improvement he has greatly succeeded in overcoming the many disadvantages he has heretofore had to encounter in obtaining a better ministerial education. Being yet in the bloom and vigor of manhood, and his mental faculties yet bright and still more brightening, his numerous friends are buoyant with the hopes of his great usefulness in the great cause of the Master in which he is now engaged. May their hopes be fully realized!

BURGESS, ELDER THOMAS was a native of Maryland, and previous to the organization of the Broad River Association had located in Spartanburg county, S. C., and become a member of Boiling Springs church, which church was then a member of the Bethel Association, and since dissolved.

While Elder Burgess was a member of this church it was, with others, dismissed to join in the organization of the Broad River body, which, tradition says, took place at Sandy Run church in 1800. We have not been able to find any record of the proceedings of the convention that organized the Association, and incline to the opinion that the journal never was published at all. We find, however, from the published Minutes of the year 1801 (the session being held at Green's Creek church, in Rutherford county, N. C.,) that Elder Burgess being a representative of Boiling Springs was in this session of 1801, and was chosen Moderator of the body. He was probably a veteran in age, and being a man of exemplary piety was doubtless called to the chair as an act of courtesy, and he may very properly be called the father of the Broad River Association. Notwithstanding he was a veteran at this early period of the Association, yet he did not pass away for several years afterwards, for we find it recorded in the Minutes that he preached the introductory sermon to the session of 1803, but after that we find no further account of him; he either died and went to his reward or removed without the bounds of the Association, which is most probable, as there is no notice of his demise on the face of the Minutes subsequently.

In the session of 1802 he was appointed to write a circular letter to the churches, on *the growing evils and nature of the sin of intemperance*. This fact is evidence that the body at that time held him in high esteem, and placed great reliance on his ability and the influence that he wielded among the churches and people. He leaves behind him as a representative a great-grand-son, in the person of Elder W. E. Burgess, of Spartanburg county, S. C., who it is hoped will prove worthy of the pioneer ancestor.

BURGESS, ELDER JOHN E., of Brown's Chapel church, is a native of Spartanburg county, S. C.; was born May 24th, 1854. Is a son of Darius Burgess, who is a grand-son of the old pioneer minister, Thomas Burgess, who presided as Moderator at the first session of the Broad River Association after its organization in 1800.

Bro. John E. was a delegate to the Association first in 1877 at Friendship church, having been converted in 1872, and baptized by Elder L. Vaughn into the fellowship of Brown's Chapel. In 1873 he was licensed to preach, being then a beneficiary of the Association, and striving to obtain an education. In 1875 he intermarried with Miss Carrie Grier, who proved to be an affectionate and useful helpmate—God's best gift to man.

In 1876 he was ordained to the full work of the Gospel

ministry by a presbytery, consisting of Elders J. G. Carter and L. Vaughn; and has since served Zion Hill, Cowpens, Camp's Creek, Macedonia, Mount Ararat, Gilead and Bivingsville churches, laboring in word and doctrine.

Elder Burgess being only in the 29th year of his age, has a bright prospect of many years of usefulness in the Master's work. We hope the fond anticipations of his many friends may be realized, and that he as a worthy descendant of the worthy old pioneer may prove to be a polished shaft in the Lord's quiver, and that he may accomplish much good amongst the churches of the Broad River Association.

BRIDGES, ELDER JAMES MONROE was born April 1st, 1847, in Cleveland county, N. C. In 1868 married Miss M. E. Beam, who proves to be an affectionate helpmate in the toils of life. Joined the church at Beaver Dam and was baptized by Elder L. H. McSwain in 1872; licensed in 1873 and ordained to the full Gospel ministry of the word in 1874. Elder Bridges is struggling to obtain an education, being now a student under Prof. King, of the Shelby High School; is making improvements rapidly in his studies and in the ministry, and is now an acceptable and popular preacher. He first entered the King's Mountain Association as a delegate in the session of 1872, and has continued to represent Double Springs church every year since. He is now in the 36th year of his age, and in the enjoyment of fine health with bright prospects of future usefulness in the ministry. May his life be spared him, and the anticipations of his numerous christian friends be realized in his future labors of love.

BYERS, ELDER JOSEPH appears to have been a Broad River Baptist minister in the year 1805. He probably emigrated or died soon after that period, as we find nothing recorded subsequently concerning him in the Minutes of the Association. He leaves many descendants now too young to communicate any information respecting their ancient pioneer ancestor, who was doubtless an able minister of the New Testament in his day and time.

BLYTHE, ELDER SION was a minister of the Broad River Association in the year 1805, and was probably cut off from said body by the formation of the French Broad River Association in 1807. Elder James Blythe, of Henderson county, N. C., is said to be a descendant of this pioneer Baptist minister. For the want of better information we can only make this mere mention of one who was doubtless a worthy minister of Christ.

BANKSTONE, ELDER JOHN was a member of Buck Creek church, in Spartanburg county, S. C., and represented that church in the session of the Broad River Association in the year 1808; and although we are unable to glean from the Minutes or any one living now, that he ever acted a very conspicuous part in the vineyard of the Lord, yet we are assured of the fact, from the records of the Association, that he was a minister in good standing. Let his name therefore be preserved for his work's sake, which was doubtless often acceptable.

BRADSHAW, ELDER FIELDS was a member of Mount Ruhama church, Burke county, N. C., and a delegate therefrom to the Broad River Association in 1823, and had served in several sessions previously as a licentiate. He continued in that connection until after the formation of the Catawba River Association in 1828, when his church was dismissed from the Broad River body to aid in that object.

During the time that Elder Bradshaw remained in the Broad River, we notice that he preached the introductory sermon in 1824, and was recognized as a worthy minister. We have no other knowledge of him.

CAMP, ELDER JOSEPH was one of the old pioneer ministers of the Broad River Association, and a native of the State of Maryland, the date of his birth unknown. Tradition has it that he organized the church at Buffalo, and became a constituent member thereof previous to the organization of the Association, and baptized Elders Drury Dobbins and Berryman Hicks, two of the most prominent ministers afterwards in the Association. That previous to the formation of the Association in 1800, in which he bore a conspicuous part, and just after Col. Carleton's defeat at Cowpens, in Spartanburg county, S. C., by Gen. Morgan in January, 1781, Lord Cornwallis had him arrested with a view to the obtaining of information as to the whereabouts of Morgan, who was then en route to Gen. Greene's headquarters with the prisoners captured by him in the late battle, which Cornwallis was anxious to rescue. Elder Camp however was ignorant of the route taken by Morgan, who it is said found a private passway in the right direction, crossing First Broad River at Proctor's Ford, near the Present Zion church, and moving rapidly in the direction of Greene's headquarters, then at Hillsboro, N. C.; he was thereby enabled to elude the British forces who were endeavoring to intercept him. The attempt of Cornwallis proving a failure, and Elder Camp being a non-combatant, was soon afterward set at liberty again, to attend to his ministerial and medical duties, for

it is said that he rendered a great deal of service to the surrounding community as a physician or medical man as well.

Elder Camp was a member of the Association held at Green's Creek church in 1801, as appears from the published Minutes of that session, being the first meeting of the body after its organization; and it appears minuted that he with Elders Thomas Burgess and John Blackwell were appointed "to labor ministerially with the church at Cedar Springs," which at that time appears to have been "missionary ground," notwithstanding it is now one of the most intelligent and pious churches in the bounds of the Broad River Association, and can point to such names as the Barnetts, Lancasters, Coopers, Underwoods, Finchs, Walkers, etc., etc., which will compare favorably with the membership of any of the churches in the Association, and is one among many other proofs of the power and efficacy of the Gospel.

Elder Camp in 1802 prepared a circular letter, under the order of the Association, on *the Duties and Obligations of Matrimony*. And in 1804 he prepared another on *Church Discipline*. He is said to have been an able preacher for his day and time, but had only a limited education. He lived near the dividing line between the Carolinas, and his old homestead now belongs to H. F. Ramsour, Esq., a worthy deacon of Buffalo church. About the year 1808 he emigrated to Kentucky while pretty far advanced in life, and probably died there, but at what period of time we are not aware. He had a son (John Camp) who became a preacher, and paid his Carolina relatives a visit some time after the demise of his father, and preached very acceptably to some of the churches who once took so much pleasure in listening to the sermons of his ancestor. Elder Camp was respectably connected, and has numerous relatives in Spartanburg county, S. C., and in Cleveland and Rutherford counties, N. C.

CARLTON, ELDER AMBROSE was a worthy member of the Smyrna church, in Burke county, N. C. Was one of the early pioneer ministers of the Broad River Association, and was a delegate in 1801. At the session of 1804 he was the preacher of the introductory sermon at Concord church, and in 1807 he prepared the circular letter on *the Duties of Deacons*. In 1814 the old veteran again preached the introductory discourse before the session at Goucher Creek church, and prepared the circular letter to the churches, on *the Gifts and Qualifications of a Gospel Minister*. At the sessions of 1805, 1808 and 1815 he was chosen to preside as Moderator

over the deliberations of the Association, and at the session of 1816 he attended the session of the body at Sandy Run church, where its first session was held in 1800; and being well assured that he had arrived at the period of life when "the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low; also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail because man goeth to his long home." He affectionately took a final adieu of the Association, "to meet no more in time." We do not find any notice of the demise of Elder Carlton in the Minutes of the Broad River Association; he probably survived the formation of the Catawba River body, which took place in 1828, and it would include Smyrna church, which held his membership. He had the reputation of being an able preacher and exemplary christian.

CANTRELL, ELDER ISAAC was a member of Buck Creek church, Spartanburg county, S. C., and was chosen a delegate to the Broad River Association in 1801. We are unable to find that he ever distinguished himself in any way as a Baptist minister; he was, however, one of the Broad River pioneer preachers, and was doubtless in the organization of the Association. As we find no mention of him subsequently he may have emigrated or died soon after. Let his name be preserved and handed down to his descendants and the Baptist family, of which he was certainly an honorable member.

CROCKER, ELDER JACOB was a native of Wake county, and was born near the city of Raleigh, N. C., date unknown. He was one of the old Broad River pioneer preachers, and became a member first of State Line, then of El Bethel, and last of Pacolet church, in Spartanburg county, S. C. He became a prominent minister of the Association, and was twice chosen to preside over the deliberations of the body in the sessions of 1807 and 1819. In 1805 at French Broad church he preached the introductory sermon, and again in 1819 he performed the same service at Head of Tyger River. In the session of 1823 he prepared the circular letter addressed to the churches, *on the manner in which a church of Christ should proceed in calling a pastor or supply*. Soon after this he emigrated to Pickens county, Alabama, and died, having attained to a good old age. The following is the circular let-

ter referred to above, which we reproduce, because of its age and quaintness of style :

CIRCULAR LETTER.

The willingness with which you have received our former letters, and the satisfaction which you have expressed in what was contained in them, together with a desire for your peace and happiness and the glory of God, are the motives, we trust, which induce us to address you once more.

We have felt ourselves at some loss for a subject, as almost every subject that could give information has already been touched on ; nevertheless we, as your council, feel ourselves bound to give you all the information and instruction that we are able to do. We shall address you this year on *the manner in which a church of Christ should proceed in calling a pastor or supply*. Secondly, shall say a few things relative to the ministers' qualifications. And thirdly, the ministers' duty to the church. Fourthly, the church's duty to their pastor or supply. It will be necessary to say something respecting a church, and what we are to understand by the word church. A church is a distinct and separate body, called out of the world by Jesus Christ, who hath saved us and called us with an holy calling (2 Tim. i. 9 ;) and professing faith in Christ have given themselves to the Lord, and to one another, by the will of God ; to be governed by a proper discipline, agreeable to the Word of God. Some of the passages relative thereto we find in Phil. i. 2. "The church in thine house." Acts vii. 1. Church at Jerusalem, at Antioch, at Rome, Corinth, Philadelphia, Ephesus, Smyrna, &c.

As God has been pleased to bless His people in the manner above described, we have no reason to doubt but that He will still afford them everything that shall be for their good and for His glory while on earth. A church of Christ being destitute of a pastor should, in the first place, be sensible of their destitute condition, and should remember that God has promised to hear their prayers and grant all their laudable requests ; they should converse freely together with a desire that God would direct them in the right way, not forgetting His promise that, "whatsoever they shall ask in Christ's name, He will give it." John xv. 16. Again, "ask and ye shall receive. John xvi. 24.

A church should be unanimous in their choice of a minister, and should in some degree know the minds of the congregation in general, that their choice may be a blessing to those who are without. 1 Tim. iii. 7. When the mind of the church is made up, of course it centres on one preacher (not on two or three ;) then the church should make known their proceedings to the preacher, giving him a call, and at the same time requesting the church having his membership to give him up. When these measures are taken by a church, and no striving one against the other—but all engaged in prayer—there is no reason to doubt but that God will give the preacher selected a proper weight of that people, and they will come together and be made a blessing to each other—although at the same time

this church may have a preacher among them; yet they are not bound to have him as their pastor if he is not their choice. Churches too often ordain preachers for others that they would not be willing to have themselves, which cannot be very prudent on their part.

Agreeable to our promise in the method first proposed, we shall in the second place say something relative to the call and qualifications of a minister of the Gospel. From the information we have received from the Word of God, we have no right to believe that God sends unconverted men to preach the Gospel. A man must be a christian before he can properly be a Gospel minister; he must receive that call which Paul speaks of, 2 Tim: i. 9. "who hath saved and called us with an holy calling;" he must receive that faith which the Scriptures say is the gift of God. Eph. ii. 8. He must then receive an inward and special call from God, as was Aaron. Heb. v. 4. He must feel it impressed on his mind that a dispensation of the Gospel is committed unto him, and must feel something of the weight of that woe pronounced against all those who refuse to preach when God calls. He must have correct ideas of the plan of salvation through Christ. We think that a man with the above qualifications is one that God intends shall preach the Gospel. We are far from believing that God has sent all who bear the name of preachers. We see some who, if they have any correct views of Bible doctrine, have no gift to communicate it to others; so that their attempts to preach are not acceptable to christians or sinners. We believe with Mr. Benedict in his history of the Baptists, wherein he says, "Churches are unfaithful with their members where a member would come forward under a notion that he was called to preach, after proving him until all were satisfied that he had no gift to preach, but rather than hurt his feelings they would set him forward." Some of us have seen something of the like nature, and also heard some give their reasons for ordaining one that had not the gift of preaching; one would say that he believed he was a christian; another would say he is a very orderly man, and another or third would say that he is sound in the faith; while a fourth would say he is pious, and certainly means well. Every christian should have all these qualifications. But we ask, if these alone constitute a Gospel minister? By no means. Some men are so anxious to preach, and so full of self-confidence, and not willing that any one should judge of their gifts but themselves, that they will continually be urging the church for license. When they succeed in this the next thing is ordination—continually complaining of their cramps. When they obtain this the next thing is the care of churches, and if the church to which they belong, or any other near them calls a pastor, they are affronted, because it was not themselves. A church should not be too hasty in ordaining preachers. Although they may have a promising gift, Paul says "lay hands suddenly on no man." Tim. v. 22. We have seen some of the bad effects of such hasty proceedings in churches. Some preachers think that when they are ordained they are equal with the Apostle Paul, for they

break through the common rules of churches in running into the limits of others—opening a door, receiving and baptizing members without the approbation of the church. If you labor with them as to the propriety of so doing, they will tell you that Paul did so. Some need bits in their mouth to hold them back, whilst others need a spur to push them forward; and it is something of consequence for churches to know when to use these implements.

Thirdly, the pastor's duty to his flock. He should remember that God has committed to him a great charge; he should consider himself on Zion's wall, and that the Lord has set him there to watch for souls and feed the flock of God; taking the oversight (1 Pet. v. 2,) to speak the things which become sound doctrine (Tit. ii. 1,) and study to show himself approved unto God. 1 Tim. ii. 15. He should make himself acquainted with that discipline which Christ has established, that he may under God afford the church every needful information; he should pray to God to enable him to make use of arguments that might prove effectual in bringing sinners to Christ; he should consider himself the servant of the church (2 Cor. iv. 5;) he should attend their stated meetings; in a word, he should be ready to serve the people of his charge as far as he is able.

We now come to the fourth and last thing promised, which was to say something relative to the duties of the church to their pastor. First, they should stand by him in all of his difficulties, bear up his hands by their prayers; they should know those who labor among them, and are over them in the Lord, and esteem such very highly in love for their work's sake (1 Thes. v. 12, 13,) and should follow him as he follows Christ. And as he sows to them in spiritual things he should reap of their carnal things (1 Cor. ix. 11,) which, with a number of other passages, prove that it is the church's duty to support their minister. But this with many other duties are too much neglected. Some people appear to think that preachers and their families can live on the empty air. Few are acquainted with the disadvantages and hardships that ministers and their families labor under. Some members never contribute anything—not even for the Lord's table—which is no doubt, owing to deacons neglecting their duty. But as our limits admonish us, we shall conclude, beseeching you, brethren, to remember your Lord and Master's words: "If ye love me, keep my commandments." John xiv. 15. Again, "Be watchful, and strengthen the things that remain that are ready to die; for I have not found thy works perfect before God. Rev. iii. 2.

Now may the Lord strengthen, uphold, and help you to watch and pray always, live in love and peace, and the God of love and peace shall be with you. Farewell.

JACOB CROCKER.

October 17th, 1823.

CANSLER, ELDER ALEXANDER JACOB was born May 26th, 1825, in Lincoln county, N. C., was a son of Henry Cansler Esquire, who had formerly been sheriff of Lincoln county

and several times a representative of the county in the State legislature. The son was prepared for college at Lincolnton, and graduated from the University of the State in the class of 1847. He was intended by his father for the law, but in the providence of God was put under a good influence by the marriage, on Sept. 7th, 1847, of Miss Mary Ann Martin of Wilkes county, an amiable and accomplished lady and devoted christian. Suffice to say he was converted, and baptized by Elder Wade Hill, whom he afterwards recognized as his father in the Gospel. He joined the Baptist church of Christ at Salem near Lincolnton, and was appointed by said church a delegate to the session of the Broad River Association, which convened at Buck Creek church, in 1850. He was then a layman, but was licensed to preach previous to the next meeting of the Association, and represented the Salem church as a licentiate; and was continuously a delegate until he joined the King's Mountain Association in 1856. In that year he was appointed to write a circular letter to the churches in union "*on the design of the Lord's Supper and the rightful recipients thereof.*" Which was read before the next session of the King's Mountain body and adopted. The letter is a very elaborate and comprehensive document and worthy of preservation.

Elder Cansler was an able expositor, and good preacher. Was a man of considerable bulk—inclining somewhat to corpulency—like all such, he possessed a great deal of humor, and none seemed to enjoy with greater zest the hearty laugh, and usual hilarities peculiar to the annual meetings of the association, which was generally recognized as a pleasant reunion of the brethren of the different churches.

Elder Cansler was of German descent, and like many of his ancestry of the "Fader land," he indulged too freely in the luxuries of the pipe. We think that ministers should be "ensamples to the flock" in all good things, and be careful not to set bad examples, for greater the man greater the precedent. And we *know* that the excessive use of tobacco is an evil.

After publishing a newspaper in Shelby for a time, Elder Causler removed to Arkansas, and died there, February 24th, 1872. His diary shows that he baptized three thousand persons during his ministry. While belonging to the Broad River Association in 1853, he was elected clerk, and in 1854, was appointed to write a circular letter, addressed to theseveral churches in union on the *Fellowship of Churches*, which letter we reproduce as follows:

Dear Brethren:—The Almighty, in His kind providence, has seen fit to permit us to assemble in an associate capacity at the place

appointed at our last annual session to attend to the business that may come before us, which should be done with an eye single to the glory of God. Through grace our heavenly Father has seen fit to extend to us a liberal share of His blessings, health and prosperity, and above all a glorious hope of joy and peace, for which let us ask for hearts of gratitude to Him from whom all our blessings come.

According to appointment it becomes our duty to call your attention through this, our annual letter, to the subject of the *Fellowship of Churches*. A christian church, viewed as an organized body, is a peculiar institution. The character of its members and the principles of their union—the powers and mode of exercise—its organization and design—are all peculiar to itself—the church of Christ.

Every organization involves certain principles on which its existence depends, by the performance of which it becomes an independent body. Governments are founded on principles peculiar to their nature. All kinds of societies, whether formed for the mutual improvement of each other in science, literature, or for any other purpose, are constituted on principles peculiar to the objects in view. So is the church of God. Though differing from all others, yet is constituted on the principles laid down in the word of God, which are peculiar to the churches of God.

The English word Church was according to the best authority derived from "Ruriakon," in the Greek language, which signifies "belonging to the Lord." It is not used in the English version of the Old Testament, but often in the New, as a translation of the Greek word "ecclesia,"—the primary meaning is an assembly or a congregation, called together for any purpose. By examination you will find that this word occurs three times in Acts xix., where it is used to designate the tumultuous gatherings at Ephesus, and is translated assembly. In Acts vii. 38 it is rendered by the word church, where it clearly refers to the whole body of the Israelites. With these and a few others, "ecclesia" is uniformly translated church in the New Testament. The prevailing use of the word is to denote a company of christians. In a few instances it is used to include all believers. As we have shown the primary meaning of "ecclesia" is church, a select assembly or congregation, being in its nature limited to a local company is, in the New Testament, the distinguishing term applied to a company of believers in Christ.

As it has been shown that the word church is an assembly of believers in Christ, we might here add baptized (immersed) believers, and as such we recognize nothing but the Old and New Testaments as a rule of our faith and practice. The instructions of our Savior and His Apostles, illustrated by the practice of the apostolic churches, as recorded in the New Testament, comprise the standing law—the rule—and the authoritative examples to christians, ministers and churches, through all subsequent ages. The churches formed under the ministry of the Apostles are the models after which all others should be formed.

True churches are composed of those who have repented of their sins and found peace with God, and have been baptized. This order

of the Gospel is a matter of no small importance, though it is almost entirely set aside by the presumed superior judgment of the many Pede-Baptist Societies. Christ, our blessed Savior, intended that His kingdom should be a spiritual one, and in order that He might be received by those of like faith when He came on earth, God sent John the Baptist to the land of Judea to prepare a way or people for his reception, and in accordance with His direction He came crying, "Repent ye, for the kingdom of heaven is at hand;" and those that believe or confess their sins were baptized. The primitive churches were formed of believers only. The three thousand persons who, on the day of pentacost gladly received the Word, became disciples of Christ—"continued steadfastly in the Apostles doctrine and fellowship, and in breaking of bread and in prayers," and all that believed were together. "The Lord added to the church daily such as should be saved." The churches are always addressed by the Apostles as composed of saints only. "Paul unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints." Similar addresses were made to the saints at Phillipi; unto the church of the Thessalonians by Peter, in his general epistles; by James, and many others. Our Savior warned His ministers and His people not to receive into church membership nor to the privileges and ordinances of His house unsanctified persons, who live devotedly to worldly appetites. "Give not that which is holy to dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." The history of all bodies who have violated this, prove that such warning is needed. Baptized unbelievers are aptly compared to dogs and swine: they have not only trampled church privileges under their feet, but have rent asunder the people of God more than all the unbaptized infidels and pagans together.

They are not only to be believers, but they are to be baptized believers, as a pledge of their faith in Christ—as a symbol of their spiritual change—previous to their becoming members of the church. The proof on this point is so abundant and plain that those who earnestly seek to find out their duty will be led to follow their Savior in the liquid grave.

A church composed of baptized believers, who have been regularly constituted with the proper officers, are fully prepared to discharge the duties enjoined upon it. The officers, like the ordinances of the Gospel, are plain and few; there are but two—a minister or bishop, and deacon; and no church is properly in order until equipped with officers; and the duties of each of these officers is plainly pointed out and laid down within the lids of the New Testament. Though a church may be composed of believers, and have the proper officers, yet they may be very far from being entitled to the name of an apostolic church; for they may be unsound in doctrine, which is altogether essential. The Baptist church at this time is entirely too much divided on doctrine. Some of our brethren have stopped Zion's progress by their iron-hearted notions of Anti-Nomianism, whilst others have fallen into the loose notions of Arminianism.

Upon these points our officers, especially deacons, should be well versed, in order that they may keep the church clear of these as well as all other unsound doctrines and practices. A church composed of believers, all guided by the same spirit, all looking for the same reward, all standing in their proper places around the camps of Israel, is the most delightful sight the eye of man ever beheld ; truly it is "a quiet habitation."

Having seen that each church is formed of believers, whose rights are equal by a voluntary compact, in virtue of which they were endowed with equal power, that one church is neither superior nor inferior to another in power and authority, as all the authority comes directly from the Savior, and not from or through any church or churches ; each body is separately accountable to Him for the use or abuse of power. A suitable number of disciples for a good cause, and in proper order, may form themselves into a church by mutual covenant, and exercise properly the highest ecclesiastical power, without being connected with or dependent upon any other church.

It is sometimes supposed that an association of churches by their representatives in an Association, Synod, Conference, Presbytery or Convention has more power than an individual church ; but instead of this, they have no church power at all. They have no right to receive or expel a single member from any church, or to dictate in the least degree in respect to the doctrine, discipline, or fellowship of any church. An Association, Convention, &c., has the power to say who shall be associated with them in their deliberations, but no farther can they go. If such were the facts it would deprive the Baptist church of the boasted principle of republicanism ; i. e., all power rests with the people, and it would run our church into the parent error of high church doctrines, of prelacy and Popery, as well as every other form of ecclesiastical intolerance, with all its train of evils. The real bond of union in a church is love. It was love that drew the members together—it is love that holds them in union. This is the element in which they should live and act as a church. The Savior knew full well the principles of church order, and government could not be carried into practice without love, and that directed by knowledge ; nor any other church form of government ; indeed, without love there is no church at all. When He was in the act of departing from His disciples, who were at an early period to be formed into a church without His visible presence, He remarked to them, "This is my commandment, that ye love one another." St. Paul, to the church at Corinth, said : "Let all things be done in charity." "Let brotherly love continue."

There is therefore no necessary bond of union between individual members, nor between different churches, but fraternal love. In the exercise of this grace it was customary for primitive churches to assist each other by pecuniary aid—by furnishing teachers, and by advice in difficulty. The modern plan of forming associations of churches, for cultivation of acquaintance and mutual love, and for more unity of effort in the cause of human salvation, while the independence of each church is recognized. It is in perfect accordance

with this principle, and is of obvious utility. The only object our church could seek any form of union with others, is that of doing them good, or, in connection with them, doing good to the world—in design, in spirit, in doctrine, in love, in their purposes and desires; the different churches are one—in visible organization, many. And therefore what is injurious to one, is to all. The co-operations mentioned in Scripture are:

1st. Sending spiritual teachers to assist each other. Such were sent by the church in Jerusalem to the church at Antioch. Acts xi. 27; xviii. 26.

2nd. To administer to each other's temporal necessities. 1 Cor. xvi. 1—3; Rom. xv. 26.

3rd. Affording each other advice and assistance in cases of divisions and contentions, by which the quiet of the church is aroused and its prosperity endangered. An example of this kind is recorded in Acts xv. in regard to a very important question of doctrine and discipline.

4th. In the spread of the Gospel, this is one of the principal objects of the church militant, and as churches are generally unable to carry on the work separately, a unity of action is necessary. We find that the church at Antioch first engaged as a church in the work (Acts xiii. 2, 3,) and that Paul and Barnabas, as well as others, received their support in part from other churches. 2 Cor. xi. 8; xii. 13—18; Phil. vi. 10—18. Persecution was enraged to such a height against the primitive churches that they did little else than establish the principle. From these and many other points that might be brought to bear, we see that churches sustain to each other most sacred and endearing relations. The separate independence of churches is no barrier to their cordial extension and useful co-operation, and should never be so regarded; but on the contrary is an argument in favor of such co-operation, for no service is as pleasant and profitable as those voluntarily given. So that were ten thousand churches formed on these principles, to act consistently with their obvious design, they would, for all the purposes of their existence, be as truly one church as they possibly could be, if consolidated into one organized body under the oversight of a bench of Prelates or Popes.

May the blessings of Heaven smile upon all in our union. May He guide us into a proper discharge of all our duties, individually and collectively, and eventually save us with an everlasting salvation, is the prayer of your unworthy servant
A. J. CANSLER.

October 13th, 1854.

CAMPBELL, ELDER THOMAS JEFFERSON was born in Amherst county, Virginia, November 15th, 1821. Moved to North Carolina, and was converted soon after and baptized by Elder S. Morgan, in 1841. In 1857 married Mrs. Elizabeth J. Hicks, *nee* Elizabeth J. Simmons. He was an ordained minister and delegate from Corinth church, of the Broad River Association, at the session of 1850, at Buck

Creek church, and served in that capacity several sessions afterward. He is now a member of Bethel church, of the King's Mountain Association.

Elder Campbell is a good pious brother, and although he does not do a great amount of ministerial labor, is yet an orthodox and useful worker in the Lord's vineyard. He is of Scotch-Irish descent, red haired, and of small stature, and a relative of the celebrated Col. William Campbell, who distinguished himself as chief in command at the battle of King's Mountain in 1780.

CARLTON, ELDER THOMAS was a native of Burke county, N. C.; born about 1802, and a son of the old pioneer, Ambrose Carlton, who figured in the organization of the Broad River Association. Thomas Carlton appears to have been a member of Smyrna church, as had his father been before him. He is minuted as having been a lay delegate from Smyrna in the sessions of the Broad River of 1822-'23-'24-'25-'26. In 1828 the Catawba River Association was formed and the Smyrna church became a constituent member, which isolated brother Carlton from the Broad River body. After he became a member of the Catawba River he was ordained to the full work of the Gospel ministry, and since the organization of the King's Mountain Association he has several times appeared in that body as a corresponding messenger from his own association, and has preached very acceptably for the King's Mountain. Elder Carlton is a small lame man, and moves about with much difficulty on crutches; but as a preacher he ranks high, and no one possesses more politeness, or better social qualities. We always felt glad at the coming of Brother Carlton, at the annual sessions of the Association; but as it has now been several years since we have had the pleasure of seeing his face, or heard any thing from him, we presume he has crossed over the river, and is now basking under the shade of the trees of Paradise. He served frequently as Moderator of the Catawba River Association.

CARPENTER, ELDER DANIEL is a native of Lincoln, (now Cleveland) county, N. C. Date of birth unknown to writer. He was licensed to preach in 1858, and ordained to the full work of the ministry in 1859, by the St. John's church, and thereby became a minister of the King's Mountain Association. In 1862, he transferred his membership to New Prospect church, and was a delegate from that church to the sessions of the Association of 1862 and 1863. He has since removed within the bounds of the Catawba River Associa-

tion, and is now a member of that body. Elder Carpenter is a well meaning man of moderate preaching talents. There's a work for all to do.

CARTER, ELDER JOHN GASTON was born in Chester county, S. C., July 31st, 1822, and lived in said county until he was about eighteen years of age, his father having died in 1836. His mother some years after moved to Union county, and on the 17th of September, 1840, the subject of this sketch was converted to God, and at that period of time, by reason of having had no school opportunities, he was unable to read the New Testament. He was at the time living with a Methodist family, and soon after joined the Methodist Episcopal church. Not being able to read, he became dissatisfied, and doubted whether he had been baptized according to the requirements of the Scriptures. He had never as yet attended school, but had acquired a knowledge of the alphabet and could spell a little; he became a laborious student, and began to try to put words together, so that he could read. Having made this much progress, and yet having no school opportunities, he procured a Bible, and when an opportunity was afforded him would go to a silent grove somewhere, and upon his knees ask God to assist him in his efforts to learn to read, and also to understand the subject matter of his lessons. He continued thus in the use of such means as he had, and in the course of six months he read (after a fashion) the entire New Testament. Having done this he became satisfied that his doubts in regard to baptism were well founded; that anything short of immersion was a mere mockery or substitute. Viewing matters in this light, he was never received into full fellowship in the Methodist church, but began to cast about for a more suitable and satisfactory connection with a different sect or denomination of christians, and for reasons satisfactory to himself he was soon baptized into the fellowship of the Caue Creek Baptist church, in Union county, S. C., by Elder D. Duncan, on the 18th July, 1842.

Soon after he joined the Baptist church he began to have strong impressions of mind that there was a work for him to do in calling on sinners to repent, but being illiterate and grossly ignorant, as he conceived himself then to be, he ran from them for years, endeavoring all the time to dismiss such thoughts from his mind.

On the 27th of April, 1846, he no doubt, through the providence of God, intermarried with Miss Mary C. Page, of Union county, S. C., a lady of not only estimable qualities of head and heart, but possessing a good English edu-

cation. As a matter of course she at once rendered all the service she could in giving literary instruction to her husband, who was anxious to acquire all that was obtainable; and as the good work of literary training progressed, the more weighty became the impressions on his mind to preach the Gospel. He however still resisted these impulses, believing the work to be of such magnitude that he would make an utter failure. Time after time he was afflicted, and felt the rod of correction. He began to make pledges and promises, which he invariably broke, until the Lord saw fit to take from him his little son, the idol of his heart: then it was that he felt more sensibly the stroke, and began to think of Jonah's disobedience. In the silent grove upon his knees he cried from the depths of his soul, "Lord, I surrender! What wilt thou have me to do?" Then and there his duty was made plain to him, and he made known to the brotherhood his grief of mind and the resolve that he had made. On the 1st December, '60, he was licensed to preach the unsearchable riches of Christ, and the next year supplied two churches—Duckpen and Lower Fair Forest. During the year several requests were sent to his church asking for his ordination, which, however, he opposed vehemently, believing that he ought not to be ordained. Suffice it to say, he was overruled, and a presbytery was called on the 2d of August, 1862, consisting of deacons from Unionville, Duckpen, Lower Fair Forest, Hebron, and Neal's Creek, who, together with Elders J. G. Kindrick and John Gibbs, proceeded to examine and set apart Elder Carter to the regular work of the ministry, he then being a member of Unity church, Union county, S. C.

For fifteen years he has supplied four churches. He served as missionary one year under the direction of the Executive Board of the Bethel Association, and has done a good deal of missionary work in the Broad River Association, having become a member of that body in 1870, then one of the delegates from Goucher Creek church, and has continued uninterruptedly a member at every annual session since. At the sessions of 1875-'76 and '79 he was chosen Moderator of the body, which we take as evidence of his good standing in the Association.

We have heard Elder Carter preach the Gospel several times, and feel that we would be doing him injustice were we to say that he was not "a workman that needeth not to be ashamed rightly dividing the word of Truth, and giving to each hearer his portion in due season."

Bro. Carter's first wife died July 18th, 1866, from whom he received the principal part of his scholastic training, never

having attended school longer than three months during his life. How sad to think of the loss of so great a benefactor!

On the 26th November, 1868, he married Miss Lucinda Briant, with whom he now lives in tender affection.

At the session of the Broad River Association of 1875 Elder Carter was appointed to write the Circular Letter to be read before the next meeting, and as he made choice of the *Final Perseverance of the Saints*, as a subject, we have thought proper to reproduce the letter in this work, which is as follows;

To the Brethren of the Broad River Association :

As there was no subject assigned me by your body, I have therefore chosen as a subject for the annual circular letter, *the Final Perseverance of the Saints*. I am not one who believes that every act of men is a decree of God, yet, at the same time, I believe that God sees the end from the beginning. This subject is intimately connected with the assurance of salvation, for if true believers may lose their faith and totally and finally fall, there can be no such thing as assurance of salvation. A person may know that he is a child of God, and at the present time free from all condemnation, but upon this ground he cannot possibly be assured that he will continue in this happy state. In the exercise of his own free will he may depart from God, renounce Christ, and become reprobate, if this doctrine be admitted that all saints are liable to apostatize, and that there is no such thing promised as the grace of perseverance. Then Paul's declaration, in which he expresses the fullest confidence that he should possess a crown of life, must be understood conditionally, provided he should persevere unto the end. And in the same manner we must construe those triumphant expressions at the end of the viii. chapter of Paul's Epistle to the Romans: "For I am persuaded that neither life nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

According to this theory we must understand the Apostle to mean that if he continued in faith, none of these things would be able to separate him from the love of God, which was in Christ Jesus. But who knows whether Paul did persevere to the end? Who knows but what his faith failed in the last extremity? We have no account in the New Testament of the circumstances of his death. If the standing of believers depends on themselves, it would not be surprising that any one should be overcome by temptation, and should finally fall from a state of grace. It is possible then that all the apostles might have fallen away in time of persecution; for although Christ promised to go and prepare a place for them, and that they should sit on thrones, yet all this must be understood on condition that they persevere to the end.

Those who maintain that all true believers will persevere to the end, do not ground their opinion on any ability which any of them

possess within themselves to stand ; but, if left to themselves, they believe that all of them would be sure to apostatize and lose the attribute of perseverance in grace, as they do the conversion of the soul to the love of God. They believe that the same power which brings the soul from death to life is able to preserve it in life, and that the gifts and callings of God are without repentance—that is, without change of purpose.

Again, believers are intimately and spiritually united to Christ, so as to be members of His mystical body, and as by virtue of this union they receive continual supplies of grace and strength as they need these blessings ; they are of the opinion that Christ, the Head, will never suffer any member actually united to Him to be severed from His body and perish forever. Surely the Spirit of all grace which dwells in believers is sufficient to keep up that spiritual life which God has generated in them, and is also able to keep them from the danger of apostacy ; and if God is able to do this, He will do it ; for whom He loves, He loves to the end. Those whose names were written in the Lamb's book of life before the foundation of the world will at last reach heaven. The kingdom which the saints shall inherit was prepared for them from the foundation of the world. The Apostle Paul was confident that he who had begun a good work among the Philipians would perform it until the day of Jesus Christ. Can it be believed that the same love and power which effectually call believers from death in sin will not preserve them in a state of spiritual life? When it was commenced, in the days of the Apostle, there were many apostates, but John, in his first epistle, clearly teaches that such never had been sincere christians. "They went out from us, but they were not of us ; but they went out that it might be made manifest that they were not all of us." And the Apostle Paul, in his second letter to Timothy, treating of the success of heretics in subverting the faith of some and seducing them to embrace false doctrines will, by no means, agree that these persons or their teachers, who were thus led astray, had ever belonged to the foundation of God, or were among His approved people. For he says, "Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are His.

But it is said by the advocates of this doctrine, that though God will not forsake His people, yet they may forsake Him, and that the promises are made to the people of God ; but when they cease to be His people they cut themselves off from the blessings of the covenant of grace, which are all conditional and made to believers. Now we admit that if any should cease to believe they would thus be cut off ; but what we maintain is, that the believers in faith shall never fail. If God has made promises to this effect, then they are safe.

Well, we know that He did, by His intercessions, keep Peter's faith from utterly failing, for He said, "I have prayed for thee that thy faith fail not." And His intercession was not only for Peter and the Apostles, but for all who should, through these, believe on His

name. And in Jer. xxxii. 40, we find a promise and covenant to which God engages to keep His people from falling: "And I will make an everlasting covenant with them that I will not turn away from them to do them good." This seems to be a very full promise and covenant in all things, well ordered and sure. But this is not all: He immediately adds, "And I will put my fear in their hearts, that they shall not depart from me;" and this seems to be implied when He promised, "I will put my laws in their minds and write them in their hearts." In the 10th chapter of our Lord's Gospel by John, He speaks of Himself as the "good shepherd," and He gives as the chief characteristic of a good shepherd, that He loves the sheep; and in His own case His love was so great that He was willing to "lay down His life for the sheep;" and He informs us that those who were truly of the number of His sheep would "hear His voice and follow Him;" while a stranger, they would not follow. His attention to them as their shepherd was so kind and compassionate that He calls each one by name, and goes before them and leads them in the right way. From this description it might be inferred that Christ would not forsake them on whom He had set His love, and that He never would suffer His enemy to carry them off. Those persons who were specially the purchase of His blood and His dying agonies He would certainly be disposed to save from perdition. There can be no doubt of the desire of the Great Shepherd that these objects of His love, and for whom He had paid a price above all estimation, should not perish. But we are not left to our own inferences on this subject: our blessed Lord has anticipated our conclusions by His clear and positive declarations, and His gracious Word should never be forgotten: "My sheep hear my voice, and they know me and follow me, and I give to them eternal life and they shall never perish; neither shall any man pluck them out of my hands. My Father which gave them me is greater than all, and no man is able to pluck them out of my Father's hand."

I do not know how the doctrine of the saints' perseverance could be expressed in stronger language. It must be evident that if God is able to keep them from perishing, they will be saved. Who will dare to call in question the ability of Christ and His Father to preserve whom He will, from apostolizing? Surely God is able to cause the weakest of them to stand. Suppose the contrary,—suppose that one of these, given by the Father to His only begotten Son, to be redeemed, should be owned by Satan, the enemy of God and His people, and should perish eternally, what a dishonor to God! And what a triumph to the adversary! Shall it ever be said in the world of woe—here is one of the beloved of God—one especially given to the Son—one purchased with the blood of Christ—one raised from the death of sin by the power of His spirit—one that heard His voice, loved and followed him? Is such an one to be eternally lost? Is the Savior not able to preserve his soul from falling under the power of temptation? Satan, in this contest, gained the victory, and tore away one of Christ's beloved sheep, dismembered His mystical

body! for this soul now damned was once a member of the body of Christ! Can you believe this? Does not this argument convince you that such a thing as this can never occur?

Again, does not Christ appear in heaven as the advocate of His people? and does not the Father hear Him always? and shall not His intercessions be effectual to obtain persevering grace for all those whose cases He pleads? For He is able to save unto the uttermost, all that come unto God by Him, seeing that He ever liveth to make intercession for them. It is the continual intercession of Christ which preserves His disciples from falling totally and finally. Peter, in self-confidence, fell into an error, and had he been left to himself the devil would have triumphed in that case. The Lord meant to show Peter that he, left to himself, was nothing but Peter, and there was no confidence to be put in the flesh. We believe that Christ intercedes for believers as He does not for others. We learn from that remarkable intercessory prayer which He offered before He left the world: "I pray not for the world, but for them which thou hast given me, for they are thine, and all mine are thine, and thine are mine, and I am glorified in them. While I was in the world I kept them in thy name. Those that thou gavest me I have kept, and none of them are lost except the son of perdition."

Those who oppose this doctrine think that in this last clause the strength of the argument drawn from the passage is destroyed, and that as Judas was one of those given to Christ by the Father, and he perished, therefore all believers may eternally perish. But can any impartial, intelligent christian believe that Judas was really included in the number of those given to Christ by His Father, and for whom He prayed? This construction would not only be dishonorable to Christ, but it would destroy the force and consistency of what Christ uttered in this remarkable prayer. If Christ prayed not for the world, how came He to pray for Judas, who was a thief and covetous from the time of his first becoming an apostle? Christ had perfect knowledge of his hypocrisy, and if He specially prayed for him as He did for the other disciples, how came it to pass that this prayer in his case was ineffectual? And if His special intercession may be ineffectual, what solid ground have we to trust in Him, and why was it declared that "he hears him always?" It is hard to believe that those whose names were written in the Lamb's book of life before the foundation of the world shall utterly and eternally fall away and be lost. It is indeed promised to the saints of the church of Sardis that their names shall not be blotted out of the book of life, and it is reasonable to think that the same promise is applicable to all true believers. If these names might be blotted out, there would be no great cause of rejoicing that they were "written in heaven." But our Lord teaches His disciples to rejoice in this above all things. In Luke x. 20, it is said that "if any one shall take away from the words of this prophecy, God will take away His part out of the book of life, and out of the holy city, and from the things written in this Book." In Revelations xxii. 19, the meaning is not that such a per-

son ever had any part in this Book, but that he never shall have it. It is not stated that the names of such persons ever were written in the Book, but it is declared that it is a privilege of which they never shall partake.

This doctrine has been opposed on the principle that the belief of it tends to breed presumption and to encourage negligence in working out our salvation. We do not deny that the doctrine has not been abused by unholy men, but what doctrine may not be abused? Certainly none more than the love and mercy of God. In answer to this objection we would say that our doctrine is the perseverance of the saints in faith and holiness. Just so far as any professor fails in the exercise of faith and practice, he loses the evidence that he is a true christian. According to this view of the subject he never can persuade himself that he will persevere unless he is in the exercise of grace, without which he cannot possess the evidence of being a true believer.

It is acknowledged that there are some texts of Scripture which, viewed separately, seem to teach that true believers may fall from a state of grace. But the doctrine is so contrary to the great principles of the covenant of grace that such an interpretation of any text as would favor it cannot consistently, with the analogy of divine truth be admitted. We must compare Scripture with Scripture, and thus try to ascertain the mind of the Spirit, for there is no instance in the Scriptures of the final fall of real saints. To such professors as will be found at the left hand of the Judge at the last day it will be said, however great their gifts or high their privileges have been, "depart from me ye workers of iniquity for I never knew you." Have we not God's word for it, that His eyes are upon the righteous and his ears ever open to their cries. Certain persons who make profession are represented by the seed which fell on stoney ground, and heard the word with joy and for a season gave pleasing evidence of piety, but having no root in themselves, in the time of temptation, fall away—and to the above cases we may add those who, in apostolic times, received the miraculous gifts of the Holy Spirit, for they were not conferred only on real christians, as we know from the case of Judas, and from the accounts given by our Lord, of the plea which will be made by some whom He will condemn at the last day. They are represented as saying "have we not in thy name cast out devils, and done many wonderful works." Combine these two last cases and you have a satisfactory explanation of the characters of those described in the vi. chapter of the Epistle to the Hebrews.

In all ages of the church there are persons who greatly resemble true saints, not only in outward profession, but who have feelings and exercises which are well devised counterfeits of the genuine piety of the heart. But sure it can never be said that one of those who were chosen in Christ before the foundation of the world, and in time effectually called and united to Christ so as to become living members of His mystical body, and whose sins He bore on the cross, and to whom He has promised the constant indwelling of His Spirit, and

whose names are written in the book of life, should finally be lost. The enemy of God and man shall never, in the dark dominion over which he reigns, have it in his power to boast triumphantly that he has plucked from the hands of the Great Shepherd, one of the dear lambs of His flock. No, the children of God, cannot be deceived to their ruin. Those whose names are written in the book of life shall not be cast into outer darkness; they shall never perish.

J. G. CARTER.

COBB, ELDER NEEDHAM B. has been for a time a member of the Broad River and King's Mountain Associations. In 1871 he represented Shelby church in the session of the Broad River Association of that year, held at Philadelphia church, Spartanburg county, S. C. At that session the Shelby church was dismissed, and afterwards joined the King's Mountain Association in 1872, when Elder Cobb was again a delegate from the Shelby church, in the session of the latter body of that year.

We copy from Dr. Cathcart's Baptist Encyclopedia a notice of Elder N. B. Cobb. "He was born in Wayne county, N. C., Feb. 1st, 1836; graduated at Chapel Hill at eighteen, in 1854; taught school in Cabarrus county and Goldsborough till 1857, when he read law with Chief Justice Pearson, and practiced in Pitt, Wayne and Green counties till October, 1859, when he left the Episcopal church, in which he had been a vestryman for several years, and was baptized by Rev. H. Petty, and ordained in Wilson in 1860, the Presbytery consisting of Revs. Levi Thorne, I. B. Solomon, H. Petty, G. W. Keene, W. C. Lacy and J. G. Barclay. Mr. Cobb was chaplain of the 4th N. C. Regiment for a time, and rendered distinguished service to the cause of religion as superintendent of army colportage from 1862 till the close of the war. After the war ended Mr. Cobb in connection with Dr. J. D. Hutham, edited the *Daily Record*, of Raleigh, for six months; he then became corresponding secretary of the Sunday School board, and has since served as pastor of the churches of Elizabeth City, Second Church of Portsmouth, Va., Shelby, N. C., Lilesville, Rockingham, and Fayetteville, and has taught much in connection with preaching. Mr. Cobb is the Baptist statistician of N. C., and at present the president of the Baptist State Convention.

Elder Cobb is like Zaccheus of old, "*little in stature,*" but he is a man of large and well developed mind; and besides preaching good sermons, he writes many good essays, both in prose and poetry. We take the liberty to reproduce one of his poems in this work, as a souvenir, which will probably be read with a degree of interest, coming as it does from the pen of our Bro. Cobb.

“Full many a gem of purest ray serene,
 The dark unfathomed caves of ocean bear ;
 Full many a flower is born to blush unseen
 And waste its sweetness on the desert air.
 —*Gray's Elegy.*

No ocean “gem of ray serene”
 Is planted on the deep to perish there ;
 No flower on earth is “born to blush unseen,
 And waste its sweetness on the desert air.”

The eye of man may ne'er behold that gem,
 “The dark unfathomed caves of ocean bear,”
 His keenest sense ne'er note the sweet perfume
 That rose distils upon the desert air.

Still not one sparkle of that gem is lost,
 And not one breath of fragrance from the rose,
 For round about them are a countless host,
 Who in their splendor revel or repose.

Those “dark unfathomed caves” of ocean deep
 Are not so dark as poets sometimes write ;
 There myriads moving, mingling monsters creep,
 And doubtless to them all that gem is bright.

Within the caverns of the grains of sand,
 That lie around that desert rose's feet,
 A thousand living things fed by God's hand
 Find joyous homes. To them that rose is sweet.

And still if not a creature where
 That rose is blooming or that gem is laid,
 The great Creator, or God, who placed them there,
 Would take delight in work his hands have made.

Think not thy worth and work are all unknown,
 Because no partial pensman paints thy praise ;
 Man may not see nor mind but God will own.
 Thy worth and work and thoughts and words and ways.

The desert rose though never seen by man,
 Is nurtured with a care divinely good ;
 The ocean gem though 'neath the rolling main
 Is ever brilliant in the eyes of God.

CHAFFIN, ELDER EDWARD M. is a native of Iredell county, N. C. He moved into the bounds of the Broad River (now King's Mountain) Association in the year 1838, and became a constituent member of the Zoar church in its organization. He was a delegate to the Association in 1839, and was about that time a very popular preacher. Soon after, he was accused of improper and lascivious conduct, and not being willing to risk a legal investigation, he ignominiously fled the country.

“ALL IS NOT GOLD THAT GLITTERS.”

The above trite remark was completely verified in Elder E. M. Chaffin, for when he first made his advent among the

people and churches of the Broad River Association he was "the great revivalist preacher," and attracted large congregations wherever he went, and to all human appearance his labor seemed not to be in vain. But ah! in an evil hour the tempter obtained the victory over him, and he, with all his eloquence, put to shame.

It is said that during the late war between the States he became a noted libertine and gambler, and died in shame and remorse. He had before this been expelled from church privileges and advertised by the Association to which he had formerly belonged. He would be, if living, about 75 years of age. Had an intelligent, cultivated wife and an interesting family of children, who have the sympathies of many. Alas! poor Chaffin!

CURTIS, ELDER WILLIAM, L.L. D. was the son of that venerable and distinguished man, Elder Thos. Curtis, D. D. He was born in Cumbuwel, England, April 23d, 1817, and in 1832 was baptized into the fellowship of the Baptist church. At what time he was ordained by the church at Columbia, S. C., we are unable to tell. He was for a few years pastor of that church. In the year 1845 he, with his father, moved to Limestone Springs. This place was purchased by them in that year, and they established the "Limestone Female High School," which proved to be a great success; having as principals two men so well qualified, their fame spread throughout the entire South, and even beyond. There are now living hundreds of ladies who were educated there. Elder Wm. Curtis was untiring in any good work. When he became a member of the Broad River Association a large majority of its members opposed missions, which to him was very mortifying. In 1847 a society was organized at Limestone Springs by Wm. Curtis, his father, and a few other brethren, which was called the "Broad River Society, in aid of the spread of the Gospel." Through the noble efforts of this society the missionary spirit increased, and darkness gave way to the light until the society was merged into the Association. Through the untiring efforts of William Curtis and his father, the church called now Limestone was constituted, and for more than fifteen years he was pastor of this church. Some two or three years previous to his death he had a slight attack of paralysis, which impaired both his body and mind, and both gradually gave way until the 30th of October, 1873, he breathed his last. His remains now lie interred at Walthourville, Liberty county, Georgia.

Elder Barnett, the associational historian, speaking of

the abilities of Dr. Thomas Curtis, adds : "Yet candor compels me to say that, although Dr. Curtis was a most able divine, both as a preacher and writer, yet as a debater he was decidedly inferior to his son, William Curtis. Dr. Wm. Curtis was of quicker perception, more ready to meet a debate in every turn it would take; and with a facility for anticipating his competitors' strong points, and weakening them before he arrived at them, he was evidently superior to his father."

Dr. Wm. Curtis was chosen a delegate to the Association first in 1852 by the Ephesus church. In 1864 he was elected Clerk, and in 1868 he was chosen to preside as Moderator. In 1867 he prepared the circular letter addressed to the churches, on *the Christian Ministry*, which we reproduce in this work, as follows :

DEAR BRETHREN :—The welfare of our churches depends so much upon the condition of our ministry, that we this year beg your prayerful consideration of the characteristics of the christian ministry we always need. We should not, in the first place, forget that the churches do not make the ministry; they neither create it, nor qualify it, though they have much to do in moulding its temper, its influence and its habits, and it lives most to the glory of its Master when sanctioned and sustained by their approval, their co-operation and their prayers. Each minister of our churches is to be characterized as being, therefore, that in which alone the Apostle Paul would glory—"the minister of Christ," (1 Cor. iv. 1;) "a minister of God," (2 Cor. vi. 4.) Ministers stand only in their official relation to the churches, as they are Christ's servants. To be a minister, is to be a servant, but it is well to remember that but one is the master—even Christ—and though we serve that we all are brethren. There is sometimes a great lowering of the office, by regarding and speaking of it as if the churches were the masters, rather than the guests in the Master's house; the ministry is looked down upon rather than exalted by the churches. Whenever this is done a church can not prosper, a minister can not prosper. At other times individuals would do the same, but the minister is not, must not be the servant of men. He must remember the exhortation of Titus, "Let no man despise thee;" and this, not by opposing those that would, but by being faithful, irreproachable, a servant of Christ in all things—that to despise Him shall be impossible.

In the New Testament there are three or four different words employed by the inspired writers to set forth the service of the minister. Each has its own peculiar shade of meaning. In Coloss. ii. 17, the Church is told to say to Archippus, "Take heed to the ministry which thou hast received in the Lord, that thou fulfill it." In the word "ministry" (diakorios) here used, the apostle has reference to the diligent, annoying service, which he and every one of his faithful successors will have to perform. His Master, the Lord Jesus,

has given him many a dirty place to cleanse, and he must do it promptly ; many a tedious hour of watchfulness, that all things be kept in order about his house, and he must rely upon it. Rom. xii. 7. This is often a weary task, and one in which many must help. It is harder to purify a depraved and polluted heart than to cleanse a pit of filth. A great work of the servant of the Lord is to stop profanity, to prevent the desecration of the holy Sabbath ; to turn aside the filthy torrent of intemperance, and the loathsome streams of gross sensual indulgence. Of all these to say "Repent," is his work ; to guard against them is his life-long labor in any community.

But the Apostle Paul in Acts xxvi. 16 tells us that Jesus appeared unto him for this purpose, "to make him a minister (uperretees) and a witness both of these things which thou hast seen, and of those which I will appear unto thee." A different word is here used to bring out the galling on, as he terms it—the galley-slave-life to which a christian minister is often to be given up ; a life in which every exertion he can make must be made, in which his strength will almost give way, but there is no help save to work at his oar, and push his boat. The lives of many depend upon his life, and on that life being engaged in that work alone. As such a minister Paul, the prisoner, was on his way to Rome to begin the overthrow of its Pagan power, and thus it is that our ministry have again to encounter almost Pagan superstition and opposing wickedness around our own churches.

Again in Rom. xv. 16, the same Apostle takes a still different view of his ministry and that of the christian church, when he speaks of "the grace that is given to me of God, that I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God." Indeed, in these few words he uses two different ones to unfold all the truth. First, he speaks of himself "as the minister (leitourgos) for the people, in the economy and frugality with which he must discharge the duties of his office. How true was this of him when he could say of his work in Asia : "Ye know from the first day that I came into Asia after what manner I have been with you at all seasons, serving the Lord with all humility of mind, * * * and how I kept back nothing that was profitable unto you, but have showed and taught you publicly, and from house to house (Acts xx. 18-20;) and of his work in Europe, that his own hands had ministered to his necessities, and that no man should take this boasting from him that "in Achaia had been chargeable to no man." Next he speaks of his "ministering" (hierourges) as desirous of impressing this most important lesson that when, as the simple and personally independent man (but workman for the people) he stands alone among his fellow creatures, he yet is acting as the very priest of God ; for such in the word he uses does he say it is to be "ministering" the Gospel of God. When we can lose sight of ourselves in our work, God will make Himself seen most clearly in us and about us. Let us often meditate on these views of the christian ministry, its ordinary, continuous servant's work ; its galling most oppressive

work; its self-denying work for the good of others; its priestly work—and ask, is this the ministry we have? the ministry we are?

But in the passage already quoted, Archippus is told “to take heed to the ministry; the Colossian church are to tell him, so that both they and he must have a heeded ministry, or it is not the ministry of the Savior or the Saviour’s churches need. First, the minister is to heed his own office; he must see and find something in it most important—more important, perhaps, than any one else besides imagines. It is his own peculiar and most pressing duty now upon him; there is woe if he disregard it, danger to himself and all around that he must heed, with which his service has peculiarly to do. He and nobody beside can avert it, and bring in the stead thereof such winning tidings of deliverance that his very feet shall be blessed. The true minister is always so heedful of this state of things—the inconsistent are so heedless, and therefore so harmful. What ministers do not mean to do or neglect to do, has weakened, divided or destroyed the churches perhaps quite as often as even the outbreaking sins of the comparatively few hypocritical ones, who have, in sheep’s clothing, stolen in among the flock. But again, he must keep his body under, lest, having preached to others, he himself be a castaway; and while he “thinketh he standeth, take heed lest he fall.” He must also take heed to the gift that was given him for this ministry and to his doctrine; must study to show himself approved unto God, and beware how he buildeth in his Master’s house, even upon the true foundation: some building will otherwise be of wood, hay or stubble, and with sadly untempered mortar. He has also to take heed as to the signs of the times, and be no indifferent spectator of passing events, yet he must not strive or entangle himself in things only of this world. How few in the ministry have in these respects kept themselves pure!

But the church is to say, “take heed.” Did not the Apostle mean, therefore, that in a sort of peculiar and elevated jealousy, for the entire character of this minister of Christ, they were also to take heed, both on his behalf and their own? A minister is to be kindly watched by the church; his faults are not to be greedily gathered up, and as earnestly bruited abroad; but he must be prayed for, conversed with and encouraged; sometimes he must be warned, and even urged to a more active, spiritual and entire discharge of his solemn trust. Noble-minded Bereans, who search the Scriptures daily to see whether what he teaches is so, and watchful Aquillas and Priscillas will mature the character and usefulness of either an Apostle Paul or an eloquent and mighty Apollos. Words of sound doctrine stir up that faith in the attentive hearer only, which reacts both upon the ability and the energy of the ministry we need. But forsake the assembling of yourselves together, as the manner of some is, or assemble but to enquire of the crops, the neighborhood affairs, or the politics of the country; or disregard both the doctrine the minister teaches, and the exhortation that he gives, either by careless inattention or oftentimes by actual sleep and talk, and walking to and fro in the very house of God, and soon our churches and our

ministry will be abandoned. The ministry we need is one that must be heeded both by itself and by the people.

The important characteristics of this ministry becomes more striking as we advance. "*It is received in the Lord.*" No one, "except in the Lord," can discharge its duties, or enjoy its privileges. It is only thus to be prepared for. He cannot be a minister who is not in Christ Jesus. The proof once made of not being in him, every other qualification, education, influence, interest, success, is insufficient. We must have a Godly ministry. But more particularly, to have "received the ministry in the Lord," means nothing less than that Spiritual union of the sinful man with his Savior of which he speaks, when he says, "The glory which thou gavest me, I have given them; that they may be one, even as we are one. I in them and they in me, that they may be made perfect in one." John xvii: 22 23. It is, that the man be "created anew in Christ Jesus," to have "Christ made to him wisdom and righteousness, sanctification, and redemption;" "to be found in him, not having his own righteousness which is of the law, but that which is through the faith of Christ." The foundation of the character of the ministry we need, is thus laid in *peculiar* piety of the man, even before he becomes the minister. As the brave man, alone, can make the good soldier, the man eminent for his piety, may alone make the good minister.

But the further meaning of this characteristic is, that the ministry is *in the Lord continuously*. There is a living, growing union between them. No minister, especially, can live on any of his spiritual blessings, that are altogether past. Out of his treasures of faith of knowledge, of love, of strength, must come things, new and old. The Lord is ever before him, as a lamb recently slain, he ever liveth, and comes in and abides with his minister, of his crucified redeemer he never loses sight, if he is in the minister the churches need. If because eminent for piety, he is put into the ministry, he must become more known for his simplicity of character, his purity, his freedom from the love of the world, his prudence, his gentleness, his earnestness, his faithfulness, his ardent love, as he continues therein. This is it which we need in a ministry "received in the Lord."

Again, dear Brethren, *that ministry must be fulfilled*; take heed that thou fulfill it, "full proof" must be made. And who needs not to be admonished here? Is the ministry not almost at a stand? Do not the people love to have it so? To fulfill the ministry can only be affected by all of us as united brethren. The minister builds up the church. The church builds up the minister. They are both one body—each is necessary to the other, they can only be strong while in the Lord, and in one another, for all must be one to live and prosper. The ministry, it is meant, must be filled as to all the mind can learn and understand of the gospel; the heart must be filled with all it can feel of the power of the gospel, and the hands must be filled with all they can do for the gospel.

We need a strong minded ministry. We cannot prosper without it. Bible truths in their importance, their proportion, their proofs

and their distinction, must be continually brought out more and more fully. The people must be urgent to ask for this—the ministry as ready and desirous to do it. This can only be done through most diligent and constant reading of the Bible, that contains these truths, and watchful prayer. The ministry and people that do not increase in the knowledge of the Bible, cannot fulfill the ministry. Let the minister say, “I will cease to teach when I cease to learn.” Let the people know that the minister ceases to profit when he ceases to teach. The ministry that we need must be an educated ministry. It may not be educated *for* its duties, but it must be educated *in* them. The teaching and learning of the schools may not have been heard of, but the ministry has been with the great Teacher, Jesus, and is with Him constantly or it is not fulfilled. Oh! that there were not a minister among us, who does not study all he can to show himself “approved unto God,” to fill his mind fully, and the minds of the people, with all the truth. But the heart must ever take the precedence of the mind, as the characteristic of the ministry we need. There is no profitable ministry without a full heart. “Thou shalt love the Lord, thy God, with all thy heart and soul, and mind and strength.” The heart takes the precedence. There is needed, therefore, a holy strength, direction, government, warmth, and energy of heart unsurpassed, that the ministry may be fulfilled. The greatest powers may become the most destructive, but for that reason they need not be abandoned; they must only be the more closely regulated. Let it be thus with the heart of the ministry, and the life corresponding to it in the heart of the people. “Now we live, if ye stand fast in the Lord.” Both parties must here again join in this great work, using the greatest caution. Neither must mistake mere excitement for the true work of the Holy Spirit in the heart—mere imagination for the true revelation of a blessed hope—or the mere power of sympathy for the fellowship of saints. How surely will the enemy of souls counterfeit what is so valuable when genuine! Let the ministry and the people guard against the deception. Once more: the ministry can only be fulfilled by strong efforts. Ministers must work till they are successful; no other thought than that of success must be their’s; the people must determine to sustain them. Strong efforts is what the Apostle means when he tells Timothy to make “full proof” of his ministry. He was to “preach” the Word, to “be instant,” (urgent he means) “in season, out of season, reprove, rebuke, exhort, with all long suffering and doctrine, watch in all things, endure afflictions, and do the work of an evangelist.” Is this our proof in these days that we have the ministry we need?

Practical efforts will here be demanded; works of the hand that one finds to do must be done with might. Church-meetings, prayer-meetings, Sabbath schools, Bible distribution and reading, sending the knowledge of the Truth where I cannot go by others, and taking it where I can; visiting the fatherless and the widow, going from house to house, freely giving as I have freely received. All these are practical efforts in which the ministry is to be fulfilled.

The people must aid and support the ministry in all these things. The ministry is to show this pattern of good works; let the people copy it for their own benefit and comfort, and so far as they can let them cut loose the hands of their ministers, and devote them wholly to these great works.

We observe lastly : David speaks with gratitude that "a bow of steel was broken with his own arms," and that God's gentleness had made him great; to teach us that in crushing enemies without fear and conquering souls for Christ, is the full triumph of the ministry completed. Error, wickedness, sly deceit, and open scorn must alike be met. The ministry must war a good warfare; "many adversaries" the Apostle had to encounter, but he overcame them all, fought a good fight, and received his crown. So must we. Some he rebuked and cut off; others he saved with fear, plucking them out of the fire, laying with the angels of divine mercy as at Sodom, his hands on those of lingering nature, and thus compelling the escape of life. The Apostle Paul never forgot that overcoming the opposer and the indifferent, more often can be done by persuasion than by finding fault. The attempt at the contrary often becomes a habit with us, but the wisdom that winneth souls to Christ is the perfection of wisdom. One can rarely scold another into being a christian. Love is the fulfilling of the ministry as it is of the law.

May we thus find continually the ministry we need in the salvation that is brought to our doors, that comforts our hearts, prompts us all to every good word and work, fits us for heaven, and is for the glory of our Lord and Master.

WILLIAM CURTIS.

CURTIS, ELDER THOMAS, D. D. was a native of England, born at Wisbeach, Cambridgeshire, May 10, 1787. He was the son of a substantial yeoman of good property. In early life he showed intellectual vigor and a fondness for books which his father cultivated, and thus he obtained a good school education. While at school he was competitor for a prize essay, and was successful. By this he would have been entitled to a presentation to the University of Cambridge, but he could not accept it, not being able conscientiously, to sign the "Thirty-nine Articles of the Church of England." The death of a sister, and of the venerable Baptist clergyman, Dr. Fisher, under whose ministry he sat, early impressed his mind with the importance of religion, and led to his conversion and baptism while a youth. Henceforth he devoted himself to study, labor, and usefulness for the church of God. Mainly self-instructed at this period of life, he acquired a good knowledge of Latin, Greek and Hebrew. The Baptist church of which he was a member put him forward as a preacher, and availed themselves of his services for some time.

He was married to a Miss Reynoldson, June 15th, 1809, a lady of attractive endowments and sweet and gentle temper, and then settled in London. Fond of books, he engaged in the book business, which, as a commercial enterprise, was driven with energy and a successful pecuniary result. But his father-in-law, (the father also of the late lamented Elder John Reynoldson, of Virginia, so well known among our churches,) dying about this time, he was called to succeed him in the pastoral care of the church in the city, and withdrew from active participation in secular business. His literary labors, however, were uninterrupted, and he became one of the editors of the first parts of the "Encyclopedia Metropolitana," his chief coadjutor in this great work being S. T. Coleridge. This position led them to call forth the services and labors of a number of eminent men, and to enjoy intimate intercourse with most of the choice spirits of the day. Charles Richardson's English Dictionary and Whately's Logic and Rhetoric, with many other invaluable treatises, were thus first written for this work. After some years, another book-selling house having undertaken to publish the London Encyclopedia at the extraordinary rate of an octavo volume a month, brought his valuable services to their aid at a very flattering rate of compensation. This he conducted in three years and a half to a successful issue. Such also was his acquaintance with the condition of the text of our English Bible, that he was employed by the Oxford University in correcting an edition for their press. He pointed out at that time no less than ten thousand errors of the press in alteration from the standard editions of 1611. This work though completed, the fruit of much labor and care, has not been published. The authorities becoming alarmed for the results, suddenly withdrew their sanction to further proceedings, and, thanking him for his ability and courtesy, abandoned their design. The manuscript is still among his papers.

To set forward his children, and prompted perhaps by a love of our institutions, he immigrated to America. The voyage ended in shipwreck and loss to himself and almost all the passengers of their worldly goods, but their lives, with difficulty, were saved. Thus, in 1834, he began his residence in the United States, settling first in Bangor, and afterwards for a short time in Augusta, Maine. Bowdoin College testified her sense of the value of his labors by conferring upon him the title of Doctor of Divinity. But the climate being too rigorous for his family, under the advice and influence of Bro. Holmes Tupper, then of Savannah, he, about the year 1838, went to Georgia, accepting the call of

the Macon church, and settled there for a few years. The friends of Mercer University then desired he should move to Penfield, but after a short stay at that place he was urged to take charge of the Wentworth street Baptist church, in Charleston, S. C., and moved there in 1841. He was present and made an address at the laying of the corner stone of their house of worship, and publicly opened it when ready for use with a sermon that will long be remembered. Here he labored with the eminent appreciation of his services by all who had the privilege of enjoying them, even but occasionally, till his removal to the last sphere of his constant labors at Limestone Springs in the Fall of 1845. At this place, in conjunction with one of his sons, he began the enterprise of a Female High School in the mountain districts, bringing to this doubtful problem all the energy of youth with the matured wisdom and experience of a manhood spent amidst the most elevated of religious and literary associations. He set the tone of education high at once. Care was taken as is fit to cultivate the mind to the point of refinement and even of elegance, while cheerful fondness, prompt obedience, order nearly perfect, and thorough accuracy characterize his pupils. These were the fruits of the rich instruction both in morals and religion that he poured forth as well in the class-room as the pulpit. He attained the happy art of influencing to his high purposes without alone depending on the sternness of simple authority, and he has bequeathed a noble array of daughters to elevate and adorn our race, many of whom rise up in every district and the most of our Southern States to bless his memory.

In his ministerial labors in this part of the country the public knew him more as an evangelist than as a pastor, and in this capacity his presence was everywhere hailed with satisfaction amounting to delight. He made our public meetings glad when he appeared in them, and Zion's waste and desolate places rejoiced often in those rich and vigorous ministrations which, like the fountain in his own beautiful grounds, emitted the same refreshing fullness who ever was there to enjoy them. He gave his mind freely and fully to Bible themes as the basis of his discourses, dwelling mainly on subjects that he could connect with the sovereignty of God in providence and grace—the Divinity of our Lord, His atonement, the influences of the Holy Spirit, and the fullness and freedom of grace. His preaching, original and striking, did more than fill the mind of the hearer—it quickened all his powers and was peculiarly suggestive, inspiring reflection and inquiry that frequently led off into trains of thought previously unexplored. His last sermon was in the

Central Baptist church, Brooklyn, New York, from Mark i. 17: "Is it not written, my house shall be called of all nations the house of prayer?" "With great clearness and power," says the pastor of that church, "he showed what is real prayer, and that such prayer must underlie all that is done in the house of God, or it answers not the purpose of its appointment." Such was the effect of his discourse, his manner all life, and singularly impressive, his voice, strong and full, and his own soul deeply absorbed, that the congregation while returning were observed to move in clusters, expressing the desire to return and hear the message repeated.

During his entire journey to the North and homeward, the exercises of his mind in the pulpit, the prayer-meeting, and in the families of his friend, even beyond former examples, attracted notice, and evince that he was being prepared for his departure.

Suddenly called home, by what in the last letter he wrote he terms "the unimpeachable voice of God in death" in his son's family, he was on board the ill-fated steamer, "North Carolina," passing from Baltimore to Norfolk on the 29th of January, 1859, and perished in the flames that consumed her. Though in his seventy-second year, neither his natural powers of body nor of mind was abated—he did not decline amid the feebleness and senilities of a worn-out life. His sun went down in its full splendor. The call was sudden, but he was not unprepared. The Master came and he opened to Him immediately. The presumption is that he passed away without conscious pain—suffocated without awaking, by the smoke and gases that so quickly filled the room. He had spent the evening conversing of his Master, and the last that was seen of him was as he was reading his Bible at his berth, preparing thus either for duty below or for heaven, as the Master should please. He died like Moses, apart and alone, and "no man knoweth of his burial place unto this day." In this mournful dispensation to his relatives and the churches, we have but another example of that upon which Dr. Curtis so often insisted—the peculiar sovereignty of God in the death of man.

In his character there was uprightness, honesty and firmness conjoined, however, with great ingeniousness and a glowing affection for every one and everything that was good. Though earnest in all things, it was the earnestness of love. Everywhere, in all circles, whether elevated or humble, his visits were welcome. It was only wished that he would stay longer and come again. His generous neighbors and the church to which he belonged at home say truly "they who knew him best loved him most." His plans in

life were as to all things of a conservative turn. His views of whatever he considered or undertook were rapid, comprehensive and discriminating, and he had that one most important quality of genius—the power to make and sustain great efforts. While his plans were philosophical, and extended to the principles of things, they were not revolutionary. He knew it was much easier to destroy than to build up, and prudently avoided untried movements and sudden sweeping changes. His attainments were as extended and remarkable as his ability and his associations. He was a christian scholar among christian scholars. In his piety there was much devotedness. It was a saying of his “that he could not always live in company,” and his retired hours were especially prayerful. Finding himself a poor sinner, he went to God alone, for he had private business with Him that could not be done in a crowd. He evidently desired to live, realizing the true doctrine of death, that he has himself most happily impressed in one of his letters to his most intimate friend, thus writing: “We overrate death sometimes as a change. It will be but a continuance of our better life.” “The essential change was our regeneration to God. Death is a greater apparent than the greater real change. (John v. 24.) Paul therefore speaks of the former as only a removal from one habitation to another. (2 Cor. v. 1.) Changing houses—not persons or natures—nor character.”

Dr. Curtis having become a constituent member of Ephesus church, organized at Limestone Springs, after he settled at that watering place, (and subsequently named Limestone church) was appointed a delegate with other brethren to represent the church and make application for admission into the Broad River Association, which application was made accordingly at the session of 1847, and he became a member of that body and frequently attended its sessions while he lived. At the session of 1850 he was chosen Moderator of the body, and he presided with becoming dignity to the satisfaction of all.

At the session of 1849 he was appointed to write the annual circular letter, and again in 1850 he was likewise appointed, which letters are herewith reproduced :

CHRISTIAN COMMUNION.

Upon this subject, as upon the the kindred one of Christian Baptism, to which our attention was last year directed, the same introductory remark is in point. There have appeared of late so many valuable tracts and treatises upon it, that any one acquainted with half of them will be unwilling to add to their numbers. Both are subjects upon which it is difficult to write briefly to and good purpose, and impossible to write anything new. The present writer

will do all he can, however, to meet the wishes of his brethren, in comprising what may be useful in an annual Circular Letter.

Christian Communion may be regarded in three principal points of view: I. Our communion with Christ. II. Our communion with our fellow christians at large. III. Ecclesiastical or church communion.

1. Our communion with Christ is clearly the foundation upon which every other view of this subject must be built. Where this is not real, and Scriptural exercise (a personal fellowship on our part, "with the Father and with His son Jesus Christ,") what communion or scriptural fellowship can we offer or exercise toward any fellow man. If we endeavor to exhibit it in word or deed we shall be "like a man" truly, "who, without a foundation, built his house upon the earth." Or, if we, being christians, expect the exercise of Christian Communion toward us, by those who are not themselves christians, we shall be disappointed, and may be well described in the poet's words, as

———dropping buckets into empty wells,
And growing old with drawing nothing up.

Christians are brethren because the Elder Brother, the Son of God, has made them, individually 'free' in a double sense; giving them a freedom of deliverance from the bondage of sin, and a freedom of privilege, or peculiar rights in his Father's house, where all who thus truly enter, abide forever, and because (as in the case of all brotherhood) they are individually of a common parentage; "all the children of God by faith in Christ Jesus." They are admonished to love one another with a purity and fervor peculiar to this tie: "*being born again, not of corruptible seed, but of incorruptible; by the word of God, which liveth and abideth forever.*" Another motive to this intense affection, mentioned in the same connection, is the work of the Holy Spirit in their hearts and lives. "Seeing ye have purified your hearts in obeying the truth through the Spirit." All the Holy Trinity, therefore, concur in the work of laying deep the foundations of Christian Communion in the individual christian's heart. They are an essential part of that "mystery of God, and of the Father, and of Christ," which this man cherishes there, under his baptism acknowledged, and "in which are hid all the treasures of wisdom and knowledge." The close connection between the communion of Saints, and this individual communion with heaven, is in modern times often overlooked, but they are related as the effect to its cause, as the stream to the fountain, as the beams of the morning to the rising sun; the one cannot be without the other. We are to love the brotherhood," or fraternity of Christians (which is something more than loving particular or any number of brethren) because of its origin in the fatherhood or paternity of God; and both ties are the more binding because our understandings, consciences, affections and will are all consulted and engaged from the first, in the function of both. The children of God, by faith, we are brethren, as no natural brethren are, by choice, and hence, surely

the more distinctly and more firmly bound. We do not find these great truths disputed anywhere among sound christians; they are only neglected and too little felt. But they establish, in every glance at them, the importance of an individual conversion to God, or of making our own "calling and election sure;" and the equal importance of all preferred churches being composed of such individual converts only. The Christian Communion of the whole can only be genuine, as genuine personal piety prevails in every member.

Thus much for the christianity of it; but the term Communion is one of which we should have definite and Scriptural ideas. It signifies, for all practical purposes, the same as "fellowship," and intends a joint or common union, either in action or in feelings and motives, which lead to action. Thus we read (1 Cor. x. 16) of "the Communion of the body and blood of Christ," meaning an union in the common act of partaking of the Lord's Supper, and in the passage already alluded to (1 John i. 3) of "our fellowship." (the same term which in the Corinthians is rendered communion) with our Heavenly Father, and with Christ, where also the writer states that he was anxious for his brethren to have a similar fellowship with him and his brother apostles. Here it clearly intends a common union in feelings and motives. The two passages (from 1 Cor. and 1 John) contain, in substance, the whole doctrine of Christian Communion.

That with the Father and His Son is first in the order of importance, and the order of time or personal engagements. It is confined to no forms, places, or seasons of divine worship, and to no particular species of worship; while it is "the glory in the midst" of the church of social worshippers (and "a wall of fire round about him") it is even more the great attraction and characteristic reward of closet religion, or all the christian's personal approaches to God. It asks for no witness, "but the blessed Spirit within" the believer; it tarries for no created soul or symbol in affording him comfort; it begins with the very beginning of true piety—grows with its growth—is more continuous and uninterrupted than any other communion he can enjoy on earth; follows him to the gates of heaven and opens them for him as he approaches. Paul felt its power and profit alike, only in different degrees, at the gate of Damascus, when he besought the Lord thrice for his thorn in the flesh to be removed, and when he was caught up to the third Heaven. It was anticipated, and in a happy measure enjoyed by Abraham, when God "called him alone," from Chaldea; by Moses, at the burning bush; by David, in many a solitary cave (inspiring some of his sweetest psalms) by the 3 children in the fiery furnace, and by Daniel in the lion's den. Old testament saints had not the blessings of this communion with the Father and the Son, either so distinctly or so richly as they may now be obtained; but whether ten men in a generation do now obtain them to the degree these worthies did, may be doubtful. Without doubt, when the Lord looked on Peter from the High Priest's bar and he

went out, he had no other communion with heaven or earth in his penitence; when Stephen looked up steadfastly into heaven, while they were dashing out his brains, he enjoyed and wanted no other as the reward of his faith; when Paul and Silas sang together in the prison at Philippi, it was this, more than ought beside, that was the source of their peace and joy, and when the Revelator was in Patmos, this it was which bore him on eagle's wing's. Such are a few Bible pictures of the blessedness of this communion. Oh! for more honest desires after it, more Jacob wrestlings for it, on each of our parts individually! Effectual fervent prayer is the peculiar means of grace belonging to it—the Jacob's ladder of this heavenly intercourse with earth in all ages.

11. Our communion with our fellow christians at large is another delightful view of this subject. Whenever we meditate upon it we should begin with the prayer, "Lord, increase our faith!" for it has to deal with a vast extent of christian privileges and christian duty. In a dark or cold state of heart we shall understand very little of it.

Two distinct but inseparable branches of this communion are brought forward very prominently in the New Testament :

The saints on earth, and all the dead,
But one communion make ;
All join in Christ, their living head,
And of His grace partake.

Here we sit down with Abraham, Isaac and Jacob in the kingdom of God ; here stand around us the goodly fellowship of the Apostles and the glorious army of the martyrs ; here encircles the "great cloud" of all the faithful witnesses to the truth in the past ; the whole blessed company having, with their infinitely varied themes of praise, but one anxious cry or prayer as to the future, in which we have many more interests at stake than they. How long, O "Lord, holy and true, dost Thou not judge and avenge us?" They stoop from their repose to cheer us forward and onward, to offer us "the communion of their love, their sympathy and their example." Death does not sever or weaken the links of this golden chain. Rather may it be said to rivet and strengthen them as each successive believer disappears from this lower world and is drawn upward. Out of it, assuredly, he never dies, and it is our greatest consolation respecting all that depart hence in the Lord.

May we not here touch, with caution, on a Christian Communion which must exist between the church, quick and dead, and those angelic spirits who "are sent forth to minister" unto her? They have much of Christ, our Master's honor at heart ; "they do always behold the face of our Father in heaven," and thence imbibe all the interest which their noble and spotless natures can, in "the little ones" of the church. It is given as a reason for us to beware of offending "one of these." Is it not in some communion of spirit between these guardians, the wards and all their friends, in which we ever benefit or rightly please those little ones?

But there is a communion with our fellow-christians at large, on

earth, which involves a greater union of privilege and duty. Let us contemplate it closely. It embraces all them who love our Lord Jesus in this lower world. The Savior in His resurrection manifestations went to the weakest and most sorrowful (always the most faithful of His friends) first. Let us be followers of Him in this spirit.

This is a communion, then, between all the weakest, most solitary and most despised individual believers on earth, and every other believer, with "all that in every place call on the name of Jesus Christ our Lord;" "for every one that loveth Him that begat, loveth him also that is begotten of Him." It is a communion with believers before they are baptized, and the foundation of all of which we have more fully made with them afterwards. Baptism, essential as we shall see to Church Communion, is not then essential to this. It is far more proper and Scriptural to call this essential to baptism. The thief on the cross died in this communion of saints; Cornelius and his household enjoyed it, as their abundant spiritual gifts testify, before baptism; while Simon Magus, a baptized man, had neither part nor lot in the matter.

Therefore while we should endeavor, in a proper spirit, to press upon all believers to be baptized, as Ananias found it necessary even with Paul (Acts xxii. 16:) if they are but believers they are our brethren; or 1 John v. 1: (whosoever believeth that Jesus is the Christ is born of God) would be false; and there is a need of closer brotherhood among all those who hold the head from which the entire body of Christ, by joints and bands, hath nourishment ministered. If those whom we judge to be true believers will not, from whatever cause unite with us in christian ordinances, we ought to cultivate a feeling of union with them, and love all that is like Christ in them. So far as we have attained to one belief or one view of things, we ought to walk by the same rule and mind the same things. Satan gloats and glories over all the divisions of real christians, and baits his traps and nets for heedless souls with our strifes, —not troubling them upon the point of what they are, or what they are worth.

Our points which God hath left at large
How fiercely will men meet and charge,
No combatants are stiffer.

These divisions make and keep more people infidels and Roman Catholics than anything besides; infidels, who have no creed, and Catholics, who are choked with creeds, being made friends—like Herod and Pontius Pilate—when they can make the most of all the difficulties of Christ's cause.

A bad spirit in regard to such divisions has certainly abated among Evangelical christians of late years; so that, it may truly be contended, we are not so divided in anything important, as are many equal numbers of political, professional and mercantile men in regard to their pursuits. Baptists, and our brethren, the Presbyterian and Methodists, exhibit something much more in principal alike, even

with regard to church government than do the wisest politicians at this time in respect to the government of the country; and we are all more agreed about what sin is, than are the physicians about what cholera is. We would not be misunderstood here. More love of peace and more love of truth too, are everywhere wanted. Some people seem as if they would wish to see the Lord's vineyard a field of endless strife, and the coat of Christ forever rent, even among his friends. Others, and good people, too, are weak enough to consider the divided state of those who profess the truth, a blessing—something in itself desirable. It never can be so, and only those can think it so who are of "little faith," in both the full and close union which there has been and which there shall yet be among all true christians. Once were they all one, and were found acting together as one throughout the world—one in sentiment and one in profession, to a degree which, at our distance in time and feeling from such union, we find it difficult to believe. There was but one Lord owned among them—one faith in the Lord—one baptism into the faith. And if we can think our Savior knew what was in this respect desirable, and the reason for its being so, His own words will set the matter of the future union of His people at rest with us. "That they all may be one, as Thou, Father, art in me, and I in Thee; that the world may believe Thou hast sent me." The harvest of the world, then, will not be reaped while Evangelical christians—wherever the fault is—are so much divided as now they are. It is worthy our deep and frequent recollection. Not, however, is this stated here (nor to be at any time referred to) to produce indifference to any duty or to any part of divine truth in love, and know how so to defend it that men of no religion shall not be strengthened in their infidelity by our unhappy way of enforcing what we believe. It often arises from the inferior motives of pride and envy; because troubled streams bring up straws, and men of straw—men who love to be at the head of little parties; men of small minds, but who still know very well that if christians were more agreed, their particular influence would be abolished; that perhaps they would be "snuffed out" as small lights no longer wanted, and their party be first dissolved.

We could and should therefore promote greater union among Evangelical christians in three ways. 1. By endeavoring everywhere to excite and maintain a higher regard for the great points on which we are all at present agreed. A few may be mentioned. The entire personal depravity of man; the essential divinity and indispensable mediation of Christ; justification by faith in His sufferings and death alone; the necessity of regeneration by the Holy Spirit; and of the fruits of the spirit in good works, to prove that we have the spirit, together with their awful sanctions of eternal life and death. 2. By meditating frequently and devoutly on the vast number of souls daily lost through not receiving—many through sheer ignorance of—these saving truths. 3. By more prayer, hearty prayer, and occasional worship (at opportunities providentially pre-

sented) with such as love our Lord, but follow not with us in all things. There have been seasons of revival in which Evangelical christians have thus acted profitably together. Evangelical ministers thus very properly and profitably exchange pulpits in our larger towns and cities. Perhaps revivals are still more profitably conducted where there is an entire agreement of sentiment, but there can be no question that God has been with and prospered a combined effort of two or more denominations. He may still be pleased to do so. We should be ready for every such good work, and then be watchful that the spirit of proselytism to a party which our Lord has wisely condemned (Matt. xxiii. 15,) do not mar our efforts or those of others for the cause of God. All should retain the love of all truth, and yet know how to speak such truths only as are in season and all such in love. 3. We come to our third view of the subject—Ecclesiastical or Church Communion. We invite to the Lord's table in every regular church, brethren and sisters of our own faith and order. It can easily be proved, we think from Scripture, that this is right, and teaches, when properly understood, all that is right in the case. Here we express and enjoy the full communion of saints, all of which we have in this letter already treated—communion with the Lord, communion with those who love Him, and communion in all those great purposes for which He has established a church on earth, viz: for the building up of saints "on their most holy faith;" for maintaining undivided allegiance and obedience to Himself in doctrines and ordinances, and for gathering those sheep of His not yet brought into the fold.

Perhaps we may, with propriety, glance here for a moment at the communion of churches and associations. The last is our most extended exercise of full christian communion, unless we take into view the conventions of each State, which may be called a communion of associations. Brethren of our faith and order alone, can be delegated to any of these bodies; they represent the various churches and associations for particular purposes, the principal business transacted being of a missionary character, domestic or foreign, and two undisputed good results having accrued. The spiritual state of the churches has been fully made known; their increase rejoicing all the friends of Zion within the circle embraced, while their sorrows meet with sympathy and aid; but what is more! many a dark corner of the country has been explored by the faithful missionary of feeble associations, and new churches organized where the name of a church was before scarcely known. Churches will do well, as we believe, to cultivate an increased freedom and fullness, and faithfulness of intercourse with each other at these associations. It is to be observed, however, that both of these larger bodies, Associations and Conventions, are of modern institution; they cannot be traced, in their present form, to the New Testament. Though they may usefully advise in church difficulties, they have no powers of church government. Our attachment to them, therefore, should be simply that which we owe to the plans of good and wise men; they are not,

in the same sense, as all church organizations of individual believers—part of the revealed will and counsel of God.

To these church organizations, then, we now direct our regard. Here, in all the ordinances and commandments of the Lord, He expects His people to be walking; and before we discuss the pleas that have been made for introducing here some christians who cannot walk with us in all Christ's ordinances, it would be well to consider the state of those who can and do. Do not they need the word of admonition to strengthen and tighten the cords of christian brotherhood among themselves? Is there not much wandering from church to church, in search of that Spiritual food which each church should try to provide for the sustenance of its own members within itself? Does not much laxity of discipline appear occasionally? and too much satisfaction at the mere increase of members without a due watchfulness for the increase of spirituality? Much of lengthening the cords without strengthening the stakes of Israel's tents? Observers who have looked into those small churches of some years since, that are now become large churches—and the lesson may be useful to all that are becoming large—find that often as numbers increase, brotherly love seems to diminish; so that the period of warm attachment and close union appears to be that of the youth and small numbers of such churches. Why this is, it might be well to inquire. At the beginning it was not so, says the good Book. The largest churches of the New Testament were some of the warmest and noblest for christian affection and christian exertion. Let the example of those at Jerusalem [the mother of us all] and at Antioch [her eldest born Gentile daughter] be well studied and imitated! What unparalleled love and unity and personal sacrifices in the one! What a visible abundance of the grace of God; what bold exertions to send forth the Gospel; what great joy and great gifts in the other! We can only here refer to these pattern churches, and pray that the constituency of all our associations may strive earnestly after copying such models.

And now would we briefly discuss those pleas for a more open communion in our churches, to which we have alluded; or for the admission of some who profess an unity of faith with us, but not of order, at the Lord's table.

Those who have most ably advocated such a communion admit that it is a novelty for which they contend; or that while it might, as they suppose, promote the faith, it would not be according to the order of the New Testament thus to act. Their language here is very plain, and should be well weighed. The members of the primitive church consisted only of such as were baptized. He who had refused to be baptized would, at that period, have been justly debarred from receiving the Sacramental elements; would have been deemed unworthy of christian communion, have been undoubtedly repelled as a contumacious schismatic, so says the celebrated Mr. Hall. "I freely admit that it is clear, after the institution of baptism by our Lord, no person who refused to be baptized was ever admit-

ted in any christian church to that [the Lord's] Supper," writes Mr. Noel. These two gentlemen being the ablest advocates this innovation has found among Baptists—men of whom it may be said, that if ability and character of the highest description, could succeed in establishing error for truth, these were men that had not failed to do it.

Pedo-Baptist of the greatest learning and ability, make the same concessions. Dr. Wall, the most distinguished Episcopal advocate of infant baptism: "no church ever gave the communion to persons before they were baptized." Dr. Doddridge: "it is certain, so far as our knowledge of primitive antiquity extends, no unbaptized person received the Lord's Supper." Dr. Griffin—"I agree with the advocates of close communion, that we ought not to commune with those who are not baptized." Other quotations equally strong, might be made from able writers.

At this point, then, we conceive that this whole matter might be disposed of. If the Apostles thus acted we are safe, and are justified in following them: if they "rejoiced" in beholding the "order" as well as the faith, of the primitive churches, and write fully as much, perhaps, about one as the other, if in particular they "praise" such churches as "kept the ordinances as they were delivered to" them, what should be our highest ambition as to order and ordinances, but to say with their true and immediate successors—"So did the Apostles, and so do we.

For this we are reproached as "strict communionists," upon which two remarks may be made. 1. If communion is regarded as an act of obedience to Christ, which undoubtedly (while it is also a high privilege) it should be—the obligation to it arising from His express command, "Do this"—strictness is no just reproach, if too common an one, in regard to obedience. The good and faithful servant, or child, must be strictly an obedient one. 2. In the case before us we are no stricter in our view of what is obedience, than the larger portion of those who thus reproach our views, nor so strict as many of them; that is, no regular Christian Church, Protestant, Greek, or Roman Catholic which teaches and practices in any way the two ordinances, ever receives persons to the Lord's Supper who have not been baptized. A case is related by our Bro. Taylor, of Richmond. The Episcopal minister of a church in Philadelphia, about to distribute the elements of the communion service, observed at the altar, so-called, a pious friend whom he knew to have been all his life a Quaker. Happy in many respects to see him there he inquired, in a low voice, if he had been already baptized, the Quaker answering "No." Then I cannot administer to you this ordinance, said the clergyman; and who can deny that he acted consistently, or that thus would have acted any regular Presbyterian, Congregationalist or Methodist, as well as Baptist minister? But our practice is, in some respects, not so strict as that of the body of our Evangelical Pedo-Baptist brethren. They require evidence, after baptism, of a faith that has changed the heart; the christian minister, by a

happy inconsistency, prevails over the Pede-Baptist, and cannot admit to the Lord's Supper, numbers the far greater portion of those whom he has baptized. This appears, however, a piece of unaccountable injustice to his baptized friends. The reproach* of being strict communionists, which we upon the whole regard as a happy one (1 Pet. iv. 14) for us, is only a strangely ignorant and often a mere vulgar and unthought of one, but it does not at all touch the merits of this question.

Our remaining observations shall be directed to these merits; or to 1st, Why we cannot admit the unbaptized to the Table of the Lord? 2nd, Why we cannot admit the unbaptized (as we still regard them) to the Table of the Lord, though they consider themselves baptized? 3rd. Popular objections against our course. 4th, What is and must be the tendency of an opposite practice in the case?

1st. We cannot admit the unbaptized, as we regard them, to the Lord's Table, because the fair construction of our Lord's commission and the practice of the Apostles alike forbid it.

(i.) Christ requires the unbaptized, though a believer and because he is a believer, first of all things to be baptized. The command to teach and baptize, in His commission involves, of course, the corresponding duties among our people of learning and being baptized. It prescribes also the order in which these duties are to be performed. Ministers are to teach so as to make disciples [see margin.] 2d, Baptize. 3d. Then to teach all other things commanded by Christ. Richard Baxter's language respecting the remarkably specific orders of the duties enjoined was quoted in our Letter on Baptism, to which subject it applies as well as to this. We need only to add here the following: "If any should be so imprudent as to say it is not the meaning of Christ—that baptism should immediately, without delay, follow discipleship, they are comforted by the constant example of Scripture; "so that, I dare say," he continues, "this will be without doubt with all consistent, rational and impartial christians." Robert Hall, the great modern advocate of mixed communion before mentioned, says that baptism possesses a prior claim to the attention of the christian convert, and that to receive the Lord's Supper before baptism, is to invert [we should say pervert] the natural order of His Sacraments; at least none such will we obey.

(ii.) The undisputed examples or conduct of the Apostles and primitive churches, as Baxter says, point in this same direction. Wherever the christian ordinances are spoken of together, and men's first belief of the whole—they believed were baptized and continued in the Apostles' doctrine and fellowship. Such is the account of the Pentecostal season of the gathering of the Samaritan church, of the baptism of Paul, and of his labors at Corinth and at Thessalonica.

*It is precisely of the character of the word christian, as used [Acts xi. 26,] upon which no one can now decide whether it were first given reproachfully, or whether it was assumed by the disciples as an honor. It implied, in either case, the most honorable of facts—the "close" union of his disciples with Christ.

The only point in question seems to be whether the New Testament doctrine and examples are sufficient and binding authority in the case. So say strict Baptists, and therefore so much they act. The examples of the Apostles and the first churches are at once a vital branch of all that is authority here, and the best possible comment on what they understood our Saviour's commission to mean.

2. We cannot admit the unbaptized, as we still regard them, to the Table of the Lord, though they consider themselves baptized, because other men's consciences are to regulate their views and practice of duty, and our consciences are to regulate our views and practice. We believe one thing about what is baptism, which all antiquity agrees with us should come first, and they another, and are taught to regard infant baptism, when even [as in the Greek church] immersion is used as a nullity—wanting entirely in the inward and spiritual grace that which, above all things, makes baptism valid. Such a baptism is then, in our eyes, no valid baptism—not the New Testament ordinance at all. Nor can subsequent belief, as we see, put life into this dead form. Baptism was instituted to express a personal repentance and faith. It is the symbol of faith and repentance. It never did express such repentance and faith in the case supposed—was no such symbol. Baptism further symbolizes, at the time of receiving it, union by faith with Christ, and, specifically, in His death and resurrection. It could in no way express such union in an infant's case, who can have no thought about these matters. It is essentially also an expression of personal intentions and purposes or holy views. Intention may enter so materially into various and public transactions that the want of it vitiates them altogether. A man cannot make a will without intending to make a will. He can not contract a marriage without meaning to contract marriage. Nor can he, as we read in the New Testament, be the subject of a valid christian baptism without intending a valid christian baptism; cannot contract the regular vows of baptism, without "before those vows making inquiry," and meaning to keep them. There is a vitiating want of purpose and intention in the whole transaction of infant baptism. The child makes no vows, for it has no purposes. He is at the time bound to nothing. The whole service of God, freely chosen, is what baptism binds us to,—a thing impossible in the infant's case.

Although, then, the conscientious believer in his own infant baptism as valid, is not to be classed with the demerit of all baptism, we see not how his belief can alter the facts in this case, or entitle him to the privileges grounded on valid baptism. His having been submitted, while altogether unconscious of the transaction to an unauthorized rite, can avail him nothing in claiming authorized privileges. On his own testimony, however, to a subsequent conversion, this rite has been demonstrated, in his case, to have been entirely unavailing. All the vows made for him have been broken; every pledge of his consecration to God violated. Since this alleged baptism or professed death unto sin he has been entirely alive to it; he

has contracted the whole of his personal guilt; gone greedily into sin, and become so much its subject and servant as to be "free" altogether, as the Apostle writes, "from righteousness," on system opposed to all its claims. It seems preposterous to us to admit saving power or any spiritual virtue in that which has been followed uniformly by such carnal and condemnatory issues. If it was not a nullity at the time, its uses—if we believe in total depravity afterwards—have all been totally annihilated. We may here touch the case of those who have been admitted to the church by sprinkling or pouring, or a confession of their faith. It is well known that Baptists consider immersion as essential to baptism. These parties are in the position of those who have meant to execute a legal deed, but have executed it illegally. Perhaps the right number of witnesses to the signature of a will may illustrate the case. If this is wanting, and the testator alive, the will must be executed again to convey the property. In its present state it would convey none. The informality is fatal; the whole instrument, in its present state, is a nullity. A command to baptize is a command to immerse, as we hold, and of course for the candidate to be immersed. He who has not been immersed has not obeyed this command. The informality has been fatal—the so-named baptism a nullity. A want of form is held rationally to destroy all the force of a form on many important occasions.

As, therefore, not his own convictions only of being a true believer, but evidence of our conviction is required before we can satisfactorily baptize the candidate; so that which is deemed by us a valid baptism, we feel bound to require before the candidate for communion can be admitted to the Lord's Supper. Our firm conviction is that no servant of the Lord, or His church, however pious and learned, has any legislative authority in the matter, of course none to dispense with the law of Christ in regard to it. All are "under the law of Christ."

Popular objections to our course, are:

1. It is bigoted and Sectarian, This is doubtless an availing cry, but is it a fair one in this case? Bigotry, regarded mildly, is excessive attachment to the minor parts of a creed. But the charge takes for granted what we entirely deny. In our view, a great and important institution of Jesus Christ is concerned—the initiatory ordinance of His church, one without which no party of Christians, except a small number in modern times (the Quakers and Open Communion Baptist) have ever attempted to organize a church. For the same reason, our conduct cannot be sectarian. The point at issue regards not the mere upholding of the peculiarities of a division of the church; our principle, that of not receiving the unbaptized into the church, involves the most elemental views of the Christian community. It has never before been alleged that baptism can be overlooked in the gathering of a church. That cannot be sectarian, in an obnoxious sense, which has been the the common sentiment of the orthodox throughout Christendom in all ages.

2. But you exclude christians of acknowledged eminence in piety from the Lord's Table. Have eminently pious men, then, no unreasonable or unscriptural prejudices? Or are we not mildly to withstand "Peter" when he is "to be blamed." What leading christian practice has not been opposed or declined by men of otherwise pious character? The observance of the Sabbath, public prayer, preaching, the circulation and study of the Scriptures, the celebration of the Lord's Supper, as a whole and in part? The whole Romish church are contending for the entire omission of the wine in the case of the laity. And must we not admit that eminently pious persons have been found in that church, both before and since the Reformation? Wycliffe, Tyndale, Sir Thomas Moore, Fenelon, Pascal, Francis Xavier might here be shown to have high claims to that character. But our space and time forbid. We would by no means exclude by any sentence of ours, all the Popes themselves from the kingdom of God. But what of this? Would Paul have permitted the half communion of the Papal church to be recognized as the Lord's Supper? Or would he have communed therein with the Pope, or Wycliff, or Tyndale, or Fenelon? All sound Protestants will say no. That church had changed the ordinance from what the Apostle had left it, and he would have left them as we have done. Neither, as we believe, would he have recognized the half baptism, so to speak, of the Pedo-Baptists, or have given it the kind of standing which a mixed communion would in the christian church.

3. But you acknowledge the brotherhood of Pedo-Baptists, and avail yourselves sometimes of their ministry, yet refuse the whole of the Lord's Supper. We regard Evangelical Pedo-Baptists as our brethren in Christ; but, brethren, in respect to ordinances; walking disorderly, and therefore we obey an Apostolic admonition in withdrawing from them in their administration of ordinances. Of the ministry of our Pedo-Baptist brethren we sometimes avail ourselves, because we find them preaching Christ. In the irregular preaching of Christ we find an Apostle rejoicing. Phil. i. 18. Preaching, moreover, is not necessarily connected with church organization; it may be conducted in or out of the pale of the church. Apollos is an eloquent man, mighty in the Scriptures, and taught diligently the things of the Lord, when he only knew the way of the Lord imperfectly as to baptism, as do our Pedo-Baptist friends, we think. See Acts xviii. 25. In hearing preaching we feel, again, that we can separate the human testimony from the word of God. We may receive or reject, but to recognize a known unscriptural ordinance like infant baptism, or omit a known scriptural one [in our view] like believers' baptism, is obviously different. We accept thankfully the teachings of any man who can instruct us, as can many of the Pedo-Baptists in the things concerning God's kingdom; and will not deprive ourselves of the great satisfaction and advantages we derive from acting with them, so far as we are agreed. But we feel constrained, when they become irregular as to ordinances—unscriptu-

ral, as we believe—in their administrations of both baptism and the Lord's Supper, to halt; and as Paul and Barnabas, on a less occasion, to part; because, greatly as we love our Pedo-Baptist friends, Christ and His cause we love better.

4. Tendencies of the new system. Each of the ordinances is a positive institution, wholly originating in and dependent on the will of the legislator. Destroy one [as we shall show this system tends to] and in the vital force of its obligation you assail the other. We receive the sacred elements of the Lord's Supper in both kinds, and we administer one before the other uniformly, because thus the Apostles received the ordinance "of the Lord." The Papists have much to say about a whole Christ being received in the bread, and we could prove no material error to be taught in administering the wine before the bread; but should we reject all the Papistical reasonings about the former? That is right to be done here, and only that which the Lord has commanded.

The new system throws all things out of place in the relation of the christian ordinances to each other. It would displace them, avowedly from their relative position. But shall we thus improve them? Shall we not corrupt each in turn, and give an anti-christian prominence to one or the other? Already when this point of a mixed communion is urged, the Lord's Supper is dwelt upon and magnified out of all due proportion. It is at least made a frequent substitute for all other tokens of christian charity. You can not love the Pedo-Baptist brethren, it will be rashly charged, because you cannot meet them at the Lord's Table. To this it would seem to be more than a sufficient reply They cannot love me as a brother, or they would meet me at the sacramental water, but I find other tokens of love to them prescribed, consistent with my obedience to Christ, and in them I will seek to excel.

It is to magnify the Lord's Supper out of due proportion, when we insist that this blessed feast is exclusively the memorial of Christ's death. Baptism is such equally. And when we speak of partaking the Lord's Supper as the chief token of christian love and unity. 1. It is a token of love and unity among christians, but this is not its primary or chief intent, but to symbolize our union with Christ. Ye are all one bread and one body, forasmuch as ye all are partakers of that one bread (Christ,) do this in remembrance of me. Overlooking this essential order of the affections symbolized, serious mistakes may be made. 2. Nor was the Apostle's fellowship chiefly in the Lord's Supper, but in prayer and praise, the hospitable entertainment of the church, and the fraternal relief of the wants of all. Fraternal devotion and fraternal charities of every kind were at least as conspicuous in the best days of the church, and in these are we one with all who love our Lord.

But the tendency of administering the Lord's Supper to be baptized and unbaptized indifferently, is to the extinction of believers' baptism, and indeed of all baptism. This may readily be made apparent. Establish a right of the unbaptized to the Lord's Table, and

you establish their right to every privilege of God's house. What can you consistently withhold? and ponder the terms on which you do this. These two are the only positive institutions or ordinances of the church, in natural order, as all hold baptism is first. It must come in there, or you can require it nowhere. But this ordinance you now agree to pass unnoticed, and institute an acknowledged christian church or organized society without baptism. For peace sake there must be, in such a society, a dead acquiescence in utter silence, or endless disputations on this subject. Half or three-fourths of the church may, consistently with this system, be proven Pedo-Baptists. On its introduction the barrier of baptism must be broken down. It is not a legitimate fence of Christ's fold, but a wall of Jewish exclusiveness; as a law of God's house it may be, by individuals, for awhile, acknowledged, but happily, disobedience has no penalty! Was such a law ever long respected?

In fine, here is a christian community holding as a whole, and as such, with no baptism,—and yet in its component parts with every variety of baptism, or just with baptism enough to destroy the whole doctrine of baptism. The Pedo-Baptists cannot, in charity, enforce their views, nor the Baptists theirs. The church, endeavoring to include both parties, has silenced both—each in the act of their charitable embrace, while disarming an opponent, has stultified itself, and all God's counsel on the subject of baptism is sealed up, on the peril of every old charge of sectarianism and bigotry being renewed. Beguiled by the shadow of an unity of profession this community, surely like the animal in the fable, has dropped the children's meat in this ordinance forever. While such a compromise should last it would be a church acknowledging no baptism, neither that of infants nor believers. In many cases believers' baptism would be discontinued, accession to the church not requiring it. It would go first. But who that loves consistency can, in either view of the ordinance, desire to live under such a system? Or who would, by means of such a system, seek such a result as this? Not a single good man, as we believe, with his eyes open. Thine to serve.

T. CURTIS.

October 18th, 1850.

CIRCULAR LETTER OF T. CURTIS.

Christian Baptism—the Mode and the Subjects of it.

Some few years ago the writer was traveling in a Southern state, and had a letter of introduction to the Episcopal Bishop of the state. "How is it," said that pious and able divine, "that go where I will in my diocese the colored people will be Baptists? They must go into the water and be baptized in your way. You Baptist ministers are thus made very responsible for seeing that they do not make it a saving ordinance." Admitting this responsibility the writer's answer in substance was: "You know, Bishop, that these colored people are our Southern poor; the poor were to have the Gospel preached unto them, and it is especially adapted to them; these

poor people find our baptism on the face of the New Testament. They hear and read of men and women going down into the water, being baptized, and coming up out of the water. This kind of language describes our baptism, and no other. Some of your ablest writers have said infant baptism is in the New Testament, but not on it. Ours is both on it and in it.

Now these considerations made us at first unwilling to undertake this letter. Believers' baptism (and that only) is so plainly commanded and described in the New Testament, and various Tracts (Pengilly, Wilson's Scripture Manual, &c.) have, in addition, so well pointed this out, that the undertaking appeared unnecessary. But this last thought decided us to proceed. The baptism of believers is in the New Testament, closely interwoven with its very texture, warp and woof, with the strong threads and the fillings up. It decides the constituency or composition of the church of whom alone it shall consist; it affects deeply the whole polity or government of the church, by determining who only can receive its laws and carry on its government. A Bible baptism properly followed out would long since have swept away from the world every form of the Papal hierarchy and of political or established churches. It and it only, as a baptism, gathers its disciples out of the world. Hence it is expressly called in the Gospels "the counsel of God" (Luke vii. 30;) so that no man can declare all that counsel and not teach it. As such it is a speaking, eloquent symbol both of all Christ's work for us and of all our duty to Him. When attended to sincerely, no single act of the christian life is so expressive of either. We might expect this from the infinite wisdom and authority which enjoin it, as to be but once performed. None of us, therefore, have as yet either exhausted its import or acted up to its meaning. Our readers who are not Baptists should consider prayerfully how much this holy ordinance is exhibited on the face of the New Testament; Baptists, especially, where and how much it is found in it. Our remarks will be divided between these two considerations. 1. Believers' baptism is found everywhere upon the face of the New Testament. There are thousands of baptisms of believers in express terms, every one of whom were first required to repent and believe; no clear case can be quoted of any other baptism. All acknowledge this. We ask for one clear case of any other. But a previous question has been started—What is baptism? In reply to this, we shall consider first, the testimony of the English Scriptures; secondly, the concessions of learned Pedo-Baptists. 2. All that Baptists in general have learned on this subject, it is to be remembered, has come down to them through their opponents, the Pedo-Baptists. Forty-seven learned men of the reign of King James I. of England—all Pedo-Baptists—have given them the English Bible, and it is this Pedo-Baptist translation of the Scriptures that has made hundreds of thousands of American and English Baptists one of the largest religious denominations, certainly in this only land of entire religious freedom. If learning could with any tolerable honesty have twisted the testimony of the

Scriptures against them—when the learning was, as to this matter of translation, wholly in their opponents' hands—would it not have so done? But the Baptists are, in the main, contented to rest their case on the common English Bible. They have received both their faith and its ordinances from it, and it has proof enough that the first churches and first baptisms were like theirs. John's baptisms lead the way. He is emphatically the Baptist, or baptizer of the Gospels—a title descriptive of duty and office, which is frequently given to him by our Savior.* We assume, therefore, that John knew his duty, and did it in the best manner. [Though the meaning of baptism, or what was signified, was afterwards enlarged, none contend that the sign itself was altered.] Where then, and how, do we ever find him baptizing? In the valley or the river of Jordan, always—requiring the inhabitants of the region round about “all Judea” that sought baptism, and even the more distant inhabitants of Jerusalem, to come to his baptism there. We never read of his baptizing anywhere else. The divine Redeemer Himself comes from distant Galilee to that consecrated stream for baptism. So must Pharisees and Sadducees and Publicans and Soldiers—all the country round about—if they would be baptized of Him, which Christ declares in effect to have been the duty of them all. (Matt. xxi. 25.) Where particular parts of the river or valley which he used are mentioned—one is Bethabara, a ford or a place near a ford, just such as we Baptists choose in country rivers—another is Enon, “because there was much water there.” (Luke vii. 28; Matt. xi. 12.)

The valley of the Jordan, according to the testimony of the best modern travelers, is to this day exactly the place for such a Baptist revival of religion as John conducted—the most suitable place still, perhaps, in all the world. Burckhardt finds the river fordable in many places during the summer, in the rainy season in few. Irby and Mangles, that the water reached the belly of their horses in

*While the exact situation of Enon is not, perhaps, in modern times to be pointed out, the happy explanatory phrase of the Evangelist, near to Salim, suggests a remark or two bearing on our subject. Salim was, according to Jerome and Eusebius, 8 miles S. of Scythopolis or Bethshan; so was Enon, as they both state, confirming the Evangelist's remark that the one place was near the other. Scythopolis has been well ascertained by Dr. Robinson and Burckhardt to be but two miles from the Jordan, which here runs from N. to S. Neither Salim nor Enon could then have been far from the river; they were clearly within the valley. Calmet's Dictionary, as edited by Dr. Robinson, speaks of Enon as between Salim and the Jordan. Scythopolis was not far off. If John resorted to Enon, near Salim, because there was much water there, would he not have gone to this place for the same reason (not half a day's journey N.) had he not been as well accommodated in Enon? Now at Scythopolis there were two streams running through the city into the Jordan “almost insulating the Acropolis,” says Dr. Robinson, “and uniting below”—over one of which are still seen the ruins of a fine Roman bridge. Such was the neighborhood for natural baptisteries; or exactly such as those which country Baptists to this day use.

March; afterwards it was much swollen. Buckingham and Banks, that it was easily fordable, flowing over a bed of pebbles. Dr. Robinson's account of this river is much the same. The common testimony is that it has few rapids, but is a remarkably swift and silent stream. How solemn and heart-striking the assembly and immersion of thousands on the banks, and in the water of such a stream! Angels we know have rejoiced to witness these scenes, but no inferior mode of baptism can possibly renew them, or give anything like a just impression of their solemnity. The verdure of these banks is called in Zechariah (Heb. xi. 3) "the pride of Jordan," and the trees afford frequently what a late traveler calls "convenient and well-shaded dressing places for the numerous bathers who usually visit here." The centre and scene of John's baptism, then, are this river and valley; that is clear, and stronger terms are used of the number of them than respecting those of any other party, Christ and His personal disciples not excepted.* What can plain people make of this? The man who baptized most in the New Testament, and who was sent of God emphatically to baptize truly or rightly, baptized in our way. Did any popular Pedo-Baptist minister ever do the like in modern times? He calls up convicted sinners, and, in some cases if not to join the church, that they may be converted. But who ever heard, except among Baptists, of converts being required to seek the river's side, or any public water? A small portion of the Pedo-Baptist ministers of this country perform their baptism in churches, and with the water contained in a basin; the larger portion go round and administer this rite in the same way in private rooms. Now, why this palpable difference from the primitive proceedings? They have changed the ordinance; they have not kept that which was delivered to the church for baptism.

Our Saviour Himself never personally baptized; although His taking up infants into His arms without baptizing them, is a favorite proof text for infant baptism in high quarters.** But the scene in which, while He tarried with them His disciples baptized, is described as in the neighborhood of John's ministrations.‡ The fair inference is, they all resorted there to administer the same rite in the same way. It is certain, says Neander, that He [Christ] went directly to Enon, a name derived from a Hebrew word, signifying a place abounding with water; and Eusebius speaks of the place as still pointed out in his day.

The Eunuch's baptism (Acts vii.) is sufficient to establish the Apostolic practice. The Evangelist Philip had been preaching to an ignorant but ardent proselyte of Judaism—Christ and His baptism. Both are clearly included in preaching unto him Jesus. Now he must seize the first opportunity of confessing his faith in Christ. "See here is water!" Where? In the skins of water common to

* Matt. iii. 5, 6. ** Episcopal Prayer Book, &c. Here Mark x. 13 is quoted expressly to show the grounds of infant baptism. ‡ Rom. iii. 23.

all travelers in the East of decent circumstances, or in a gourd easily filled from them? No; it is here by the road side. The chariot must stand still for them to use it in baptism. They must both go down into the water, both Philip and the Eunuch, and when he had baptized him both came up out of the water. "Here is water: what doth hinder me to be baptized?" asks the teacher. Two things then are clear here—one which respects the mode of baptism—the other the subject. (i) Here was a "hindrance" to baptism, until the water at which they stopped the chariot, appeared—although this would be no hindrance to a Pedo-Baptist minister of modern times, similarly circumstanced. (ii) There would have been a hindrance to baptism at the water side, unless the Eunuch had been a believer—although this, the absence of faith, is no hindrance to baptism in our modern Pedo-Baptist churches. "It would be very unnatural to suppose," says the candid Pedo-Baptist Doddridge, "that they went down to the water merely that Philip might take up a little water in his hand to pour on the Eunuch. A person of his dignity had no doubt many vessels in his baggage on such a journey through a desert country—a precaution absolutely necessary, and never omitted."

Apostolic doctrine and inspired exhortations to duty, grounded on the true form of baptism, confirm the importance of abiding by that form. "We are buried with Christ by baptism into death." What other mode but that of immersion in baptism buries anything but the hand of the administrator. "That like as Christ was raised up from the dead, by the glory of the Father, even so we also should walk in newness of life." Heb. vi. 4. What is there like raising anything up in that rite, but in such baptism as first buries the subject of it? Let a Commentator Chrysostom, of the 4th century speak here: "when we sink our heads in the water, as if we were in a tomb, the old man is buried and going down is hid entire at once."

To be baptized and to sink down, then to rise up, is a symbol of the going down into the grave and of the coming up from it." A parallel passage is found, Col. ii. 12.: "Buried with Him by baptism into death, wherein also ye are risen with Him by the faith of the operation of God." A burial and resurrection are both here said to take place in baptism. True it is, that the party being a professed believer, is said to be risen with Christ by faith. But this does not destroy the plain import of the terms, that there is a burial and resurrection in baptism itself. *It*, the sign baptism, is figuratively a burial and raising up in all cases; it is a burial and raising up with Christ, when the thing signified, a true faith in Christ is betokened by the sign. Afterwards come all the important exhortations of Col. chap. iii. founded on this appeal to the significant ancient baptism. "If ye then be risen with Christ, seek those things which are above." "Set your affections on things above," &c. None but Baptists ever are buried with Christ in the sign! "Can we be buried with Christ by baptism and in baptism? it has been asked. If in baptism itself there is no burial. The ancient method of baptism by immersion is here alluded to, says Mr. Wesley, on Col. ii. 12.

The concessions of very learned Pede-Baptists on this subject are remarkable. We have only room for a few. They might be extended to a large number. Prof. Stuart, of Andover, Mass., has devoted a long public life to the criticism of the Bible. He has been among the most efficient promoters of the Biblical learning of the country. What is his testimony to the meaning of the terms rendered baptism and to baptize? Bapto, baptizo, mean to dip, plunge, or immerse in any liquid. All Lexicographers and critics are agreed in this, he adds. [The Professor elsewhere expresses doubt as to this meaning being always retained in the New Testament, but this does not destroy his testimony as to the original meaning of the words.]

The late Dr. Chalmers, of Scotland, is considered one of the ablest divines that country ever produced. In his commenting on Rom. vi:3-7 he writes, "The original meaning of the word baptism is immersion. We doubt not that the prevalent style in the administration of the Apostle's day, was by an actual submerging of the whole body under water. In the act of descending under the water of baptism [we are conceived] to have resigned an old life, and in the act of ascending to emerge into a second and new life." "Alluding to the ancient method of baptism by immersion," says Mr. Wesley (Notes on the New Testament) on this passage.

Dr. Samuel Johnson was the author of the first Standard Dictionary in our language and still remarkable for the learning he would pour out in common conversation. He defined in his Dictionary to baptize—as to christen; but being asked how he could account for the bold alteration of God's ordinance which the Romanists make in denying the cup to the laity in the Lord's Supper, "I think," said he, "They are as well warranted to make this alteration as we are to substitute sprinkling in the room of the ancient baptism." The Romanists are consistent here; they do not pretend to find either alteration in Scripture, but refer openly to tradition and Mother Church for their only authority. Let us now open the more modern but highly valued Dictionary of Richardson, 2 Vols. 4to. The author is of the English Episcopal church. The only definition he gives of baptism is, "To dip or merge frequently, to sink, to plunge, or immerge," giving as an instance :
"Philosophy baptized
 In the pure fountain of eternal love
 Has eyes indeed."

"I have heard a disputant," says Dr. Geo. Campbell, of Aberdeen, "in defiance of etymology and use, maintain that the word rendered in the New Testament, baptize, means more properly to sprinkle than to plunge, and in defiance of all antiquity to maintain that the former was the earliest and the most general practice in baptizing. One who argues in this manner never fails with persons of knowledge to betray the cause he would defend, and though with respect to the vulgar, bold assertions, generally succeed as well as argument, and sometimes better, yet a candid mind will always disdain to seek the help of falsehood in the support of truth." He

complains that Protestant translators have not been so faithful as the Romanists in their account of the circumstances attending baptism.

Prof. C. Arthur, of New York, has edited various Greek and Latin authors; his editions are in constant use in our schools and colleges; he has been considered one of the most distinguished Greek scholars in the Union. Applied to on the subject by Dr. Parmlly, of New York, he says in 1843: "There is no authority for the remark of Dr. Spring relative to baptize. The primary meaning of the word is to dip, to immerse; and its secondary meaning, if it ever had any, in some way or other all refer to the same leading idea. Sprinkling, &c., are entirely out of the question."

And here I am reminded of the judgment of Prof. Porson, the ablest Greek scholar in England, in my youth: "The Baptists have the advantage of us," he said to Dr. Newman, of London, "in the meaning of that word. It signifies a total immersion."

The oldest and the latest of the Encyclopedias with which I am acquainted (the largest and most carefully prepared dictionaries in the English language) define baptism; the first, Rees' Cyclopedia, 1786, from the Greek baptizo of bapto—to dip or plunge, a rite or ceremony by which persons are initiated into the profession of the christian religion. The Penny Cyclopedia, 23 Vols., just completed. The words baptism and to baptize are Greek terms, which imply in the ordinary acceptation, washing or dipping. The Edinburg Encyclopedia [about midway] says: "In the time of the Apostles the form of baptism was very simple. The person to be baptized was dipped in a river or vessel, with the words which Christ had ordered. The Greek church retains the custom of immersing the whole body; but the Western Church adopted in the xiii. century the mode of baptism by sprinkling, which has been continued by the Protestants, Baptists only excepted."

Dr. Neander, of Berlin, a converted Jew (expert in all manner of questions among the Jews,) and one of our greatest christian scholars and historians, writes: "As John's followers were entirely immersed in the water, so the Messiah should immerse the souls of believers in the Holy Ghost." Having been since written to on the subject, he says: "As to your question on the original rite of baptism, there can be no doubt whatever that in the primitive times the ceremony was performed by immersion." [Letter to Rev. Mr. Judd, 1833.]

In the Biblical Cyclopedia, lately published by Dr. Kitts, a friend of Neander's contributes the article "baptism," which the latter revised. The work embodies contributions from a large number of the ablest Pede-Baptists of Germany, England and America. Here we read the profession of faith [1 Petter iii. 21] was made (using) the formula, in the name of Christ, or according to Matt. xxv. 21, of the Father, Son and Holy Ghost, when the whole body was im-

mersed in water. Afterwards the writer speaks of "immersing the subject of baptism" as the usual way.

We may close this part of the subject with the practical concessions of Episcopalians. The church of England directs the minister, discreetly and warily, to dip the child in the water unless it should be weak, when it shall suffice to pour water on it. The American Episcopal Church, to dip it in the water discreetly or pour water upon it, and furnishes a prayer to be read immediately before the immersion or the pouring of water. Not a word is here said of sprinkling, though that has become the general practice of those churches. The prayer book of each would certainly induce an impartial reader to suppose that they preferred immersion, and Episcopal clergymen have sometimes practiced it on this ground expressly, as the good John Wesley, in the early days of his ministry. There is a remarkable entry upon the point in his Georgia journal. "Mary Walsh," he says, "aged eleven days, was baptized according to the custom of the first church and the rule of the Church of England by immersion."

Dr. Wall, the ablest advocate of infant baptism in that church, wishes "immersion to be restored," and asserts that it was the general practice of the church for thirteen hundred years. So says likewise Dr. Whitby, the celebrated commentator, on Rom. vi. 20: "Immersion was religiously observed by all christians for thirteen hundred years." Learned Pedo-Baptists will freely concede that in the practice of immersion we must be right, the whole amount of their efforts to defend any other mode is that it also may be right. In a matter of disobedience to our divine Redeemer, which must be the safer and more reverential practice—that of those who act upon a mere probability of being right, or that of those who act—their opponents being judges, upon an impossibility of being wrong!*

Believers' baptism is also in the New Testament, closely interwoven with its history, its doctrines, its whole plan of gathering, constituting, governing and disciplining the church of Christ.

We advert again to the baptism of John, which may be called the lowest form of its application in the New Testament. He is a

* A legal friend once pressed upon a Presbyterian of his own profession the law maxim, that in the construction of a disputed word in a deed or will, that meaning must be received which best suits the words before and after. "Let us," said he, "try the various meanings that have been given to the word baptism in this way. They are but three—pouring, sprinkling, and immersion. Take all the varieties of each and try them." "To pour," Johnson says, "is to emit, give vent to, send forth, or let out in a continued course." Can we say, to take the short record of Philip's baptizing the Eunuch: "And he [Philip] emitted, gave vent to, sent forth, let out in a continued course the Eunuch. To sprinkle, according to the same authority, is to scatter, disperse in small masses, scatter in drops. May we then say, "And Philip scattered, dispersed in small masses, scattered in drops the Eunuch? But when I try the only remaining meaning to immerse, Johnson says this is to put under water, sink or cover deep; and can I not say, Philip put under water, sunk, covered deep the Eunuch?"

preacher, the powerful and pungent preacher of repentance to all classes throughout his life; the entire multitude to be baptized are required to confess their sins. His whole preaching would have been thrown away, therefore, upon all the subjects of the Pedo-Baptist ordinance. He baptizes nobody but upon repentance, and speaks of the dawning day of Christ as only to be more searching and particular in its requirements. His baptisms are not only those of moral agents, but of such only as are convicted and penitent sinners. In the same manner does the Savior begin His ministry. His first labors are described in the same terms with those of John. When he and His followers therefore make and baptize disciples, we cannot expect them to be of less decided moral and spiritual character. They soon became in this respect greater than John himself. We now come to the commission given by our Lord to His church and her ministers; where, as the celebrated Richard Baxter says, "we should expect that He would be specific, and place all things in their due order."

"This is not," he observes, "like some occasional historical mention of baptism, but it is the very commission of Christ to His Apostles for preaching and baptizing, and purposely expresseth their several works in their several places and order. To contemn this order is to renounce all rules of order." Baxter further says: "Those that say they are disciplined by baptizing and not before baptizing, speak not the sense of the text—not that which is true or rational." Matthew gives the commission in three great parts. 1. Teach all nations. 2. Baptize them in the name of the Father, Son and Holy Ghost. 3. Teach them to observe all things that I have commanded. Mark gives it in one single clause: "Preach the Gospel to every creature," adding the solemn sanction, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." These two versions of the commission cast great light on each other. Matthew's teaching before baptism is clearly the same thing as Mark's preaching the Gospel or good news; while the awful sanction added by the latter as clearly supposes that every creature to whom this Gospel is preached, can believe or reject it, for he is to be no less than—damned! who believes not. How utterly absurd and cruel to suppose for a moment that infants or idiots can be included here! On the day of Pentecost all the teaching and preaching are before baptism; thousands pricked to the heart are exhorted to repent and receive in Christ's name the holy ordinance, and thus to save themselves from the coming judgments of their generation. "Repent and be converted. Ye are the children of the prophets!—God hath His Son to bless you in turning away every one of you from his iniquities,—every soul that will not hear that Prophet shall be destroyed from among the people," is the language of this memorable sermon. "Then they who gladly received the Word were baptized." We have no baptism on this record but that of such as were recipients of the Word preached.

After the terrible punishment of Ananias and Sapphira, of the

rest not believers, we are told, "durst no man join" himself to the churches, "but believers were the more added to the Lord." On the larger scale of a city at Samaria, Philip acts as in the individual case of the Eunuch. "And when they believed Philip preaching the things concerning the kingdom of God, they were baptized." The persecuting Saul is converted, then baptized—Cornelius and all his house, after they had received the Holy Ghost. When the church increases anywhere it is because the Word of God grows and is multiplied, because the churches were established in the faith, and the Lord opened the door of faith. Is Lydia and her household baptized? It is the result of Paul's preaching in the prayer meeting by the river side; the jailer and his household, because "he believed in God with all his house," as did Crispus; and many of the Corinthians hearing, believed, and were baptized. This is the constant manner of expression with the sacred Penman—hearing, believing and being baptized. There are now in the churches but one Lord, one faith in the Lord, and one baptism into the faith. Of five household baptisms recorded, four are expressly said to have been all believers, or to have feared God and served Him; and the household not thus described was that of a woman (Lydia) whom no one can show to have been married. Pedit-Baptism must 1st, marry her; 2d, give her children; 3d, infant children at this time, before this can avail that cause. Moreover there were believers in her house. See Acts xxi. 40.

The highest obligations to christian duty are drawn in the Epistles from the vow and professions voluntarily made in baptism. Paul will devote entire chapters to exhortations thus grounded. Of Rom. vi. says Dr. Chalmers before quoted: "We have been in the habit of regarding this chapter as the passage of greatest interest in the Bible; as that in which the greatest quantity of Scriptural light is thrown on the path of transition which leads from the imputed righteousness, which is by faith to the personal righteousness, which is by a new and spiritual obedience. Baptized into his death, or regarding ourselves as if like Him, we had actually been slain and buried, and like Him brought forth anew, and made alive again before God.

1 Corinthians xv. 29. Here is a difficulty as to who are the dead intended, but none at all as the point of who are the proper subjects of baptism. The argument is, Why are any baptized [knowingly] for the dead, if they rise not? They are baptized, believing in the resurrection of the dead. Can this be written of any but professed believers?

Galatians iii. 27. As many of you as have been baptized into Christ, have put on Christ; that is, says Dr. Macknight [another eminent Pedit-Baptist writer] have professed that ye have put on Christ—put on the very temper and virtues of Christ. Were not such parties baptized on their own professions and intentions? Intentional baptism is a strong motive to holiness, which all Pedit-Baptists must want. Their candidates are never intentionally or voluntarily baptized.

Hebrews x. 22, 23 argues our privileges of being bold in prayer from our possession of true religion [having our hearts sprinkled from an evil conscience,] and our profession of it [having our bodies washed with pure water]—"a plain allusion," says Prof. Stuart, "to the use of water in christian baptism." How clear the order of possession and profession! How beautiful the union! God hath joined them together here: Shall we put them asunder? or try to move the cars on a railroad without a steam engine?

1 Peter iii. 21. The Reformer Beza and others suppose this an allusion to the answers of questions put to the candidate in primitive baptism. Can those have a conscience that answers to anything, who understand no question, and are held responsible by no law for any part of their conduct? "A good conscience," says Leighton, here, "is a working, speaking conscience; and the conscience that questions itself most is of all sorts the best." So think Baptists with regard to this great matter of baptism; but who beside?

Nor should we forget how instructive in our time is the silence of the New Testament on some subjects. "We have no such commandment," is a sound answer to a score of Romish traditions in religion; as "we gave no such commandment" was a sufficient answer to the scores of Judaizing traditions in the Apostle's case. [See Acts xv.]

It is marvelous, if infant baptism be a christian ordinance, that it should have been entirely unnoticed in the faithful Book of the Acts of the Apostles. This extends thirty years at least from the death of Christ—the Epistles thirty years farther. The Apostles must have seen a second or third generation in the families of some, yea many, of the thousands of early disciples; or tens of thousands of the children of believers. The writer of this letter, in much less time, has seen the children's children of many he has baptized, fit subjects for Pedo-Baptism, as it is commonly practiced; yet out of the history of Apostolic baptism [if infants were baptized] are left all the cases that must, in the course of nature, have been most frequently occurring—the cases, too, such as would most frequently occur in all coming time—the pattern cases of all time! No single record of such a case is found; no admonition to parents or sponsors in regard to the treatment of this host of young disciples—not one to any of them as such. Who can believe this and hold fully that our religion is to be nothing but what the Bible teaches? No holy Apostle laments with the pious Leighton, the "much guiltiness" of the church in reference to infant baptism, or speaks of "the holiness and faith" that would be increased by pondering upon it—or calls on parents to stir up themselves to the actings of faith on this account. What important parts of God's counsel did Apostles and Apostolic men neglect if this successor of the Apostles be right in his views of baptism! We conclude, therefore, with the greatest of all protestant Pedo-Baptists—Martin Luther: "It cannot be proved by the sacred Scriptures that infant baptism was instituted by Christ, or begun by the first christians after the Apostles."

[*.* Particular reference was requested to be made in this letter to "those disciples whom Paul found at Ephesus," Acts xix. 1.]

We presume the inquiry is here to be regarded as two-fold :

1. Were these disciples at this time baptized by Paul ?

2. If so, why ? Our answer is : We think they were baptized by the Apostle. Learned and good men have doubted this, but it is the most natural construction of the words, "They who were baptized in the name of the Lord Jesus" [verse 5] are they of whom it is said immediately ; "And Paul laid his hands on them [verse 6,] and they spoke with tongues." We think he baptized them because their great former ignorance, both of the importance of faith in Christ and of the work of the Holy Spirit—that they, therefore, had been very imperfectly instructed into John's baptism, which spoke of both of these themes, and especially of the baptism of the Holy Ghost. Apollos, the case immediately preceding, who knew only the baptism of John, does not appear to have been re-baptized.

The writer's whole mind on the subject is briefly expressed by the latest and perhaps ablest of our Baptist controversialists—Dr. Carson. "That some of John's disciples," he says on this passage, "were afterwards baptized in the name of the Lord, I know, is disputed ; but for my part I can not see how this can be denied without torturing the Word of God, which I will never do for any cause whatever." I may add the supposition that these disciples were not the parties now baptized in the name of the Lord Jesus, does torture the Word of God in this way. 1. It makes the pronoun "them" of the 6th verse jump over the "they" who were baptized in the 5th, and go back for the parties referred to in the 3d verse—a kind of construction [after using the same pronoun they in the preceding verse] which is not to be paralleled in Scripture nor any grammatical writing. 2. It positively asserts that the New Testament nowhere else does, that John baptized in the name of the Lord Jesus. John's was the baptism of repentance, and while he knew the Messiah to be immediately coming, and exhorted the people to believe on Him as the coming one, he did not personally know Jesus to be the Messiah until he baptized him ; and there is an evident change in the phraseology when christian baptism [strictly] is described. Compare Acts ii. 38 : "Be baptized every one of you in the name of the Lord Jesus." Acts viii. 16. "They were baptized in the name of the Lord Jesus." Acts x. 48. Peter "commanded them to be baptized in the name of the Lord." 3. The construction we oppose must be followed throughout, if at all ; and (1) this would make Paul to have laid his hands on the disciples of John generally, the greater part of whom he never saw. (2) All those disciples to have spoken with tongues and prophesied—or thousands before the day of Pentecost. (3) Yet "all the men" to have been only "about twelve."

T. CURTIS.

October 19th, 1849.

CRAWLEY, ELDER EDMUND ALBERN, D. D., is a native of England, born January 20th, 1799, brought up in Sydney, Cape Breton; graduated from King's College, Nova Scotia, 1819; converted in Granville, and baptized at Halifax, Nova Scotia, in 1827; abandoned the law and studied Biblical interpretation under Prof. Moses Stuart, at Andover; was ordained at Providence, Rhode Island, in 1830. From 1832 was pastor of Granville Street church, Halifax, Nova Scotia, for thirteen years; became professor in Acadia College at its inception, January 1839. Brown University honored him in 1846 with D. D. He became president of Acadia College in 1854; subsequently spent some years in the United States, and in 1867 resumed professorship in Acadia, and is now principal of the theological department in that college. Dr. Crawley was very prominent in originating the educational movement among the Baptists in Nova Scotia, and also in carrying forward the work. He possessed a philosophic mind and splendid talents, is highly cultured. He is a sound theologian and a magnificent preacher. (The above is taken from Dr. Cathcart's Baptist Encyclopedia.)

During the time Dr. Crawley sojourned in the United States he spent a portion of his time in the town of Shelby, N. C. He was pastor of the Shelby Baptist church in 1864, and was principal of the Female Seminary in Shelby, he being then a member of the Limestone church, Spartanburg county, S. C. At the session of the Broad River Association in 1864, he was a delegate from the Limestone church, and prepared the circular letter addressed to the churches on the subject of "*making our lives correspond to the meaning of the ordinance of baptism.*" And because of the great attainments of Dr. Crawley we reproduce the letter for the entertainment of the readers of this work which is as follows:

Dear Brethren:—If Baptist views are but Scriptural views, as we all confidently believe, it must be admitted that our faith binds us to some special duties in relation to it; for as is the measure of our light, so must be the measure of our obligation.

On the important duty of enforcing the Divine authority of baptism, by making our lives correspond to the meaning of the ordinance, so as to become a counterpart of the main truths it speaks, we desire now to address you in a few earnest words.

By many, we apprehend, this duty is feebly appreciated. We fear there is often a zeal for the truths we hold that consists only in outward form, and is unaccompanied with a corresponding zeal for those truths in their design and power. But if "the immersion of believers" is an ordinance of God of so great moment that it demands the severance of all previous church ties, in order to form others on

This new basis—if it often makes it a duty to forsake friends and kindred, and turn our backs on old and cherished associations that we may give the entire weight of our influence to the baptized disciples of Jesus, it surely is needful that we show to those from whom we are thus severed that it is more than a form—an idea—that produces the painful separation. If there be not life and power in Baptist belief, it might be a question whether the wounds that are often unavoidable in tearing away from other communions, are not a more serious breach of the law of love, than the denial or neglect of immersion is a breach of the law of form.

But we hold that there is in the doctrine of baptism—that is, of the immersion of a believer into Christ—both power and life. Woe be to us Baptists if we fail to perceive or feel it. Is it not the admitted design of this ordinance to give new force to the highest truths of christianity, by presenting them to the eye, as well as the understanding in vivid symbol?

Baptism proclaims the uncompromising character of the religion of Jesus, which tolerates no superficial work as fitting a man for heaven. No more adherence to forms, however just; no improvement of character, even, however amiable, that does not involve, as a radical and essential element, “being born again of water and of the Holy Ghost.” The ordinance speaks this to the eye. The spectator is made to feel that to be a christian is a vast and vital change; that those whom he has seen plunged in the liquid wave are not more separated from their former worldly companions by this image of death and burial than they are severed from them by the new principle of life within them, to which they are thus pledged; and many a soul has retired from witnessing the ordinance, troubled in conscience by the conviction of his own awful peril unless he himself become what immersion vividly points to his view. This we all profess to believe and know. Do we not also know that this spiritual power is to many lost, when they can derisively point to the worldly lives of Baptists as contradicting what we claim to be the divine meaning of baptism? Behold the Baptist, then, bound by his belief and his profession to be a living witness in his life and character of that spiritual element which the ordinance of baptism proclaims!

The degenerate world is continually falling back into that stronghold of the enemy which puts from her substance, decency of outward deportment for radical change of heart and character. Behold the Baptist called, by the special voice of his Divine Master, to form one of a select band who shall storm that fortress and level it to the ground. Baptism is the ensign that waves over this band, for it proclaims: “Death unto sin, and a new birth unto righteousness.” Who are you, my brother, that, by a cold conformity to this symbol as a mere rite, with whatever vehemence of argument to support it, are yet neglecting that newness of life which it proclaims?

Again, baptism significantly sets forth the purity of the new life which, in that ordinance, is openly commenced. Now, all

agree in regarding water as an emblem of purity—an emblem, then, of the new, pure life. But we as Baptists hold that the emblem is enhanced in its significance by the copiousness indicated in a total immersion, pointing to the abundance of Divine grace obtained by faith, and are, therefore, specially pledged to a life of purity—a life which means not merely pureness of conscience, as of one cleansed by the blood of Christ, but pureness of heart, intent and aim, as of one sanctified by the Spirit, and striving after a perfect conformity with that fear of the Lord which is clean, enduring forever. How, brethren, does such profession consist with Sabbath breaking, carousing with idle and worldly companions, or that overweening covetousness which has spread over the land like a curse,—wasting our spiritual strength more disastrously than an army of hundreds and thousands could lay waste and desolate the land?

We might go on to remind you that the act of immersion, involving the idea of being planted with Christ in the likeness of His death, and thus becoming a special foundation for the assurance that we shall also be planted with Him in the likeness of His resurrection, binds the baptized believer to Christ under circumstances of significance that no mere human device has power to imitate; that by the act of baptism we become, in a peculiar sense, Christ's men—bound by the most solemn of all pledges to obey, to love, to follow Him; that it is Christ's voice in a new form of power and energy, calling us to his service; and that its solemnity is enhanced by the wondrous appeal made in its administration to the deepest mystery of faith—"the Father, the Son, and the Holy Ghost;" but we forbear to enlarge. Let those few remarks suffice to show—what every intelligent Baptist admits—the life, and power, and speaking significance of our distinguishing rite, while we turn to ask why, with all this Divine power in the ordinance, and the abundance of the evidence that the immersion of believers is the only Scriptural baptism. are other christian communions so slow to render obedience to the mind of Christ on this point?

It is not that these are destitute of the Spirit of Christ, for many of them evince as much piety as we, and often more than some of us. It is not that they neglect learning as an important aid to a sound interpretation of Scripture, for they are, in general, devoted to sacred literature, and diligent in its use. We may indeed appear partially to answer the question, by surmising that they are controlled by the mighty energy of public opinion, as formed and sustained by the wise and good of their respective bodies; that supposed personal interest, and the influence even of more unworthy motives in some individuals may blind them to the truth. But does it not become us to ask whether we ourselves may not also be one great hindrance to the progress of our own principles?

If baptism, as we allege, is a meaning rite of most significance—if the symbol of a death unto sin involves also as a consequent figure, the life of God in the soul, and is enjoined on every follower of Jesus, in order that by his burial in the baptismal wave his per-

sonal death unto sin may be set forth—nothing is more reasonable than that those who differ from us should require to see all this evinced in the pure and holy lives of the baptized ; that they should demand the evidence of greater grace as testifying the possession of a sounder faith. Are we able to render that evidence? Can we confirm the Divine authority of our practice by pointing to the purer piety and greater Christian energy and faithfulness of the baptized churches of Christ?

If we are unable to do this, and turn in sadness and shame from the inquiry, then must we acknowledge that we ourselves are a chief impediment to the progress of the truth we profess to love. Is it then strange that others fall back on their own ground, and become doubly encased in their cherished prejudices? This will not justify, indeed, a neglect of the evidence and the Scriptures, nor lessen their independent sufficiency ; but it may tend greatly to explain why men neglect that evidence, and may bring us in as guilty causes of it. The Scriptures are the sole and sufficient exponents of the Divine will in baptism ; but the holy lives of the baptized were designed and adapted to be a mighty confirmation of that will ; if not, indeed, “strong as Holy Writ,” yet possessing a peculiar fitness to win attention to it. The lofty edifice of error has been often shaken. It has seemed again and again to be ready to totter to its fall. May not we, brethren, be withholding that last blow that would level all opposition, and complete in the church of Christ a perfect copy of the Divine pattern—“one Lord, one faith, one baptism?” Let those answer the question who have grown cold in the faith, who restrain prayer ; who call not on God in their families ; who neglect the assembling of themselves together, (as the manner of too many is ;) who spend the Sabbath in journeying, or in idle gossip ; who “grind the faces of the poor ;” and who “are not zealous for the truth ;” or whose hearts, during the terrible baptism of blood through which this nation is passing, are more intent on amassing money than in relieving the distressed, or in promoting the cause of true religion and holy charity on the earth. And let all remember that a zeal for our peculiar rite is only a shame and a mockery. unless we can point to the piety, and purity, and active usefulness of our churches, as attesting the Divine character of the baptism by which they are distinguished. Our Divine Master highly regarded this rite. He submitted to it Himself, with the striking words : “Thus it becometh us to fulfill all righteousness.” On us descends, in His providence, the duty of maintaining by holy living, even more than by Scriptural argument, this important portion of the Truth.

Is it not time, dear brethren, that we should arise to a more serious consideration of these things? If we are the depositaries of a special trust, must we not expect to render a special account? Nay, even now, do the Divine judgments on us as Baptists slumber? What then shall we say of the spiritual death-spread over too many a Baptist community? What of the frequent loss of important fields

once ours to hold and to cultivate, but snatched from us through coldness and neglect? What of the shameful falls of distinguished names among us, sending a pang of dismay and dread to the heart's core of the body? And what of the present awful crisis in our public affairs, of which, as a Divine judgment for our sins, we, as Baptists, surely take our share, if we read not in all these things special indications of the displeasure of God, that call to the deepest searchings of heart? and among many sins are we not called on to confess and renounce the sin of failing to uphold the pure baptism of the Scriptures, by corresponding purity of heart and life—thus denying practically what we profess to believe theoretically—and throwing heavier impediments in the way of progress towards a Scriptural view of the ordinance than all the arguments used against it, and the prejudices that give them strength?

E. A. CRAWLEY.

August 26th, 1864.

CROWDER, ELDER JAMES R., is a native of Rutherford (now Cleveland) county, N. C. Born August 10th, 1821. Joined the church at Sandy Run in early life, and was licensed to preach by that church in 1840, and soon afterward ordained to the full work of the Gospel ministry. He soon became a useful and popular preacher, and at the session of the Broad River Association in 1841, at Antioch church, York county, S. C., he made his first appearance in the associate body as a delegate from Sandy Run church, then an ordained minister.

He married Miss Biddie Beam, with whom he lived happily and in tender affection until his death, which took place November 14th, 1844. And in the Minutes of the Broad River Association at its session held in 1845, at Philadelphia church, the following notice of his demise appears:

Resolved, That we notice on the face of our Minutes the death of our beloved brother, Elder James Crowder, whom we esteemed as one among the best of men, and though we have sustained a great loss, we believe it to be his eternal gain.

Elder Crowder was just in the bloom and vigor of manhood when called away, occupying, it would seem, a field of great usefulness. Although his opportunities for acquiring an education to prepare him more fully for the arduous task of preaching the Gospel, had been very limited, yet he had been a very laborious Biblical student, and through the Divine unction of the Holy Spirit, whose influence seemed always to accompany his efforts, he had become a polished shaft in the quiver of the Lord. His manner of preaching was of an exhortatory character, and the appeals he made to his audience was almost irresistible, and seldom failed to

make good and lasting impressions. Revivals frequently followed his ministerial labors, and he accomplished much in building up the churches.

Personal Appearance:—Elder James D. Crowder was near six feet in height, well built, stood erect, florid complexion, fair hair and blue eyes, features fine and beautiful. We thought him one of the handsomest men in the pulpit we almost ever saw. Withal, he had a musical voice, and was the very picture of good health in his entire make-up.

CRAIG, ELDER THOMAS, of North Catawba River church, Burke county, N. C., was a member of the Broad River Association at the session of 1820, at Mountain Creek as a lay delegate, and of 1825 at Buffalo as an ordained preacher. We suppose he was taken into the Catawba River body when formed in 1827. We have no information as to his nativity, age, or qualifications as a minister.

CROW, ELDER ABRAM first appeared as a licensed preacher and delegate from Ebenezer church, at the session of the Broad River Association at Buffalo in 1816. At the sessions of 1823 and 1824, at Reedy River and Head First Broad River he appears in the Minutes as an ordained minister and delegate from Friendship church. At the sessions of 1825-'26 he appears as a member and delegate from Buck Creek church. In 1830-'31-'32 he turns up as a delegate from Bethlehem church, which church was dismissed in 1833 to aid in the formation of the Tyger River body, and probably carried with it Elder Crow, as we find nothing in the Broad River Minutes respecting him after the last named session. We have no reliable information as to the nativity of Elder Crow, but think he was of Rutherford county, N. C. Of his age or preaching qualifications we are not informed.

COCKERHAM, BRO. WILLIAM was a licensed preacher and delegate from Cross Roads church at the sessions of 1820-'21-'22, of the Broad River Association. We have no subsequent account of him.

CARROLL, BRO. HENRY WILLIAMSON, a native of York county, S. C., was born September 19th, 1819; married Miss ——— Weathers, of Gaston county, N. C.; joined the Antioch Baptist church, and was lettered to Long Creek church, which latter church licensed him to preach in 1840. He was a young man of some promise, and had a good English education. While in the discharge of his ministerial and

other household duties he mysteriously disappeared, and has never been heard of since. Foul play or murder has been strongly suspected of those who should have been his friends. Bro. Carroll was a delegate to the Association from Long Creek church in the sessions of 1842-'43-'44. He was respectably connected, and leaves behind him an orphan son.

DALTON, ELDER JOHN was a member and representative of Bill's Creek church, Rutherford county, N. C., as far back as 1802, and was consequently one of the old Broad River pioneers. . At the sessions of 1808 to 1811 his name appears in the Minutes of the Association, marked with an asterisk (*,) denoting absence. We suppose he was an old superannuated minister, whose name was continued in the Minutes as a delegate; that he might, if able to attend the session, still serve, which it is known was the practice of some churches having the membership of old ministers. We are unable to learn anything more of the biography of Elder Dalton, but avail ourselves of the opportunity we have to transmit his name as a minister of Christ to the present and succeeding generations of Baptists. Doubtless he has some surviving relatives or friends that will take an interest in perpetuating his name, who will be entertained agreeably in the perusal of a sketch of him, although brief and very imperfect in its details.

DAVIDSON, ELDER ADOLPHUS JUNIUS was born September 18th, 1848; converted October 14th, 1865, and baptized into the fellowship of Camp's Creek church, Cleveland county, N. C., by Elder B. Bonner; was licensed by the same church in 1872 to preach the Gospel, wherever God in His providence might call him. He soon afterward moved to Rutherford county, N. C., where he was ordained, at the request of the Floyd's Creek church on the 27th of December, 1877, by a presbytery consisting of Elders J. H. Yarboro, Alfred McMahan and J. S. Ezell. Outside of his boyhood instruction in the old field schools he has received some instruction in the schools of Limestone Springs, Boiling Springs and Wake Forest College. His English education is said to be tolerably good, with probably a smattering of Latin.

Elder Davidson since about 1872 or 1873 has been a member of the Green River Association until 1880, he became a member again of the Broad River body. We have never had the pleasure of hearing or making his acquaintance, and cannot therefore make so full a sketch of his ministerial life as we could wish. He is only in the 35th year of his age,

just beginning to make a character for usefulness, and we hope the Lord of the Vineyard at his coming may realize a great amount from the talents entrusted to his care.

On December 27th, 1877, he married Miss Ida R. Tyn-dall, who we hope proves a worthy and pious help-meet to him while toiling in the vineyard of the Master. May they both have an eye single to the furtherance of the great cause in which they are engaged.

DIXON, ELDER THOMAS was born December 24th, 1820, in York county, S. C.; was baptized by Elder James M. Thomas in 1838, and ordained in 1844, Elders Wade Hill, T. K. Pursley and Spencer Morgan forming the presbytery.

Elder Dixon has been instrumental in founding several churches; is a zealous revivalist and successful preacher. His manner of preaching is of the exhortatory character, in which he manifests much pathos. He is considered a good pastor, generally having the care of three or more churches, to whom he preaches once a month. He has been until recently the pastor of Buffalo church for about thirty years, and New Prospect church for nearly as long. He has served New Bethel, Antioch, and several others acceptably; is now the pastor of Sandy Run, Bethel and New Prospect churches, to which latter church his membership belongs. About the year 1848 he married Miss Amanda Elizabeth, youngest daughter of Abner McAfee, Esq., now deceased, by whom he has three sons and two daughters. His eldest son, Elder Anzi Clarence Dixon, was the late pastor of the church at Asheville, N. C., now called to supply one of the churches at Baltimore, Md. His other two sons are now students at Wake Forest College, young men of much promise.

Elder Thomas Dixon was the first Moderator chosen to preside over the deliberations of the King's Mountain Association, or rather of the convention that organized that body, and was several times chosen to preside since. He resides in the town of Shelby, Cleveland county, N. C., and yet prosecutes his pastoral work with vigor, and wields a large influence in his Association. He has baptized and married a large number of persons.

In the year 1854 a Circular Letter, on *the Nature, Design and Application of the Atonement of Jesus Christ*, prepared by Elder Dixon, was read and adopted by the body, which we here reproduce. Elder Dixon's scholastic attainments were somewhat limited and circumscribed, by reason of being destitute of means to get an education in early life. He, like many other Baptist ministers, has had to weather the storms of adversity.

CIRCULAR LETTER.

The King's Mountain Baptist Association to the Churches in Union
—Greeting:

Dear Brethren:—Agreeably to the direction given us at your last session, we address you this year on *the Nature, Design and Application of the Atonement of Jesus Christ*.

The nature of the atonement that God required of man, after he sinned, was such that he, in his fallen state, could not render satisfaction to an infinite law; hence Christ, as our surety, came in as a mediator between an offended God, and man the offender, and undertook the great work of man's redemption, in order that he might be reinstated, or brought back into the favor of God. He came—not to establish the first covenant, which was a covenant of works, and which had been previously broken by apostate man—but more especially to establish the covenant of grace, which is truly said to be the great key to men's salvation, which comports well with the language of the Apostle Paul in his letter to the Ephesians, ii. 8. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast."

The covenant of grace was entered into by God the Father, and God the Son, ere the topmost dust of the earth was laid; for He was set up from everlasting to everlasting—the same yesterday, to-day, and forever. The same unchangeable I AM. And when we discover that He came not to do His own will but the will of His Father who sent Him, we at once see the peculiar fitness and propriety of the Apostle's language when he said, "God commendeth His love to us in, that while we were yet sinners, Christ died for us." And again the Prophet Isaiah [chapter 53d, 11th verse,] while discoursing on the subject of Christ's atonement, breaks forth in the following language, "He shall see of the travail of His soul and shall be satisfied; by His knowledge shall my righteous servant justify many; for He shall bear their iniquities." And in the 5th verse of the same chapter it is said: "But He was wounded for our transgressions, and He was bruised for our iniquities, the chastisement of our peace was upon Him; and with His stripes we are healed." The word atonement properly means a covering, and intimates that our sins are, by a proper atonement, covered from the avenging justice of God. In its nature it is general—all-sufficient to expiate the sins of the whole world, although special in its application. 1 John ii. 2. In the sacred volume we see many beautiful types shadowing forth the great sacrifice that was offered unto God, well pleasing in His sight, illustrative of that eventful offering that was made by Christ on Mount Calvary, to which we would briefly direct your attention. By a close attention to these types, the nature and design of the atonement will be simplified and made plain to all. By reference to the law of sacrifices, as recorded in Leviticus, you will see that beasts or fowls without blemish were invariably selected; for instance, the gentle dove is always taken as an emblem of innocence; or the ox, fitly representing patience; or the lamb, which is gene-

rally regarded as an emblem of meekness and humility,—all of which, conjointly represent traits of character in a smaller degree that were amply reflected in the person and character of Jesus Christ in His state of incarnation and humiliation, while He was engaged in the great work of atonement for the sins of the world. He was meek, innocent, and humble indeed—opening not His mouth when led as a lamb to the slaughter. But your attention is particularly directed to a sacrifice recorded in the xvi. chapter of the same book, to-wit: the sacrifice of the two goats that were to be offered once a year for general atonement. The officiating priest was required to array himself in linen garments, an emblem, no doubt, of Christ's incarnation, or the robe of human nature with which he arrayed himself when he came to expiate our sins on the cross. In this instance, on the appointed anniversary, or day of sacrifice, the priest offered expiatory sacrifices, both for himself and for all the people. Not so, however, with Jesus Christ, our great High Priest, who needeth not, as those high priests under the law, to offer up sacrifices for his own sins first, and then for the people; for He was holy undefiled and without sin.

Another difference will appear in, that the law made men priests that had infirmities, but the word of the oath since the law, maketh the Son, who is pure and consecrated a priest forever more. The Priest under the law, on the day of atonement, made his solemn entrance into the holy place made with hands, with the blood of bulls and of goats—typifying, as the Apostle plainly declares, the entrance of Jesus Christ, the High Priest of good things to come, by a greater and more perfect tabernacle into the holy place not made with hands—that is, into Heaven itself, having obtained eternal redemption for us.

Another ceremony, however peculiar to the law dispensation will claim your attention for a short time. Besides the bullock and the ram, which Aaron was to offer, the first for himself and the second for the people, he was also to take for all the congregation of Israel, two kids of the goats for a sin offering, which were to be brought, as usual, to the door of the tabernacle of the congregation, but were not both to be killed, as were usually done; for, by a certain rite, the two victims were selected by lot—the one to be offered in the accustomed manner unto the Lord, and the other to be presented alive before the Lord, while Aaron, laying both his hands upon its head, confessed over it all the iniquities of the children of Israel—their transgressions in their sins. This latter was called the scape goat, which bore away the sins of the people ceremoniously; so, Jesus Christ, though reputed as a sinner among men, was pure and righteous in the eye of God, and by His death and sufferings, bore away our sins, in His body, on the tree of the cross. They were imputed to Him and He bore the punishment due to them. This was typified more fully by the goat which was slain and sacrificed. The flesh and blood of this creature are sometimes represented as possessing medicinal qualities, healing maladies, and softening rigid

adamant, which, if true, is a fit emblem of the efficacy of Christ's blood in healing our sinful leprosy and softening our hard and strong hearts, and changing them into hearts of flesh.

The first goat was an emblem of Christ sacrificed for us; for like other sacrifices, it was killed; so in like manner was Christ put to death. Its blood was carried within the vail; so Christ suffered without the gate. But let us direct your attention more particularly to the mystery of the scape goat, before mentioned. Its similarity in some respects to Christ will appear obvious to the most superficial observer. Like the other, it was to be taken from the congregation of Israel, and doubtless it was purchased with the public money. So was Christ taken from among his brethren, and bought for thirty pieces of silver out of the public treasury. That He might be numbered with the transgressors, and bear the sins of many, He was delivered into the hands of His enemies, according to the determinate counsel and foreknowledge of God, and, by this same counsel, was determined to be done, whatsoever happened unto Him; hence it was that Pilate was deaf to the remonstrance of his own conscience in condemning Him who was just and without fault, and hence the Jews preferred a murderer to the Lord of life and glory, when they desired that Barabbas should be released, and Christ should be crucified.

It is true indeed that the great propitiatory has already been offered, never to be repeated again, because sufficient in its nature for the healing of the nations. For the nature, design, and application of the atonement of Jesus Christ was to prepare a people for Him, and by the instrumentality of the preaching of the Gospel of Jesus Christ by faithful ministers of the cross, to a lost and ruined world,—God attending the exhibition of His own Word by the power and efficacy of the Holy Spirit, this great work is to be accomplished in the fullness of time. "For the Gospel is the power of God to every one that believeth; to the Jew first, and also to the Greek" or Gentile. And the Savior had a particular allusion to this when He said to His disciples, "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; and he that believeth not shall be damned." It is clearly set forth in this passage that an application of the atonement or blood of Christ must be applied to the soul, to cleanse it from the pollutions of sin, which is done by exercising faith in Him. For Jesus Christ said to Nicodemus, "Marvel not that I said unto thee, ye must be born again"—born of the water and of the Spirit. The design of the atonement of Christ is therefore not only to wash away our sins in His own blood, but to prepare our hearts by the exercise of saving faith for the indwellings of His Spirit. "For if any man be in Christ he is a new creature—old things have passed away; behold all things have become new." And it is also said that "the blood of Christ cleanseth from all sin," having our hearts sprinkled from an evil conscience, with clear water, and the law of the Lord written therein, which is the happy results of an application of the atone-

ment of Christ, having thereby obtained a part in the first resurrection, on such the second death hath no power. As the blood of the sacrifice that was offered the evening before the children of Israel left the land of Egypt, they were to take the blood of the sacrifice, and strike it on the two side posts, and on the upper door post of the houses wherein they should eat it, for the destroying angel was to pass that night, and wherever the blood was not applied to the door of the tent, he was to destroy the first born. And so he did; for the next morning when they arose, the first born of all the Egyptians was dead. for the blood was not applied there, and the destroying angel entered in and reigned there. Now what hinders us from viewing Christ's blood in the same sense? The Savior said, "Except ye eat of my flesh, and drink of my blood, ye have no life in you;" and this plainly teaches us that we must individually have an application of Christ's blood applied to our hearts, or the destroying angel (which, in a spiritual sense, is the second death) will have power upon the soul to destroy it forever. O, the blessings that attend the nature, design, and application of the atonement of Jesus Christ! for it is through it that we have the glorious Gospel preached unto us, and by it lost sinners, who are blind-folded by the god of this world, can have a knowledge of themselves, and be brought into the glorious liberty of the children of God, and be made partakers of His holiness. But the Gospel must be preached, for God is a Spirit, and they that worship Him must worship Him in spirit and in truth. And how can they call on Him, of whom they have not heard? and how can they hear without a preacher? Does it not therefore behoove the Church of Christ to use greater efforts to spread the glorious Gospel of a crucified and risen Savior?

Dear brethren, permit us to say, in conclusion, that without an application of Christ's atoning blood, sinners will be lost forever. May every child of the Adamic family prayerfully consider this important subject, and prepare to meet the God of all the earth in peace, is the prayer of yours, in the bonds of the Gospel.

THOMAS DIXON.

October 20th, 1854.

DIXON, ELDER AMZI CLARENCE is not properly a Broad River or King's Mountain minister, having left the bounds of these Associations while in the pursuit of an education, but having been born within the bounds of the King's Mountain body, we claim the right to class him with the ministers of that Association.

He is the eldest son of Elder Thomas Dixon; was born in Shelby, N. C., July 6th, 1854. He was graduated from Wake Forest College in 1875; read theology at Greenville, S. C., for a time, and was for three years pastor at Chapel Hill. He was recently the pastor at Asheville, N. C., where he had much success in revival meetings. In compliance with a late call, he goes to take charge of the New Baptist church at Balti-

more, where, it is hoped by his many friends here, that he will distinguish himself as a successful worker in the Lord's vineyard.

DOYALE, ELDER DAVID was a member of New Salem church, and appears to have been an able and prominent minister as early as 1808, and for several years afterwards. Our own memory reaches so far back as to have heard old people speak of him who knew him well, and represented him as one of Broad River's ablest preachers. At the session of the Association of 1808 we find it recorded that Elders Drury Dobbins, David Doyale and Joel Blackwell were appointed a committee to dissolve the Holly Springs church, which had become unable to keep house, and dismiss or letter the members thereof to other churches; and, at the same session. Elder Doyale was appointed to preach the next introductory sermon to the session of 1809, and he continued to represent the same church until 1817. When he was born, or when he died, we have no means of ascertaining now. His name is preserved, however, by several namesakes he has, which is some evidence of his being highly esteemed as a minister of Christ.

DOBBINS, ELDER DRURY was a native of York county, S. C., and was the son of William and Susannah Dobbins, both of whom were worthy members of the Baptist church at State Line. Drury was born April 7th, 1776, in the ever memorable year of the declaration of the independence of the United States.

In writing a notice of this venerable pioneer minister we can not avoid falling into the following reverie: The genuine glory of man consists in his nearest possible resemblance to his Maker. His creation was the fairest page written in the volume of nature, and intended to display the brightest signature of the divine hand. The hand-writing was so clear and legible that the blessed worshipers around the eternal throne could read in it a new and surprising exertion of their Creator's wisdom and benignity. Since that signature has been defaced and almost obliterated by sin, it becomes the labor of mercy and prudence in us to promote as far as practicable the restoration of its lustre, and to rekindle its primitive glow of beauty. The office of drawing anew the lines of holiness and virtue upon the heart of fallen man has been undertaken by the same hand that first wrote them out. God himself has assumed the work of Restorer. He is making all things new; He is overturning the old foundations, overruling for His own glory the faulty portions

of the ancient structure, and building up anew one which shall contain righteousness and true holiness. He has commanded the whole human family to co-operate in this good and necessary labor of restoration. He has proposed a signal increase of happiness to us, in calling us to a mutual instrumentality in this labor.

But this commendable enterprise finds among men comparatively few advocates. Some contend that the page of human existence, as it now stands, is fair enough, and should therefore be permitted to remain as it is; others contend that if the last impressions are to be re-written, the hand that first drew them will take care that they be restored, without the interposition of any subordinate agents, and not a few give themselves no trouble on this subject. They are content to let the world go on as it is; they charge their crimes and follies upon fickle chance or blind fate, and wait for their destiny in a sort of sullen apathy.

But there have always been a select few whom an ardent virtue imparted by the good spirit of God has raised above the common supineness of their race, who have exerted their noble powers in the most honorable efforts to benefit their fellow men. There still are a select few who take part with God in endeavoring to restore peace and order and happiness to His universe. It is their aim to renovate the moral character of man. This band of united brothers are the true benefactors of their race. They are the hostages which God permits to remain in the camp of His enemy, to prove his willingness to come to terms of reconciliation. They are the scattered lights which prevent the surrounding darkness from becoming total; they are the priests of mercy who run betwixt the living and the dead, to stay the destructive ravages of the invading pestilence. In a word, they are the orators of peace, whose badges of office are the robes of salvation. They are of one heart. All their labors to brighten up the blotted page of humanity have a remarkable consent and harmony. Though centuries in time, and oceans and continents in space divide them, they speak and write one language; they breathe from the same effusions of goodness; and when they retire from their labors they repose in the same eternity of peace. Heaven accords them a gracious welcome when they die, though earth feels not her bereavement. Angels receive joyfully their brothers, whilst men forget them. Eternity enrolls them among its jewels, whilst time frequently blots their names from its annals. But we must not imagine that their removal is a matter indifferent to all. Many anxious hearts pursue them with all those dear recollections that memory can supply, towards the mansions

which they go to possess. They leave behind them all those cords by which they were bound to us, and we to them, rent asunder.

Such is the train of our reflections in view of the short history of one who, with his numerous coadjutors, has fled from us like a winged dream—one whose morning opened upon us with great usefulness about the year 1800, and continued for more than forty years brilliantly to enlighten and bless the churches under his care.

He, like his pious father, was for a time an active and temperate deacon, whose fidelity to truth and honesty was never impeached. His mother was said to be a lady like unto Elizabeth of old—"walking in all the commandments and ordinances of the Lord blameless." With such fortunate surroundings it is no marvel that Drury Dobbins, being rightly trained during his minority, waxed strong in spirit, and in the fullness of time ("about his 20th year") entered upon his great life-work—the preaching of the Gospel of Christ. This was of course a great cross and trial to one who had never enjoyed the advantages of education, beyond the very restricted confines of the old field school curriculum. He had very little knowledge of the grammar of the English language, and consequently his early discourses were often the subjects of criticism by the more learned, and he was often accused of "murdering the Queen's English;" still his words, though unpolished, accompanied by the Holy Spirit, as they no doubt often were, told powerfully upon the hearts of those who heard them. He was one of Nature's great men, and although he was modest and unassuming generally, he was by many recognized as an oracle, and his opinion carried more weight along with it than the combined forces of those who under better auspices had temerity enough to oppose his views. He was not only a power in the pulpit to stop the mouths of gainsayers, but his fireside discourses were just as potent; indeed this appeared often to be his great forte. It was customary in his day, during the annual sessions of the Association, not only to discuss intricate and mysterious questions before the associate body during its sittings, but around the firesides of the good brethren, where the body was entertained during the nights, and here it was that Elder Dobbins seemed to take pleasure in drawing out the ideas and views not only of ministers, but lay members as well; and any one having on their mind anything in reference to texts of Scripture, or matters of experience or discipline, was requested to submit it to the little conference for consideration. On such occasion the writer of this notice could not refrain from unbosoming himself of a matter which

was not only bearing heavily on him at the time, but was one well calculated to disturb the equanimity of the little social circle. We had been perusing Paine's *Age of Reason*, and noticing the many assaults of the writer upon the Scriptures; and, by reason of his great sophistry and astute reasoning, we had almost been deprived of our true balance, and therefore desired some discussion. We were aware that the evil spirit, or wicked one, was always on hand and ready on such occasions to suggest doubts to the mind. The following train of thoughts had been by some means evolved: It may be possible after all that rational Deism is the most consistent system of religious faith. That there exists a great first cause—a God, who created all things after the counsel of His will—none but a fool would presume to doubt or deny. The works of nature, as displayed to our view and senses, abundantly prove the existence of a Great Architect, who made the worlds and put into motion the great machinery of the universe as we behold it. No mortal, frail as man is intellectually, and much more so physically, could possibly make any showing in an undertaking of such magnitude. The most sapient and astute of God's creatures are only able to acquire a mere smattering of the systematic machinery that God has put into operation for the government of the world. None does therefore doubt the existence of God. But here was the trouble now with us: has God given us a revelation of His will? If so, is the book called the Bible that revelation? Is that an inspired book? Have we the evidence sufficient to satisfy our minds of its truthfulness and authenticity?

Elder Dobbins, in reply said, the question unexpectedly started by us was a very grave and serious one that had troubled a great many minds, and one that each of us had to decide for him or herself. "In the mouth of two or three witnesses shall every word be established," "if," said he, they be good ones;" but without attempting to make any disquisition at this time as to the evidence and feasibility of the revelation as contained in the Testaments, we will only add now that the importance of revelation is by nothing rendered more apparent than by the discordant sentiments of learned men. This shows the insufficiency of human reason, and when we become persuaded of this insufficiency we should act rationally and be disposed to investigate with seriousness and impartiality the truth of christianity. While it animates our body we may know some of its properties; but when once separated we know not whither it goes or from whence it comes. Since then the Gospel pretends to give us clearer notions of this matter—we ought to hear it, and laying aside

all passion and prejudice, follow that which shall appear most conformable to right reason. What a blessing is it to beings, with such limited capacities as ours confessedly are, to have God himself for our instructor in everything which it much concerns us to know. We are principally concerned in knowing not the origin of arts or the recondite depths of science; not the histories of mighty empires desolating the globe by their contentions; not the subtilties of logic, the mysteries of metaphysics, the sublimities of poetry, or the niceties of criticism. These and subjects such as these, properly occupy the learned leisure of a few, but the bulk of human kind have ever been and must ever remain ignorant of them all. Taking this view of things, it is not needful that we should speculate and disturb our minds about the matter, but as rational creatures "lay hold of the hope set before us" and take our chances in the paths opened up for us in the Bible; and if, said he, it ultimately turns out that the Scriptures be priest-craft—a mere myth—then the chances of those believing in its truthfulness and adhering to its maxims of truth, honesty and fair dealing, will be found on as good footing as those who endeavored to subvert it.

A disposition more or less to skepticism, he said, he believed was common to our nature, in proportion as opposite systems and jarring opinions, each being supported by a plausibility of argument, are presented to our minds, and, with some qualification, we will admit of the remark that he who never doubted, never believed. While examining the grounds of persuasion, it is right for the mind to hesitate. Opinions ought not to be prejudiced any more than criminals. Every objection ought to have its weight, and the more numerous and forcible objections are, the more shall we finally have for the triumph.

At last we are compelled after in vain casting about for some new discovery, to lay hold of the atonement made on behalf of sinners by the Son of God—the doctrine of the cross, Jêsus Christ and him crucified: "Lord, I believe: help thou my unbelief," Here we must cast anchor unavoidably. It surely cannot be a matter of small concern whether the Creator of all things, out of mere love to rebellious men, exchanged a throne for a cross, and thereby reconciled a ruined world to God.

Man is a depraved creature—so depraved that his judgment is as dark as his appetites are sinful—wholly dependant, therefore, on God for religious light as well as true devotion, yet such a dupe to pride as to reject everything which the narrow limits of his comprehension can not embrace, and such a slave to his passions as to admit no law

but self-interest for his government. With these views of human nature, we are persuaded we ought to suspect our own decisions whenever they oppose truth too sublime for our understandings or too pure for our lusts. To err on this side indeed is human, wherefore the wise man saith, "He that trusteth to his own heart is a fool." Should therefore the evidence be only equal on the side of the Gospel of Christ, I should think with the allowance we should do well to admit it.

We thought the remarks appropriate, and felt that we were benefitted thereby, and therefore commend them to such as may be laboring under a like hallucination of the brain, caused by the perusal of infidel works, or otherwise.

CHURCH GOVERNMENT.

We give from memory the substance of a conversation we once had with Elder Dobbins, on the subject of Episcopacy. We asked him for the Scriptural authority relied on by Episcopalians for the three distinct orders of Bishop, Elder and Deacon in the Gospel ministry. He answered that he did not conceive that there existed in the New Testament any such authority, in the sense maintained by the Protestant Episcopal church in the United States, or the Methodist Episcopal church as founded by Wesley, or, more properly, by Coke and Asbury. He insisted that Bishop and Elder were synonymous terms, meaning the same thing, the former having no jurisdiction or control over the latter. The idea or notion, said he, that there is Scriptural authority for placing a Bishop or superior spiritual head over the elders of the several churches to whom they must make report of their stewardship, as unto men and not unto God alone, is simply absurd, not to say ridiculous. Bishops and Elders are nowhere named together as being distinct orders. Not so, however, in reference to Bishops and Deacons—a Bishop is on a par of equality with an Elder in regard to the administration of the Word and ordinances of the Gospel—while the Deacons are only the dispensers of the temporal or secular affairs of the churches—not being ordained or set apart to the work of the ministry. We asked why the three titles were used, apparently denoting distinct functions or orders? He answered that simply because the term "Bishop" was in existence previously in the Jewish church; and when the organization of the christian churches in Gentile cities involved the assignment of the work of pastoral superintendent to a distinct order, the title at once presented itself as convenient and familiar to all, and was therefore adopted as readily as the term

“Elder” had been in the mother church at Jerusalem. Hence we have in use both the terms, “Bishops” and “Elders” from that day to the present time, but in every sense of the word they are of equal purity and significance. Abuses of these terms have crept into the church surreptitiously probably, caused doubtless by the promptings of ambitious desires in men to occupy high places and be called “Rabbi” or spiritual lords, or potentates in the church of Christ. In the beginning it was not so, but gradually during the great apostacy, ministerial purity was ignored and a very different system of church government adopted, which has not been properly wiped out by the Reformers.

Elder Dobbins said further, that no good argument could be made, from the fact that Phillip (who was one of the first deacons) preached the Gospel to the Ethiopian eunuch, and baptized him; that therefore deacons as such had authority to preach and administer ordinances. Phillip, he said, had no doubt served for a time as he had done, in the capacity of a deacon, and afterwards acceded to the ministry, and was at this time an itinerating evangelist on his way from Jerusalem to Gaza to do the work of such minister.

Elder Dobbins was religiously, as well as politically, a democrat of the straitest sect; he cherished such views as were conservative and tended to the best interests of the church, and also of the State. He was of the opinion that the affairs of church and State should be kept separate and apart from each other; that a minister of Christ should give his whole time to the preaching of the Gospel, and in no case turn aside to dabble in the mire and filth of politics. Like his Baptist predecessors he was, however, a great advocate of soul liberty. He was one of those who greatly admired the God-given privilege of sitting under his own vine and fig tree and worshipping the true God according to the dictates of conscience, not fearing or in the least dreading the interference at any time of the emissaries of a state church. He wished the National Legislature to adhere rigidly to the constitutional and wise policy of liberal toleration to all the different sects or denominations to worship God in their own preferred way, according to their understanding of the teachings of the Bible. He was opposed to any interference or meddling with such things on the part of the Congress, further than “to say their own prayers.” In other words, he was in favor of the people ruling the State; and the clergy and laity as equal peers ruling the church, with a free ballot in their hands. Elder Dobbins viewed the Episcopal form of church government with an

eye of suspicion and jealousy, believing that the rights of the laity was not properly respected under such a system. We have heard him express astonishment that so many of the professed advocates of religious liberty should so often be found encumbered with the shackles of episcopacy. It is true, he remarked, that within the last half of the present 19th century some changes have been made, and we find now in the various Episcopal conferences of the last few years a few lay delegates which, however, is rather an exception to the former rule, and an augury we hope of a revolution or change in the Episcopal system. But why, said he, is this? Is it because of the restless attitude of the people or membership? or is it because Episcopacy is radically wrong and inexpedient, to say nothing of its unscripturalness? If the people at any time have fearful apprehensions of popery in a new dress, let them at once begin to consider the evil nature and tendencies of the Episcopal system of church government. Let them judge the future by the past and profit by the comparison, said Elder D. There can be but little danger of priestly usurpation and domination, if the several churches be watchful and careful in the maintenance of their independence and reserved rights as vested in them when constituted; but if the inherent rights of the churches should at any time, by latitudinous construction, be gradually surrendered, and unlimited delegation of power be made to a judicature claiming the right to rule all for the general good, then may we, as Baptists begin, when probably too late, to have serious apprehensions for the future welfare of our independent system of church government and prepare for the manacles that such a course would be productive of forging for us. As Baptists, however, we are too fond of freedom for this dire result to overtake us; it is necessary however sometimes to sound the alarm at the approach of danger. It is our province to raise the watch-cry of the celebrated Patrick Henry, the Virginia statesman, "Give me liberty or give me death"—whether it be religious or civil liberty that is likely to be imperilled, it does not matter, for they are inseparably connected; and Baptists should be ready at all times to contend as readily for one as the other, because the success of one is entirely dependent upon the success of the other.

SERMON ON BAPTISM.

In the year 18—, a Methodist circuit rider within the bounds of Elder Dobbins' diocese, preached several times on the subject of Baptism, with a view doubtless of proselyting some unsuspecting young member of his flock into the folds

of the Methodist Episcopal Society. With a view to foiling an attempt of this sort in its earliest incipency, a few of the leading Baptist members thought it advisable to urge "uncle Drury" to preach an opposition sermon or two on the other side of the mooted question, to quiet the consciences of such as might be zealously affected." He consented to do so, and accordingly published an appointment for that purpose. The appointed time arrived, the day was fair, and the congregation was extraordinarily large. Elder Dobbins usually had good congregations, but this being an unusual appointment, brought to the front nearly all the members or adherents of all the different religious sects within a considerable distance around. The preacher read his text from Malachi iii. 3. "And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." [Rather a strange text?] We were on hand for the purpose of hearing and taking notes of the discourse, which was substantially as follows: The preacher first made some prefatory remarks in reference to the morbid state of feeling or curiosity that impels people to attend controversial discussions. He did not denounce the practice as being improper, but it evinced a disposition to glory too much in an arm of flesh—too much dependence generally being placed in the colloquial powers or astute skill of the speaker. His motto was, "to the law and to the testimony: if they speak not according to this rule, it is because there is no truth in them."

He then called the attention of the audience to the preaching of John the Baptist, in the wilderness of Judea, showing from the Scriptures the nature of his commission—to preach repentance for the remission of sins—to point out to the people the coming Savior, on whom they were to believe; and having done this, he baptized those who went out to him from Jerusalem and Judea, and all the region around, in the river Jordan. What could be plainer? If John baptized only those who were capable of confessing their sins, and then baptized them in the river of Jordan, where is the warrant for sprinkling babies in the days of John the Baptist? Of course there is none. Jesus Christ here set the great example Himself for all His followers. He came from Galilee to Jordan to be baptized of John, and although John felt his unworthiness, yet he baptized Him in the river of Jordan, for it is recorded, He went up straightway out of the water. Matt. iii. 16. Now, said Elder Dobbins, if King James' translation of the Scriptures be correct, baptism was then rightly administered by immersion, for

baptism is immersion itself, and the subjects were such as could make a confession of their sins. But, says an objector, this may all be so in reference to John's baptism, but the christian baptism afterwards instituted was different. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost—teaching them to observe all things whatsoever I have commanded you; and lo! I am with you always, even unto the end of the world. Amen!" The foregoing is the christian formula. To say that it is different from John's, is a mere quibble, and unworthy of the consideration of any candid mind. While the meaning of the Greek word "baptize," is "immersion," in English, the ordinance will always be rightly administered by immersion; and the subsequent practice of Christ's apostles proves its validity beyond the possibility of a reasonable doubt. Witness first the case of the Ethiopian Eunuch, by Philip, the evangelist. Acts viii. 38, 39; Rom. vi. 3-5. The objector, however, says: If Philip and the Eunuch both went down into the water, then were they both immersed? This allegation is hardly worthy of the name of a quibble, said the speaker, it is so flimsy and devoid of common sense. What says the Word? "And they went down both into the water, both Philip and the Eunuch, and he (that is Philip) baptized him." Without himself being baptized, of course, only partially, which would render the baptism incomplete, and without point or meaning—something similar to baby sprinkling, as to signification. Away with such nonsense!

Elder Dobbins, then passing over the baptism of Paul the Apostle, with proper comments, noticed the baptism of Cornelius and his friends, and Lydia and her household, and the Philipian jailer and his (Acts xvi.) He said Lydia had a right to be baptized according to the order of Jesus Christ, being as she was a believer. But before an argument can be drawn from the circumstances favorable to infant sprinkling, our opponents must prove that Lydia was married to a husband, and had infant children; that her children were with her at Philippi, and then that such were actually baptized. The language employed by the inspired historian evidently implies, a single female at the head of a family and at the head of a business. And the fair conclusion is that her household were servants, or, if her children, that her husband was deceased, and her children so far advanced in life as to join in her journey, her business and her worship, and thus they would be capable of instruction, faith and baptism, as Christ commanded; and as in effect plainly stated of the household of the jailer, who could not have

been infants, or persons so young as to be incapable of being taught the Gospel and of believing it, from the fact we read in verse 32d: "they spake unto him the word of the Lord, and to all that were in his house."

Elder D. took a cursory glance at several other passages of Scripture, as much as his time would admit of, and arrived at the conclusion that "infant sprinkling" was not authorized by the New Testament, but had its origin in a corrupt age of the world, when the Roman Catholic church, having apostalized from the true faith of the Gospel, had become a secular body and merged itself into the State authority. Then it was adopted as an expedient measure to bring the whole world into the church (so called) to strengthen the secular arm; then it was that the laws of Christ were ignored, and new rules and regulations entered into for the convenient government of the church, or, more properly speaking, hierarchy, as it then had become. The ordinances as once delivered to the saints at a more early day were set aside, and those christians, yet disposed to contend for sound words, were forced to wander about in sheep skins and goat skins, of whom it was said "the world was not worthy" until the days of the reformation by Luther, Calvin, etc., when the condition of such were somewhat ameliorated and made more tolerable.

What a great pity, said the preacher, that the Reformers suffered this relic of popery, "infant sprinkling," to remain and be fostered and propagated in the reorganization of the apostate church, which was then groaning for deliverance! It had however been so long recognized through the teachings of wily Catholic Priests as being essential to salvation, and by them considered a direct passport to the heavenly world, that ignorant, priest-ridden parents, out of regard to the eternal welfare of their offspring, were thereby induced tenaciously to hold on to it as a *sine quanon*, or matter of life and death. And it is doubtful whether the vehement earnesty and thrilling eloquence of even Luther and Calvin, with the co-operation of the many other reformers, could have succeeded, in case they had at that time leveled their batteries against infant sprinkling, which had certainly become one of the main pillars of popery. Elder D. however expressed great thankfulness for the progress of Baptist principles within the past century. The practice of infant sprinkling is now rather the exception than the rule in many localities. The people are becoming more enlightened on the subject, and many persons, although they are content to remain in Pedo-Baptist organizations, yet neglect the christening of their children, because doubtless they make it a

matter of conscience; and finally, though gradually, the great popish pillar will tumble down and succumb at last, after having stood so long doing battle against the opposing forces of truth.

Elder Dobbins had brought into the pulpit with him as helps several books on baptism other than the Bible, and had intended drawing upon them for some items in reference to the sayings of the ancient Fathers and the many fatal admissions of eminent Pedo-Baptists, but declined to use them, saying the circumstance reminded him of the putting on David, Saul's apparently superior armor, which he had not used, and which did not well fit him, to go against the great Philistine Goliath. He, like David, preferred to go to the brook of eternal truth, and gather from it the five smooth stones as arguments he had just used, believing that under the guidance of the God of battles he would have greater success.

He then respectfully addressed himself earnestly and somewhat pathetically and tenderly to his young circuit rider friend (who was present in the congregation, an attentive listener to what was said,) to treasure up the things he had heard in an honest heart, and weigh them well, and he would implore God's blessings on him in his researches after the truth. We never heard anything more of the baptismal controversy in that section of the Lord's vineyard. It seems to have received its quietus, and the sermon doubtless was productive of good results, and we therefore favor such a course in opposing error whenever there exists a like necessity for it. Faithfulness becomes the followers of Christ. It is their duty as well as privilege to "stop the mouths of gain-sayers." To contend earnestly for the faith once delivered to the saints;" to be instant in season, and sometimes even out of season, if such can be the case in the discharge of duty, having always an eye or view to the furtherance of God's glory, and the defense of the great and fundamental truths of His Gospel. In a course of this kind we have a right to expect His favor and blessing; and whether it meets the approbation of the world, we need not so much care, so that we may be able to have a consciousness of having done our duty. Whether the circuit rider became convinced of his error or no, we are not fully aware, but we do know that in a short time afterward he abandoned the Methodist ministry.

FAVORITE TEXT.

"Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, and consider her palaces, that ye may tell it to the generations following."

Psalms xlvi. 12, 13. We have heard Elder Drury Dobbins at different times on the above favorite text, "Walk about Ziön," &c. In descanting upon these lines of holy writ he would ask his congregation to imagine themselves literally walking around the city of Jerusalem in solemn procession, and while they joyfully praised and blessed the Lord, to mark all the towers, walls and palaces, observing that not one of them had been in the least injured by their formidable invaders. This would tend to impress their minds and prepare them faithfully and diligently to preserve the memory of these interesting events for the benefit of future generations. This exact survey of Jerusalem's walls and fortifications, to be transmitted to posterity, might also intimate that they were typical of more permanent privileges, and they (the walls) would after a time be demolished, that the things signified by them might remain forever. The followers of Christ should therefore endeavor to counteract every disposition to faint, despond or renounce the profession of the Gospel, because of persecutions; considering them as fatherly corrections for their profit, submitting to them as such, and seeking to have them sanctified, and directing and encouraging each other to take the same course. Thus they ought patiently and firmly to maintain their profession, and go on in the path of holy obedience, and, by proper instruction, admonitions and counsels, to remove every false doctrine and every stumbling block from their pathway.

We are unable to report anything more than a mere smattering of the good things he said on this, one of his favorite texts, in which he seemed to take so much delight; suffice it to say, his audience was always greatly edified by his pleasing and burning words.

Elder Dobbins was considered by some who had not studied him aright, a Fatalist, or Antinomian, as others would allege. He was however far from being either the one or the other. That he was a predestinarian of the John Gill school, we do not deny, but while that is admitted, we claim that he was not only in company with Dr. Gill, but also with the distinguished Apostle to the Gentiles, both of whom appeared to be strong advocates of the doctrines of grace as set forth in the New Testament.

He was denounced too as a "Hard Shell," opposed to missions, education, and religious efforts of almost every kind to spread the Gospel. Such an allegation is not only untrue, but destitute of any solid grounds whereon to base such a charge. His whole ministerial life proves the falsity of the assertion. He was not only an advocate for and contributor to Foreign Missions, but in the Home Mission de-

partment he and his fellow-laborer, Elder B. Hicks, went everywhere among the churches preaching the Word, and as, in the apostolic age, much and lasting good resulted from their labors.

In regard to ministerial education, we have heard him deploring his great lack of scholastic attainments—how great was his embarrassment when associated with the more learned in the discharge of his ministerial duties, to acquit himself properly as a workman that needeth not to be ashamed, rightly dividing the word of truth, &c.

We have however heard Elder D. repeatedly say that he was not fully in accord with the idea of educating young men with the express view of making ministers of them, independently of a special call from God, qualifying them expressly for the great and responsible work of preaching the Gospel; that it is abundantly observable that God often chooses the very weakest things of the world to confound the mighty, who gradually grow and become polished shafts in the quiver of the Lord, and that such are the characters who need and should receive the fostering care of the schools and patronage of the churches.

In tracing the life and character of Elder Drury Dobbins, we are much impressed with the fact that he was one of Nature's great noblemen—that few are found to be his equal peers. It is truly remarked, there is no man faultless—all have their foibles to combat—but agreeably to the general estimate of those who knew him best, he came as near an exception as it is possible for any to be. He was very deliberate and dignified in his manner, and somewhat slow in arriving at a conclusion—to which point he never would arrive until after he had examined all the weak points of the case supposed to be assailable. But after having done this, and finding all right according to his judgment, he then took a position which he maintained as an impregnable fortress, and defied the missiles or shafts of an opponent, come from whatever direction they might.

Notwithstanding Elder Dobbins' lack of scholarship was deplorable and notorious to the literary world, yet his innate, natural powers of mind and memory gave him the character of an intellectual giant—so much so that the more refined and educated dreaded taking a tilt with him in debate. As an evidence we reproduce from Elder Barnett's history of the Broad River Association the following incident: "At the session of 1846 the adoption of a circular letter was the question before the body. Dr. Thos. Curtis took a very active part in the debate in behalf of the circular. To me at that time he was very singular in his manners in debate. He

signified that he imagined himself almost an intruder, especially as he had to take a position which was opposed to Elder Dobbins, whom he seemed to regard with a profound veneration. He perhaps had never met with Dobbins before, but he was acquainted with him from character, and to oppose Dobbins in debate, seemed to him almost like opposing an oracle. In all his remarks, therefore, he kept his eye steadily on Dobbins. He seemed not to have known that Scruggs was the Moderator. He stood up close to the table, facing Dobbins, and while making his speech he would frequently bend down with his face nearly to the table, and then at the end of his sentences he would suddenly throw himself back over a perpendicular and for a moment look tenderly at his brother Dobbins, as if he would ask him to forgive him for what he had said amiss, and then down and up in like manner.

LABORED WITH HIS HANDS.

Drury Dobbins, like the immortal Dr. Carey, was a shoe-maker, and understood his business well. Like the Apostle Paul, although not a tent-maker, he worked with his own hands to support himself and family rather than become chargeable to the churches he served. For near forty years he served one church as pastor, from which it is said he never received anything beyond a mere pittance. This circumstance is not mentioned for the purpose of chalking out to other churches any particular course of duty, but merely to show the disinterestedness or careless indifference of the man in reference to what is called filthy lucre being an inducement for him to preach and supply churches. By hard labor at the lap-board and on his farm, coupled with economy and frugality, he was enabled to accumulate a competency of the good things of this life, temporally speaking, to render him and his quite comfortable, and he ever appeared to be therewith content. He had plenty and enjoyed it with friends, and there never was a real object of charity turned away from his hospitable door. The self-denying life that he lived, and the many kindnesses that he dealt out to the poor in the shape of charity, accounts for his great and unbounded popularity among the people he served, while, for more than forty years, he acted as a faithful sentinel on the watch-tower of Zion.

In early life he married Mrs. Hannah Sams, nee Miss Hannah Calahan, and they lived harmoniously together through a long series of years, during which time a daughter was born to them, who afterwards married Richard Harrill, Esq., from whom has descended a numerous progeny of re-

spectable standing in the community where they live. Mrs. Dobbins survived the death of her husband, which took place May 19th, 1847, in the 72d year of his age, which is suitably noticed in the Minutes of the Broad River Association at its session of that year. [See journalistic part of this work.]

PERSONAL APPEARANCE.—Elder Drury Dobbins was about five feet 10 inches in height, of square heavy build, weight about 200 pounds, somewhat inclined to corpulency. In early life his hair was jet black, his eyes equally so, and very penetrating. Never sported a moustache, but went clean shaved, believing that “beard was given to men to be cut off.” He had a large projecting forehead. In late life was becoming bald and dignified more than ever; nose of the Roman type; a stentorian voice and good articulation. Seldom ever preached a sermon of more than an hour’s length. There was so much dignity about the face of Elder Dobbins as to make it impossible for any one coming into his presence not to discover at once that a great and good man stood before him, and thus feeling, by some incomprehensible power, be restrained from all levity or idle jesting, or frivolous liberties of any kind in his presence. So great was the sparkling fire of his dark eyes that it was almost impossible to take a full face view of him, and yet he was effeminate and kind in his nature and manners towards his brethren and many friends. As a preacher, he was a close student of the Bible; while he was also familiar with many of the best works on theology. The great work of Dr. John Gill was with him a great favorite; and like the celebrated Apostle to the Gentiles and Dr. Gill, he would often say: “By the grace of God I am what I am.” He felt the truth of apostolic experience, and glorified God and His sovereign grace.

In his day and time he was often called upon to combat the liberal doctrines of James Arminius, and was therefore denounced by some of his followers as an Antinomian or Hard Shell, which he but little regarded or cared for. He was much better acquainted with the foundation he stood on than those who maligned and misrepresented him.

As we have no access to his religious correspondence with the outside world, and consequently will not be able to preserve from oblivion many of his wise remarks and sayings, we will therefore republish two of his circular addresses to the churches of the Broad River Association. The first on the subject of *Good Works*, written in 1811, while he was young in the ministry; the other to *show who Melchisidec was*,

and to run the analogy between his priesthood and that of Jesus Christ, which was written in 1838, and was the last one of the many circular letters prepared by him.

CIRCULAR LETTER, ON GOOD WORKS, BY ELDER DRURY DOBBINS.

Dearly Beloved Brethren:—For your establishment in every good word and work, we purpose, agreeably to appointment by the Advisory Council last year, to lay before you a short epistle on the important subject of “Good Works.” Not indeed as some hold, who depend greatly on works for justification, and thereby corrupt the word and doctrine of the Gospel—teaching a medley of works and grace, and so making man a free agent, capable of keeping the law and saving himself. This, with many other unscriptural doctrines, wrested to prove points never intended (by those who teach for doctrines the commandments of men, “having men’s persons in admiration because of advantage,”) we are to avoid. There are many questions which engender strife rather than edification, that we should be scrupulously careful to shun. We should rather build upon the Apostles and Prophets, Jesus Christ himself being the chief corner stone, in whom all the building fitly framed together, groweth unto an holy temple in the Lord.

For a further illustration we will attend to the following particulars: 1. Speak of who may do good works. 2. What it is to do good. And 3. Consider our obligations to do good works.

First, who are capable of doing good? In this we will let the Apostle determine, for saith he, “we are his workmanship, created in Christ Jesus unto good works;” whatsoever God hath before ordained we should do, and walk in His commandments. He hath saved us and called us with an holy calling—not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began; who gave himself for us, that He might redeem us from all iniquity and purify unto Himself a peculiar people zealous of good works. Thus, dear brethren, according to the Apostle Paul, it is those who are divinely influenced that are capable of doing good acceptably. The same Apostle saith, “the natural man discerneth not the things of the Spirit,” for they are spiritually discerned, &c.

Secondly. What it is to do good. To do good, implies our honest endeavors to keep all God’s commandments with regard to Himself, our neighbor or ourselves. Whether it be the performance of duties enjoined by God, or the refraining from the commission or practice of sin by a deceitful heart, or outward practice at all times and under all circumstances of life. And further, to do good passively is to shun every appearance of evil, to give no offense to either Jew or Gentile, neither the church of Christ. Further to do good, in every sense of the word, is to exercise the ability which God giveth, whether in temporal or spiritual matters; and doing good is not only comprehended in our usefulness as to our gifts and graces which are given to us for the edification of others, but we are also to

serve the Lord with our substance ; to feed the hungry, and clothe the naked, in accordance with the voice of revelation ; and all such acts of charity done to His poor saints are the same as done unto Christ, who makes it a reason for receiving us into His heavenly kingdom. "I was an hungered and ye fed me, naked and ye clothed me," &c. But as the work of redemption by Christ hath outdone all other works, so doth the ministry of the Gospel excel every other performance by man. He that desireth the office of a Bishop, desireth a good work ; and let him that laboreth in word and doctrine be counted worthy of double honor. Further to do good, is to assist those who minister in the Word, by contributing to them in temporal things, and relieving their minds from the inordinate cares and anxieties of this life, which is both reasonable and Scriptural, or the Lord never would have ordained that "those who preach the Gospel should live of the Gospel " For this object we are exhorted to do good works for necessary uses, and would any man deserve the christian name who does not feel it a duty to consider and relieve the temporal wants of his minister or pastor ? It is very perceptible that where the minister is neglected, other ordinances of the Lord's house are attended to with great indifference, and, as a consequence, the church does not thrive.

Further. Although good works do not sanctify and save us, yet they are the natural actings and operations of a sanctified heart, and our lives while in neglecting them give the lie to our profession of upright, holy living. Grace is given for exercise, it is a vital operative principle, and none have a right therefore to flatter themselves with even the dream of being regenerate while they indulge in known sin, or live in the neglect of good works.

Now a few words in regard to the obligations resting upon us all to be zealous in the performance of good works. Good works are necessary, as they belong to the way and adorn the path that leads to heaven. "Without holiness no man shall see the Lord." We must not only enter in at the straight gate, but we must walk in the narrow path that leads unto life eternal. It is certainly true that a life of sin and gross impiety leads down to the chambers of death, and it is equally true that Christ leads none to glory in that way. It is true we may be in the way to heaven when, at times, we are compassed about with many infirmities and groanings while living in the neglect of good works, and without proper charity towards our fellow-men—in which case we do not enjoy the smiles of the Saviour. But God has an inalienable claim upon our obedience and service. We are his by creation and redemption, and should feel ourselves under bonds of subjection to Him. Neither doth the liberty of the Gospel cancel these obligations, but rather lays us under greater ones to yield to Him unconditional obedience. Our freedom from under the curse of the moral law does not free us from it as a rule of obedience ; hence it follows that a life of rebellion now would be great ingratitude. Our obligations to good works are greatly increased when we consider our redemption by Jesus Christ in connection

with our enjoyment of Gospel ordinance—living for God in this world, and being eternally happy with Him in the world to come. And what doth the blessed God require of us for all these inestimable favors? Nothing more than our thankful lips and faithful lives, and that we should be ready to every good work. How unworthy, then, must we be, and forever feel, while in a course of disobedience. We cannot even look for a smile from His countenance while we adhere to our lusts and idols, and neglect to make it our business to seek and serve Him. Good works are necessary to honor the profession we have made, to adorn the doctrine of God our Savior, and to bring glory to the great Author of our being. Nothing brings a greater scandal upon our holy religion than the unsanctified lives of its professors. This gives occasion to the enemies of the Cross of Christ to cast a stumbling block in the way of poor souls that have begun to look heavenward, and brings dishonor upon our blessed Savior as though he was a minister of sin. We hope, therefore, dear brethren, that you will see the necessity of good works, and of living a holy life. Further: good works are necessary to our inward peace and comfort; for how unhappy and uncomfortable life must be to have our own hearts condemning us; to have a worm gnawing in our own breasts, and applying the terrors of the law, and yet this cannot be avoided without a life of good works. To this the Apostle has reference when he exhorts us to work out our own salvation with fear and trembling. Further: we are to observe good works in point of duty, and not to expect a reward, or merit anything thereby. Heaven is a purchased possession, and our title to it, and qualifications for it, is through the obedience of Christ. In this respect He is our hope, and our perseverance in the way that leads to the inheritance at God's right hand is through the electing love of the Savior. When we rejoice in our hope, we must do it in the strength and all-sufficiency of the atonement of Christ. Having no confidence in the flesh [and as it is not for us to run without legs or fly without wings,] we must despair of all sufficiency of ourselves, and humbly repair to the source of all power, and before Him, our Sovereign and Kind Redeemer, invoke the blessings we need—trusting in Him for life and salvation. Our good works, although desirable, and good in their place, will not do as the ground of our hope. Let the life we now live be, through the faith in the Son of God, and our consciences, be relieved of the deleterious effects of a dead, unproductive faith. The servant who knows his master's will and does it not, "shall be beaten with many stripes." And Jesus saith, if ye love me keep my commandments. We therefore humbly hope that the foregoing observations may, by God's blessings, lead you forth in the footsteps of the flock, and may you be safely kept by the power of God, through His grace unto Salvation, that you may finish your course with joy, and finally reign with Him in a state of sinless perfection and glory, which He hath prepared for all those that love Him, is and will continue to be the prayers of your brethren in the bonds of the Gospel. Farewell.

D. DOBBINS.

October 18th, 1811.

CIRCULAR LETTER.

To the Broad River Baptist Association—To the Churches in Union:

BELOVED BRETHREN:—We address you this year according to a resolution of last Association on the following subject: "To show who Melchisidec was, and to run the analogy between his priesthood and the priesthood of Jesus Christ." To do this we will show 1st, who Melchisidec was as a man. 2d, the nature of his priesthood, and thirdly, that Christ was made a priest after the order of Melchisidec, and not after the order of Aaron.

1st. Who Melchisidec was, hath afforded much dispute. Some will have him to be Christ, or the Holy Ghost; but Paul calls him a man, and represents him to be greater than Abraham, in consequence of his being a priest of the most high God: Heb. vii. 4-7. But if Melchisidec was a mere man, who was his progenitor, and of what family or tribe was he? Answer.—The Scripture is silent on that point, and historians are not agreed on the subject. We therefore cannot say what family he sprang from. Paul says, Melchisidec was without father, without mother, without descent—having neither beginning of days nor end of life, but made like unto the Son of God, abideth a priest continually. How then is it possible he could be a man with flesh and blood? Answer.—Paul was speaking of his priestly office, that he did not descend from any priestly family. But what does Paul mean by saying that he (Melchisidec) had neither beginning of days nor end of life? Answer.—We understand Paul to mean, that there was no record to show the commencement nor end of his priesthood. We learn from the Scriptures that Melchisidec was a man that possessed kingly authority, and his name shows that his kingdom was a righteous and peaceable one. Melchisidec, King of Salem, brought forth bread and wine, and he was priest of the most High God; and he blessed him and said, "blessed be Abram of the most high God, possessor of Heaven and earth; and blessed be the most high God, which hath delivered thine enemies into thy hands, and he gave him tithes of all. Gen. xiv. 18, 19. From the above quoted text it is evident that Melchisidec was a man that lived cotemporary with Abram, from whom he received tithes. Paul illustrates the matter clearly in the following text, which we will take the liberty to write at some length:

"Now consider how great this man was, unto whom even the patriarch, Abraham, gave the tenth of the spoils; and verily, they that are of the sons of Levi, who receive this office of the priesthood, have a commandment to take tithes of the people according to the law—that is, of their brethren, though they come out of the loins of Abraham. But he whose descent is not counted from them, received tithes of Abraham, and blessed him that had the promises. And without all contradiction the less is blessed of the better." Heb. vii. beginning at 4th verse. We think the above may be and is sufficient to show that Melchisidec was a man, and not a heavenly being, as some have supposed.

2d. We are to show the nature of his priesthood. The word

“priest” signifies one that is divinely appointed of God to offer sacrifices, and intercede for guilty men. (Num. xvi. 47, 48,) and no man taketh this honor unto himself, but he that is called and appointed by the Lord; and such was Melchisedec, as priest of the most high God,—without predecessor or successor he officiated as priest as long as he lived; therefore his priesthood is called an everlasting priesthood. Heb. vii. 3.

Paul, in his Epistle to the Hebrews, clearly shows that the priesthood of Melchisedec was far superior to the priesthood of Aaron, as the Aaronic priesthood was connected with the ceremonial part of the law, and was confined to the Jewish nation. But Melchisedec was king of righteousness and peace, and a universal priest of the most high God, for all the humble worshipers who made application to him.

We will now proceed to show the analogy between the priesthood of Melchisedec and the priesthood of Jesus Christ. That Christ is the great High Priest of His people, and hath made complete atonement by the sacrifice of Himself for all that have believed or will believe in Him, is evident from the Word of God. Heb. iii. 1st, and vii. 27. Melchisedec did not descend from any priestly tribe or family—neither did Jesus Christ, the great High Priest of our profession—for it is evident our Lord sprang out of Judea, of which tribe Moses spake nothing concerning priesthood. Melchisedec was appointed to the priesthood by God Himself, and continued in that office as long as he lived; so Jesus Christ was consecrated by him that swore, and he will not repent. “Thou art a Priest forever, after the order of Melchisedec.” Melchisedec was a king of righteousness and peace, as well as priest of the most High God. So it is said of Jesus Christ that, as King, He should reign in righteousness. Isa. xxxii. 1. And Paul said that He [Christ] is our peace; through Him we have access to the Father. Melchisedec blessed Abraham; so Jesus Christ ever lives to make intercession for and to bless all the spiritual seed of Abraham. Jesus Christ is Priest after the order of Melchisedec. Psalms cx. 4. Paul, in his Epistle to the Hebrews, has reference to the oath of God in the consecration of Jesus Christ to the priestly office; and to show the exalted character of Christ as High Priest, shows how much Melchisedec was superior to the Levitical priests. This superiority consisted in his being a universal priest of the most High God—appointed to officiate for all true worshipers who applied to him,—whereas the Levitical priesthood was confined to the nation of the Israelites. Nor did he, like the sons of Aaron, begin to exercise his office at a particular age, nor cease to be a priest when old. But in his priesthood he was without beginning of days or end of life; that is, he officiated during his whole life. If therefore Melchisedec, who was only a type of Christ, was so much greater than the Levitical priests, how much more was Christ, who was the Son of God—the token of the world, universal King and Priest, and heir, and Lord of all? Once more, Melchisedec, as priest of the most High God, there was none that succeeded him in the priestly office;

as such his priesthood is called an abiding priesthood. So it is said of Jesus Christ: because He continueth ever, hath an unchangeable priesthood. Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them. Saith Paul, after showing that Jesus Christ was the great High Priest of His people, and that His consecration and priesthood was after the order of Melchisedec, and not after the order of Aaron. He goes on to show the deficiency of the first covenant, as connected with the Levitical priesthood. He then shows the firmness and inmutability of the second covenant, as connected with the sacrifice, the atonement and all prevailing intercession of Jesus Christ, the great high priest of our profession. Now of the things which we have spoken, this is the sum. We have such an high priest, who is set on the right hand of the throne of majesty in heaven, a Minister of the true tabernacle which the Lord pitched and not man. The first covenant with the ordinances of divine service in connection with the tabernacle and all it contained, together with the Aaronic priesthood offerings was not sufficient to make him that did the service perfect as pertaining to the conscience. Heb. x. But Christ being an high priest of good things to come, by a greater and more perfect tabernacle not made with hands, that is to say, not of this building, neither by the blood he entered once into the Holy place, having obtained redemption for us. We will now proceed to show more fully the priesthood of Jesus Christ, what he has done, is doing, and will do for his people. That Christ was appointed the high priest of his people before the foundation of the world is certain. Psalms CX: 4—1st Peter. 1st 18. 19. and 20. Zechariah speaks of Christ (6th chap.) as a Priest upon His throne; every high priest taken from among men is ordained for man in things pertaining to God, that he may offer both gifts and sacrifices for sins (for without the shedding of blood there is no remission.) Wherefore, it is of necessity that this man have somewhat also to offer.

We come now to speak of the great sacrifice offering made by our Great High Priest on Calvary, where he gave his body a sacrifice and his soul an offering for sin. The hour of Christ's death (says Blair, vol. 1, sec. 5,) was the most critical, the most pregnant with great events, since hours began to be numbered, since time began to run. It was the hour in which Christ was glorified by His sufferings. No upbraiding, no complaining expressions escaped from His lips. With all the dignity of a sovereign He conferred pardon on a penitent fellow-sufferer. With greatness of mind beyond example He spent His last moments in apologies and prayers for those who were shedding His blood. This was the hour in which Christ atoned for the sins of mankind, and accomplished our eternal redemption. It was the hour when that great sacrifice was offered up, the efficacy of which reaches back to the first transgression of man, and extends forward to the end of time; the hour when from the cross, as from

an high altar, the blood was flowing which washed away the guilt of the nations. In this hour the long series of prophecies, visions, types and figures was accomplished.

Significantly was the veil of the Temple rent in twain, for the glory then departed from between the Cherubims; the legal High Priest delivered up his Urim, and Thummim, his breast-plate, his robes and his incense, and Christ stood forth as the great High Priest of all succeeding generations. Altars on which the fire had blazed for ages were now to smoke no more. Now it was also that he threw down a wall of partition which had so long divided the Gentile from the Jew, and gathered into one all the faithful out of every kindred and people; for such an High Priest became us who is holy, harmless and undefiled—separate from sinners and made higher than the heavens, where He ever liveth to make intercession for His people. That Christ was to be an intercessor, or was to make intercession for His people, is certain. When Christ was called to the office of a priest, and invested with it, which was done in Council and Covenant of grace, He was put upon making request on their behalf—He is bid to ask them of his Father as his portion and inheritance to be possessed and enjoyed by him, which is promised him, and making such a request as he did, and they were given him. Psalms ii. 8; John xvii. 6; and he not only asked them, but life for them—spiritual and eternal life, with all the blessings and comforts of life, which upon asking were given. God gave him the desire of his heart, and did not withhold the request of his lips. All blessings were bestowed on his chosen in him, and grace which is comprehensive of all blessings were given them in him before the world began. Eph. 1. 3, and 2d Tim. 19. And this requesting is a species of Christ's intercession, and an early instance of it, and of its success in it, and a specimen of what was to be done by him hereafter. The intercession is spoken of in prophecy, particularly in Isa. liii. 12; Christ was intercessor when in a state of incarnation and humiliation. We often read of his praying to God, and sometimes a whole night together. At other times we find him praying for particular persons—as at the grave of Lazarus, and for Peter particularly. Luke xxii. 32. He prayed for all his disciples [John xvii,] which is a specimen of his intercession in heaven. Christ is now interceding in heaven for his people; Christ performs this his office also by offering up the prayer and praises of his people which became acceptable to God, through the sweet incense of his mediation and intercession. Rev. viii. 3, 4.

The next thing to be considered is, what Christ makes intercession for more particularly—for the conversion of his unconverted ones. Neither pray I for these alone, says Christ [meaning his disciples,] that were called, but for them also which shall believe in me through their word. John xvii. 20. And for the comfort of those that are convinced of sin, particularly for discoveries and applications of pardoning grace and mercy. If any man sin, we have an advocate

with the Father for strength for his people to bear up under temptation.

Lastly he intercedes for their glorification. Father, I will that they also whom thou hast given me, where I am, that they may behold my glory. John xvii. 24. Christ, the great High Priest of his people, reigns as King and Priest to bless them. It was promised to Abraham that in his seed all the kindreds of the earth should be blessed, unto you first, God having raised up his Son Jesus, sent him to bless you, &c. Acts iii. 25, 26.

Christ's blessing His people was prefigured in Melchisedec, the type of Him, and of whose order he was. This illustrious person met Abraham returning from the slaughter of the kings and blessed him; so Christ, the anti-type, has blessed His people, does bless them, and will continue to bless them. He blessed them under the Old Testament, and after He had offered Himself a sacrifice and risen from the dead—before His ascension to heaven—"he lifted up His hands and blessed His disciples," &c. Luke xxiv. 50, 51.

We will now observe the qualifications of Christ to bless His people—His fitness, ability, and sufficiency for such a work. As He is God, or a Divine person, He must be able to bless. Blessedness is a perfection of Deity.

Now Christ is over all, God blessed forever [Rom. ix. 5,] and able to do exceedingly abundant above all that we ask or think. Eph. iii. 20. Christ as a Mediator has a fitness, ability and sufficiency to bless His people. Who can doubt His ability to bless his people with deliverance from sin, Satan and the Law, since he has attained eternal redemption for them? or, with a justifying righteousness, since he has become the end of the Law; or with spiritual peace, since he has made peace by the blood of his cross; or with salvation since he is able to save to the uttermost all that come unto God by him. All that are blessed of the Father are blessed by Christ. "Come, ye blessed of my Father," &c. Eph. i. 3; Matt. xxv. 34. Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus, who was faithful to him that appointed him. Seeing, then, that we have a great High Priest that is passed into heaven—Jesus the Son of God—let us hold fast our profession, for we have not an High Priest which cannot be touched with the feelings of our infirmities, but was in all points tempted like as we are—yet without sin. Let us therefore come boldly unto the Throne of Grace, that we may obtain mercy, and find grace to help in time of need.

DRURY DOBBINS.

October 19th, 1839.

DURHAM, ELDER JOSIAH was a native of Rutherford county, N. C., born April 6th, 1801. In 1829 married Miss Mary Trout, and shortly afterwards joined the church at Sandy Run, and was under the pastoral care of Elder Drury Dobbins until in 1835, he was licensed by said church to

preach, and in the year 1839 he was ordained to the full work of the ministry. He made his first appearance in the Broad River Association as a delegate in 1835, and continued as one of the representatives of Sandy Run church in the subsequent sessions of 1836-'37-'38. He was a pious and devoted christian worker, ever at the post of duty to render all the service he was able, to roll on the wheels of Zion.

Elder Durham's maternal grand-father, Benjamin Davis, born Dec. 24th, 1731, was a brother of the celebrated Elder Elnathan Davis, the Moderator of the Saluda Association in days of yore, and said to be a relative of Ex President Jefferson Davis of the late unfortunate Southern Confederacy. Elder Josiah Durham died August 2nd, 1840, in the full triumphs of a Gospel faith.

DURHAM, ELDER COLUMBUS although never connected at any time with either the Broad River or King's Mountain Association was nevertheless reared within the bounds of the Kings Mountain body, and joined the church at High Shoals, one of the King's Mountain churches, we therefore, transfer to our work the sketch found in the Baptist Encyclopedia, by Dr. Cathcart, which we fully endorse.

Elder C. Durham was born in Rutherford county N. C. Apr. 28th, 1844. His mother was the sister of ex-Gov. Baxter of Arkansas, and of Judge John Baxter of Tennessee. Mr. Durham was baptized in September, 1860; entered the army April in 1861; was wounded four times, though but a boy, was blessed in conducting prayer meetings in the army; was received by the Board of Education as a student at Wake Forest in 1867; graduated in 1871; was pastor at Goldsboro from August, 1871, to January, 1876, during which time the membership of the church more than doubled, an old debt was paid, and a pastor's study and parsonage were built; settled in Durham in 1876, where, by his labors, the church has been greatly strengthened, a new and beautiful house of worship has been built, also a parsonage. Mr. Durham has preached in twenty-five counties in North Carolina and three in South Carolina, and has baptized over 300 persons. He is a trustee of Wake Forest College.

We take pleasure in adding that Elder Durham is among the most promising young ministers belonging to the Baptist denomination in the State.

ELAM, ELDER PHILIP RAMSOUR was born in Rutherford county (now Cleveland,) N. C., March 12th, 1833; converted and joined the church in 1848, in the 15th year of his age.

Licensed to preach by the New Bethel church, September 15th, 1854, and was chosen a delegate to represent said church in the sessions of the King's Mountain Association in 1855-'56-'57-'58-'59-'60. About this time he volunteered in South Carolina, and was at Col. Anderson's surrender of Fort Sumter. He afterwards volunteered in Col. Conley's 55th N. C. Regiment, and in the engagement at Gettysburg was wounded and captured by the enemy and was imprisoned nine months at Johnson's Island, Ohio. He was a Lieutenant of his company, and was wounded in front of Petersburg, Va., August 5th, 1864, after which he returned home and represented his church in the sessions of the Association in 1865-'66-'67, and in 1868 appears in the Minutes as the pastor of the Bethlehem church, in the vicinity of which he married Mrs. Mary J. Crawford, nee Miss M. J. Barber, by whom he is rearing a very interesting family.

Elder Elam, although a hard-working tiller of the soil, does a great deal of pastoral and sometimes missionary and Sunday-school work. He has the reputation of being an indefatigable worker at anything he takes in hand. His opportunities for acquiring an education have been very limited, but with the smattering he has acquired, with a close application to Bible study and other good books as helpers, he has become an acceptable preacher and successful pastor. He has many seals to his ministry, and being now in the bloom and vigor of life, we have much of future usefulness to hope for. May our expectations be realized abundantly.

Elder Elam never fails to be on hand at the annual sessions of the Association—not as an idle spectator, but as a vigilant and active representative of the best interests of the spiritual brotherhood. At the session of 1866 he preached the introductory sermon before the body with much acceptance, and whatever his hands find to do he does it with all his might.

EZELL, ELDER JOHN SWILLIVING was born January 29th, 1825, in Spartanburg county, S. C. Baptized by Elder Jas. M. Webb into the fellowship of Buck Creek Baptist church in 1840, and was in 1841 orally licensed by said church to preach the Gospel. He intermarried with Miss Margaret Mahala Thomas, (a pious, christian lady,) daughter of Deacon John Thomas, of Macedonia church July 21st, 1842, and the next year was lettered to said Macedonia church, and in 1844 regularly licensed to preach the Gospel. In 1846 a presbytery was convened consisting of Elders Drury Scruggs, Dr. F. W. Littlejohn and W. B. Padgett, who ordained Bro. Ezell to the full work of the ministry, and the same year he

appears in the Minutes as a delegate to the Association from Macedonia church, which position he has occupied either from one church or another up to the year 1876, when he became a member of the Spartanburg Association. During the many years that he belonged to the old Broad River body he was an active and useful member, and at the sessions of 1873-'74 was chosen to preside as Moderator.

In early life Elder Ezell had received very little scholastic training. To use his own language: "In my school days I never saw an English Grammar. When I married I could not read a chapter in the New Testament correctly; my wife aided me greatly in learning to read." He has reared a family of four sons and two daughters, two of the sons being preachers, and the others Sabbath-school workers; and to their credit be it said they are all Good Templars, and none of them use tobacco. Bro. Ezell says this is largely attributable to the care and influence of their mother.

Elder Ezell takes rank now among the able ministers of the New Testament. He has, during his ministerial career, performed a great deal of arduous labor—sometimes as a missionary, but mostly as a pastor, being well rewarded with many seals to his ministry. He is yet an active worker in the Lord's vineyard, and we hope his future labors may be productive of much and lasting good to the churches and people where he operates.

Elder E. prepared the circular letter addressed to the churches in 1859, on the subject of *Personal Piety*, which we here reproduce:

CIRCULAR LETTER.

The Broad River Baptist Association—To the Churches in Union—Greeting:

DEAR BRETHREN:—According to an arrangement made at our last annual meeting, we address you this year upon the subject of *Personal Piety*. But in directing your attention to a subject of such high magnitude, and to the consideration of a subject of such vast importance, we have great reasons for fear that, in a short letter, we shall be unable to do it that justice to which it is so eminently entitled. For when we take into consideration the stress that is laid upon it in the Word of God, both as respects the manner in which it is stated and the frequency with which it is enjoined, sufficient is proven to show us the powerful influence it has in the christian church, for it is spoken of and known to be one of the best proofs of the truth of christianity, and one of the best means for converting the world. That none are truly pious but the truly converted, is so plainly taught in God's Word that it does not admit of cavil. For "a corrupt tree cannot bring forth good fruit." "As the branch can not bear fruit of itself," says Christ, "except it abide in the vine, no more can ye, except ye abide in me: without me ye can do nothing."

The belief that men are saved by grace, are justified by faith, "are saved by the washing of regeneration and the renewing of the Holy Ghost," has always obtained favor among the true followers of Christ; for the Scripture saith, "Abraham believed God, and it was counted unto him for righteousness." "Now to him that worketh is the reward not reckoned of grace, but of debt; but to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." But as causes produce effects, so "faith produces works; yea, without works faith is dead, being alone!" "What doth it profit, my brethren, though a man say he hath faith, and hath not works, can faith save him?" It is said of Abraham "that faith wrought with his works, and by works was faith made perfect. James ii. 22.

That believers are required to exemplify in their lives the religion they profess, is clearly taught, we think, in the following beautiful precepts: "Ye are the light of the world: a city that is set on a hill cannot be hid; neither do men light a candle and put it under a bushel, but on a candle-stick, and it giveth light to all that are in the house. Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." "The grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." "Dearly beloved, I beseech as strangers and pilgrims, abstain from fleshly lusts that war against the soul: having your conversation honest among the Gentiles that, whereas they speak against you as evil doers they may, by your good works which they shall behold, glorify God in the day of visitation. This, I say then, walk in the Spirit, and ye shall not fulfill the lusts of the flesh; if we live in the Spirit, let us walk in the Spirit." In this form of language the Holy Spirit teaches us the great value of practical religion; here He commands us to exhibit in example our piety for the sake of its saving effects on others. Piety consists in a firm belief and right conceptions of the Being, perfections and Providences of God, with suitable affections to Him, resemblances of Him in His moral perfections, and a constant obedience to His will.

Two important truths are here suggested to our minds—the one is, that none should ever profess who do not possess religion. We have heard it urged upon men that they should come into the church in order to their becoming christians, when nothing is plainer taught by Christ and His Apostles than that the church is to be composed of those who have been, and not those who are to be converted. "One of the great missions of our denomination," says Mr. Tyree, as distinguished from others, "is to proclaim and require personal regeneration, as indispensably necessary in order to membership in the earthly Kingdom of Christ."

The other is, that all who possess are bound to profess regeneration. To possess without professing it, is treason against its Author, and infidelity to ourselves and the world. There are some who

seem to think that, as religion is an individual transaction between God and the soul, it should be retiring and concealed, but such a notion is rebuked not only by the teachings of the Scriptures, but by all the works of God. Had all the lovers of God been of the opinion of some, Jesus Christ would never have had in our world a church or a martyr. The truth is, the New Testament as much requires us to appear religious as to be so. The same authority that enjoins belief with the heart requires confession with the mouth.

In the foregoing we think we have set forth the teachings of the New Testament, showing that it is justifying faith, preceding and prompting profession and practice, and profession and practice following, evidencing and recommending faith—thus setting forth a complete definition of Scriptural, personal, saving religion, thereby causing the world to “glorify our Father which is in Heaven.” The true christian, first by repentance, faith and love, turns to Christ—“the Sun of Righteousness”—and catches from Him the “light of life,” and turns to a world darkened by sin, shedding there the light caught from the brighter Sun and higher Sky, and thus inducing others to become religious.

The self-sacrificing Apostle of Jesus Christ was much emboldened, and was very confident of success, because of the striking presentations of the truths of the Gospel which he preached, as exemplified in the lives of the Corinthians. “For ye are our epistles,” said he, “written in our hearts, known and read of all men; Forasmuch as ye are manifestly declared to be the epistles of Christ, ministered by us, written not with ink, but with the Spirit of the living God—not on tables of stone, but on fleshly tables of the heart.”

Having promised this much we will now more definitely state our position, which is this: A high standard of personal piety is the best proof of christianity, and the best means for converting the world.

Brethren, why are there so few christians in the world? Why, in the “broad way,” are there so many? while in the “narrow way” you find but here and there a traveler? Not we suppose that the world doubts our religion in record. In the way of historical proofs and documentary arguments, christianity has fought her battles and been victorious. In the way of debate, infidels of every grade have been driven from the field, with broken and dismantled shields.” The mighty apologies of our editors, authors and defenders of the christian religion are now quite absolute. “Why then,” in the language of Elder Tyree, of Virginia, with this mighty array—this redundancy of external and logical proofs—“is christianity making such slow headway in the world? Why, with such mighty appliances, are her converts like Angels’ visits? Mainly, we solemnly believe, because of the type of piety with christians. More are kept from Christ by this than by all other causes. In theory, in creeds, in forms and professions the world has long seen religion without being made any better by it. The grand desideratum to make mankind not only almost but altogether christians, is a more thorough, living, striking piety in the professed friends of Christ.”

We will attempt first to describe that piety for which the world stands in crying need, and then understand (if we can) how it has this effect. Let us describe it: 1. There must be a transformation and purifying of our own characters. Not that we are to reach a state of sinless perfection in this world,—that is not found this side of Heaven—

“Defects through Nature’s best productions run—
The saints have spots, and spots are in the sun.”

But in the christian they must not be “spots” of habitual sins. The death, resurrection, and ascension of Jesus Christ, the descent of the Holy Ghost, and the preaching of the Gospel, are all designed not only to produce in man’s state and heart, but in his life and character a change for the better. No man is acknowledged, either by the Bible or the world as a christian, unless with him “old things have passed away, and all things have become new.” The great concentrated purpose of God towards man, is to make him holy. The atonement, revealed truth, and the Spirit’s influences are but means for the production of this end. Conversion is the commencement of holiness, and baptism a solemn declaration of an intention to aim at holiness in all things till death.

Now, the religion to meet the exigency in question, must be displayed by infusing purity into our tempers—in restraining us from all wrong—disposing us to beneficence—to forgive when wronged—inspiring us with cheerfulness and submission under afflictions, and exciting in us sympathy for the needy, and to sacrifice for the good of others. And when, throughout all the ranks of our visible Zion our religion shall appear in making the proud humble, the intemperate sober, the covetous liberal, the revengeful forgiving, the prayerless devout, the repining patient, and the indolent active, its evidence will be like the sun’s meridian beams. The light which thus shines before men, will not shine uselessly—it will both illuminate and melt.

2. The piety we need, and for which we plead, should be pre-eminent. It should be our highest aim to know and do the will of God.

The Psalmist prayed, “Teach me, O Lord, the way of Thy statutes, and I shall keep it unto the end.” A christian must be and must appear to be a person of one idea—one all-engrossing purpose of saving himself and others: Paul, defining godliness as his only concern, says: “This one thing I do. Everything else must be secondary and subservient to it; seek ye first the kingdom of God and all these things shall be added unto you.” If either interest must be neglected, it should be time and the body—not religion and the soul: “One thing,” said the Psalmist, “have I desired of the Lord that will I seek after, that I may dwell in the house of the Lord all the days of my life to behold the beauty of the Lord, and to inquire in His temple.”

By a godly walk and holy conversation we should impress the world that our religion is our one all important, grand business of earth, and to which every other interest gives place; that it is the

first with us in time, first in attention, and first in everything, and we will do more in diffusing abroad the conviction that Christianity is Heaven born, than would the preaching of an Angel.

3. Uniformity must be observed.

We are pained to find in all our churches [more or less] those who are fitful, partial, and irregular in their religious devotions; they are only religious in times of revivals; those seasons once over and they have another master to serve. Some are prayerful in sickness, but prayerless in health; meek and humble in adversity, but proud and worldly in prosperity. They are like certain streams that only flow during rains, or like comets—they attract for awhile, and then are only known or thought of as “things that have been.” Christians of this type do much to provoke the ridicule of the bad, and to discourage the good.

We want a piety that flows from fixed principles—that is brilliant in all the variations of human conditions. Our churches should be composed of those and those only who are steadfast, unmovable, always abounding in the work of the Lord; who are like the stream flowing from the perpetual fountain which, though increased by the rains and diminished by the droughts, flows on constantly with sparkling beauty and increasing fertility; or like the fixed stars which, though sometimes obscured by clouds and tempests, yet shine on steadily, sending down their rays on a darkened world. Christians of this kind are “the light of the world and the salt of the earth.”

4. We want a piety harmonious and minute.

The christian should make everything bend to his religion, and allow his religion to bend to nothing. [James.] We must be strictly pious in all the relations and conditions of life. It must be worked, as a golden thread, into the entire web of life: our piety must suffuse itself over the whole character—nowhere gathered into unseemly blotches, but shed everywhere the hue and bloom of spiritual life. In the healthy child there is an expansion of all the parts and members of the body—one part is not invigorated while others decay—the arms must not grow while other parts remain stationary. So with the christian character: to be lovely and influential it must develop itself in the conscientious performance of all duties—small as well as great. Some professors seem to have much religion in the aggregate, but little in particular; in great things and on great occasions they are very religious, but in small matters are very irreligious. And what we want you to observe is, that this inequality in religious deportment, like the “spot in the sun,” will be noticed by the keen-eyed world, and made the occasion of stumbling. Nay, more! you may serve God in ninety-nine particulars, and yet, by sinning in the hundredth, exert a bad influence.

Hence the great importance of harmony and minuteness. We are led therefore to inquire of whom does the Lord require this? Ah! of whom does He not require it? For He saith, “Let every one that nameth the name of Christ depart from iniquity.” But let

us particularize: first of ministers of the Gospel, it is required that they shall in all things show themselves patterns of good works; in doctrine, showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of them. [Tit. ii. 7, 8.] "For a Bishop or Minister must be blameless as the steward of God." A Bishop or Minister then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre, but patient; not a brawler, not covetous, &c. [1 Tim. iii. 2-7.]

But let us inquire, how does this type of ministerial character and dignity compare with the piety of some of Christ's professed ministers? Ah! how do men of the world excuse their intemperance and inordinate love of money, while they witness the same in those who are to be "teachers of good things." But we forbear.

But secondly: The Deacons (the appointment of which was to relieve the ministers, that they might give themselves continually to prayer, and to the ministry of the Word,) is to be a specified character. The Deacon must be grave—not double-tongued, not given to much wine, not greedy of filthy lucre—holding the faith in a pure conscience, &c. With this description of a Deacon no church, it seems to us, can fail to see the impropriety of placing and continuing in the deacon's office a man who is not only "given to much wine," but to the making and vending of strong drink; for the Scripture saith, "Be ye clean that bear the vessels of the Lord." But thirdly: It is required of all who compose the visible Zion of God, that they walk worthy of the vocation wherewith they are called; for in every condition and relation of life the Word of God imposes certain obligations and lays certain restrictions. It requireth "that the aged men be sober, grave, temperate, sound in faith, in charity, in patience." The aged women likewise are to "be in behavior as becometh holiness—not false accusers, not given to much wine, teachers of good things." The young women it requireth to be "obedient to their husbands, to love their children; to be discreet, chaste keepers at home—good, that the Word of God be not blasphemed." Servants it requireth to be obedient unto their own masters, and to please them well in all things—not answering again, not purloining, but showing all good fidelity—that they may adorn the doctrine of God our Savior in all things. To the master He saith: "Give to your servants that which is just and equal, knowing that ye also have a Master in Heaven." To wives He saith: "Submit yourselves unto your own husbands, as unto the Lord; for the husband is the head of the wife, even as Christ is the head of the Church;" and it is required of the husband "that he love his wife even as Christ also loved the church, and gave himself for it." He saith to children: "Obey your parents in the Lord, for this is right. And ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord. For the grace of God that bringeth salvation hath appeared to all men, teaching us

that denying ungodliness and worldly lusts we should live soberly, righteously, and godly in this present world." We, to be happy and useful, must descend to minuteness. There are nameless little things in which we must act christianly. To attract the notice, and win the hearts of those without, there are several spheres in which men must be able to read in us as the "living epistles of Christ—written not with ink; but with the Spirit of the living God"—the truths of christianity.

1. They should be able to read them in us in the church sphere.

As we emerged from the entombing waters of baptism, we lit up the lamp of profession—every time we partake of the Lord's Supper we "trim the golden flame." But we should appear the christian in the discharge of all christian or church duties as well as church ordinances, by assembling to hear the Truth; and for church or prayer-meetings, by giving of our substance to support the Gospel at home and abroad; in fine, by prayers, trials, self-denials and anxieties for the prosperity of the church and the conversion of sinners. Let our attachment to Christ and His cause be known and read of all men.

2. In the domestic sphere.

When we remember how early and how constantly children behold the example of their parents—how lasting and mighty the influence which grows out of that relation—how it blends and becomes interwoven with the rudiments of their nature, it is manifest that the parent, more than any other creature being, has the moulding of his offspring's destiny for both worlds. No being, save God Himself, can do as much as the parent to purify the fountain of existence before it widens into the stream. In the family are daily and casually put in motion influences that will go on harming or benefitting, blasting or blessing, through all time or eternity!

Hence the importance of family religion. Parents, you need not be positively irreligious in your families: just conceal your light, and without the invincible grace of God you will give rise to trains of evil that will survive death and the shock of the Arch Angel's trumpet. Let there be merely the absence of religion in your household, and we would not take your place at the judgment seat for a thousand worlds; but on the contrary, let your domestics see as well as hear religion—display before them the charms of a religious example; commence, carry on, and close the day with a consistent piety, and you will deposit in the virgin soil of their souls the good seed of the Kingdom, which, being warmed by the life-giving beams of the Sun of Righteousness, and refreshed by the dewy influences of the Holy Spirit, will, if not in your life-time, after you are gone, produce the golden fruit of conversion and usefulness. Live thus, ye professing parents, and you will do more for the prosperity of this Republic than all our armies, navies and laws. In this way your households will become nurseries for the church. My brethren, for the sake of Christ's honor, for the sake of the church of your country, of your children's deathless weal, and for your own sake, by all means exhibit religion in your families.

3. Men should be able to read in us the truths of christianity in the social sphere.

Here lies the fatal rock against which many professors, and especially young professors, are making wreck of their religious characters. The truth is, in this progressive age public opinion is fast excluding religion from the social circle, and with the present proclivity—the frequenting of the horse-race, the gaming saloon, the ball room, the circus and theatre—unless bold-hearted christians take a stand against this growing evil, practical godliness will be just as effectually banished from the ordinary converse of society as, by the edict of Claudius, a profession of it was banished from Rome. Brethren, hear us while we speak our solemn conviction, that no professed christain can attend the horse race, play games, dance, &c., without impairing his religious character and lessening his influence for good, for the temptations here, to compromise with the world and conceal the light of example are numerous and potent. And here it is that we, like Peter, who sat down among the enemies of Christ, are tempted to deny our Lord and thus surrender one of our Lord's outposts to the prince of darkness. This were a treason that no true lover of Christ will commit. Rise up, then, to the precious singularity of being manifestly religious in all your social movements! Do you ask how you can do this without subjecting yourself to the charge of sanctimoniousness? We reply, you can do it in nameless little things. By speaking evil of no one; by putting away all foolish talking; by never ascribing to others a bad motive, while you can impute good ones to them; by discouraging the tattler, tale-bearer and slanderer; by seeking to heal breaches between neighbors; by discountenancing all unnecessary dissipating amusements; by being simple, sincere and tender-hearted; by giving to conversation a religious turn; and by speaking out, on all suitable occasions, of Christ, His Kingdom, His religion; of sin, its evils; of hell and of Heaven. In this way, or in like manner, you will shine as lights in the world, and exhibit, amid those without, the winning sweetness of a holy example, and thereby not only impress men with the fact that your religion is an emanation from Heaven, but that it is both practicable and desirable. But space fails me to tell of the importance in all the business and civil transactions of life. The great error of many is, that they regard religion as something separate from the common duties of life; it is difficult to say whether more harm has been done to the cause of Christ, by separating what He has joined with the injunction, "Not slothful in business," the command "fervent in spirit, serving the Lord." Now, what numbers have wounded Christ in the house of His friends, by keeping apart these two duties, and, acting on the anti scriptural maxim, "business in its place and religion in its." Especially has this been the case in pecuniary and commercial transactions: some make promises to meet their dues only to break them; some take advantage of their neighbors' necessities to increase their gains; others show a disposition to take advantage in bargains; others fail in bu-

siness, when there is ground to suspect that falsehood and fraud have attended the whole transaction ; others borrow money never to return it ; others show an overreaching and an underreaching, bordering on dishonesty. Verily there must be a reformation. Civil government is as much an ordinance of God as baptism. "The powers that be are ordained of God." Christians are deeply interested in civil affairs, from the fact that civil necessarily includes religious liberty. They too have bodies, families, characters, and property to protect ; hence, against an enlightened, calm government in political matters on the part of christians, we say not a word ; nay but we urge it.

Having described the kind of piety necessary to evince the truth of christianity, let us in the next place show how it has this effect. The judgment of the irreligious is thereby convinced, which, after all, brethren, is the best argument in favor of the christian religion. Is it that several hundred prophesies have been fulfilled as the current of time has swept along ? Is it that many miracles have been wrought in its attestation ? Is it the wonders of the cross ?—the mysteries of the resurrection ? Is it the rapidity with which it has spread, till it is heard and spoken in more than two hundred languages of the earth ? These, though mighty, are not our crowning proofs. Our highest evidence, our most unanswerable, efficacious argument is personal piety, after the primitive pattern. The best commentary on the Bible the world has ever seen, is a holy life. This is the "living epistle" that all can read, all understand, and that convinces all.

In vain may we put in the hands of infidels our best books upon the evidences of christianity, who are acquainted with professing christians that travel on the Sabbath, patronize sinful amusements, and sometimes drink half way to drunkenness ! The inconsistency of their professions will, with these infidels, neutralize all the arguments in favor of christianity they ever heard or read. How can we hope for the conversion of that young man whose professing mother and sisters are so gay, proud and pleasure-loving as the multitudes going away from God and Heaven ?

But let all our skeptics live among neighbors who act out their religion in all things ; let the rising generation have parents who reflect the image of Christ in their daily deportment ; let husbands have wives who, by a meek and benevolent and prayerful spirit, adorn their profession ; let pastors have churches "zealous of good works," poor and ignorant though they be ; in fine, let all the visible Zion of God tear the veil from their eyes, rend the world from their hearts, and rise up to the New Testament standard of life and action, and there will be diffused abroad a deep and practical conviction that the Gospel is divinely true, and is the "one thing needful."

If we had space we would show that it removes objections, wins esteem, and instrumentally converts, but our limits are exhausted. May the grace of our Lord Jesus Christ be with you all. Amen.

J. S. EZELL,

EZELL, ELDER LANDRUM CICERO was born May 16th, 1843, and is also a native of Spartanburg county, S. C. Is the eldest son of Elder J. S. Ezell, who baptized him about the commencement of the war between the states, into the fellowship of Macedonia church, which church granted him a license to preach soon after his baptism. In January, 1866, he married Miss Martha S. Barnett, eldest daughter of the lamented Elder Micajah C. Barnett, deceased, whose praise was in all the churches.

Elder Ezell was ordained at Buffalo church on Sunday, August 25th, 1867, during the session of the Association. Elders T. B. Justice, B. Bonner, R. P. Logan, P. R. Elam and Wm. Curtis, L. L. D., forming the Presbytery. The following item appears on the minutes of the Association: "In the afternoon, the presbytery appointed to examine Bro. L. C. Ezell in reference to his ordination, met in the house and in presence of a large concourse of spectators, proceeded solemnly and faithfully to examine the candidate, and being perfectly satisfied of his orthodoxy, did by prayer and the imposition of hands, ordain him a minister of the Gospel in the Lord's vineyard."

Elder Ezell, before his ordination, was a good English scholar, and engaged in teaching school. Since then he has attended the University of Greenville, S. C., for the purpose of better preparing himself for the important duties of the Christian Ministry, and now ranks among the best preachers. He also belongs now to the Spartanburg Association; but was at the time of his ordination a member of the church at Shelby, N. C., then of the Broad River body, but within the bounds of the King's Mountain Association: which church he afterwards represented in the session of the Broad River Association in 1871, and was chosen clerk of the body. Elder Ezell since joining the Spartanburg body has been chosen Moderator, and takes rank among the foremost ministers of the body.

FOREST, ELDER DAVID was a pioneer minister, belonging to the Head of Enoree church as far back as 1808. He was doubtless in the convention that organized the Broad River Association in 1800, for he was a member of the body in 1801, probably then a veteran. We have no means of ascertaining when he was born, or where he hailed from; nor when he died and went to his reward. The honorable position, however, that he once occupied as a minister of Christ, calls aloud for the preservation of his name. Let it be handed down from generation to generation.

FREEMAN, ELDER F. M. was formerly of the Green River Association, and a native of Rutherford county, N. C.

FOSTER, ELDER WILLIAM MOULTRIE is a native of Spartanburg county, S. C., born July 23th, 1825. Through a kind and overruling Providence, and his own indefatigable exertions, he obtained a fair English and classical education, and up to his 50th year, to use his own language, "rendered faithful service for him who "deceiveth the whole world." At the close of the half century, God, in His sovereign mercy, opened the eyes of his understanding, and he cried unto Him, and He heard his "voice and his supplications," when to him the mountains and the hills broke forth into singing, and all the trees of the forest clapped their hands, and he was a new creature.

He began to work for the Master from the day of his conversion, and some five months after being fully satisfied as to his hope, joined the church, and was baptized in the spring of 1876, and soon after was licensed by his church to speak in public. He was ordained to the full work of the ministry in August of the year 1877, Elders J. G. Landrum and J. T. Guinn composing the Presbytery.

Elder Foster entered the Broad River Association as a delegate from Grassy Pond church, at the session of 1880, held at Cedar Springs, and at the session of 1881 was elected Moderator of the body, which shows the estimate placed on him by the brethren as a business man. Bro. Foster had represented his county in the Legislature of the State with much credit and ability before becoming a member of the church, and ranked highly as an educator. He is now engaged in running the People's High School, at West's Springs, Union county, S. C., where a large field of usefulness is open before him for cultivation, and as he is a vigilant and ardent worker he will doubtless avail himself of the opportunity afforded him to render good service. In early life he was somewhat erratic; was a great mimic, and could tell some very amusing anecdotes, which served to make him a sort of head centre for the young men of the country, and the lovers of fun generally. Of course he has turned his back on levity of all descriptions, and is now engaged in the "more weighty matters of the law." May great success attend him. He married Miss Sarah L. Sarratt, daughter of Gilbert Sarratt, Esq., and is the brother-in-law of the late Elder B. Bonner, deceased, of Spartanburg county, S. C.

GAINES, ELDER TILMAN ROWLAND was born October 27,

1834, in the southwestern corner of Greenville county, S. C. His father, Nathaniel Gaines, was born in Abbeville county, S. C., in February, 1798, and lived to the age of nearly 81, within 15 miles of his birth place, dying in May, 1878. His mother, Clarissa Arnold, still lives at the homestead, in Anderson county, now nearly 80 years of age. His parents were Baptists, his father a minister of the primitive order, thoroughly read and deep in the Scriptures, belonging to the John Gill or Calvinistic school of Baptists.

The subject of this notice was sent to country schools in his youth, taught to farm till 15, then learned the carriage making trade at home in his father's shop, at which he worked till in his 20th year, when he entered Furman University in February, 1854 (Greenville, S. C.), in which he took a thorough literary and scientific course, graduating in June, 1860, after which he studied one session [1860-'61] in the Southern Theological Seminary, graduating in Hebrew and several other branches. Joined the Baptist church (Columbia church) in Greenville county, S. C., in 1853; baptized by his father, Nathaniel Gaines. Licensed to preach in 1857; preached first sermon 2nd Sunday in December, 1857.

Left the Seminary in the fall of 1861, volunteering as a private soldier, entering Company "A" 16th South Carolina Regiment, in which he served nearly a year. Came home on furlough and married Miss Julia Ellen, one of the twin daughters of Deacon H. G. Gaffney and Elizabeth S. Gaffney, July 24th, 1862; soon after was appointed chaplain of the 3d Regiment of S. C. Reserves, by Col. C. J. Elford, serving till the Regiment was disbanded.

Was ordained to the Gospel ministry in August, 1862, at the meeting of Tyger River Association. Presbytery: John G. Landrum, Richard Furman, Simpson Drummond, and several others.

Took charge of Shelby Baptist church, Shelby, N. C., and organized the "Roberts Female Seminary," at Shelby, in February, 1863. Voluntarily turned over to Dr. E. A. Crawley the church and school in the fall of 1864, and moved to the neighborhood of Antioch church, York county, S. C., early in 1865, and took charge of said church. He baptized about 50 persons into the Shelby church while pastor thereof, completely resuscitating the church. At Antioch he baptized about 75 persons, and greatly built up the church, organizing a large Sunday-school.

In 1866 started the "Church and Sunday-school Messenger," issuing it monthly for 7 months, but as it was not paying expenses, turned over the subscription list to the "South Carolina Baptist," then published at Anderson, S. C.

Began to preach at Yorkville in 1866. Several were baptized there and a church organized. In the fall of that year he moved to Yorkville and began to build a Baptist church, almost without means, but by traveling North in 1867-'68, and by appeals at home, he raised funds to nearly complete the hull of the building. He then used his own means to plaster and finish it, thus spending several hundred dollars, besides almost entirely supporting himself and family with his own means.

In July, 1869, he commenced the publication of the "Working Christian," a weekly, issued from Yorkville, and in 10 months had a cash paid up subscription list of about 1300. Moved the paper and family to Charleston in May, 1870, and took charge of a city mission, organizing a church, and beginning the construction of a house of worship; but in the summer of 1871 the yellow fever raging in Charleston, he moved his printing office, paper, and family to Columbia, where he run the paper till the fall of 1872, when he sold out the "Working Christian" to C. McJunkin, who, later, sold it J. A. Hoyt, who moved it to Greenville, S. C., where he still runs it as the "Baptist Courier." It has always been a self-sustaining paper.

In 1872 he founded the Palmetto Orphan Home, in Columbia, and turned it over to an able board of Trustees.

In 1873 he began the publication of the "Working Man," which he has continued under various names, printing it as a monthly for 4 years in New York, in the cause of immigration. He began his immigration labors in 1873, his object then, and all the time since, being to induce manufacturers, mechanics' skilled labor and capital into the Southern States,—in which work he was the pioneer, having an office on Broadway, New York, from 1873 to 1879. In person he headed this whole scheme, getting the Richmond & Danville, and Air-Line Railroad authorities, aided by the Pennsylvania Central Railroad, to put on a system of reduced rate tickets (one and a half cents per mile) in favor of all settlers coming to settle in the South. He published his monthly filled with correct information about the resources of the South—made speeches in the Northern States—issued circulars—and in this way guided thousands of people into the Piedmont Belt of the Southern States, being largely instrumental in turning the attention of capitalists to the broken-down condition of our Southern railroads, and showing them the great opportunities for investments in railroad property, lands, mines, etc. All can now see the fruits of such labors in the millions of capital coming South. When

Mr. Gaines gave up the ministry and his religious publications, it was doubtless solely for the purpose of devoting his life and energies to the rebuilding of the Southern States, and especially his native Carolina. In all of this work he has probably had the unthankful task of doing the work of a pioneer, and of doing it in his own way. He has had no States to back him, and had even to work up the railroads to see their own interest in helping themselves, by aiding him, but as soon as the work was built up so as it would begin to pay him, the railroad agents assumed control of the scheme and availed themselves of the benefits to be derived, and thus, like all pioneers, Mr. G. (although entitled to remuneration,) was left without anything to console him but the mere consciousness of having done a good and unselfish work for the South.

His peculiar turn of mind, and such a pioneering life in such times as we have had since the war, together with his own faults, mistakes and financial embarrassments—with a mixture, doubtless, of prejudice, too, not to say envy, on the part of some persons, have given rise to various rumors and misunderstandings as to the true religious status, character and opinions of Mr. Gaines, but we find him moving on smoothly with good moral deportment, and acting very respectfully towards his former christian friends—apparently seeking neither wealth nor fame from any source.

He detests the titles, "Rev.," "D.D.," &c., and wants none of them applied to his name, as did his deceased father before him.

No committee or church authority has said that he should not preach; he has never formally declared any intention of abandoning the ministry; he would preach if he felt moved to do so, and was not absorbed in other work. What he does, he endeavors to do with all his might, and does not feel disposed to attempt and half do what he undertakes. Whilst he does not fully accord with all the old views of the Scriptures, he yet regards the christian religion the best the world has ever had.

In 1865 Mr. Gaines represented the Shelby Baptist church in the Broad River Association, and was chosen Clerk of the body, and again re-elected in 1866, after having preached the introductory sermon. In 1868 the York Association was organized and he became a member of that body. In all his relations with churches or associate bodies he has proved himself to be an indefatigable worker in the vineyard of the Lord, as will appear from the journalistic part of this work. "To his own Master he standeth or falleth." Being now in the prime of life and manhood, he has

fair prospects for many future years of usefulness to that Divine Being who holds in His hand the destinies of His creatures. May we and his numerous friends not, therefore, indulge the fond hope that he may see the vanity of pursuing fleeting earthly bubbles, and again return to the holy calling which he has so long neglected!

As a writer, Mr. Gaines has distinguished himself both in prose and poetry.

GIBSON, ELDER SAMUEL was a member of Head of Enoree church in 1819, and continued to belong to the Broad River Association until the year 1826. He was a native Scotchman, and the date of his birth unknown to us. He ranked among the ablest preachers of the Association; was about the co-equal of Elders Dobbins and Hicks. At the session of 1821 he preached the introductory sermon from Rom. i. 16: "For I am not ashamed of the Gospel of Christ," &c. And at the session of 1822 a circular letter addressed to the churches, prepared by him on the subject of *the Grand Utility of Faith to the Believing Mind*, was read before the body and adopted. He was of small stature, black hair, and dark, penetrating eyes, and very affable manners. He became a member of the Tyger River Association after leaving the Broad River. As a tribute to his memory we reproduce his circular letter in this work. Before giving the letter, however, we can't refrain from mentioning some striking remarks we heard him make in one of his sermons. He was a great revivalist, and discoursing on the subject of the new birth he found it necessary, in order to make a suitable illustration, to compare natural things with spiritual. He said, "in all cases of natural births, if life existed, it was made manifest by unmistakable outcry by the party delivered; and if no life existed it was equally manifested by profound silence." In like manner, said Elder Gibson, "when a soul is truly converted to God, and delivered from the shackles of sin, and the condemning terrors of an offended or broken law, the convert or delivered one immediately cries out and gives God thanks for dying grace, and redeeming love." Elder Gibson added, "he had but very little faith in still-born christians." He has doubtless long ere this time passed over the river of death, and is now in the enjoyment of the fruits of his incessant labors for the welfare of his race. :

CIRCULAR LETTER.

The Broad River Baptist Association—To the Churches in Union—Greeting :

BELOVED BRETHREN:--Through the kind providence of God we have once more met together as your advisory council. Unanimity and

brotherly love pervaded our meeting. According to custom, we address you this year on "the Grand Utility of Faith to the Believing Mind." The mind signifies the understanding or judgment which has become darkened by sin, according to that Scripture we meet with in 2d Cor. iv. 4, in which the god of this world hath blinded the minds of them that believe not. Hence we discover that men in their natural state are aliens to the commonwealth of Israel, and strangers to the covenants of promise—having no hope, and without God in the world—destitute of that faith which is the gift of God. But some will ask, what is true faith? We answer, true faith is not a natural principle, as some have supposed—there being nothing in the dry stock of nature that can produce it, any more than Adam could produce life in himself at first. True faith is a fruit of grace of the Holy Spirit. God tells us that the fruit of the Spirit is faith. Gal. v. 22. He calls it the fruit of the Spirit, because none but God the Spirit can convey the grace of faith to the soul, and because all who have not the Spirit are unbelievers. Rom. viii. 9. How awful and dangerous then must the state of them be who presume to say that the Spirit's influence is not to be experienced on the soul in the present day. Such greatly err, not knowing the Scriptures nor the power of godliness; for if they really knew the one or the other, they would not deny such an important fact. Those people are awfully mistaken who suppose that they always believe, for no person can believe until he is regenerated. When Adam fell into sin, all that love to God which happily flowed in his soul before, with every other perfection, flew from him, and now nothing but a flood of iniquities is found in the human breast. Therefore no person hath the grace of faith, whilst in a state of nature and sin, in which all are born into the world; hence God says, "all men have not got faith." 2 Thes. iii. 2. He hath concluded them all [that is naturally] in unbelief. Rom. xi. 32. And that they are children in whom is no faith. Deut. xxxii. 20. For this reason our blessed Savior tells us that none can go to heaven, unless they are regenerated and born again. John iii. 5. Therefore God graciously conveys the grace of faith into the soul when He regenerates it by His Holy Spirit; hence it is called the faith—the operation of God. Col. ii. 12. And believers are called the temple of the Holy Ghost, which God says is in them. 1 Cor. vi. 19. Thus it is evident that the essence or grace of faith is a fruit of the Spirit, wrought in the soul when he regenerates it; and no person hath it until then. God tells us that this faith purifies the heart and works by love. Acts xv. 19; Gal. v. 6. And that those who have it shall be saved. Mark xvi. 16. Those are dreadfully deceived who suppose it an easy thing to believe. For no person can obtain the grace of faith by his natural powers, find it by his wisdom, or merit it by his works. It is a new covenant blessing, a grace which the Divine Spirit conveys into, and which abides in the hearts or souls of God's dear children. 2 Tim. i. 5. Yea, it is God's free gift. Full to our point is Eph. ii. 8, 9, when God tells believers by grace are ye saved through faith; and that not of yourselves, it is the gift

of God ; not of works, lest any man should boast. Having given you a short account of the nature of faith, let us turn to its grand utility, and this can only be understood by the effects which the Scriptures assures us it produceth in those who have it. It leads those who have received it truly to credit what God has recorded in His holy Word. This is a fact fully established by the inspired penman. Heb. ix. 1, where, connecting the grace of faith and the effects it produceth together, he says, "Now faith is the substance of things hoped for, the evidence of things not seen." The principal things hoped for by the subjects of grace are the pardon of all their sins, through the precious blood of Christ,—peace in their souls, under the gracious influences of the Holy Spirit, as an evidence of that pardon and eternal glory with Christ, the supreme object of their love in the world to come.

The natural eye hath not seen these, but God having clearly recorded them in the Bible, faith credits them as infallible facts, and they are thus substantiated as divine realities in the souls of believers,—so that faith is the substance of things hoped for, the evidences of things not seen. Therefore, as we said, the grace of faith leads those who have received it, truly to credit what God hath recorded in His holy Word.

The grace of true faith influences those who have received it to long for great and fresh spiritual blessings daily from God. Those who have the least degree of this faith, earnestly long for more ; nor can they be satisfied without assurance. Like the church in the Canticles, they feel an aching void in their souls until they find their beloved, and know that their sins are forgiven.

Thus the grace of true faith leads all its happy subjects to long for those things that are pleasing to God. Such like St. Paul count all things but dung and dross, for the excellency of the knowledge of Christ Jesus our Lord. Phil. iii. 8. The object of their first pursuit is the kingdom of God and His righteousness, which blessings they will most certainly possess. And the Lord says, all other blessings shall be added unto them. Mat. vi. 33. They long for the company of God's dear children, that they may hear them declare what He hath done for their souls. They long for the constant enjoyment of God's presence. For when He hides His face they are troubled. Ps. xxx. 7. They long for the conquest of all sin, for sin is that which their souls loathe. They long for a greater knowledge of Christ in his person and offices, for He is the object of their real love, and they never will be fully satisfied until they are drinking the rivers of pleasure at God's right hand.

The grace of faith sweetly influences those that are blessed with it to renounce the devil and his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh, and to seek for the enjoyment of God, and to act for His glory and the good of mankind. It was the grace of faith that influenced Joshua to resolve that whatsoever others might do, he and his house would serve the Lord. It was the same kind of faith that enabled Abra-

Sham to forsake his native country and his father's house—to wander in a strange land, and even to offer his only son a sacrifice at God's command. It influenced the little army of martyrs mentioned in the book of Hebrews, to endure such cruel tortures; and glory be to God, he bestows the same grace of precious faith upon many in the present day, who, under a true conviction of their wretched state by nature and practice, cast their souls upon Christ, crying in the language of holy Job, though He slay me, yet will I trust in Him. Also like the above worthies in obedience to God's direction, they come out from the thoughtful and giddy world and live separate, touching not the unclean things. And God graciously accepts such, and is a father unto them; and they are his sons and daughters. 2 Cor. iv. 17, 18. This grace of faith sweetly influenceth its happy subjects to a life of grateful activity for God. If, therefore, that grace hath reached thy heart, thou art risen from thy natural death in trespasses and sins, and art called to fight as a good soldier of Christ against the world, flesh and devil.

We beseech the dear reader to examine carefully by these plain Scripture evidences whether thou art a believer or an unbeliever; whether in the road to heaven or to hell—in a state of salvation or condemnation. From hence it appears that there is as much difference between that historical notion, which many ignorantly call faith—and the faith of the operation of God—as there is between the picture of a man and a real man. For this reason this faith hath frequently some peculiar title or name of distinction in Scripture. The blessed Jesus tells us that they who have it have passed from death unto life. John v. 24. Because these into whom this invaluable grace is conveyed by the Holy Ghost, are risen from that state of death in trespasses and sin, which we have proved all are in by nature unto a life of righteousness, by the faith of the operation of God, Col. ii. 12. It is likewise called the faith of God's elect. Titus i. 1. Because all who have it were elected of God. 1 Pet. i. 2,—not only because it views the precious blood of Christ, which frees the conscience from its guilty fears, but administers real peace to the soul. Rom. v. 1. It is called a faith that overcometh the world. 1 John v. 4. It so endears the blessed Savior to those who have received it, that although they were in bondage to the law as a covenant of works before, they are now made free by the blood of Christ. And we are told such are kept by the power of God through faith unto salvation. 1 Pet. i. 15. That this may be the happy lot of all to whom these are addressed, is the prayer of yours in Gospel bonds. Amen.

SAMUEL GIBSON,

October 21st, 1822.

GOLD, ELDER PLEASANT DANIEL was born in Cleveland county, N. C., March 25th, 1833. In 1853, when in the 20th year of his age, he joined the Missionary Baptists at Double Springs church, and was baptized by Elder Joseph Suttle. A short time afterward he set in with A. W. Bur-

ton, Esq., to read law, but before coming to the bar was moved by the revival discourses of Elder T. C. Teasdale, D. D., (who was then holding a protracted meeting at Shelby, N. C.,) to engage in preaching the Gospel of Christ. In 1857 he was licensed by the church at Zion Hill, in Cleveland county. In 1861 he was ordained to the full work of the ministry at Chesterville, S. C., by Elders Griffith and Hinton, and became a very acceptable and popular preacher. On the 22d January, 1863, he was united in marriage with Miss Julia Pipkins, of Goldsboro, N. C., by Elder N. B. Cobb. Elder Gold states "that a few years after this I was very much exercised about my own condition, and afterward became convinced that salvation is of the Lord Jesus, who is the righteousness of His people. I also was for years much exercised concerning the doctrine and practices of the Missionary Baptists, and becoming convinced that they did not hold the doctrine of God our Savior, and had also departed from the ancient landmarks in accepting so many institutions of men, my mind was irresistibly led to the Primitive Baptists. I united with them, and was baptized by Elder C. B. Hassell, at Kehukee church, Halifax county, N. C., on the 2d Sunday in March, 1870, since which time I have been with them, and, having obtained mercy of the Lord, I continue to this present."

In regard to Elder Gold's change of views we will make no remarks. We recognize him as a christian brother, and a good and useful man in the vineyard of the Lord. He is now editor of "Zion's Landmark," a semi-monthly, devoted to the Primitive cause, at Wilson, N. C. We wish him great success in his religious pilgrimage on earth, and a happy entrance upon a full fruition of permanent happiness in the eternal world above.

GRAYSON, ELDER JOSEPH C. was born June 13th, 1804. Was baptized into the fellowship of Head First Broad Baptist church, by Elder John Padgett, March 20, 1825. About a year afterward he was appointed Deacon, which office he filled till 1828, when he began to preach. Shortly after, his health failed; for more than a year he was not able to travel, and preached but little in two years; his health then improved, and he exercised his gift in the church and neighboring churches till the 5th of September, 1831, when he was ordained to the ministry by a presbytery, viz: Elders Drury Dobbins, John Padgett and Alfred Webb. At the next church meeting they called him to take the pastoral care of the church. He served them twelve years in succession, and declined a further call. One of those years he baptized

fifty-seven persons. He then took a letter of dismissal and united with others in the constitution of a new church at Harmony Grove, which he served as pastor for several years. In 1844 Cane Creek church was constituted under his labors, and he was called to serve it several years. In 1857 Dysartsville church was constituted under his labors also, and he served them several years. At different times he supplied the churches at Bill's Creek, Mountain Creek, Round Hill, Crooked Creek, Mt. Vernon, Mt. Zion and Bethel. The last named thirty-five years. When he joined the church at Head of First Broad, it belonged to the Broad River Association, and was chosen a lay delegate in 1826, to the Association which convened that year at Macedonia church. The church to which he belonged a short time afterward was lettered from the Broad River to assist in the organization of the Catawba River Association in 1828. The Green River body was subsequently organized in 1840; the Harmony Grove church to which he then belonged took a letter from the Catawba and joined the Green River. He is now a member of the Dysartsville church of the Green River Association. He was Clerk of the Catawba Association many years, and Moderator four or five years. He was Clerk of the Green River Association five years, and Moderator twenty years. His manner of preaching is mostly doctrinal, to feed the church of God. He is now in the 78th year of his age, having been an ordained minister fifty-two years. He is now supplying three churches, to-wit: Bethel, Head First Broad, and Bunker's Hill.

Elder Grayson is recognized as being one of the best of men—always engaged—endeavoring to roll on the wheels of Zion, by giving aid and encouragement to all the different enterprises now on foot for the spread of the Gospel. He has written several circular letters addressed to the churches on important subjects worthy of preservation, and we avail ourself of the opportunity to reproduce one, on a passage of the Scriptures in reverence to the evil spirit taking possession of the hearts of men. The letter will doubtless present to many a new phaze, to a subject often quoted, to prove final apostacy.

On the 25th of January, 1827, he married Miss Eliza R. Wilson, an amiable christian lady, with whom he lived in tender affection near thirty years, and reared an interesting family. She died December 31st, 1856. In 1872 (then in his 68th year) he married Eliza Rodrick, with whom he is traveling the journey of life at the present time.

To use his own language, copied from one of his letters, "His opportunities of an education were very limited. He

never saw a book on English Grammar till after he was married. After his wife had two children he boarded out ten miles from home and went to a Grammar school. The most of his education was obtained from books by pine light, when the most of people were asleep." And yet Elder Grayson was a well educated man.

CIRCULAR LETTER.

The Green River United Baptist Association—To the Churches in Union:

Agreeable to the direction of our last Association, we address you on Matthew xii. 43-45: "When the unclean spirit is gone out of a man, he walketh through dry places seeking rest, and findeth none. Then he said, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there, and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation."

By the unclean spirit, is meant Satan, the old serpent, the devil, who, by the Jews used to be called as here, "the unclean spirit." As he is the cause of uncleanness in men, and delights in unclean persons, places and things, this going out of a man is not to be understood of his being dispossessed of the bodies of men, nor of his going by force through the power of divine grace, out of the souls of men, but of his leaving the Jews for awhile in some sort, while Christ and the Gospel were among them, and of his going out of the Scribes and Pharisees—not really, but putting on another form—appearing as an angel of light, and under the guise of holiness and righteousness. And so he may be said to go out of men when any outward reformation is made in them, and they take up a profession of religion, though destitute of the saving grace of God.

Like Simon Magus, Acts viii. 13-22, who professed to believe and was baptized; who offered the apostles money, that on whomsoever he laid his hands, he might receive the Holy Ghost; by which Peter perceived that his heart was not right in the sight of God; that he was in the gall of bitterness and bonds of iniquity. And like Hymeneus and Alexander, who had put away holding faith and a good conscience, and concerning the faith made shipwreck. 1 Tim. i. 19, 20, which does not imply that they ever had a good conscience or faith, since that may be put away, which was never had. The Jews, who blasphemed and contradicted, and never received the Word of God, are said to put it from them (see Acts xiii. 46;) where the same word is used as here, and signifies to refuse or reject anything with detestation and contempt; concerning the faith have made shipwreck, which designs not the grace but the doctrines of faith which men may profess, and fall from, and entirely drop and lose, as these men did; and like Judas Iscariot, one of the twelve apostles, whom Christ calls a devil (John vi. 70, 71,) and the Evangelist calls a thief;

six days before the passover Christ came to Bethany—there they made Him a supper, at which Mary anointed the feet of Jesus with very costly ointment, and wiped His feet with her hair. Judas said, why was not this ointment sold for three hundred pence and given to the poor. This he said, not that he cared for the poor, but because he was a thief, and had the bag, and bare what was put therein. (John xii. 1-16.) Thus we see that he was a devil—that is, like the devil, who was a murderer from the beginning, and a liar, and the father of it (John viii. 44,) and a thief, and that he cared not for the poor, which proves to a demonstration that he was a bad man before Satan is said to have entered into him [John xiii. 27;] and there is no proof that he ever was a good man; but Satan, the evil spirit returned into his house, from whence he came out when Jesus gave him the sop, and stirred up his lusts, so that he betrayed Christ—and the last state of that man is worse than the first. And the above named Simon Magus, Hymeneus and Alexander are in the same predicament. There has been a difference of opinion with some whether it is the unclean spirit, or the man, that walketh through dry places seeking rest and findeth none, and that returneth into his house, &c. The grammatical construction of the passage shows clearly that it is the unclean spirit, and not the man. Referring to a prevailing notion among the Jews, that unclean spirits walk in and haunt desert and desolate places, and may have regard to the Gentiles, among whom Satan might go seeking rest and satisfaction among them in their idolatries and other wickedness; till he was there also disturbed by the Gospel sent among them. In 1 Peter v. 8, we are told that the devil, as a roaring lion walketh about, seeking whom he may devour. Or by these dry places may be meant the saints, among whom he takes his walks in order to distress them by temptation, being secure of Pharisaical persons. And these may be so called, not for what they are in themselves—for they have a well of living water in them, and are watered by the Lord—but for what they are to the unclean spirit, there being nothing in their grace, and the exercise of it, and in their spiritual performances grateful to him; nor were there in them the mire and dirt of iniquity to roll in, as in unregenerate persons; therefore he is represented as seeking rest and findeth none. [See Dr. Gill's exposition on Matthew xii. 43-45.] His views in walking in these places, or among such persons, is rest—not the rest of the saints [he seeks their disturbance,] but his own rest, which is to do all the mischief he can, by stirring up corruption, tempting to sin, and by discouraging the exercise of grace, but is not able to do as much mischief as he would, and cannot find the rest he seeks for. [See Job i. 6, 7, and ii. 2, 3.]

Then he saith, I will return into my house from whence I came out. into the Scribes and Pharisees, outward professors of religion, who, notwithstanding their outward reformation and great pretensions to holiness, are Satan's house still. And though he says from whence I came out, yet he never really and properly quitted it, only seemingly, and in appearance he now throws off the guise, re-

assumes his former character, as a vicious and unclean spirit. And when he is come he findeth it empty, of God, of the true knowledge of him, and love to Him, of Christ, of faith in Him, of the Spirit of God and His graces, and of spiritual internal religion and powerful godliness; swept, not with the spirit convincing of sin, righteousness and judgment, but with the besom of an outward reformation, and garnished with secret lusts and corruptions for this unclean spirit, with some show of morality, an observance of some external rites and ceremonies, and a few hypocritical performances of fasting and prayer, which Satan can very well bear with, so long as the heart is empty of spiritual grace. Then goeth he and taketh to himself seven other spirits more wicked than himself; this may denote a large number of devils [seven being a number of perfection,] or else the various corruptions of a man's heart, the swarms of internal lusts, which are there stirred up by Satan. As these are more pernicious than the devil himself, and they enter in and dwell there—that is, though they were there before—now they exert and show themselves, and such men appear to be under the power and government of them. When leaving their seeming religion and holiness, they “return like the dog to his own vomit again, and the sow that was washed to her wallowing in the mire.” They become more wicked than they were before they made pretensions to religion, as such apostles generally are more extravagant in sinning, and are seldom recovered by repentance and their last end is eternal damnation. “For if, after they have escaped the pollutions of the world, through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning.” [See 2d Peter ii. 20, 21, 22.]

Even so shall it be also unto this wicked generation. From this application the parable or above relation seems primarily to refer to the fickle-minded Jews in general, and the Scribes and Pharisees in particular, who pretend to be very religious outwardly, when the Lord declared that they were like whited sepulchres, which indeed appear beautiful outside, but are within full of dead men's bones, and of all uncleanness. [Matt. xxiii. 27.] They wanted to see a sign or some miracle from Christ, and because they were not gratified in their own way they finally said, crucify Him! crucify Him!!—His blood be upon us and our children—and brought wrath on themselves to the utmost; so they were destroyed soon after from being a nation, and have been a by-word and a reproach among the nations where they are scattered.

It is thought by some that this passage is susceptible of an individual application, and that the wicked disposition of a man is here represented by an unclean spirit, which could leave and return to the man at pleasure. That is intended to represent a person who, under conviction of sin, makes good resolutions and partially reforms, but like the stony ground hearers, “he heareth the Word and anon with joy receiveth it. Yet hath no root in himself, but dureth for awhile, for when tribulation or persecution ariseth because of the

Word, by-and-by he is offended [Matt. xiii. 20, 21 ;] and the last state of that man is worse than the first ; for there is a great difference between the devil going out of a person and being driven out. A person may join a church under deception, thinking he has religion, when the unclean spirit is only gone out, but he has no enjoyment there ; and he may continue so for a time, when the unclean spirit returns and finds it empty of all good—that is, his heart, and garnished with secret lusts—then he goeth and taketh with himself seven other spirits more wicked than himself. That is, the man, through the influence of the devil, yields to the secret lusts of the flesh, which are worse to a man than the devil himself. If he has only been addicted to swearing profanely before, perhaps he now takes up lying and drunkenness, uncleanness, and every abomination that comes in his way,—perhaps turns Atheist, and denies that there is any God, or hereafter ; and it is next to impossible ever to persuade that man to turn his attention to religion ; and the last state of that man is worse than the first.

Therefore let us take the admonition of Paul : “Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God ; but exhort one another daily, while it is called to-day, lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end.” [Heb. iii. 12, 13, 14.] And as there is great danger of being deceived in religion, by the unclean spirit and our own wicked hearts, “Examine yourselves whether ye be in the faith,” for it matters not what our profession is, unless we have experienced a change of heart. “Except a man be born again he cannot see the kingdom of God.”

Fraternally,

JOSEPH C. GRAYSON.

September 30th, 1853.

GROGAN, ELDER THOMAS was a member of Wolfe's Creek church, and in 1832 was a lay delegate to the Broad River Association at its session at Sandy Run church of that year. He appeared at the next session at Long Creek as a layman, representing the same church, and in 1834 he appeared at the session of the Association for that year at Goucher Creek church as a licensed minister with Elder William Hannon ; then in 1835 at the session of Wolfe's Creek he appears as an ordained minister and delegate from the same church. After that we lose sight of him in the Broad River Minutes, and conclude he must have emigrated to some other field. We have heard him spoken of as a good preacher. We are unable to state the time of his birth, or what became of him after 1835. He must have been ordained to the full work of the ministry some time within that year.

GUTHRIE, ELDER JONATHAN was a member of Macedonia church, and in 1820 he was a lay delegate in the session of the Broad River Association, held at Mountain Creek church. In 1821 he appeared in the session held at Zion as a licensed preacher and delegate from Macedonia. He was ordained to the full work of the ministry in the year 1822, and was again delegated by that church to the session held at Mt. Zion church. He continued in the confidence of his church, and was annually chosen to represent it in the Association until 1830. At the session of the body of that year a committee was appointed to examine into the standing of Macedonia church, who reported "the church in order, and Elder Guthrie in disorder." Measures were afterwards instituted to depose him from the ministry, and he was deposed. The Association advised the churches composing its body to close their houses of public worship against said Guthrie, and further advised the members of the churches to close the doors of their dwellings against him as a preacher. For a more detailed account of Jonathan Guthrie, see the journalistic part of this work, session 1830.

HAMILTON, ELDER SANFORD GRIFFIN was born in Rutherford (now Polk) county, N. C., January 11th, 1809. He joined the Baptist church at Green River in 1835, and commenced exercising his gift soon after. In 1836 he made his first appearance in the Broad River Association as one of the delegates from Green River Church. Soon after that session (which was held at Zion Church) he was ordained to the full work of the gospel ministry, and made great improvements in preaching, despite the disadvantages he had to labor under by reason of a great lack of education. He became pastor of several churches, amongst which was Green River, Camp's Creek and Friendship. In 1839, he was so fortunate as to obtain in matrimony the hand of Miss Nancy Wells of Fair Forest, Spartanburg county, S. C., the daughter of a well known deacon, John Wells, Esq., with whom he lived in tender affection for a few years. At the session of the Association held that year he was appointed by the body to preach the introductory sermon before the Association in 1840, and also to write a circular letter on the subject of *Brotherly Love*, both of which appointments he filled with credit to himself. Soon after this, on Sept. 3rd, 1842, he had the misfortune to lose by the ruthless hand of death his dearly beloved wife. He afterward married Mrs. Eliza Eaves of Rutherfordton, and moved to Georgia, Cass county; and remained there until 1859. He then removed to Cherokee county, Alabama, and the war coming on soon after, he

removed back to his native county, where he remained in care of his family until 1868, he removed to Kansas, and from that new western state he took a sort of exploring tour through Indian Territory, contracted pneumonia, of which he died, Nov. 28th, 1881. He continued to preach during the whole period of his life, but while in Georgia he identified himself with the Primitive sect of Baptists. The circular letter prepared by him in 1840, is hereby reproduced and given in this work.

PERSONAL APPEARANCE.—Elder S. G. Hamilton, was of small stature, not more than 5 feet 8 or 10 inches in height, of round heavy build, would probably weigh 150 pounds. Was genial and frank in his manners, always meeting friends with a smiling face. His head was large, well balanced and level, of quick apprehension, dark hair and blue eyes. If not very suitable for a leader, we venture the assertion that he generally did his own thinking, and acted accordingly.

His history shows that he was of a roving, discontented turn of mind; he, like many other of the Adamic family, found out doubtless while on the brink of the grave, that unalloyed enjoyment in this life is only a myth, a mere phantom, existing only in the imagination.

CIRCULAR LETTER.

The Broad River Baptist Association—To the Churches in Union--Greeting:

DEAR BRETHREN:—According to an arrangement made in our last annual meeting, we address you this year upon the subject of *Brotherly Love*; and in directing your attention to a principle of such high magnitude, and to considerations of such vast importance as those embraced in the doctrines of our subject, we have great reasons to fear that, in a short letter, we shall not be able to do it that justice to which it is eminently entitled. For when we take into consideration the stress which is laid upon it in the Word of God, both as respects the manner in which it is stated and the frequency with which it is enjoined, sufficiently is proven to show us the powerful influence it has in the christian church. for it is enforced by our Lord as the distinguishing law that rules in the hearts of the subjects of His Kingdom. "For this," says He (John xv. 12,) "is my commandment, that ye love one another as I have loved you." Whether, then, we take into consideration the obligation we are under to obey Him whom we regard as the Author of our salvation or the benefits arising to ourselves and others. By a close adherence to this injunction, it embraces considerations of the highest interest to all christian believers who have become members of the mystical body of Christ, and are subjects to and sharers in the blessings of His divine kingdom. Our limits will not permit us to enlarge upon the subject and character of love, as it stands unconnected with the rel-

ative term, "brother;" for in fact, so far as this principle is seen to exist in and form the character of the Eternal I Am, it is indescribable, and we might just as well undertake to describe the Eternal Being, who is the source of all creative power, and thereby unfold to view the cause of His existence, as to describe that unbounded ocean of love that exists in the character of the Deity. And although there may be a cause why love exists in our hearts, which is implied in the relative term of brother, yet that sacred principle is uncaused in God, and is as independent for a reason of its existence as any other attribute that belongs to the character of Deity; for the Word declares that "He is love." (1 John iv. 8.) And it necessarily follows that this principle is as eternal and uncaused in God as any other that belongs to His character. The existence of this fact, however, does not hinder us from taking notice of this lovely principle, as it exists in the human heart in its relative character of brotherly love. For although it is uncaused in God, yet it is plain from His eternal Word that it is caused in us; for it declares "that we love Him, because He first loved us." (1 John iv. 19.) In our endeavors, therefore, to simplify the bearing that this principle has upon the human character, and enforce the interest that all ought to take in cultivating its native and genuine loveliness upon the minds of men, we shall first speak of the distinguishing facts that constitute that spiritual relationship implied in the character of brother.

The effects that love has upon the family created by this relationship, and the consequences resulting therefrom in all the shades in which it is to be viewed, both in its declining state in the hearts of believers as well as at the time when, from a high state of improvement, it communicates the blessings enjoyed by those under its happy influence. First, then, it is plain that all men do not stand in the relation to each other implied in the subject upon which we write, consequently they do not and can not be in possession of brotherly love—at least until the relationship is formed. For the word brother is a kindred term, and implies in a common parentage—a common likeness, and a common interest; it is a family word, used to express the tenderest endearments, and strongest ties formed by affinity. Spiritually speaking, it implies a oneness—as all the children of the same family is called our family—possessing common rights, common feelings, and common privileges, which arises out of a common principle of family relationship. This relationship must be formed before there can be formed in the heart a principle of brotherly love. Well may the children of God know that they are disciples of Christ, if they love one another, for in fact they can not possess brotherly love unless they are children.

We have not space to describe here the manner in which this relationship is formed, for it would extend this letter beyond the usual limits. It will be sufficient to say that, in the economy of Divine grace, there has been a channel opened through which that creative or adopting power of love could flow to the hearts of believers in Christ Jesus—which changes their relationship from worldly

objects and “translates them into the Kingdom of God’s dear Son”—which changes their hearts from the love of sin and forms them anew in Christ. This Divine process upon the hearts of men, alienated from God, and who are represented as strangers and foreigners from the common family, rights and privileges, and that brings them nigh by the blood of the covenant, and adopts them into the family of the saints in Christ, is called the “new birth”—being born again, being born of the Spirit, created anew in Christ Jesus, by which process a family connexion is formed, and the same family feeling and spirit of love is communicated to every heart; and by which a covenant relationship is formed with God, though Jesus Christ as our Father; which makes the believer a child, an heir, and a joint heir with the blessed Redeemer. And in the communication of love we become partakers of the same nature with him of God. And as Christ was the express image of the Father, so we by becoming partakers of His nature, assimilate into His likeness and image in a spiriual point of view. And thus having the family likeness, and the family feelings, like as Christ loved us, so we love one another.

The effect and consequences flowing out of this relationship, constitute the second consideration to which we invite your attention. And first, the communication of love for God to man, creates in the heart *brotherly love*, which is shown in the plainest terms by the language of Scripture. “We love Him because He first loved us.” (1st John xiv; 19.) “He that loveth him that begat, loveth him also that is begotten.” Consequently, the cause that we love God, is because He first loved us, and the cause that we love him that is begotten, is because we love Him that begetteth. It is therefore the great love of God, made manifest in the hearts in covenant mercies, that produces in the human heart the first principles of brotherly love; and all that have ever experienced its powerful influence upon their hearts have felt, at the time of its reception, not only love toward their Redeemer and Friend, but also a strong affection for and great attachment toward those who have, by the power of adopting grace, been made members of the same spiritual family, and partakers of the Divine nature with themselves.

And it is this principle existing in the feelings of the common brotherhood that unites them together, and engages them to take such great interest, and undergo such great labor for each others’ welfare, and which should at all times so affect the christian heart toward his brother as to cause him to watch over him for good—to promote his interest and spiriual welfare—to conceal his follies, bear with his imperfections, and increase his happiness by every means which it is in his power to employ.

Many reasons might be here set forth why this course should be pursued by every christian, a few of which must now suffice; and first, because it is acting in obedience to the directions, and well pleasing in the sight of God, and tends to the carrying out the objects intended by the establishment of this great rule and law of His

Kingdom. Secondly, it insures to the possessor of it all the advantages arising from the blessings of Divine life; for in our obedience we are to be blessed—"for that man," says the Word, "shall be blessed in his deed." The sweet influence, therefore, of the heavenly winds of peace and joy may be expected by those who feel the kind emotions of love toward the brethren, from the fact that it is set down as a rule of evidence by which we know that we are the disciples of Christ; for in its enjoyments we see clearly that we are the children of the same Heavenly Parentage, and, by the rule or law of covenant mercies, entitled to the guardian protection and kind assistance of our Heavenly Father. It opens up to our view the kind attention and thoughts of peace that God the Father hath towards us, and the great provisions made for our present and future support and comfort; yea, it enables us to read in this sacred rule of evidence that we are children, because we feel that which no other can feel for us, to-wit: Love toward the Lovely Parent, who hath begotten us to a lively hope, by the resurrection of Jesus Christ from the dead; and at the same time love toward all the children of like parentage, by which we know ourselves to be heirs and joint heirs of all the riches and glories that belong and appertain to the Father's house. O! brethren! what a field of heavenly prospects arises to the view of those in possession of this testimony! All the heights of immortal joys belong of right to them. The unfading fields of heavenly bliss, variegated as they are by the flowers and beauties interspersed all through those abodes and mansions of the blessed, are all their's. In reviewing this delightful theme, they see themselves the favored children of parental care through time, and beyond the grave the happy sharers together of everlasting life; they can view no end to the joys of this family inheritance. They may gaze through its mighty expanse, and as the mind runs along the flowery landscape of this prospective view, it is swallowed up in the Divine reverie of thought that, while veiled in short-sighted humanity, the mind is enabled to trace only the margin of the riches and heavenly joy laid up for those who love God and one another.

And well may such persons say to themselves, that if the foretaste or earnest of this inheritance sweetens so much the bitter cup of dull mortality, and renders moments so delightful in their passing bliss, what will the enjoyment be when they are possessed of the inheritance itself in glory?—which insures eternal rest, immortal honors and heavenly joys—and exempts the possessor from every fear and fearful thought of sin, of sorrow and of death. What strong reasons are here presented why we should love the brethren! And not only is it an evidence to us that we are disciples—and if so—by covenant grace the rightful heirs of those blessings named. But there should be a remembrance in our minds, and which should strongly induce us to cherish this brotherly principle of love, that we shall be sharers of all those great and lasting blessings set forth above—that our brethren here will be our associates there—that these considerations may tend to heighten the interest we feel in that

abode of everlasting peace; for that while we strike our notes of praise in strains of joy for redeeming grace upon the golden harps of heaven, our happiness may be heightened by the harmony arising out of the songs of kindred souls, shouting forth their praises in the Heavenly Redeemer for delivering grace. These considerations should strongly influence every believer in the church of Christ to impart to one another every needed assistance, for we should be co-workers together and co-helpers of each other—bearing in mind that our business in life is to secure the crown of immortality for ourselves and others. “This,” says the Savior, “is my commandment, that ye love one another as I have loved you.” (John xv. 12.) What likeness then has our love to His? His love to us influenced Him to undergo many painful sensations to relieve us from pain, and our love for the brethren should produce in us a like feeling. His love to us produced in Him a strong desire to administer to our wants, to search out the cause of our sorrow and apply the antidote for its relief. And our love, to be like His, must and should influence us to pursue the same high aim toward one another. His love to us had regard to our suffering condition, and so should ours toward our brethren. His love to us induced Him to visit and comfort us in our needy time, to converse with us like a friend speaks to his friends; yea, it was even long suffering towards us. When we wronged Him He did not complain, but overlooked the wrong, and loved us still; and when we denied Him as our friend He turned and looked upon us with the compassion of dying love, while He hung in pain for our sakes, and not one unkind word He spake against us. After all, to love one another like He loved us, how kind and tender ought we to be! forbearing toward one another, and comforting, and imparting to one another those favors their needs require as far as it in our power to do so; and as saith the Word, “to do good, and to communicate forget not.” Thus love to our brethren will lead us to bear one another’s burdens, and so fulfill the law of Christ. And in fact it is the strongest evidence that we love the brethren if we feel a disposition fixed in us to visit, relieve, and comfort them, and the strongest expressions of Scripture bear us out in the assertion. Witness 1 John i. 17. “Whoso hath this world’s goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?” See Rom. xii. 13.

Forbearance is also a great part of brotherly love. “Forbearing one another in love,” says the Word. Eph. iv. 2. In the christian church there is great variety of character, and through the weakness of frail humanity it may be expected that causes of distress will arise, in all of which great forbearance should be exercised, which will not only show forth our love, but also tend to cultivate in others’ that principle toward us. It is the heaping coals of fire, or melting love upon the hearts of those that have a quarrel against us—to exercise toward them the gentle principle of love and forbearance. The truth is, if we have cause to speak to our offending brother, all the meekness and gentleness of Christ should be in our temper and

manner. We should dip our tongue in the very fountain of love. Every feeling, every look, every tone of anger should be suppressed, if we wish to show a brother's love to him and secure his love to us. And the very favors of heaven are upon such in the discharge of such duties; for "blessed are the peace-makers, for they shall be called the children of God." Thus you may see, dear brethren, the good effects and consequences that flow from love toward one another in its high state of cultivation.

If we love one another as we should, we have great desire for each others' welfare; consequently, at a throne of grace, we have remembrance there for each other. If we love each other, we love to meet and attend upon the means of grace. Our churches are full on the times of our assembling for worship, and the highest pleasure known on earth are enjoyed under the exercise of brotherly kindness and tender affection for each other. And by this love and affection we testify that we have been with Jesus, and others take knowledge of the fact. In truth, love is the ruling law of our kingdom, and without it the kingdom itself tumbles down.

How great, then, is the injunction "to love one another!" How much depends upon it! how immutable is loveliness; how lasting its consequences; how consoling the blessings it imparts to others; how sweet the enjoyment to the possessor. It relieves the distressed, it comforts the mourner, it gives rest to the weary, it soothes the sorrows of the afflicted and makes them forget their pain, it takes away the sting of death, it is the cement that binds together the kingdom of Christ, it unites the powers that pull down the walls of Satan's kingdom, it supports in death, it opens the pass of Jordan and translates the souls of men from the abodes of death to the realms of life; it has built the high mansions of Heaven, and fills the everlasting fields of love with the sweetest notes of praise; for in fact Christ is God with us and in Him. We have relationship to God, for He is our elder brother, and the channel through which this distinguishing principle has come to us to refresh our weary souls. His love to us was brotherly love—living as a brother, speaking and acting among men; His birth is regarded as the nativity of love; His sermons, the words of love; His miracles, the wonders of love; His tears, the meltings of love; His crucifixion, the agonies of love; His resurrection, the triumphs of love. Herein it is natural that love should be the cardinal virtue in the character of His saints, and that it should be the law that regulates their conduct towards each other.

If, then, dear brethren, as much depends of present happiness and future joy on the cultivation of this principle amongst us, what manner of people ought we to be, in all loveliness, that the image of Jesus may appear in us, and that we stimulate others to the pursuit of objects of like character? Therefore, while we feel great love in our hearts toward you, we beseech you to cultivate among yourselves the tenderest feelings of brotherly love, for we know that the very reverse of what we have said will follow if you have not love one toward another. Every shade of distress and sorrow will follow, which we have not space here to name.

And may the God of love sanctify your hearts and aid you in your respective duties, so that you may be the happy partakers of the blessings arising out of the heavenly influence of love upon your hearts, is the prayer of yours in Gospel bonds.

S. G. HAMILTON.

October 16th, 1840.

HAMRICK, ELDER GEORGE PINCKNEY was born August 23rd, 1849, in Cleveland County, N. C. Professed religion and joined the church at Boiling Springs in August, 1863. Was educated at Wake Forest College. Ordained to the ministry in January, 1880, by Elder J. S. Ezell and A. A. McSwain officiating presbytery.

Brother Hamrick made his first appearance in the King's Mountain Association in the session of 1873, then a lay delegate. In the session of 1874 he was again a delegate and a licentiate from the Boiling Springs church. He did not again appear until the session of 1879 and 1880, being absent at College.

Elder Hamrick having completed his course of studies at Wake Forest College, has entered fully into the ministerial work, and has now the pastoral care of State Line church in the town of Whitaker, and of Bethlehem, besides laboring at other points in the surrounding country. He is not only a very acceptable preacher, but a good pastor and indefatigable worker, endeavoring to push forward all the objects or enterprises of the church or Association whether it be home or Foreign Missions, Sunday School, Temperance, Church Music, etc.

His residence is at Whitaker on the Richmond and Atlanta Air Line Railroad, where he has been engaged in teaching until recently he has given his whole time to the ministry of the Word.

Elder Hamrick is a young man of great promise, and we, with his many ardent friends anticipate for him a career of much usefulness as a minister of the Gospel of Christ. His views of the doctrines of sovereign grace are eminently scriptural, and his presentation of them are generally very earnest and effective. His style of preaching is argumentative and persuasive, mixed with much tenderness and melting pathos. He will doubtless be able generally to make a good impression on the congregation that attend his ministrations of the word. May he be spared many years to labor in the vineyard of the Master! And may he have many seals to his ministry!

HARRILL, ELDER WILLIAM is a native of Rutherford county, N. C., born October 1st, 1803. He joined the church at Concord in 1828, and was ordained 1833. At the session of the Broad River Association in 1837 he appeared in that body as a delegate, and again in the session of 1840. The Concord church was dismissed in 1841 to assist in the organization of the Green River Association, and brother Harrill was isolated thereby from the Broad River body for a time, but in 1847 he joined Bethel church by letter, and represented that church in the Broad River body in 1847, being then the pastor of the church at Bethel.

Elder Harrill was blind of an eye, and said to be a very pious minister of the gospel. He was, however, like a great many Baptist preachers of the olden time, somewhat destitute of scholastic attainments. After serving the Bethel church for a few years, we think he returned again to the Green River Association, and a few years since was pastor of the church at Cool Spring. He yet lives, in the 79th year of his age and has a cross-bearing son to represent him in the person of Elder H. D. Harrill, of the Green River Association.

HARRIS, ELDER J. LOGAN appears in the minutes of the Broad River Association as the pastor of Unity church from 1856 to 1866. His birth place is unknown to the writer. He married a Miss Spangler, of Cleveland county, N. C. He embraced religion in early life and was licensed to preach about the year 18—, and has since been ordained to the full work of the ministry. He is a good cabinet workman, and devotes as much of his time to preaching as he can spare from the requirements of his mechanical profession. He is an uneducated man, but a close student of the Bible, with some fluency of words whereby he is enabled to say some things comforting and edifying to those who attend his ministrations. We are without information as to his present whereabouts, but think he has moved out of the bounds of the Broad River Association. He was probably born about the year 1825.

HARGUESS, ELDER ABRAHAM was a pioneer Baptist minister, who was doubtless in the Convention that organized the Broad River Association. We find from the Minutes of the Association that he represented one of the churches in the session of 1801, and took part in the deliberations of the body at that early day, and he does not subsequently appear in the records; he probably emigrated to some other field of labor previous to the meeting of the body in 1802. We are

unable to give his history as to ministerial services or qualifications. Let his name, however, be handed down to the generation yet to come as being worthy of grateful remembrance for the assistance he rendered the denomination to which he belonged in organizing an advisory council, which has been productive of many blessings to the Baptist people.

HOLLAND, ELDER JULIUS was a member of Long Creek church, and a lay delegate to the Broad River Association in the session of 1811. He is supposed to have been born about 1774, and ordained to the ministry in 1812. He is said to be a brother of Hon. James Holland, who represented Rutherford county in the Senatorial branch of the Legislature of North Carolina in 1797, and also of Elder Moses Holland, of the Saluda River Association, an able and eloquent minister for that time. The family of Hollands of Gaston county, N. C., many of whom are high-toned and respectably connected, are represented as being the descendants of Elder Julius Holland.

He died in 1813, about a year after his ordination to the ministry, and we find the subjoined entry on the Minutes of the Association of that year :

Resolved, That we notice the demise of Elder Julius Holland, of Long Creek church, who died since the last session of this body. He was a pious minister of the Gospel, an ornament to society, and a friend to the poor.

HANNON, ELDER WILLIAM was a member of Wolfe's Creek church in 1822, and as a layman represented the church in the Broad River Association that year. He was licensed to preach the next year, and continued consecutively as a delegate to the Association annually until 1842, having been ordained to the full work of the ministry about the year 1825. During this period of time he was pastor nearly all the time of Wolfe's Creek and Green's Creek churches, and for a time Cross Roads. After this we lose sight of him, and are unable to say whether he emigrated to some other field of labor, or was taken to his reward. We are not informed of the date of his advent into the world, but having once seen him, would suppose it may have been about 1795. We never heard Elder Hannon preach the Gospel, but have been informed that he was a good, pious man, of moderate preaching talents.

HENDERSON, ELDER HUGH was a lay delegate from Green's Creek in 1808, afterward was a member of Wolfe's Creek, and a licentiate in 1819, and a delegate to the Broad

River Association. In 1821 he was ordained to the full ministerial work, and was continued as a delegate to the different sessions of the Association until 1830, when his name was marked as an absentee. We suppose the old pioneer had become superannuated, and doubtless soon passed away to his reward. We are not informed as to the date of his birth or death, nor have we any information as to his qualifications as a minister. We doubt not, however, that he rendered much valuable aid to the cause of Christ, in the early days of the Association. Let his name be remembered by succeeding generations. He was doubtless not only a soldier of the cross, but a Revolutionary patriot besides, as many of the old pioneer ministers were known to be. In the troublous times of the Revolutionary war nearly every man, regardless of his calling or profession—whether under compulsive requirements or not—did voluntarily (being moved by patriotic impulses,) take a defensive position in behalf of liberty.

HICKS, ELDER BERRYMAN, is a native of Spartanburg county, S. C. Born July 1st, 1778. Joined the Baptist church at the original State Line a short distance from the present house of worship of that name, about the year 1800, and appears in the minutes as a lay delegate from said church in the session of the Broad River Association held at New Salem in Rutherford county, N. C. in 1801. He was soon afterwards licensed and set apart by ordination in 1808, by a presbytery consisting (it is said) of Elders Joseph Camp, Drury Dobbins and others to the full work of the ministry. And believing, as he doubtless did, "it was not good for a man to be alone" he had intermarried with Miss Elizabeth Durham, of Rutherford county, N. C. on October 10th, 1799, and now settled on Sandy Run Creek in 1809, where he continued to reside many years, during which they reared a large and interesting family. During this time he, with his fellow-laborers in the vineyard of the Lord, (Elder Drury Dobbins,) "went everywhere preaching the word." He was a great revivalist, and by his persuasive, tender and pathetic manner, he through divine grace accomplished much apparent good in building up a religious interest, which at that time was in a drooping and depressed condition. The names of "Hicks and Dobbins" became household words, so great was their popularity as ministers. Hicks possessed some poetical talent and composed numerous hymns and spiritual songs very well adapted to the revival occasions, which were very much in use by the brethren and sisters of that period, and are well remembered by many of the present day.

Many persons yet living will recollect Hick's experience, which he put into verse as follows:

Come all ye christian pilgrims, who are from sin set free,
Come here, sit down and listen while I relate to thee:
Long time I lived in darkness, in love with vanity—
Loved to frequent unholy ways, and from the Lord did flee.

As I was running from Him He called unto me,
The road that you are going leads down to misery;
But still I pressed—determined for to go—
But Jesus followed after to prevent my overthrow.

He told me of the riches that were laid up on high,
And all that did believe on Him, he said should ne'er die;
I thought it was too soon for me, in pleasure I would dwell,
But Jesus still pers'u'd me and kept my soul from hell,

I thought I would reject Him, and oftentimes I tried,
At length He made it known to me, He would not be denied;
He stretched out the Gospel net and sweetly drew me in,
If I'd had my choice, I had lived still in sin.

I think I ought to love Him for what He's done for me,
He took me from the dreadful pit, and set the captive free;
Upon the rock of ages He's fixed my standing sure:
O for a heart to praise Him till the decisive hour!

To pattern after Jesus, it was my full intent,
And in His ordinances most cheerfully I went;
My soul did magnify the Lord, free grace I then did sing:
I with my duties did comply, and Jesus was my theme.

I lov'd to meet my brethren dear, and with them often join
To praise our glorious Savior, that was to us so kind,
While joining all together in peace and unity,
We had each other's cause at heart, and sweetly did agree.

The preachers were engaged, the Gospel sounded loud,
And many precious converts to Zion's gates did crowd,
While love and acclamation so freely did abound,
And glory to King Jesus throughout the camps did sound.

But now the scene is changed—religion's at its ebb—
We see the mourning pilgrim now bowing down his head,
In sighs and lamentations he makes a mournful cry:
Come pay to us a visit, dear Jesus from on high.

Cheer up my loving brethren, your sorrows soon shall end,
And then away to Canaan to see your dearest friend,
Where you shall never part again, but in sweet union dwell—
And now, my loving brethren, I bid you all farewell!

As a preacher, however, he excelled, and was certainly the Apollos of the Broad River Association in his day and time, because he was not only gifted in oratory but was "mighty in the Scriptures." His mind was of a superior order, and although his education was limited, yet his intellectual powers were so massive and penetrating as to enable him to grapple with any great question, either of divinity or science; and yet he was as unassuming, modest and mild as

the most effeminate of the softer sex. He was never known to be captious, or in anywise contentious. Had Elder Hicks been educated, and enjoyed the advantages of wealthy and influential family connexions, there is no knowing what a bright and shining light he would have been among men of science and literature. His career, as it is, has not proven a dark and worthless record. As before stated, he made his first appearance in the associate body in 1803, as a layman; since that time he has continued almost successively to figure annually in the Association, and frequently as Moderator or Clerk of the body, which shows the esteem in which he was held by the brotherhood; and the acts of the body with which he was connected speak for themselves, declaring his ability and usefulness as a religious business man.

Elder Hicks was always a lover of music, either vocal or instrumental. In early life he became a good performer on the violin, the beautiful and melodious strains of which he suffered to be turned to a bad use in the service of sin. While thus perverting its use, and really abusing it, he acquired an ugly habit of twitching his head in keeping time to the music, which he afterwards carried with him into the pulpit, and from which it is said he never, during life, was entirely relieved. Although this was probably the case—for it is almost impossible to eradicate bad habits—yet he would often, after his conversion, amuse himself and family, even late in life, by playing on the violin as an accompaniment to the singing of the sweet song of Zion. And why should he not? It was just as proper as the use of the organ in the churches at the present day.

Unfortunately, after Elder Hicks' popular and useful career in the Broad River Association, he became financially embarrassed for a large amount, whereby a brother, Deacon E. Jones, who was his bondsman, became a severe sufferer, and in consequence of which, fellowship could not be maintained, Elder H. being at the time a member of and pastor of the Buffalo church, one of the constituents of the Broad River Association. A case was made and set for hearing in that church, and after laboring a good deal for fellowship, without any good result, the matter was dropped, Elder Hicks remarking that "if he had committed anything worthy of death, that was the time to slay him." He was not slain by any act of excommunication or censure, but the matter abated, and he moved (without a letter of dismissal) to his native county of Spartanburg, S. C., and was (agreeably to the Minutes of the Association) called to the pastorate of Buck Creek church in 1838. It is alleged by some that he never preached any more after his troubles with Deacon

Jones, and in that particular acted consistently, and in obedience to the law of Christ in never afterward bringing his "gift to the altar," because he remembered his brother had aught against him. But that needs confirmation. If he was chosen pastor, he probably preached—which, however, if he did, was certainly a violation of the law of Christ, which requires a reconciliation with his brother before exercising his gift.

Under this dark cloud our venerable Bro. Hicks was called away, and the difficulty between him and Deacon Jones was never satisfactorily adjusted; consequently Elder Hicks was never afterwards a member of the associate body, in which he had previously borne so distinguished a part. He died on the 11th day of June, 1839, on Little Buck Creek, Spartanburg county, S. C. His demise is unnoticed in the Minutes of the Association at any subsequent session. Whether this be ungrateful we will not pretend to say. We hope, however, and believe that Elder Hicks was like other men who have to contend with many foibles and imperfections, but withal, was a pious christian and servant of God. "Let him that thinketh he standeth, take heed lest he fall."

Elder H. was a strong Calvinist, and believed in the doctrine of "election." We therefore reproduce his song on that subject, viz :

"Come, brethren, let us join and sing
The praises of our Heavenly King,
Who found us lost and brought us home,
Pardoned our sins and made us His own
By the glorious plan of Election.

Election is a glorious theme,
It pleases me to hear the name ;
But some will say they despise the plan,
And tell you Arminius was the man
That showed the right way of salvation.

But Jesus Christ is God's elect,
And He will not His own neglect ;
His people were all elected in Him
Before the world it did begin,
Or any part of Creation.

Some will say Election's wrong,
And hold with Arminius very strong,
And mix free-will throughout the throng,
And say every man can come along
And receive a free salvation.

Some will say Election's right,
But then will turn and just deny't,
And say that God has laid a plan
That's open'd a way for every man
To receive a free salvation.

Some will say Election's wrong,
 And hold with Arminius very strong,
 But then will turn and tell you true,
 A guilty sinner nothing can do
 To merit his own salvation.

Some will say free-will is true,
 And there is nothing else will do ;
 They say that God is gracious still,
 And every one may, come when they will,
 And receive a free salvation.

If this be so I ask you all,
 To make a difference in the call,
 And tell us why some do come in
 While others live and die in sin,
 And never receive salvation.

Methinks I hear you thus reply,
 For every one did Jesus die,
 As much for them that die in sin
 As them that are by grace brought in
 To receive a full salvation.

I wonder why some are so blind
 To treat the Scriptures so unkind ?
 They give the sinner all the power
 His happiness for to secure,
 And merit his own salvation.

I believe Election's right—
 I never intend for to deny't—
 Because I find a golden chain
 Throughout the Scripture of the same,
 And every link's Election.

Come now, my friends, begin to view
 And search the Scriptures clearly through,
 And drop the notion of free-will.
 And now I bid you all farewell,
 And pray for your salvation.

PERSONAL APPEARANCE.—Elder Hicks was above the ordinary height, very corpulent, and weight probably 250 to 300 pounds; blue, or rather hazel eyes, dark hair, erect form, and, upon the whole, of very fine physique and attractive appearance generally.

We give to the public two circular letters written by Elder Hicks, believing that their reproduction and perusal may prove beneficial to the reader of this work. The first is on *the Foundation on which Christians can be Agreed*; and the second is on *the Design of Circumcision, and the difference between that and Baptism*. The foregoing have been selected from various other letters of his, because of the subjects treated. Elder Hicks has written elaborately on other subjects:

CIRCULAR LETTER.

The Foundation on which Christians can be Agreed.

BELOVED BRETHREN:—Through an indulgent Providence we have had another interview, in an associate capacity, while our business has been conducted in moderation and christian love. The subject on which we address you this year is the foundation on which christians can be agreed.

The word christian properly implies one who, by the gracious and almighty act of the Divine Spirit, is actually separated from the world by effectual calling which is sovereign, unconditional, particular and immutable, in consequence of which he is redeemed and everlastingly saved by Jesus Christ. (John xv. 19; Eph. i. 4; Thess. ii. 13.) He is under solemn obligations to walk in all the commands of the Lord, and in so doing is entitled to all the privileges of the church of Christ. The latter is for him alone, and the former binding upon him and no other character whatever. (Matt. xi. 29; John x. 4.) Any acting contrary to this must be guilty of a most egregious error; must fly in the face of authority, and give that which is holy unto the dogs, which our Lord has strictly forbidden. (Matt. vii. 6.) There is one Lord who is our Creator, preserver, and Saviour; one faith which is the gift of God, that purifies the heart and works by love. (Eph. iv. 5; Gal. v. 6;) and one baptism which is an ordinance of the New Testament, instituted by Jesus Christ, whereby a professed believer in Christ is in the name of the Father, and of the Son, and of the Holy Ghost, immersed in and covered with water; and then raised up out of it as a sign of his fellowship with Christ—in His death, burial and resurrection, and a sign of His own death to sin and resurrection to newness of life here, and to life eternal hereafter. (Rom. vi. 3, 4, 5; Col. ii. 12.)

Christ cannot be divided—genuine faith is not divided. And this sacred ordinance of believers—baptism by immersion—is not, cannot be divided; therefore this is the only foundation on which christians can be agreed. Many have been and all should be.

Objection by question 1st, cannot the Anti-Pedo-Baptists and Pedo-Baptists come together, be agreed, and have a general union on some other foundation?

Answer.—We cannot; for all other foundations, when compared with the above named, dwindle into nothing—are only tradition, or the commandments of men; therefore are not permanent.

Question 2nd, can we not come together, be agreed, and have a general union, and say nothing about our foundation?

Answer.—We can not; it would only be a pretended union; for how shall two walk together except they be agreed? Amos iii. 3.

Question 3d, can you not bend a little, so that we can be agreed? for would it not be most to the glory of God and the prosperity of Zion for us all to unite together?

Answer.—We can not bend little or much; we can not go beyond the Word of the Lord, or depart from His commandments—because we love Him. “For we are not as many which corrupt the word of

God, but have renounced the hidden things of dishonesty—not walking in craftiness, nor handling the word of God deceitfully.” (2 Cor. ii. 17. iv. 2.) If the Lord designs that all christians shall be agreed, and a general union take place, He will affect it upon the foundation that standeth sure, and undoubtedly it will be most to His glory and the prosperity of Zion; and we say Lord, hasten the time. But if it tarry we must wait for it.

Question 4th, can we not be agreed and come together upon this:—think and let think?

Answer.—Impossible; for there is no agreement or union in this phrase at all; for instance, one may say I think there is no God, angel or spirit. I think, says another, there are ten thousand Gods. Another, I think all mankind will be saved. Another, I think there are no future rewards or punishments. Another, I think all mankind will be saved. Another, I think there is no resurrection of the dead. Another, I think Mahomet was greater and better than Jesus Christ. Another, I think the Pope is greater than Mahomet. Another, I think David Durrow or Ann Lee is greater than either. Thus it is evident that “think and let think” will admit that Paganism, Atheism, Deism, Universalism, Mahometanism, Roman Catholicism, and Shakerism all stand upon an equal footing with the Christian religion, which we dare not admit.

Question 5th: but leaving all these as heretics, and coming among ourselves, who believe that Jesus Christ is the Son of God, and that the Christian religion is the only religion that can make men happy here or hereafter? we contend that we can come together on this, to think and let think.

Answer.—In confessing that Jesus Christ is the Son of God, we do acknowledge four important things. First, that there are christians; secondly, that there are certain examples, precepts and ordinances in the Gospel; thirdly, that those christians should strictly adhere to them; and fourthly, that if they do not, they are guilty of an error in leaving undone the things they should have done.

It is not a supposition—or I think with us—but is absolutely reduced to a certainty, and we know. Therefore “think and let think” can not have a place amongst us. It is time it was buried forever, for it not only admits of heresy, folly and sin, but will do away the commandments of God, and is not able to justify us in His sight.

But further, we know that christians are saved by grace through faith, and that not of themselves, it is the gift of God. (Eph. ii. 8, 9.) We think that all men have light and power sufficient given them, if they will improve it, to bring them to Jesus Christ. We know that every soul that receives a pardon of sin, through the atoning merits of Christ, shall be saved with an everlasting salvation. (Isa. xiv. 17; John x, 27, 28, 29; 1 Peter i. 3, 4, 5.) We think the child of God may apostatize, and be forever lost. We know that believers are the only subjects of baptism. (Matt. xxviii. 19; Mark xvi. 16; Acts ii. 38, 41; viii. 12; ix. 18; xvi. 15, 33; xviii. 8.) We think penitents and infants are subjects of baptism.

We know immersion is the only mode of baptism. (Matt. iii. 16; John iii. 23; Acts viii. 36, 38, 39; Rom. vi. 3, 4, 5; Col. ii. 12.) We think pouring or sprinkling is the only mode of baptism, but rather than lose a member, we would immerse him, for we think we might act upon his faith.

We know "whatsoever is not of faith is sin." (Rom. xiv. 23.) And we know that none has a right to come to the communion table but orderly, regularly baptized believers. (Ex. xii. 43-49; Num. xviii. 11; Matt. xxvi. 26-29; 1 Cor. v. 11; x. 7, 14-21.) We think all may come to the table that will.

Thus we see that "think and let think" will not do for a foundation. And know and think are very far from being agreed, then all must know, and all comply, and all will be agreed. Then this great and sweet union will take place upon the right foundation.

Question 6th. As we all profess to believe in Jesus Christ, can we not be agreed by laying aside all our non-essentials?

Answer.—If you have non-essentials, you are at liberty to lay them aside. We humbly request you to do so; but we have not any non-essentials. A firm belief in Jesus Christ is essential to salvation. And all the examples, precepts and ordinances of the blessed Gospel is essential to the peace, happiness, love, joy, honor, glory, adorning, beautifying, and prosperity of the Church of Christ. Therefore we cannot—we dare not lay them aside.

Question 7th. Have we not as good a right to our opinion and belief as you have for yours?

Answer.—There is as great a necessity for you to believe right as for us; and if your opinion and belief is really congenial with the Scripture, you have as good a right, and we should be no more twain, but one. But if it is not, you have not as good a right; and for us to say you have, would be giving up the point, which we dare not do. (Jude i. 3.) And between us we should thereby make the plain written word as an old enigma put forth, and everybody left to guess at the meaning.

Question 8th. Are you not a very narrow-hearted and bigoted sect? Do you not assume to yourselves infallibility and unchristian all other denominations?

Answer.—Our hearts and the doors of our churches are as wide as the door of mercy, and we pity those whose hearts and doors are wider. We are much attached to the commands of God and our sacred profession. We are not blindly zealous, but by the light of Divine Truth we stick to the commands to a punctilio, and find rest to our souls. And if we are condemned for doing right, so was our Lord and Master, and we are not greater than He. We do not assume infallibility; as mortals we are fallible, but the God we worship and obey is infallible. His Gospel, commands, example, precepts and ordinances are all infallible. This is the old way—this is the good and right way. This is the foundation on which christians can be agreed. Do not censure us for continuing therein, but come, O do come, and walk with us, and let us rejoice together, and feel "a

heavenly union." We do not unchristian all others, but do believe there are many precious christians of other denominations, but they are undutiful—yet we love them, and wish them to do well. Therefore we are waiting with open doors, hearts and hands to receive you. God commands you—Jesus invites you—we are looking for you—you may come—you can come—you ought to come—do pray come, and let us be agreed upon this precious living foundation, Jesus Christ, His doctrine, and holy Gospel ordinances. This is the only foundation on which christians can be sweetly and lastingly agreed. Therefore, we again say, come! Behold! how good and how pleasant it is for brethren to dwell together in unity.

Now to the God who is able to bring and establish all christians upon this foundation, and give us sweetest union, be honor and glory forever. Amen.

BERRYMAN HICKS.

October 13th, 1820.

CIRCULAR LETTER.

The Broad River Baptist Association to the Churches in union Greeting :

BELOVED BRETHREN:—According to a resolve of last year, we address you on "*The design of Circumcision, and the difference between that and Baptism.*"

In doing this, we will first speak of the act of circumcision ; secondly, show the design ; thirdly, speak of the act of baptism, and fourthly, show the difference.

1. On the eighth day from the birth, whatever day of the week that was, the Jews invariably performed the rite of circumcision. Three stools were set in the house, or sometimes in the synagogues, one for the person who held the child; one for the operator or cutter off; and for ELIAS, who was supposed to be spiritually present as a zealous defender of the divine law. The attendance were generally ten in number, some of which carried torches of twelves wicks to represent the twelve tribes of Israel, and others a knife for the operation, a cup of red wine to act a styptic, a basin of sand into which to throw the foreskin, a basin of olive oil to anoint the part, and towel and water. When everything was ready, the female employed by the motaer, brought the child to the door of the apartment or synagogue, and gave it to the one appointed to hold it during the operation, who on entering was hailed by the company in the following words: "Blessed be he who comes." When the operation was finished, the operator having washed, received a cup of wine consecrated with the usual benediction, and added for the child the following prayer: "O Lord our God, the God of our fathers strengthen this child, and preserve him to his parents. May his name be among the people of Israel.—*Brown's Antiquities.*

2. "And God said unto Abraham, thou shalt keep my covenant, therefore, thou, and thy seed after thee, in their generations. This is my covenant, which ye shall keep between me and you, and thy seed after thee ; every manchild among you shall be circumcised.

And ye shall circumcise the flesh of your foreskin, and it shall be a token of the covenant betwixt me and you.

And he that is eight days old shall be circumcised among you every manchild in your generations; he that is born in the house or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised; and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised manchild, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.

And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house, and circumcised the flesh of their foreskin in the self same day, as God had said unto him." Gen. xvii.

Hence, if we can understand two plain verses of the Bible in the above named chapter, i. e., 10, and 11, we may understand what the covenant of circumcision is. In these two verses we have the same thing mentioned four times in different words; first, God says, this is my covenant: secondly, he tells what it is, every manchild among you shall be circumcised: thirdly, God informs how this covenant is to be kept, ye shall circumcise the flesh of your foreskin fourthly, God informs us what is the design or use of this covenant of circumcision. It shall be a token of the covenant betwixt Him and Abraham. This covenant of circumcision, is not, nor cannot be the covenant of grace or promise, as some have boldly asserted. The first covenant, or covenant of grace or promise was repeatedly mentioned and confirmed by the promises of God to Abraham from twelve to fourteen years before the second covenant or covenant of circumcision was once brought to his view.—Gen. xiii. 3.

The covenant of grace is what God agrees, if we may so say, or covenants, or promises to do for Abraham, his posterity, and for the family of mankind, or that which God hath promised to do for the human family is the visible part of the covenant of grace, as it respects the good of man.

The covenant of circumcision is what God required Abraham to agree to and to practice.

By confounding these two covenants together, we should confound ourselves, our readers and hearers, and might reduce to practice some error having no foundation in the word of God, and He might well say unto us on a certain day: Who hath required this at your hands? Circumcision was a positive command of God and was by no means transmutable, or liable to change to something else. Had any person have tried it, it would have been tantamount to deferring of the rite, which would have been at the peril of being cut off from among the people. Circumcision was designed as a distinguishing rite to the Jews, to separate them from all other nations, and give them a happy possession in the promised land. It was designed to bring them into actual obedience to the observance of all

the Temple worship, and they became debtors to do the whole law, moral, ceremonial and judicial. It was designed as a prerequisite, to come to the feast of the paschal lamb or passover. All the congregation of Israel shall keep it. And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land; for no uncircumcised person shall eat thereof. One law shall be to him that is home-born, and unto the stranger that sojourneth among you. (Ex. xii. 47-49.) Circumcision being designed as above, it continued in force, answering in its place the purpose of God, until the accomplishment of the Jewish economy, when it ceased forever—standing all its appointed time, only now as a figure, pointing to the great and spiritual work of regeneration by grace in the soul of man, under the gospel dispensation, down to the end of time. “For by grace ye are saved through faith; and that not of yourselves, it is the gift of God. Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Wherefore remember that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world.” But now in Christ Jesus, ye who sometimes were afar off are made nigh by the blood of Christ. For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us, having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace, and that He might reconcile both unto God in one body by the cross, having slain the enmity thereby. And ye are complete in Him, which is the head of all principalities and powers; in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; and you being dead in your sins, and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses, &c. (Eph. ii. 8-16; Col. ii. 11-13.) For he is not a Jew which is one inwardly, and circumcision is that of the heart—in the spirit, and not in the letter—whose praise is not of men but of God. [Rom. ii. 28, 29.]

Thirdly. The church sitting in union, a person comes forward, gives a public declaration of a blessed work of grace in the soul, translating him from the kingdom of darkness into the kingdom of God's dear Son. The declaration being satisfactory, he is received by the right hand of fellowship,—a regular ordained preacher of the Gospel being pastor or supply of the church, on the responsibility of the Word of God and the church, goes with the person down into the water, and in the name of the Father, Son and Holy Ghost, immerses him in and covers him over with water—raises him up and

cometh straightway out of the water. Thus it is that baptism is immersion, and nothing else, and immersion is baptism and nothing else. Let us not say in future, "baptism by immersion," for it is equal to saying "baptism by baptism," or immersion by baptism, which would be superfluous; and, in fact, it would be conceding the point to an opponent of our divine and very sacred ordinance. Baptism is the door in the Gospel church, regeneration is a prerequisite to fellowship, and fellowship to baptism, which is an ordinance of the Gospel—acting in the church, and not out of it. This being the case, the preacher could not act alone in the reception of members; neither could the church without a preacher administer the ordinance of baptism. Therefore they act in unison. It would be passing strange for a preacher, in a Gospel land abounding with churches, alone to receive and baptize persons.

Fourthly. Circumcision belonged to the law dispensation.

Baptism belongs to the Gospel dispensation. Circumcision was first performed by Abraham. Baptism was first administered by John the Baptist. Circumcision acted indiscriminately upon all the Jewish males, whether saints or sinners. Baptism acts discriminately—selecting those and only those who are regenerated and born again, whether male or female. Circumcision was expressly limited to males. Females, although descended from the same parents, were not subjects of the token of that covenant, but the baptismal institution includes both men and women. Circumcision might be lawfully administered by any person—at least any head of a family, whether male or female, for it is only a babe. Baptism is to be administered by particular officers in the christian church, called of God, and qualified for the work.

Circumcision certainly came in its own place, and acts independently for itself. Baptism came in its own place and also acts independently under the Gospel dispensation for itself. Hence it is that baptism did not come in the place of circumcision; for the rite itself is so very unlike the Gospel institute that it appears extremely unnatural to infer one from the other. Circumcision was a painful, bloody rite, cutting off the flesh, &c. But baptism is an immersion, or washing the whole body in water.

Other dissimilarities might be urged, but these are thought sufficient to show that it is not the easiest thing in the world to infer baptism from circumcision. It certainly requires a large stock of mystical Jesuitical ingenuity to make an inference appear plausible, where the nature, act and design are so different. If baptism came in the room of circumcision, in the manner argued by some, what a pity it is the Apostle had not known it! How conciliatory it would have been to those who were tenacious of Mosaic rites for the Apostles to have told them—do not be uneasy, men and brethren, about circumcision, for baptism is in the room of it; and moreover, as the keys of the kingdom of heaven are given to us, we have it in commission to tell you that female infants are now added to the old account.

The best argument that we have ever seen, either for infant baptism or infant sprinkling, is that the Catholic Church is infallible, and has decreed that it shall be done. This is worth just what it is, and may answer with some minds to sustain a trembling cause, but christians had better imitate the example of Christ and His Apostles, "and go down into the water."

If baptism came in the place of circumcision, it is rational to infer that it acts with the same force; consequently, every parent [especially believing ones] should either baptize or sprinkle their children, their servants that are bought with their money, and all that are born in their houses—let there be five, fifty, five hundred, or five thousand. Upon the same principles, to be consistent with themselves, they would be down-right papists, and baptize the subjects of a mighty Prince, because he embraced the faith. If this principle be a Gospel one, it will bear examination, and not be the worse from being practiced to perfection. If it be absurd when practiced thoroughly, it is not the less so when practiced sinally. The only difference is, the absurdity does not appear so glaring.

As we do deny the right of baptism to babes from the Abrahamic covenant, we are charged with discarding the idea of infant salvation. This we deny. We conscientiously hope and believe that, as Jesus took babes into His arms and blessed them, that all that die in that situation, receive an application of His atoning merits, and are saved with an everlasting salvation.

In conclusion, we say that the difference between circumcision and baptism is like unto that of debt and credit. The former involves men in a state of bankruptcy; the latter is liberty. The answer of a good conscience, and the participant will hear the Master say, "Well done, thou good and faithful servant."

We have had a pleasant and favored session of the Association. We desire to thank God for the union, harmony and brotherly love with which the business of the body has been transacted. We now come to a close. May God Almighty bless you. May He bless this, our epistle of love; and may the Truth shine, God's name be glorified, and souls edified and established, is the prayer of yours in Gospel bonds.

BERRYMAN HICKS.

October 20th, 1834.

HILL, ELDER WADE was born in the county of Rutherford, N. C., on the 21st July, 1813. His parents were unable to give him the advantages of an early education, so that the high character he acquired as a preacher was due, under God, to his deep piety, sound sense, and unceasing efforts to educate himself in the work to which he was called. He was married in August, 1834, to Miss Temperance Ledbetter, and in April, 1837, he was baptized into the fellowship of the church. Immediately after his baptism, he furnished the strongest evidences of a divine call to the ministry, and just

one month from the day of his baptism he preached his first sermon. He had often been heard to say that he never thought of there being any necessity for his obtaining a license from a church to preach, until after he entered upon his work. He "conferred not with flesh and blood," but consulted only the Master of the vineyard, and at His bidding he went. In April 1839, Elder Hill was ordained, and from that time until now his name has been a household word amongst the Baptist of this entire section of the State. As a preacher, he had but few equals. He was always sound in doctrine, and his sermons were specially noticeable for their deep solemnity, and the earnestness with which they were delivered. The hearts of his hearers were moved by his tender and earnest persuasiveness, while their minds were enlightened by his clear logic. There are hundreds of men and women throughout this country who can remember the greater part of many of his sermons; so impressive was his style. While he was a man of strong will, and of remarkable firmness, when he came to talk for his Master, it was with eyes overflowing, and with words of impassioned tenderness.

As a preacher his loss will be greatly felt in the King's Mountain and Green River Associations. Not only was he a great preacher, but his heart was strongly enlisted in all the benevolent works of our Convention and Associations. As a man and citizen, he was upright in his conduct, and his religion was his guide. As a christian he possessed strong faith, and in fact, his entire life and teachings go to furnish conclusive proof of his true and genuine christianity. As a husband and father, none can ever know his worth save the bereft widow and children, whose hearts are made desolate by his death.

His work is done (and who can say that it is not well done?) and on the first day of December last (1878), Elder Wade Hill went to his reward.—Min. Green River Asso.

Elder Wade Hill appeared first in the session of the Broad River Association at its session of 1839, at Green River church, being then a messenger from the Catawba River body, where he preached very acceptably. He did not fully identify himself as a member of the Broad River Association until the year 1843. And at that session of the body he was appointed to preach the introductory sermon for 1844. He located himself within the bounds of the Broad River Association about this time, and continued to be an active and distinguished member thereof until in 1873 he, with the Capernaum church to which he belonged, joined the King's Mountain Association. In 1876, he moved to Rutherford,

his native county, and at once identified himself with the Green River Association. As above stated he died in 1878, and at the session of the King's Mountain body, in 1879, the following tribute of respect to his memory was adopted, and ordered to be published in the minutes of the session:

"That in the great calamity that has befallen our denomination, in the death of Elder Wade Hill. we, as a denomination, sustain an exceedingly great loss. His noble-hearted spirit, firmness, expressions of love, and clear manner of presenting the Gospel of Christ to his hearers made many warm friends for him, and gave him a name that will live among us for years to come, although he has gone to his reward. "Blessed are the dead that die in the Lord from henceforth," "yea," saith the Spirit, "that they may rest from their labors, and their worke do follow them."

Notwithstanding all his faithful efforts and labors for the good of souls and his Master's cause, which so often wearied and fatigued his body and mind, he is now resting from his laborious task upon earth, and O! how sweet is that rest! while his works of righteousness will continue to follow him. His earnest, clear, instructive and pathetic manner of presenting the gospel to his hearers was so convincing and persuasive that it seldom failed to make an impression upon his hearers, that proved a blessing of food for christian souls and almost always carried an awakening influence to the minds of sinners. He always thought before speaking, and always drew his conclusions upon the authority of God's Word, and would always speak the truth in soberness, and never feared to declare the whole counsel of God. He accomplished a great work in the Broad River, King's Mountain and Green River Associations, and had been a member of all these bodies, but was a member of the Green River at the time of his death. All these bodies no doubt feel the mighty afflicting hand of God in his death. He was such a strong arm for young ministers to lean upon, and such a fountain of counsel to the churches and other religious bodies, and yet we are compelled to do without him. He was a burning and shining light that is worthy of imitation by us all. His usefulness in his influential work that is following him we hope will accomplish much among us for good although his body sleeps and his soul rests. He was a Corresponding Messenger to our body last year. We feel that we cannot speak of him as he justly deserves.

Resolved, 1. That we deeply sympathize with the bereaved family, who have sustained the loss of such a husband and father.

Resolved, 2. That we sympathize with our sister, the Green River Association, in the loss of such an excellent minister.

Resolved, 3. That we pray God may, in the abundance of His

goodness and plenitude of His mercies, grant that these sad afflictions may work out for us a far more exceeding and eternal weight of glory.

PERSONAL APPEARANCE.—Elder Hill was above the ordinary size of man, and was upward of six feet in height, of heavy build, inclining somewhat to corpulency; weight, upwards of two hundred pounds, dark hair and eyes, prominent and rather bald forehead; of commanding and dignified aspect, so much so, that a stranger coming into his presence would intuitively feel that he was before a great and good man, and, therefore, feel restrained from committing any rash or imprudent act in his presence. His entire make up presented him as one of finest looking men to be seen any where.

He was thought by some to be an extremist on the subject of temperance, as he would have nothing to do with ardent spirits in any shape or form, and he was not only passive, but very active in his opposition to the baneful effects of spirits, and availed himself of every convenient opportunity to strike a blow at the hideous monster, which often provoked the ire of the cohorts of the alcoholic prince so much that many tried to throw dirt and filth at him, which only proved that he stood as a polished, marble shaft, impervious to such miserable stuff.

He was equally zealous in the missionary cause, and having labored a good deal as an Evangelist himself, he saw more and more the wants of the people in regard to the spread of the Gospel. He urged the cause of missions upon the attention of the churches and of the Association, and sat a good example himself by liberally contributing to the work both of home and foreign missions. At the session of 1846 the circular letter on *Domestic Missions*, which was adopted, was from his pen, and is thought worthy of reproduction, which here follows in this work.

[Elder Hill was several times honored by the body with Moderatorship, but always against his protest.]

CIRCULAR LETTER, ON THE SUBJECT OF DOMESTIC MISSIONS.

The Broad River Baptist Association to the Churches in Union:

Grace be unto you, and peace from God our Father, and the Lord Jesus Christ. We give thanks to God, dearly beloved brethren, that His Divine Spirit has awakened into notice among you a subject that, in other sections of the country, has proved so fruitful in advancing the cause of our Redeemer's Kingdom; as that upon which, by resolution of last Association, we are directed to write you this letter of love; *i. e.*, the subject of *Domestic Missions*.

In consideration of the design and high aim of those who appointed our theme, we have proceeded to the investigation of the

premises, with all due diligence and carefulness of spirit, and now prayerfully submit to your christian and intelligent minds the conclusions (with the reasons upon which those conclusions were founded) to which our researches after truth have brought us. In doing this, permit us in advance to remind you that the true construction of the term mission, so far as it relates to the subject in debate, is that it simply describes the trust reposed in persons sent to preach the Gospel of the Son of God; while the word domestic limits in its application the labors of persons thus sent to our own country exclusively. This plain view of the subject, which is certainly the true one, proves at once that all preaching of the Gospel by persons called of God and sent to preach, is in deed and spirit missionary preaching; although in character it may not be so regarded by the prevailing opinions of the world. Assuming then that our position as thus entertained is correct, which we think we shall be able clearly to establish, the only remaining questions that need be inquired into are, 1st: Whether or not good may be expected to result from the preaching of the Gospel of peace among our own people; and 2nd, whether in connection with our local pastors a traveling ministry, appointed to supply destitute regions and to effect an interchange of gifts and graces, is not best adapted to accomplish the great object of the ministration of life to a lost and dying world of sinners.

That good may be expected to result from the preaching of the Gospel, it is presumed no christian will pretend to deny; for the christian mind ever places too high an estimate upon the salvation of lost souls; and upon that assurance given in our Holy Scriptures, where it is declared that it pleased God, through the preaching of the Gospel, to save sinners, not to be ready to confess its unequalled advantages to society in general, and dying souls in particular; yes, verily, the glories of the upper world, arrayed in its radiance of loveliness, with the gloomy abodes of the lost, surrounded with all their horrors and gloom have, by the discoveries of Truth through this medium, made too strong impressions upon every believing heart not to implant therein a deep sense of its great worth to the children of men. It is needless, therefore, to trouble you further upon our first division, than to allude to it as occasion may require, in the prosecution of our labors.

How this Gospel is to be preached to accomplish the greatest amount of good, comes next to be considered. Where shall we find directions to lead our minds to safe conclusions in this important investigation? Upon making this inquiry it seems to us that all minds, and all eyes, and all hearts ought at once to turn to and be guided by the great Illuminator of the world, the glorious Son of Righteousness, the Word of God. Yes, dear brethren, there is our sacred directory, our unerring index, that stands ever pointing out to us the way in which we should be found traveling. By this blessed and holy standard we ought daily to try ourselves, both in spirit and practice, regardless of the opinions of men, the interest of

the world, or the traditions and errors of the Fathers. Thus believing, we proceed to invite your minds "to the law and to the testimony"—if you will allow the Word of God to be the law of Zion, and the only safe rule of the christian faith and practice.

The first notice that our limits will enable us to advert to, in this connection of our subject, is the practice of the Savior Himself, and the manner in which He called and sent His disciples to preach the Gospel to the Jews before His resurrection ; for in fact, this was strictly domestic missionary preaching, being confined entirely to the Jewish nation. Respecting the missionary labors of the Savior, we need say but little. All will agree that after He entered upon His important mission, He traveled all through the country, declaring His own everlasting Gospel, teaching and instructing the people to turn from their sins and unrighteousness. Believing that this fact will not be denied, we refer you to some of the leading features of the appointment of and instructions given to the first ministers of the Gospel by Christ Himself, where He says in reference to the twelve disciples [Matt. x. 5 :] "These twelve Jesus sent forth, and commanded them, saying : go not into the way of the Gentiles, and into any city of the Samaritans enter ye not ; but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying : The Kingdom of Heaven is at hand [verse 9.] Provide neither gold, nor silver, nor brass in your purses ; nor scrip for your journey, neither two coats, neither shoes, nor yet staves : for the workman is worthy of his meat. And into whatsoever city or town ye shall enter, inquire who in it is worthy, and there abide till ye go thence. And when ye come into a house, salute it. And if the house be worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city."

The same relation is also recorded (Mark vi. 8, and Luke ix. 3,) when the Savior appointed other seventy disciples. He sent them forth to preach, and with very much the same directions. (See Luke x. 1,) where He says, "After these things the Lord appointed other seventy also, and sent them two and two before His face into every city and place whither He Himself would come. Therefore, said He unto them, the harvest truly is great, but the laborers are few ; pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest. Go your ways : behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes, and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house [verse 7,] and in the same house remain, eating and drinking such things as they give : for the laborer is worthy of his hire [verse 16.] He that heareth you, heareth Me ; and he that despiseth you, despiseth Me ; and he that despiseth Me despiseth Him that sent Me. And the seventy returned

again with joy, saying: "Lord, even the devils are subject unto us through Thy name." We now proceed to lay before you the directions given to the disciples and apostles, with their practice upon those instructions, after the resurrection of the Savior. [See Matt. xxviii. 19.] "Go ye therefore," says He, "and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the ends of the world, Mark xvi. 15. "Go ye into all the world, and preach my Gospel to every creature: he that believeth and is baptized, shall be saved, but he that believeth not, shall be damned." Verse 20. And they went forth and preached everywhere, the Lord working with them, and confirming the word. Acts v. 42. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." (Acts VI. 4.) "But we will give ourselves continually to prayer, and to the ministry of the word." (Acts viii. 4.) "They that were scattered abroad, went everywhere preaching the word." And Philip went down to the city of Samaria, and preached Christ unto them. Verse 14. Now when the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John, &c. Verse 40. But Philip was found at Azatus, and passing through, he preached in all the cities till he came to Cesarea. (Acts ix. 32.) And it came to pass as Peter passed through all quarters, he came down also to the saints which dwelt at Lydda. (Acts xi. 20) and some of them were men of Cyprus and Cyrene, which when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them, and a great number believed and turned unto the Lord. Then tidings of these things came unto the ears of the church which was at Jerusalem, and they sent forth Barnabas, that he should go as far as Antioch, who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. (Acts xiii. 2.) "As they ministered to the Lord and fasted, the Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." (Acts xv. 22.) "Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas: namely, Judas surnamed Barsabas, and Silas, chief men among the brethren. Verse 32. And Judas and Silas being prophets also themselves, exhorted the brethren with many words and confirmed them. Verse 40. And Paul chose Silas and departed, being recommended by the brethren, &c."

We have here, dear brethren, given a few Scriptural quotations; many others of like import might be given to guide your minds to safe conclusions, upon the subject in question. Herein is presented the Christian model, the Heavenly directory, the great Polar star, that is always calculated, when seen, to bring us safe to the haven

of truth, although for a time clouds of prejudice and error may have concealed from view its leading advantages and glorious directions. And now we ask, are not the views, doctrines and practices therein taught and inculcated, missionary—both in deed and spirit? To convince you of this fact, it will be sufficient here to notice a few leading truths contained in this descriptive illustration characteristic of missionary proceedings. First, you will observe that the practice of our dear Savior, when on earth, was to travel and preach, that he was seen thus instructing the people in the ship, in the temple, in the woods, in the people's houses, private and public, from city to city, and from house to house, and to preach His Gospel throughout the Jewish nation; that they being thus instructed left all their worldly business—their ships, their nets, their homes, their wives and children—and were seen at times attending upon the ministry of their Lord and Master, that they might learn of Him, His doctrines and plan of life and salvation, so that they would be able to teach others to observe whatsoever He had told them. At other times prosecuting their journey, by His immediate appointment, through the country, declaring this news of life and salvation from house to house, by night and by day, throughout the whole region round about Jerusalem. Secondly, that after the resurrection these same ministers, with their successors, were directed to go into all the world and to preach the Gospel to every creature, to teach all nations, &c.; and that in obedience to this direction they went forth everywhere; that daily in the temple and in every house they ceased not to preach Jesus Christ; that they gave themselves continually to prayer and the ministry of the Word; passing through all quarters, preaching the Gospel, exhorting the people to turn from their sins, and confirming the brethren with many words. That under this operation the Lord blessed their labors abundantly, as you will see by reading the Acts of the Apostles, where thousands upon thousands of souls are represented as believing in Christ, and gladly accepting the reigning influence of the laws of life and salvation, in their dark and benighted minds. You will please notice again, that the disciples and brethren were careful in their church capacity to inquire and ascertain where the preaching of the Word was especially needed; that they were frequently seen sending the ministers, chosen and chief men, such as had ability and fitness, especially to meet the pending emergency, to preach the Gospel, teach the people, confirm the brethren, dispel error, and establish the laws of the King of Zion in the hearts of the people; and that in every instance God owned and blessed their labors by the immediate overshadowing of His mercy, and out-pouring of His grace and love among the people where they labored.

With this light thus afforded through the medium of our Holy Scriptures, so forcibly calculated to bring your minds to rest upon truths thus clearly exhibited, we might here close our address, being persuaded of their superior claims to the notice of all men. Nevertheless, we deem it expedient, in confirmation of what we have

above declared, to lay before you a few facts connected with the history and practice of the church from the time of the Apostles up to the present moment. This we can not do in detail, as our limits are too much confined.

Eusebius, one of the great writers of parts of the third and fourth centuries, in giving the history of the proceedings of the church up to this time, bears direct testimony to the blessedness of this sacred practice. In speaking of the success of the missionaries, in connection with the pastors under the name of evangelists, says that under a celestial influence and this co-operation, the doctrine of the Savior—like the rays of the sun—quickly irradiated the whole world; that presently the sound of these inspired evangelists and apostles had gone throughout all the earth; that throughout every city and village, like a replenished barn floor, churches were rapidly formed, abounding and filled with members from every people; and that in this the Scriptures were fulfilled that said, A “nation should be born in one day.” The learned Dr. Mosheim, in his Ecclesiastical History, speaking of the favorable events connected with the procedure of the church in almost every century, leaves ample testimony of the great results of missionary labors—representing that by their names great numbers were brought to the light of the Gospel in almost every nation.

We observe, in the next place, that when the Savior sent His ministers to preach the Gospel to a dying world of sinners, He did not leave them (nor any other person wishing to know the Truth) in the dark, as to how their temporal wants and needs were to be supplied; for in the foregoing Scriptural quotations this subject is clearly set forth, for you will perceive there that in the very first dawning of the day of grace the Savior, in His practice and in His appointment, was careful upon this very point—so as to give information that while His ministers were performing their laborious duties with deep anxiety of soul, He, the King of Zion, declared that they had a right to their reasonable support among the brethren and people; that they need not be careful about gold, nor silver, nor brass, nor scrip, nor clothes, nor provide themselves wherewith, for the laborer was worthy of his meat—was worthy of his hire—meaning, clearly, that their needs as to gold, silver, &c, should and ought to be supplied by the people; and declaring at the same time most emphatically that whatever was done to them should be taken as done to Himself, and particularly noticing that it should be more tolerable for Sodom and Gomorrah, in the day of judgment, than for such as refused to receive the minister with his offers of mercy, and to obey the directions given in this sacred Law of His Divine Kingdom. In support of this ordinance of the blessed Savior, the Holy Spirit instructed that eminent Apostle Paul to say to the church, that they that are taught in the Word, ought to communicate unto them that seeketh in all good things [see Gal. vi. 6;] as also in 1 Cor. 9th chap., where he says: “Have we not power to eat and drink? Have we not power to lead about a wife or sister? Who goeth a war-

fare at any time at his own charges? Who planteth a vineyard and eateth not of the fruit thereof; or who feedeth a flock and eateth not of the milk of the flock?" Say I these things as a man, or saith the law the same also, for it is written in the law of Moses, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn."

Doth God take care for oxen, or saith it altogether for our sakes? For our sakes, no doubt, that he that ploweth should plow in hope, and he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing that we shall reap your carnal things? Do you not know that they who minister about Holy things, live of the things of the temple, and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they who preach the Gospel, should live of the Gospel.

May the Lord give you understanding in all things, and hearts to do His will, and prosper you most abundantly in the Spirit and love of the Gospel of peace for the good of souls, and the sake of our blessed and Divine Redeemer.

WADE HILL.

October 19th, 1845.

HILDERBRAN, ELDER AMOS became a member of the King's Mountain Association in 1855. He was a member of St. John's church, which had formerly been a member of the Catawba River Association, but joined the King's Mountain body in 1855. Elder Hilderbrand we think was a Burke county man, and ordained to the ministry before he identified himself with the King's Mountain body. The St. John's church, and Elder Hilderbran, returned to the Catawba River Association in 1864. We know very little of his history. He was of German descent, and probably if living, is three-score and ten years of age. We are unable to say much in regard to his preaching qualifications. He was for many years pastor of the St. John's church, and frequently attended the sessions of the Association.

HOLCOMBE, ELDER HOSEA was a member of Union church, Lincoln county, N. C., as far back as 1815, and represented said church in the session of the Broad River Association of that year, and at subsequent sessions of the body. We copy Dr. Cathcart's account of him from his Baptist Encyclopedia, viz :

"Rev. Hosea Holcombe, a native of North Carolina, was born about the year 1780. For some years a minister in upper South Carolina, he settled in Jefferson county, Alabama, early in the history of the State. Was unquestionably a leader in projecting the plans of the early Baptists of the State, taking a bold and aggressive part in everything that looked to the elevation of the Baptist cause, or to the progress of Baptist principles. Organized nearly all the

churches for many miles around where he lived, and established them on a sound basis, and traveled and preached over a large part of the State; went to Associations far and near, and was universally regarded as able to guide them; was six years president of the State Convention; more than any other man in the State he withstood the anti-missionaries; was in the strength of his ministerial influence when the anti-missionaries were doing their work of mischief among Alabama Baptists. He was the man for the times and performed his work well. One of the founders of our State Convention, and a most earnest advocate for the establishment of good schools by the denomination or for ministerial education. He was an able minister of the New Testament, doctrinal and argumentative in preaching, clear and forcible in delivery, mighty in the Scriptures, a noble and impressive person, commanding respect and veneration everywhere; though not so great a man, he holds a position in the history of Alabama Baptists not unlike that of Dr. Mercer among the brethren of Georgia. He wrote a number of controversial pamphlets, compiled a hymn book, and a history of the Baptists in Alabama—a work of 375 pages—which brings its history down to the year 1840. He passed his ministry as pastor of a number of churches, and as a missionary evangelist. He died in 1841, at his home, and was buried on his farm, near Jonesborough. Two of his sons became Baptist preachers.”

Any people might thank God for such a man.

HUETT, ELDER JAMES was a member of Friendship church, and in 1840 made his appearance in the Broad River Association as a delegate, then, a licentiate. He was soon after ordained to the full work of the Gospel ministry, and was again a representative of Friendship in 1841. He then became a member and pastor of Sulphur Springs church, and a delegate to the Association from that church in 1842. He continued to bear the same relation until 1845, when we lose sight of him in the minutes. His preaching talents were not above mediocrity, but he was considered a good pious christian minister fully persuaded in his mind that it was his duty to render all the services he possibly could in the Masters cause. Elder Huett, if now living has probably become an octogenarian.

HOLYFIELD, ELDER JACOB was a delegate from Concord church, Rutherford county, N. C., to the session of the Broad River Association held at Sandy Run church in 1808. He afterwards became a member of Ebenezer church, and a delegate from said church in 1811. The Ebenezer church remained a member of the Broad River body many years afterwards; but we lose sight of Elder Holyfield in the minutes after 1811. He may have emigrated without the limits

of the Association. We have no information as to the date of his birth or death, or his qualifications as a minister. He leaves behind him some of his name, and doubtless his descendants, in the same region of country where he, as one of the pioneer ministers of the Broad River Association spent his ministerial career. Let his name be preserved, and still be had in remembrance.

HALL, ELDER JOSHUA was once a member of the Broad River Association. In 1820 he was a licensed preacher and lay delegate from Silver Creek church to the session of the Association of that year at Head of Tyger River. He again represented the same church in 1821. Then an ordained minister, and again in 1824 and 1826. The Silver Creek church was no more a member of the Broad River body after this session, but in 1828 his church became a constituent member of the Catawba River Association; taking Eld. Hall with it. We are not informed as the date of his birth; he was of Burke county, N. C., and said to be a good preacher for the time in which he had labored in the ministry.

HOYLE, ELDER JACOB ASBURY was born in Burke county, N. C., on the 21st of March, 1850. His parents moved to Cleveland county and settled on the waters of Ward's Creek when he was two years of age. He was raised on a farm by very poor parents, though intelligent and respectable, his father being a school teacher. His son could only attend school in the winter time, and his studies were only orthography, reading, writing and arithmetic, but manifesting aptitude he progressed rapidly. At the age of nineteen, he married Miss Ellen J. Crowder of Cleveland, and settled on a small farm; his wife being not only affectionate but industrious, they entered upon the toils of life, and cultivated the soil until December 1878, when they moved to Gaston county, where he now lives, near Cherryville on the Carolina Central railroad.

Elder Hoyle was converted under the preaching of Eld. A. C. Irvin, in August 1880, and baptized into the fellowship of Mt. Zion church at the close of a protracted meeting. He was licensed to preach in March 1881. And in October, 1881, he moved his membership with an arm of Mt. Zion church to aid in the construction of Shady Grove, which church called him to take the pastoral care of it. He was ordained to the full work of the ministry, June 16th, 1882, by Elders T. Dixon, A. L. Stough and G. M. Webb. He preaches at a school house on the Lincoln and Gaston line as a missionary of the King Mountain Association, and has just

received a call from Providence church in Catawba county, which he accepts as pastor.

He is a promising young minister of great zeal and energy, using all the means within his power to improve a defective education, and store his mind with Biblical lore, so as to enable him to preach the gospel acceptably, and stop the mouths of gainsayers and otherwise render good and faithful service in the vineyard of the Master. We wish him much success.

IRVIN, ABRAM C. was born February 3d, 1843; was converted in early life, and commenced exercising his gift in public in the year 1871. In the year 1875 he received a call from Providence church, Spartanburg county, S. C., and was ordained the same year [on July 4th] at Zion church, of which church he was a member, the presbytery consisting of Elders G. W. Rollins, Wade Hill, T. Dixon, J. M. Bridges, R. Poston, M. Pannell, G. M. Webb and A. A. McSwain.

Since the ordination of Elder Irvin he has been actively engaged in his pastoral duties, attending several churches and preaching the Word very acceptably and with much faithfulness and zeal to all. Like many other Baptist ministers, Bro. Irvin has to lament his lack of scholastic attainments, but feeling that a dispensation of the Gospel is committed to him from which he is not at liberty to shrink, he has availed himself of all the religious helps within his reach to fit and qualify him to stand before a gain-saying world as a mouth-piece for God, and call on sinners to repent; and in thus preparing himself, through the providence of the Master, he has been enabled to become a useful and popular minister, supplying several churches with much acceptance to them and credit to himself, his labors being greatly blest.

Elder Irvin became a member of the King's Mountain Association first in 1872, since which time we find he has annually attended each session as a delegate from the Zion church. At the session of 1878, at Boiling Springs, he preached the introductory sermon before the Association with much credit to himself, from Micah iv. 2. Being in the vigor of manhood, we anticipate much useful labor in the vineyard of the Lord from Bro. Irvin.

He now lives with a second wife, having first married Miss Harriet A. Weathers, and after her decease he married Miss Mariah J. Cornwell, with whom he lives very happily at the present time.

JACKSON, ELDER NATHANIEL appears in the Minutes of the Broad River Association as far back as 1807, as an ordained minister and delegate to the Association from Head of Tyger River church, Spartanburg county, S. C., and he continued to represent said church until after the session of 1819, when we lose sight of him in the Minutes. He probably moved out of the bounds of the Broad River, as the Head of Tyger River church still remained a member of the Broad River Association, and was represented by other parties. He was doubtless an old superannuated preacher in 1819, and very probably went to his reward not long after. We are without information as to the date of his advent into the world, and also as to his ministerial qualifications. We have no doubt but that he was worthy of a far better tribute of respect than this, but there has been so little attention given to the history of the pioneers, within the bounds of the Broad River Association up to the present time, and the greater part of the old people being now dead, and but very little recorded, we therefore find it impossible to get much information from the present generation, and consequently our sketches are shamefully meagre and uninteresting. Let the name, however, of Elder Jackson be handed down to succeeding generations as one of the Lord's ministering servants, who probably spent a great portion of his life in calling on sinners to repent, and accept the offered terms of the Gospel of Christ.

JONES, ELDER JOHN J. was born in Rutherford county (now Cleveland), N. C., February 23rd, 1824. Converted and baptized in 1850. Ordained to the gospel ministry in August 1853. Elder Jones was chosen pastor of Mt. Paran church in 1855, and was by that church elected a delegate to the Association the same year. He continued to occupy that relationship until the Temperance Scism took place in 1860; when Elder L. McSwain was chosen pastor of that church, and they withdrew from the Association immediately after its session that year. Elder Jones sympathized with the temperance movement, and was permitted to participate in the councils of the "Regular" body that session, but afterwards affiliated with what was called the "Constitutional" body, until the reconciliation took place in 1866, when harmony was restored in the Convention held at Zoar church. In all this unpleasant movement Bro. Jones manifested a Christian spirit towards all, and was anxious that the breach in fellowship should be healed at the earliest possible moment, he said and did all he could to effect a reconciliation which af-

terwards was accomplished. Elder Jone had an impediment in his speech that prevents his usefulness as a preacher, but is always to be found at his post of duty in teaching a knowledge of sacred music (which is very desirable in the house of God), or conducting the prayer-meeting or Sunday-school work in the churches.

He married Miss Mary Hamrick in 1841 with whom he lives happily.

JUSTICE, ELDER THOMAS BUTLER is a native of Buncombe county (now Henderson,) N. C. Born July 27th, 1813. He professed conversion in May, 1835, and was baptized in August following. Was licensed to preach, the 1st of August, 1840, and was ordained to the full work of the ministry on June 3d, 1842. He is a nephew of the pioneer minister, Thomas Justice, of the Broad River Association, who took part in its organization.

Elder Justice married Miss Harriet Bailey, of Henderson county, N. C., who proved to be an affectionate and agreeable help meet to him while engaged in the toils of life. They have reared a family of sons and daughters. One of his sons (Elder C. B. Justice) is an able and popular minister of the Green River Association; and another, Michael H. Justice, is a practicing attorney at Rutherfordton, and a Baptist.

Elder T. B. Justice, we believe, was first a member of the Union Association, and by reason of some conflicting doctrinal views in reference to the nature of the atonement of Christ, the correspondence between the Green River and Union was disturbed for a time—until an explanatory and reconciliatory conference could be assembled. Elder M. C. Barnett, in his history of the Broad River Association, explains the matter in this way:

“In the constitution of the Union Association, which embraced a great part of Henderson county, N. C., there was a repudiating clause of the doctrine of election, and on that account the Green River Association refused correspondence with that body, and held charges against them for heterodoxy. It was finally agreed to by the two Associations—Green River and Union—that the whole matter should be left to a committee of six, chosen from Tyger River and Broad River Associations; consequently Elders Richard Furman, J. G. Landrum, W. Hill, D. Scruggs, M. C. Barnett, and Bro. William Walker met at Hendersonville, N. C., as a committee to take into consideration, and if possible, adjust the existing difficulty. The substance of the charges brought by the Green River Association against the Union Association, was that of Free-willism. This charge they supported by that clause in their constitution which

said: "We repudiate the doctrine of election." The committee to whom the matter was referred, decided that, before the Union Association could consistently come into correspondence with the regular Baptist Association, they must strike out that repudiating clause from their constitution. This the Union Association, by their representatives, heartily consented to do, and the whole matter was settled."

Elder Justice became a member of the Green River body, and remained with it until 1855; when the Rutherfordton church, of which he was a member, joined the Broad River body, and Elder Justice thereby became identified with that Association, until the session of 1870, when he with the Rutherfordton church, again identified themselves with the Green River body, of which he is now a member.

We have known Elder Justice as a minister and business man for a number of years. As a preacher he ranks among the ablest and most eloquent; his sermons are at all times characterized by much affection and pathos, while few excel him as an expositor of the doctrines of the Gospel. He has labored for many years under a nervous affection, which greatly affects his voice, until he gets warmed up with the subject matter of his text, when his articulation is much improved, and he acquits himself very satisfactorily to his audience.

His present residence is in Polk county, N. C., near the famous Mills' Spring. Bro. Justice has reached the allotted period of three-score and ten, yet we hope he has many years of usefulness yet to serve the Master.

KINDRICK, ELDER JOHN G., late of Pacolet church, Union county, South Carolina, was born in 1804. Made his first appearance in the Broad River Association at its session at Providence church in 1844 as a delegate from the Pacolet church, since which time he has attended the annual sessions regularly up to the time of his death, which took place in 1872, at the house of a friend while on a preaching tour. In noticing the life and character of this good man, we feel that we could not do better than to reproduce the sketch given of him in the Minutes of the Broad River Association, at its session in 1872, which is as follows:

"This faithful soldier of the cross died on the 6th of June last, after a few days' illness, from apoplexy, in the 69th year of his life. He had been a member of the Baptist denomination for about 33 years, during all of which time he was actively engaged in the work of the ministry. Bro. Kindrick was brought up by a pious mother, who was a member of the Presbyterian church, of which he was

for many years a zealous member. Several of his children were sprinkled as members of that church; but in mature manhood he began a careful examination of the Scriptures, and found that he was in error on many of the regulations of the Gospel. With a great struggle he determined to submit to the ordinance of immersion and become a member of the Baptist church. He, with his wife, was immersed, and united with the Pacolet church, in Union county. He had exercised his gift while a Presbyterian, and was soon after his baptism ordained as pastor of Pacolet church, in which charge he remained until his death. This church, under his care, grew from a small number to become one of the largest churches in the Broad River Association."

During his ministry he supplied, at different times, Upper Fair Forest, New Bethel, Calvary, Beaver Creek and other churches in the adjoining counties of York and Chester. He supplied several mission stations, and traveled in company with Elder Wade Hill and others as a missionary in the bounds of the Broad River Association.

His education was limited, but having much native power of thought, blest with a logical mind and Presbyterian training, he became an able and fearless defender of the faith, once delivered to the saints. While his preaching was always plain and Scriptural, he yet had a fluent and forcible form of speech. This, combined with his fine personal appearance and great earnestness, made him attractive and powerful in the pulpit. Elder Kindrick, like many other strong men, had at times some eccentricities of character. Many have heard, with feelings mingled with humor and seriousness, his sermons on the number of the beast, his description of Satan and other things.

At the meeting of this Association, at Providence church, a few years ago, he closed the services on Sunday afternoon with an earnest exhortation, in which he worked in his description of Satan. And in speaking of the power of Satan to deceive the people, he remarked that "the Devil would feed them on soft corn, and choke them to death on the cobs." He had the facility of changing suddenly from these currents of humor to the most solid and serious discourse.

In his social intercourse with men, his conduct was seasoned with prudence, pleasure and profit. He was a model husband and parent, and universally esteemed by all who knew him. However much this body may feel the loss of this good man, that feeling cannot measure the loss sustained by his churches and the community, in his death.

He preached his last sermon at Upper Fair Forest church on the Sunday before his death. On leaving home on Sabbath morning his wife, feeling indisposed, at first de-

clined going with him. He insisted on her accompanying him, saying, she did not know what might happen to him. After such earnest persuasion she agreed to go. After preaching on Sunday, he went and spent the night with Mr. Thomas Kelly. On rising to leave the table on Monday morning, he began to stagger, and, on being supported by his wife and others, he said, "Lay me down and let me die." These were among his last words; he lingered in a helpless and almost unconscious state until Thursday following, when he fell asleep in Jesus. The funeral discourse was preached at Pacolet church by Elder M. C. Barnett, to a large congregation. His body lies in the grave-yard of Pacolet church.

Let the ministers and brethren of the Broad River Association study his character, follow his example and cherish his memory, as they behold his spiritual children, abiding steadfast in the Savior and Gospel which he preached; and all of us be found like him—at our post—when the Captain of our salvation shall come to relieve us from our earthly warfare.

PERSONAL APPEARANCE.—Elder Kindrick was tall and straight, somewhat raw-boned; had a massive head, thickly covered with dark hair, eyes blue, countenance rather stern or serious, voice stentorian, articulation good, gestures very forcible, natural and dignified, and possessed fascinating power sufficient to hold his congregations as if spell bound for an hour or two without seeming to become restless. He was an original thinker, and relied altogether on his own and Biblical resources, and had certainly become an attractive and popular preacher in the bounds of the Broad River Association. He was considered rather an expert in the administration of the ordinance of baptism; having become a convert from Pede-baptism, he probably gave that matter more attention than the average Baptist preacher. Elder Barnett, the associational historian, in speaking of him, says:

"I have thought he performed the ordinance of baptism with as much dignity and solemnity as any man that ever came under my observation. Imagine yourself at the Skull Shoals, on Pacolet river, near the church, on the 2d Sunday in September. Both banks of the river are lined with hundreds of people (the public roads crossing here.) You see others coming on both sides; two or three canoes are loaded with persons crossing the river, some going one way and some the other; at the same time the river is being forded by twenty at the time, in carriages, in buggies, and on horseback; the people commence singing on the opposite bank from the church, and everything begins to get still. Bro. Kindrick has about twenty to baptize this morning. After prayer he leads one down into the

water, and with one hand lifted up he says: "In obedience to the command of God, and after the example of Jesus Christ, I baptize thee," &c. As they come up out of the water he makes some apt quotation from Scripture—such as, "We are buried with Him in baptism, wherein also ye are risen with Him from the dead;" and then another in like manner, until his work is done. But I guess you will not leave immediately until you witness something more of the stir and bustle of the crowd, in starting back to the church: the river is thronged with persons crossing—some on the shoal, and some higher up, where the water is deeper, but the bottom smoother; the canoes are doing their part, and in a half hour they are all gone. Such is the scene that I have witnessed at that romantic place."

And will any one, with the New Testament in their hands, presume to say that such a "scene" is not fully in accord with apostolic usages and practices? and still insist that such a course would be indecorous, and in conflict with the advanced progress of the present age?

KING, ELDER WILLIAM appeared first in the Broad River Association about 1807, from Head of Enoree church. We are not informed as to the time of his birth or death. We find from the minutes of the Association that he was a minister of considerable prominence and ability in the time he lived. In 1808, he prepared a circular letter under the appointment of the body, on *The Union and Utility of an Association*. Which, out of respect for his memory, we reproduce with this sketch. In 1811, he preached the introductory sermon before the Association, and in the session of 1814 he was chosen clerk, which shows that he was considered a good business man. In 1818 he was again appointed to write the circular letter, *On a Baptist Church receiving members into fellowship, who were baptized by immersion in Methodist societies*.

The writer took the ground "that as certain priests anciently failed to show their genealogy among the lawful priests, and were rejected; in like manner should all administrators of the ordinance of baptism be rejected, who fail to show their own baptism according to the gospel, by a minister who has himself been baptized in a regular line from the Apostles down to the present day."

From 1811, Elder King represented Double Spring church, which was probably a new organization, and after the session of 1820, we lose sight of him entirely. Doubtless he either died and went to his reward, or emigrated to some other part of the Lord's vineyard. Like many other pioneer ministers, he has not had that attention paid him that his eminent services justly demanded, and consequently at this

late day it is impracticable for any writer to do him justice. Let his name, however, be handed down to succeeding generations as one that was worthy of imperishable fame for his work's sake.

CIRCULAR LETTER.

The Broad River Baptist Association—To the Churches they Represent—send Christian Salutation :

BELOVED BRETHREN :—The subjects on which we have to address you this year, are *the Union and Utility of an Association.*

In treating on these delightful subjects, we shall consider first, of the union of an Association,—that is the same with the union of all saints ; secondly, how the union of an Association as a body, joined by mutual consent, should be maintained ; third, of the utility of an Association.

First. Of the union of an Association—the same as the union of all saints. This holy union is derived from God, and takes place first between Him and all His children, in their being united to Christ and becoming one with Him ; they are also united or joined together in this glorious mysterious union and become one in Him. The love of God is shed abroad in their hearts, and Divine Truth in its glorious harmony, beauty and excellence is revealed to them, and they receive it in the love thereof ; and as the Gospel contains all things necessary to be believed and to be done, the union of the saints with one another consists in their agreement in the Truth, both as to faith and practice ; and except the faith and practice of professing christians is compatible with the Word of God, there can not be a union between them. And this shows that God has wrought a supernatural change in His people, whereby they are brought to love God in His infinite perfections ; to love His word, and to love His people, because they bear the image of Jesus Christ. And this heavenly union is never to have an end, but will be increased in heaven beyond all our comprehension. Under these considerations the union of saints may well be considered a pearl of price unknown.

Secondly. How the union of an Association, as a body joined by mutual consent, should be maintained.

In taking a view of this part of the subject, an Association may be considered as a larger church. of more extensive bounds. A Gospel church consists of a number of members joined in union by mutual consent, and each member is under indispensable obligations not to do or say anything contrary to the Gospel, whereby the minds of the rest may be grieved, but is bound by the law of Truth and love to do all things according to the Gospel. When this is the case, a church is in a happy union. An Association consists of a number of churches coalesced by mutual consent (it should seem) for the good of the whole, then each church is under weighty obligations not to do or propagate anything contrary to the Gospel, whereby the mind of any other church or of the Association may be grieved, but it is bound by the glorious law of Christ to do all things according to the Gospel, and so to maintain the unity of the Spirit in the bonds of perfectness.

This is the way for churches that compose an Association to live in union. Again, when an Association meets together, their union (while in conference) is firm, if they do all things according to the Word of God, and are governed by love. Under these considerations, every selfish motive should be laid aside; ambition and vain glory ought never to be seen in such a council, but all the rules of brotherly love should be attended to with meekness and humility.

Thirdly. Of the utility or usefulness of an Association.

A body of wise and holy men in such a happy union, and governed by truth, can not fail in being useful. The wise man says: "In the multitude of counsel there is safety," (which tends to usefulness.) In an Association there is a multitude of counsel, which tends to usefulness; therefore an Association is useful. In such a collection of lights, like bright constellations, the light will shine more clear, and of course discover the hidden works of darkness more plainly, and deep things will be understood with greater ease. It is here a godly minister will be encouraged, while the reverse will be discountenanced; it is here difficult queries may be proposed and answered; it is here counterfeit tenets and practices may be detected and put down; it is here an aggrieved church may obtain redress, when all other means fail; it is here a member, not justly dealt by, may make known his case and find redress. In an associate capacity, churches and ministers may meet and take sweet counsel, cultivate christian friendship, and be of mutual advantage to each other while in a troublesome world. We shall conclude the discussion of these interesting subjects with a few words of exhortation:

Dear Brethren, let it be well remembered that we must not only anticipate, but partiepate of this glorious and happy union on earth, or we never shall enjoy it in heaven. Let us endeavor to realize it every day that we live. Further, let us labor much to be useful in works of justice, mercy and love. 'The grace of our Lord Jesus Christ be with you all. Amen.

WILLIAM KING.

October 1th, 1808.

KIRKINDOL, ELDER J. was the pastor of Buck Creek church in 1842,-'43-'44-'45, and being a member of said church was chosen one of her delegates to represent her in the Association the same years. We are unable to learn much of the history of Elder Kirkindol, and as his sojourn within the bounds of the Broad River Association appears from the minutes to have been only a few years, we incline to the opinion that he emigrated to some other field of labor. He was, however, once a Broad River minister.

KIRBY, ELDER BOLIN TOLLISON appears first as a member and delegate from Bethesda church, at the session of the Association of 1824, having been licensed to preach a short

time previously. In 1827, he was again a delegate from said church, and in 1831, was ordained to the full work of the gospel ministry, and chosen pastor of the Long Creek church. In the session of the Association held that year at Buck Creek church, he, and Elder James Lewis, were the delegates from Long Creek. He continued his connection with the Long Creek church, as pastor and representative, until 1835. About this time, very damaging reports were put in circulation detrimental to the virtuous and moral character of Elder Kirby, alleged by some to have grown out of an unfortunate matrimonial alliance, that he had made. He became intemperate and erratic in his deportment, whereby he lost the confidence of many of his brethren. He was, however, called to labor for a year or two, after this, with a very feeble church in the extreme eastern part of the Association, which appearing unprofitable to all the parties concerned, that was abandoned: and gradually B. T. Kirby once a minister of great promise, sank down in the mire and filth of intemperance and became a scoffing infidel. "Let him that thinketh he standeth, take heed lest he fall." Elder B. T. Kirby was a native of Spartanburg county, S. C. Date of his birth unknown. Said to be very respectably connected.

LANDRUM, ELDER JOHN GILL was a member of the Broad River Association, first, in the session at Buck Creek church in 1831. Preached the Associational sermon under an appointment, the next year at Sandy Run. "The righteous shall flourish like the Palm Tree, he shall grow like a Cedar in Lebanon." (Psalms xcii. 12.) He, with Dr. J. W. Lewis, represented the Mount Zion church in 1833, at Long Creek, when said church was dismissed from the Broad River to aid in the formation of the Tyger River Association. With that body he became identified in its organization in 1833, and continued to be a worthy and prominent member until it was disbanded in 1876, by the organization of the Spartanburg Association. With which body he acted up to the time of his death, which took place January 19th, 1882.

Elder Landrum, was a good man, and popular preacher; very attractive in his manners and gestures, had a fine flow of language, and seemed never to be at a loss in the selection of the best words to put his ideas or thoughts in good dress. In conversation, he excelled nearly all others, his colloquial talents being of the first and finest order, he by general consent took the lead, and was always admired by his listeners. He had a warm sympathetic heart, and was liberal in his views, and although a strict Baptist, yet he was very respectful

toward those who differed with him in sentiment. Which liberal feeling, we think was properly reciprocated toward him generally by his religious opponents. He often preached in pedo-baptist pulpits, while his discourses were well received by all.

We extract from the minutes of the Spartanburg Association—session of 1882, the following proceedings:

“Dr. Dean from Committee on Memorial Exercises, read his report.

Bro. H. P. Griffith said:

“This is the second time within the last fifty years when the form of Landrum was not seen among us. We have abundant reason to thank God that John Landrum ever lived. He was great in his piety, his nobleness, purity, and his humility, and was equal to any emergency. He was an uncompromising Baptist, without a particle of bigotry. He was fifty-three years in the pulpit, died without a blot on his character, and has left his impress on many an enterprise that is to flourish still.”

Bro. Manly, who only knew Bro. Landrum in the last years of his life, said he desired to bear an humble part in these exercises, and asked that Bro. T. J. Earle should say something. Bro. Earle said:

“I recall the fact that Bro. Landrum has done a great work in building up the churches in Greenville as well as Spartanburg county. I was his son in the ministry. In his private relations he was one of the best men I ever knew. His most effectual preaching was perhaps with families, and he was always faithful in performing his obligations to his churches.”

Bro. R. H. Griffith spoke as the representative of the Baptists of the whole State, and in their behalf he desired to place a wreath upon the grave of Bro. Landrum. He is still living in the hearts and memories of those, and for those for whom he lived and labored. It is our business now to take up the work where he left it and carry it on to greater success.

Bro. Landrum Ezell said (Dr. Manly in the chair):

“The main characteristics of Bro. Landrum was to preach the Gospel and educate the people. When we shall have educated the children of our country, then we have opened the avenue of christian success, and accomplished one of the grand purposes of Bro. Landrum’s life.”

Dr. Whitfield wished it might have been his privilege to know Bro. Landrum personally. Rejoices that he knows him through the churches he built up and the work he has done. It is an unspeakable blessing of God that He has given us such a man.

Bro. Richard Woodruff said:

“I may be allowed to say more than others. Bro. Landrum

baptized me ; he ordained me ; he married me. He rests now from his labors, and his works are following him. He has laid down the implements of his warfare and is now singing praises around the throne on high."

The Memorial Report, as read by Dr. Dean, was adopted unanimously, and is as follows :

WHEREAS, It has pleased Almighty God, in His All-wise Providence, to remove from our midst and his field of earthly labor our dearly beloved brother, Rev. J. G. Landrum, and take him to that heavenly rest which he had spent his life to the various flocks committed to his care ; and whereas, his death takes from us one of the old landmarks of the last generation, and leaves a breach in our hearts that time and grace from on high alone can heal. Therefore,

Resolved, 1. That in the death of Rev. J. G. Landrum, the Spartanburg Baptist Association has lost its most gifted and powerful minister, the most devoted pastor and wise counselor.

Resolved, 2. That we feel his loss in our Association, in our churches, and at our firesides ; and while our hearts bleed and our heads are bowed down in grief, knowing that we shall see his face no more on earth, we will not murmur at this Divine dispensation, but submitting ourselves to God's gracious providence, exclaim, Thy will be done.

Resolved, 3. That in the life and labors of this good man the cause of Christ in this county and State has been greatly strengthened, and the influence of his earnest and devoted work in the cause of Christ will be felt in years to come.

Resolved, 4. That this Association raise a memorial fund, to be known as the Landrum Memorial Chair, to be applied to educational purposes, as this Association may deem most expedient.

Respectfully submitted.

G. R. DEAN,
W. T. WILKINS,
J. M. BRIAN,

Committee.

Elder John G. Landrum more than any other man will be missed by the churches and Associations where he so faithfully labored for the last half a century. His labors were not "few and far between : " he baptized more persons, solemnized the rites of matrimony between a greater number of parties, and preached more funeral sermons (to say nothing of his pastoral labors) than any minister that ever operated in the section of country where he lived and died. We hope, however, that his mantle may have providentially fallen upon some worthy young men, who may properly be called his sons in the Gospel, and the good work so well begun and carried on by him while living, may yet be continued and fully consummated by his successors, now that he is dead and gone to his reward. That our readers may be

enabled to know more of the history and virtues of this noble christian minister, we avail ourself of the privilege of reproducing the sketch of his life and labors, by H. P. Griffith, as published in the *Baptist Courier*, which is here subjoined, with the expectation that it will be carefully perused by his many friends.

The subject of this sketch was about five feet ten inches in height; in later years inclining somewhat to corpulency; would weigh something over two hundred pounds; had a massive head, covered in early life with dark hair; eyes deep blue, prominent brows, and forehead of much dignity, with a countenance very pleasant and handsome.

SKETCH OF ELDER JOHN G. LANDRUM, BY H. P. GRIFFITH.

Rev. John G. Landrum was the son of Rev. Merimon Landrum, who emigrated from Union District [as it was then called,] S. C., to Williamson county, Middle Tennessee, in the year 1806, where the subject of this sketch was born, on the 22d of October, 1810. The precise place of his birth is about thirty miles south of Nashville. His mother's maiden name was Delilah Jackson, a pious, consecrated woman, who early impressed lessons of religion and moral obligation upon her son, which no doubt did more towards moulding his character and shaping the course of his life than all the other lessons of his youth. The parents were not wealthy, but in easy pecuniary circumstances. They belonged to what might be called the middle class of society. The father was a Baptist preacher of respectable preaching ability, and was a man of considerable personal influence, both as a minister and as a citizen. The country which he had chosen for his home and for the field of his labors, was then a frontier country, with a sparse population, and full of all the inconveniences and drawbacks that were usually found by the early settlers of the West. Lands had to be cleared, houses built, roads opened, and all the machinery of newly-organized neighborhoods looked after and put in running order, while many of the common necessities of civilized life were not to be had except at great cost of time and money. But the good man and his wife had entered the western forest with brave hearts, and they were not discouraged or intimidated by the inconveniences to which they were sometimes subjected, or the hardships which they sometimes endured. The husband worked on the farm during the week, and preached as he could collect on Sunday, while the wife did all of her household work, and made the new home musical with the buzz of the spinning wheel and the clash of the loom. Later, when her children had arrived at proper age for instruction, she would gather the little household around her on Sunday while her husband was away, and impress upon them such lessons as she could draw from the open Bible and from the unfathomable depths of a mother's love. Her son often alluded to these lessons in after life as being the very ground-work upon which his character rested; and to the end of his days he always cherished the profoundest love and veneration for his mother.

John was her second child, her oldest being a daughter, Elizabeth by name, who is still living, at the age of seventy-seven, having made Texas her home for many years past. He worked on the farm up to the time of his father's death, with few or no opportunities of going to school. He has told us that he frequently worked hard all day on the farm and then spun three cuts at night for his mother. Many of our lady readers will comprehend the precise meaning of this task more readily without an explanation than with one.

About the year 1815, Mr. and Mrs. Landrum paid a visit to their friends in South Carolina, and little John, then five or six years old, actually rode behind his mother on horseback through the whole journey of over 500 miles. Ten years after this visit the husband and father died very suddenly and unexpectedly in the midst of active labors. This blow fell heavily upon the devoted family, but the noble wife did not sink under it. She rose in power and resources as difficulties and troubles gathered around her, and the next we hear of her son, he is under the instruction of a private teacher employed by Gov. Cannon, and she is nobly paying his expenses by working with her own hands for the Governor's household. His progress in his studies under this teacher is said to have been astonishingly rapid, so much so as to excite the envy of his fellow-students, and to attract the attention of the community. About this time he formed the acquaintance of James K. Polk, then a young lawyer in Nashville, and the acquaintance seems to have ripened into something like intimacy, for we hear of Polk spending a night with him at his mother's house, and of their occupying the same bed together. He seems to have cherished an ambition at this time to become a politician, and no doubt his intercourse with the ambitious young lawyer but added fuel to the flame. One would like to stand awhile just outside the room door of that old farm house, fifty-six years ago, and hear the young lawyer and the farmer boy talk about their plans and hopes for future life. The one no doubt already had his heart set on popular honors and his ear entranced with the "whistling of a name;" the other was feeling in his heart the first bounding impulses of youthful ambition—the first purposeless strugglings of a spirit half conscious of inherent greatness—and he was meditating, revolving, speculating, dreaming, and ever and anon perhaps gazing with something like superstitious awe out upon the wide gulf that lay between him and ambition's glittering goal. The paths of the two bedfellows soon widely diverged. One passed through Legislatures and Senates up to the chief magistracy of a great republic; the other through humiliation and self-denial to his stand on the watch-tower of Zion, from which for fifty-three years he proclaimed the glad tidings of salvation to a dying world. As a further evidence that John G. Landrum at one time meditated becoming a statesman; it is related that he was always fond of popular assemblies, and when his father would send him to Nashville on business, he would visit the State House and listen with deep interest to the debates going on there. Upon one occasion he became so absorbed

that he remained till adjournment, and was so late reaching home that his father became uneasy and went out to meet him on the road. He frankly owned up to the cause of his delay, and instead of a reprimand, received caresses from his father. On one occasion, while in Nashville, he saw Andrew Jackson and David Crockett; at another time he saw LaFayette and Jackson riding together through the streets. All these sights and associations were well calculated to excite in a boy of ardent temperament the liveliest aspirations for political distinction. But such aspirations were soon lost in what he considered a stronger and more imperative call to a higher sphere of duty. The death of his father made a profound impression upon him, and led him to think seriously of his obligation to God, and the danger to which his own soul was exposed. In a letter written several years ago he said :

“I was brought to feel deeply my lost condition as a sinner at the time of my father’s sudden and unexpected death; and in a few months I was, I trust, enabled to believe with all my heart on the Lord Jesus Christ, and was upon a public profession of that faith baptized by Elder William Moody, and united with the Baptist church at Mount Pleasant, of which my father was the pastor at the time of his death. I had, soon after my conversion, impressions to preach the Gospel, but if I did not resist them I certainly strove to postpone any attempt to speak for God publicly, or to communicate my feelings to my most intimate or confidential friends.”

When about seventeen years old, and while under the influence of the feelings as mentioned above, it was decided that he should pay a short visit to his relatives in South Carolina. So he bade adieu to his mother and sisters, expecting to return in a short time; but the old farm house was never to claim him as one of its inmates again, and the family circle was henceforth to have one missing link forever.

As his mother may be mentioned no more in the progress of this sketch, we will state here that she died only about ten years ago, at the advanced age of ninety. She lived to see the little seeds she had sown in faith and consecrated with prayer and tears, spring up and bear fruit more than a hundred fold. Her grateful son visited her occasionally as time and opportunity would permit, and never forgot as long as he lived to send her every year some pledge of filial affection, some token of grateful remembrance. It was not long that she had had the control of her boy. But in the short period of a few fleeting years, like the mother of Moses, she prepared him to be a leader in Israel. She laid the foundations of a character that could not be shaken by all the tempests of life; no, nor by all the powers of darkness. Think of her, ye mothers, whose patience is worn, whose spirits are weary, whose lives are a daily scene of toil, by reason of the little crying ones that cling to your skirts! Think of her, ye fathers, that doat on your boys, and exert yourselves to give them all the advantages of liberal culture, while your girls are left to grow up like the wild flowers of the fields and forests! And

ye law-makers that annually vote away thousands of the people's money to sustain and build up male schools and colleges, without ever saying one word about the education of our daughters,—think what one noble, cultivated, consecrated woman is capable of doing for the country, for humanity, for God!

When John G. Landrum appeared in Union county, S. C., on the visit just mentioned, he was seventeen or eighteen years old, pale and slender, and from accounts, anything but prepossessing in manners or appearance.

We had a conversation about a year ago with a gentleman who lives in the Padgett's Creek community, in Union county, who said: "I remember distinctly the first time I ever saw John Landrum. It was at a militia muster, and he was beating a drum, with a crowd of boys around him. He was a stranger to me, and upon inquiry I was told it was young Landrum, from Tennessee. I was very unfavorably impressed with his appearance and demeanor, and was astonished to hear soon afterwards that he was trying to get rid of impressions to preach, and that it was for that purpose mainly that he had left Tennessee."

Whether what this gentleman heard had any foundation or not, I am not able to say. The visit was always mentioned by himself as a visit to his relatives. In a letter already quoted from, we find in his own hand this sentence: "I decided after great conflict of mind and prayerful anxiety to allow the leadings of my long pent-up impressions to preach the Gospel of our blessed Savior to lost sinners."

Though in this statement he speaks of the conflict of mind as being great, yet there is nothing in it that would imply that it was so great that it drove him away from his home in Tennessee; neither has he left on record anything that would lead us to such a conclusion. Still there are some things connected with that visit to South Carolina which we would like to have more fully explained. It is certainly not to be wondered at that a boy seventeen years old should under ordinary circumstances pay a visit to relatives in another State. But that a boy, devoted to his mother and to a family dependent in a great measure upon him for a support, should undertake a journey of five hundred miles on horseback, through a wild, broken, and sparsely settled country, solely for the sake of visiting relatives that he had never seen but once—and that when he was too young to form much of an attachment to them—seems just a little improbable. We naturally look for some stronger motive than a desire to see distant relatives, whose faces must have almost faded from his memory, to prompt such a boy to perform such a journey under such circumstances. And when the report spreads abroad immediately on his arrival in South Carolina, that he is, like Jonah, running from a call to preach, we are more than half inclined to give it credence,—because we can see no other reason for his appearance in this State that exactly satisfies us. But if it was true that he was trying to play the role of Jonah, like his prototype he found

that God could follow him and could speak to him in tones just as imperative in South Carolina as in Tennessee; even though he took the wings of the morning and flew to the uttermost parts of the earth, there was no escape from His presence.

Before he had been in Union many weeks, it was decided that he should remain a year, and attend the school of John Bostick, an educated Englishman, who was teaching in the neighborhood.

Brother Landrum pronounced this man "a capital English teacher," and added, "with him I completed what was then considered a good English education." He lived during this year, which was 1829, in the house of his uncle, Rev. Thomas Ray, who was a pious, consecrated Baptist Preacher, and who took him to his bosom with more than paternal affection. Thomas Ray was then an old man, and had been a preacher from his youth. He was a man of moderate preaching ability, but of fervent piety and unspotted character. His heart was full to overflowing with love to God and man, and being possessed of charming manners and a most genial nature, literally dispensed joy and sunshine wherever he went. He was very fond of jokes and anecdotes, and, while he studiously avoided them in the pulpit, he would enliven the social circle for hours at a time with the rich fund of humorous stories that he always had on hand. Especially was he fond of telling anecdotes upon himself, generally of his blunders and failures as a preacher. Whatever circumstance or adventure that showed himself to a disadvantage or made him appear ridiculous, he would tell with great zest and enjoy with huge delight. Rev. M. C. Barnett, in his history of the Broad River Association, tells the following anecdote, which he says Ray used to tell on himself:

"At some place where he was a stranger, he was invited to preach, and he said he made a very bungling discourse. However, when he came out of the stand, some brother came to him and insisted that he should visit them again. 'Ah, said brother Ray, you need'nt insist on that, for I intend to come back. *I can beat that preach and I intend to do it!*'

'Oh,' said the brother, 'you have the best voice that I ever heard. I think you might have been heard a half nule.' 'Yes,' said brother Ray, 'I used to think it was the thunder that killed the trees, but I have since learned that it is the lightening.'

The same writer adds: 'I have thought that he was the most delightful companion I ever saw.'

He was a tall, portly, dignified looking man, with something of the kingly air, and he inspired one at first sight with feelings of respect and veneration. If he was not an able man in the pulpit, he had the good sense to know it, and to know moreover, wherein his great power lay. His blameless life, his love for Christ, his social influence, his fireside talks, were all so many sources of power upon which he drew largely and constantly.

He was a sound business man, and accumulated considerable property, and cared very little whether his churches paid him for

preaching or not. He traveled altogether on horseback, and never mounted a horse that was not worthy of a knight. When he had supplied the Bethel church, in Spartanburg county, twenty miles from home, for a year, and when at the end of the year he received twelve dollars from the brethren for his year's work, he laughed and said, 'well brethren, that will buy me a new saddle.' He lived to be eighty-three years old and died suddenly. He was well and hearty at supper, and before midnight a corpse."

We have made this seeming digression, because we think he was the man more than all others that encouraged and strengthened John G. Landrum, at a time when he needed all the aid that human sympathy and christian affection could bestow. God made Landrum a preacher through the instrumentality of his mother and Thomas Ray. I think too, as we proceed with this sketch, we shall find that the latter impressed upon him some principles and sentiments that clung to him through life—gave some of the finishing strokes to a character that stood the tests of fifty-three years and elicited nothing but the warmest love and admiration.

While attending the school of John Bostick, in the year 1829, Landrum was licensed to preach by the Baptist church at Padgett's creek; he was then in the 19th year of his age, was pale and thin, and, to human eyes, seemed destined to an early grave. Mr. Wesley Hollis, who lives near Padgett's creek, told us about a year ago that he remembered Landrum's first sermon. He spoke of it as being powerful and unexpected—almost like a clap of thunder from a cloudless sky, and as making the profoundest impression on the church and congregation. The effort was repeated again and again, and during the year he made several visits with his Uncle Ray to other churches more or less distant, and he began to be known and talked about over a considerable scope of country. During all this time he was applying himself assiduously to his studies in school, and men predicted that his frail bodily powers would soon sink under severe mental application, coupled with the extraordinary zeal he was accustomed to display in the pulpit. But how little do men know! The spirit was rooting itself in a congenial soil, and ere long the hues of health began to tinge the pallid cheeks, the narrow chest began to expand, and men wondered again when they saw the frail, slender boy, in spite of his course of life and their predictions, developing rapidly into a man of portly frame and robust health.

The usual form of the pulpit then was only a square, deep box, mounted on an elevated rostrum; and there is a lingering tradition about Woodruff that Philip Pilgrim, an old member of the Bethel church, upon one occasion had to procure a block of wood for Landrum to stand on, so that he might be able to look his congregation in the face. We mentioned this story to Bro. Landrum several years ago, and asked him if there was any foundation for it. He replied, "I think not; I have no recollection of any such things having

been done. I know that I was exceedingly thin and slender; but I think I was about as tall as I am now, and up to the ordinary standard of height." Father Ray, as he was called, on his superb horse continued his monthly visits to the Bethel church for a good many years. Whether the brethren there ever got to thinking it their duty to do more than keep him in saddles or not, we are not able to tell. We know, however, that the descendants of those old brethren are as noble and liberal a band of christians as the country affords, and we mean no disrespect to the memory of their ancestors and ours when we make such allusions to the history of the past. The old pastor had told his flock at Bethel that he was going to bring up with him from Union a "little boy-preacher," who would astonish them; and expectation and curiosity were running high when Landrum, in company with his uncle, made his first appearance at that church. There are those living that well remember both the visit and the sermon, and they give unanimous testimony to the fact that expectation, high as it was, was more than fully met. It was on the return home from this church, upon one occasion, that a little incident occurred which showed how deep and genuine was the interest felt by the old father in his young protege. As they jogged along the level, sandy road leading from Woodruff to Cross Anchor, the old man, usually so cheerful and jovial, was stern and silent. In vain did young Landrum attempt to draw him out, by remarks upon the country through which they were passing, the weather, the residences on the road-side, and any number of common-place topics. If answers came at all they came in monosyllables, and in such a tone as to quell the spirit of conversation. The result was, that ere long they both lapsed into profound and sullen silence, and rode along some distance side by side without either's uttering a word. At last Landrum exclaimed, "Uncle Ray, I can't stand this any longer! What have I done to-day that has displeased you?" The old man then affectionately and tenderly reminded him of some little things either in his sermon or in his conversation with the brethren which he regarded as improprieties in one so young; then the cloud passed away from his brow, and the rest of the journey homewards was beguiled with lively and pleasant conversation.

With the close of the year 1829 and John Bostick's school, Landrum's school days were at an end. The year had been to him one of severe application. He had not only applied himself faithfully and diligently to his text-books, but he had read the Scriptures extensively, and had eagerly devoured the contents of whatever other good books had fallen in his way, besides devoting much time to the preparation of sermons. He was now a correct speller, a good arithmetician and grammarian, which was the extent of what was considered a "good English education." It was a good foundation which he widened and deepened in after years, and upon which he reared the structure of life-long usefulness. After leaving school he was employed by a Mr. Boyce, of Union county, to teach his children, which must have been in the year 1830, but whether he still

lived in the house of his uncle or with his employer, we have not been able to learn. It is stated that Mr. Boyce had two sons that were wild and ungovernable, and fears were entertained that the young teacher would prove unequal to the task of controlling them. But the boys soon learned to love and obey him, and he performed his duties as instructor to the complete satisfaction of all concerned. He was still a diligent student himself, devoting most of his spare moments to reading and study, and advanced more rapidly than any of his pupils.

On January 15th, 1831, he was ordained by the Padgett's Creek church, Rev. Thomas Ray and Rev. Daniel Mangum officiating, and, as he himself expressed it, "clothed with all the functions of an ordained minister of the Gospel." He further adds: "When I received this solemn commission I was but little over twenty years of age." The energies of the young preacher now began rapidly to unfold themselves, and his character was formed—that character which, through more than fifty years of change and trial, ever maintained its strict identity.

About this time Rev. Thomas Bonner, a good man and excellent preacher, who had long been the pastor of Mount Zion and Bethlehem churches, in Spartanburg county, fell dead while in the act of starting to church on Sunday morning. By his death the churches named were left without a pastor, and Dr. John W. Lewis, an eminent physician, and at the time a member of the Legislature from Spartanburg, was placed at the head of a committee to look out for some man to take the place of the lamented Bonner. By some means the committee found their way down to Bethel, about twenty miles south of Mount Zion, and at the same time Landrum accompanied his uncle to the same place about the same distance north of Padgett's Creek.

Whether this meeting of the committee with Landrum at Bethel was the result of previous concert or one of those things which we, for the want of a better name, call accidental, we know not. We only know that Lewis and his committee met Landrum at Bethel, the half-way point between them, heard him preach, and invited him up to take a survey of the field. He accepted their invitation, and the result was he was called to supply Mount Zion and Bethlehem churches, during the same month perhaps in which he was ordained. He accepted these calls and lived with Dr. Lewis several years, we think we have been told, without charge. Dr. Lewis himself soon afterwards became a preacher. Bro. Landrum, in his sketch of the Tyger River Association, pays him the following tribute:

"Dr. John W. Lewis resigned his seat in the Legislature of South Carolina in the year 1832, for the Gospel's sake. He had for several years been a member of Mount Zion church, with more or less impressions to preach the Gospel. The great revival of religion prevailing at that time aroused him to action. He was licensed in 1832 and ordained to preach the Gospel the following year. He was one

of the most active in bringing about the organization of the Tyger River Association, and for some years was clerk of that body. He was an educated man, of extensive reading and influence, and was an able, successful and popular preacher. * * * * * He possessed much of the goods of this world, and was greatly prospered in his efforts to accumulate; and those who knew him best will always take pleasure in according to him much benevolence and liberality of spirit."

We must be allowed the privilege of saying a good deal about Bro. Landrum's friends, for a "man is known by the company he keeps," and his life and life-work were so interwoven with the lives and works of others, that it is impossible to separate them. "No man liveth to himself, and no man dieth to himself." Though he may tower far above the multitude in intellectual and moral power, yet in all the ordinary affairs that make up the sum of every man's life, others must act a part—must give direction and coloring to streams that mingle in the tide of his own destiny.

Bro. Landrum's life-work had now begun in earnest. He opened a school at Mount Zion, into which he gathered the boys and girls of the neighborhood, and it was not long before his reputation as a teacher had extended beyond his immediate locality, and pupils came from other communities to avail themselves of the benefits of his instructions. He had frequent prayer-meetings with his pupils, read the Bible daily in his school, preached to large congregations on Saturdays and Sundays, and frequently during the week, and all the time added to his own store of information by extensive reading, and enlarged his own intellectual capacities by intense application to study. Many of his pupils afterwards reached eminent positions in life. Some of them who are still alive and in distant States, have since his death paid graceful and becoming tributes to his memory, in letters filled with sweet and grateful recollections of the long ago. "The righteous shall be held in everlasting remembrance."

There were at this time comparatively but few churches in the upper counties of South Carolina, and they were situated so remote from one another that it was no unusual thing to find whole neighborhoods that rarely, if ever, heard the Gospel preached. The churches that did exist were in many cases extremely weak, and were supplied to a great extent with preaching which, to say the least of it, was not adapted to the strengthening of the faith, nor to the promulgation even of sound Baptist doctrines. Under this state of things the light of the churches flickered faintly and feebly amid the surrounding darkness, and the struggles of the noble few were less for growth and progress than for very existence. The prospect was indeed well calculated to discourage a less ardent christian than John G. Landrum. But with a firm trust in a risen Redeemer he "laid aside every weight," and, "putting on the whole armor of God," bent every energy of his soul to the great work, and a great day of grace was at hand.

In August, 1831, the Saluda Association convened with the Brushy Creek church, eight miles from Greenville C. H., and during the meeting there began a revival of religion which, for extent and duration, has hardly a parallel in the history of revivals. Several circumstances connected with the beginning of this revival are worthy of notice. One was the death of Rev. Lewis Rector, which took place a short time before its commencement. Lewis Rector was a man far ahead of the age in which he lived. It is said that he had the hill-sides on his farm ditched thirty years before hill-side ditching became generally known and practiced in this part of the country. He was also a man of powerful intellect and unquestioned piety. He had preached to the section of country lying along the Southern base of the Blue Ridge, and extending as far south as the counties of Laurens, Newberry and Union, with all the powers of his great mind and with all the fervor of his warm, devoted heart, ever since about the year 1800; but to those who judged by the immediate fruits, his preaching had seemed almost in vain. Yet the good old man, strong still in the faith, looked ahead into the unexplored future, and just before he died, cried out as if suddenly filled the spirit of prophecy: "A great revival of religion is near at hand. I have labored and prayed for it, but I shall not live to see it." As Moses from the top of Pisgah looked over upon the sweet fields of Canaan, so from the last mount of earthly affliction Lewis Rector caught a sight of the coming harvest.

Another circumstance connected with the beginning of this revival was a strange phenomenon in nature. The rays of the sun were dimmed by a dark spot on his disc, visible to the natural eye, and men who were not alarmed felt humbled as under the finger of God, as they saw the pale, sombre hue that rested on the whole face of creation. The ministers, too, eager to lay hold of every means adapted to the awakening and humbling of sinners, made happy and forcible allusions to the surrounding scene. Several preachers were there from Georgia, who had recently been in a great revival at home, and all things being seemingly ready, the great work began. Landrum was there, a young man and a stranger. But he was appointed to preach, and he preached with a power that astonished his hearers, and caused the most hardened sinners to tremble. The meeting closed on the fourth day, but the revival extended to other parts of the country, and continued with little or no abatement for three years. During this time men and women rode on horseback fifteen, twenty, and frequently as far as twenty-five miles, to hear the Gospel preached; the preachers went from house to house, preached from stands in the woods, and often where these rude accommodations were wanting, stood under the spreading oak by the roadside, and "reasoned of righteousness, temperance and judgment to come."

It is difficult now to state the precise results of this revival. Within an area of twenty miles square, thirteen new churches were formed, while the old ones were filled to overflowing. It is safe to

estimate that during the whole period there were added to these churches between two or three thousand souls. . Nor was the great work confined to the ignorant and excitable; the best material in the country was gathered into the folds of the church, and a new era dawned in the history of the Baptists of upper Carolina.

We get several glimpses of John G. Landrum during the year 1831, which revealed the fact that, young as he was, he was a prominent actor in the great scenes around him. The Broad River Association met that year with Buck Creek church, and the historian of that Association, Rev. M. C. Barnett, has made the following record: "The name of John G. Landrum now appears for the first time as a member of this Association. He was at this time quite a young man, but possessing such gifts and qualifications as a minister that the Association was proud of him almost to excess. He was appointed (perhaps imprudently) to preach on the Sabbath, in the place of old and experienced ministers, which did not so well comport with the Scriptural instruction in reference to the younger being subject to the elder. However, he did not, as I have been told, disappoint the anxious anticipations of his brethren. He always possesses the power of making great efforts. Some men fail when there is the greatest anxiety for their best performance. This is said by Alexander Campbell to have been a weakness of Andrew Broaddus, of Virginia, that most distinguished ministers of the gospel. Landrum never disappointed the expectations of his friends on extraordinary occasions. I heard him preach at an Association, not fourteen years ago, on the holiness of God: His thoughts were sublime, and when he supported his position by a quotation from Isaiah's vision, "Holy, holy, holy, is the Lord of host; the whole earth is full of His glory," his voice echoed over the hills as musical as the sound of a dulcimer sweet; while it fell upon the ears of listening thousands in most overpowering eloquence. making it another one of his efforts that met the anticipations of his brethren. He has now been in the ministry between forty and fifty years. Of course his sermons are more profound, doctrinal and methodical than they were in his younger days, but whether they are more interesting to the common listener or not is doubtful."

The above paragraph was written in 1871, just forty years from that Association at Buck Creek. It further added: "Dr. John W. Lewis was a co-delegate with Landrum at this meeting." We who often listened to Landrum's full sounding voice and felt the power of the stately movements of his sermons before large audiences, knew just how he said "holy, holy," &c.; at Buck Creek, fifty years ago. And though scholars and theologians may smile at the thought, yet the remembrance of those tones awaken strange and strong echoes in our hearts even at this distant day. There is a power in simple words which dry scholarship can never wield, and which mere intellect can never attain. David Garrick said he would give a thousand pounds to be able to say "Oh!" like Whitefield said it; and the Elder Booth turned the hilarity of a gay dinner party into weeping by a repetition of the simple words of the Lord's prayer.

In the same year (1831) Landrum and others began to preach in the town of Spartanburg. Spartanburg now numbers nearly five thousand inhabitants and boasts its complement of churches, schools and colleges; but it is believed that at that time out of a population of probably a thousand or fifteen hundred there was but one professor of religion. There certainly was but one Baptist, and that one a lady of upwards of seventy years of age. But the influence of the revival started at Brushy Creek soon began to be felt, not definitely at first, but vaguely and mysteriously. The manifestations were allied to those of presentiment—that unaccountable feeling which sometimes weighs heavily upon the heart, and which men say heralds the approach of mighty events. An observer would have been struck at first with the air of restlessness worn by those he met; he would have seen then that restlessness settle into a deep, thoughtful solemnity which pervaded the entire community, and he would have sought in vain for the cause in any outward circumstance or condition. It was the troubling of the waters of the pool of Bethesda by the angel of God. When Landrum first began to visit the town, he preached from the judge's stand in the court house; afterwards he stood under the branches of a great oak near by, and preached to large congregations so uncomfortably situated that nothing but the intense interest of the occasions could have held them together. So thrilling were the scenes that transpired here, that the spot became enshrined into the hearts of the people, and some were known to shed tears when they visited it, many years after the scenes by which it was hallowed had passed away.

Samuel Gibson and Thomas Ray, of the Baptist, and Michael Dickson, of the Presbyterian, and Charles Smith, of the Methodist church, all took a part in the meetings under the oak, and their labors laid the foundations of the present Baptist, Methodist and Presbyterian churches in Spartanburg. But to Landrum more than to any one else does the Spartanburg Baptist church owe its origin. Several of the citizens were baptized during the meetings mentioned; then several of the members of the Mount Zion church, seven miles distant, were persuaded to unite with them; and with this little band, which seemed like a forlorn hope sent out into a land of danger, a church was organized and put in working order. For years the struggle was a hard one. Satan's emissaries were busy at work in every part of the town, and wealth, position and influence gave them countenance and encouragement. Still the little church held together, and still Landrum met with it once a month and preached as only Landrum could preach. Actuated, as he was at this time, by every motive that could animate a christian's heart, his spirit rose with the buoyancy of youth and hope over the surrounding difficulties, and he boldly assailed the very doors of Satan's strongest holds. Then the little stone cut out of the mountains without hands began to roll. Some who had been loud in denunciations, and who had indulged in many a coarse jest at the expense of the preacher and his little flock, and many others who had stood aloof in mere

indifference, now came forward and listened attentively to the words of life ; others still, who came out of curiosity to hear the preacher's eloquence, found themselves forgetting alike the preacher and his eloquence, in the all-absorbing theme of salvation. Additions were made to the church from time to time, and ere long these additions included persons from the highest circles of society, among whom were numbered men eminent in the professions of medicine, law and literature. Then it was determined to build a house of worship, and the present beautiful church edifice arose at a cost of about ten thousand dollars, every dollar of which was paid, it may be said, by the time the last sound of the hammer had died away on the mountain air.

In the meantime Spartanburg had grown to a town of considerable proportions, and other denominations had entered the field in force. Wofford College was established within its limits, with an able faculty, under the auspices of the Methodist denomination, and Landrum saw that the surrounding circumstances called for increased vigilance and renewed efforts. He was again equal to the occasion, and maintained the soundness and purity of the Baptist faith with the same earnestness and convincing power with which he had at first stirred the depths of wickedness and shaken the foundations of unbelief. He was now in the prime and vigor of manhood, and his mind had reached the full maturity of its powers. The fail body which had been thought destined to an early grave, as if it had been thrilled by the glowing fires of the mind or animated by the bounding impulses of the heart, had expanded into noble proportions, and was capable of sustaining almost any amount of mental or physical toil. And rarely were powers of endurance subjected to severer trial, for the demand for services were such as would have completely overwhelmed any man of ordinary capacity and endurance. He could give but one Saturday and Sunday in each month to the Spartanburg church, with an occasional night or evening as opportunity might suggest. The remaining Sundays in the month were given to as many churches, scattered over a wide extent of territory ; and here and there was one that had its meeting on Tuesday or Wednesday, or on whatever day might suit the convenience of the preacher. In passing to and from these regular charges, there was generally a series of appointments to fill on the road ; and indeed, whenever it was known that Landrum was to be at any place at any time, there was almost sure to be a crowd there before him, waiting in eager expectation for his appearance. When he entered the door of a church, such of the crowd as had not preceded him pressed immediately after him, and by the time he rose in the pulpit everything was as still as the grave.

To those who knew him only during the later years of his life, when good preachers and forcible preaching had become in a measure common, and when people had come to regard both with the indifference usually generated by familiarity, some of these pictures may seem too highly colored. But as the writer we cherish many

vivid recollections, brought down from early boyhood of illustrations of the facts just mentioned. Bro. Landrum preached to the Spartanburg church thirty-four years in succession. When he resigned, in 1865, the ladies of the town presented him a handsome gold watch and chain as a slight token of their appreciation of his long and faithful services.

He married in 1836 to Miss Elizabeth Montgomery, who was in every way worthy of him, and with whom he lived as happily as man can live on this earth, until she was removed from him by death in 1857, leaving him six children for whom he was henceforth to get the parts of both father and mother. About the time of his marriage he purchased a farm near Mount Zion, on which he lived comfortably and independently. Indeed through life he was a fine business man. Though he seemed not to pay much attention to worldly affairs, yet he held his business well in hand, and under his management it steadily prospered, and his worldly substance generally increased.

When this sketch was begun, it was intended to make it comprehensive enough to embrace a tolerably full account of the labors of his life; of his fifty-one years at New Prospect; his fifty-two years at Mount Zion and Bethlehem, and his forty years' connection with the Tyger River Association. It was intended also to make a hasty review of Baptist progress in the upper part of our State during the last half century, and to notice many of the public enterprises with which as a citizen Landrum was identified, and upon which he left the impress of his mind and character; to present a picture of his domestic life; to record many of his fire-side talks; to present some of his skeleton sermons, and to follow him as faithfully as time and circumstances would permit through all the changing scenes of his active and glorious life. And ample materials have been collected from which to construct the story. But it is found that that story would extend far beyond the limits which *The Baptist Courier* could be expected to grant, and would still be in an evanescent form. The materials are worthy of being incorporated into a volume, and the writer of this, after consulting with many brethren in whose judgment he has confidence, has determined that such a volume shall be written. He will therefore pass over a period of fifty years, crowded with religious and patriotic enterprises, with which Landrum was more or less indented, and in which his influence was felt and acknowledged.

During this period, the Tyger River Association which he helped to organize, and of which for a long time he was the moving spirit, was formed, assumed proportions bordering on the gigantic, and at last something like a miniature Roman Empire was dismembered principally by its own weight; the Furman University, of which he was a Trustee, was located at Greenville, and reached a high degree of prosperity; the Limestone Springs Female High School, of which he was also a Trustee, and the Johnson Female University arose and flourished until they were swept away by the

tide of war; the Theological Seminary, of which he was a strong supporter, came to Greenville on its noble mission, quickened Baptist life, and gave new direction to Baptist energies in our State, and then removed beyond our borders; the Secession Convention, of which he was a member, met in St. Andrews' Hall, and was opened by him in earnest, solemn prayer; the Spartanburg and Asheville Railroad was projected and built, and in consideration of his services the Directors stamped his name upon the enterprise in characters more lasting than the iron bars that link the summit of the Blue Ridge to the Southern coast; and at last the child of his old age, the Cooper Limestone Institute, arose Phoenix-like from the ashes of war and destruction, baptized in his affections and consecrated by his prayers. These are some of the monuments to his industry, his benevolence and his public spirit.

It may be beneficial to some, and interesting to many, to notice more particularly some of the leading traits of that character which has stamped itself upon so many of the public enterprises of the day, and enshrined itself in the affections of our entire people. These traits are soon enumerated. They were promptitude, earnestness, originality, honesty, fixedness of purpose—all coupled with christian faith, fortitude and meekness. His manner of treating a subject in the pulpit was somewhat similar to that of Dr. Chalmers. He had but few points in a discourse, but these were strong ones, around which his mind seemed to move as if on hinges. No man ever understood better how to repeat an idea in ever-varying forms of expression, each one of which advanced in regular climax towards the point of culmination, until it had been completely driven home to the hearts and understandings of his hearers. These repetitions were sometimes made with remarkable effect. The writer remembers when a little boy to have heard him preach a sermon from the text, "Blessed are the dead who die in the Lord from henceforth; yea, saith the spirit, that they may rest from their labors and their works do follow them." He gradually rose in power as he advanced with his subject, and carried in his congregation with him. Having asserted the proposition that the works of the pious dead follow them here on earth as well as up to Heaven, he began to detail as illustrations some of the scenes of the great revival of 1832-'33, of which he himself had been a witness, and in which he had been a prominent actor. He told of one convert after another coming to the church and beginning to relate his experience by saying he was first awakened years ago by a sermon preached by Lewis Rector. And then another would come, saying: "I, too, was awakened by Lewis Rector," and still another, saying it was Lewis Rector, and when the meeting closed to be resumed at some other church, it was the same story—Lewis Rector! Lewis Rector! "and, I," exclaimed the preacher, "Well, surely Lewis Rector's works are following him." It is impossible to give on paper any idea of the effects produced in that case by the continued repetition of the name of Lewis

Rector in such connections. It will be remembered that Lewis Rector had preached all his life without seeing many tangible results.

Bro. Landrum never disappointed his congregations if it was in his power to meet them. The last sermon he preached at Mount Zion was on last New Year's day. The ground was covered with snow to the depth of five or six inches, while a chilling northwind was shaking the ice from the trees, and driving the snow through the air; yet seventy-two years old, as he was, he drove seven miles that morning to meet his appointment. On his way he overtook an orphan boy on foot, making his way to church. He took him into his buggy and said, "Well, I'll have one to hear me preach, if no more." But his congregation that day was respectable in numbers, for they knew he would be there. He was not only punctual to his appointments abroad, but equally so to his appointments at home. The family knew the day and the hour of his return, and, if not kept away by providential hindrances, he was sure to be there. So there is something approaching to truth in the assertion, paradoxical as it may seem, that he was more at home and more away from home than any other man. Some minister who has given his heart and soul to the work may feel inclined to sneer at so humble a trait of character, but his wife, who has often watched anxiously for his return, and felt her heart sink within her as the hours passed and still his coming was delayed, will honor it as one that belongs to the truly great.

His manner of delivery was peculiarly his own. Some of his gestures would appear awkward when judged by the set rules of gesticulation, and many of his figures as well as his modulation and emphasis might fail to meet the abstract requirements of school books, but from the moment he began, the interest of his hearers in the subject presented, increased; and as he proceeded, and the eye kindled from the glowing fires within, they forgot to apply rules, and every tone and every movement of his body seemed in perfect keeping with grand and mighty thoughts struggling for utterance.

During the whole period of his ministry he baptized over five thousand persons, and at the time of his death he was preaching regularly to about twelve hundred church members, and yet he was never a revivalist, in the accepted sense of the term. His preaching was of a character to make a man think and act, rather than merely feel, and though sometimes large audiences were melted under his genuine pathos, it was when the depths of the understanding had been reached, and the walls behind which sin had intrenched itself had been shaken to their foundations. The way in which he then frequently discussed the high principles of duty, interest, and obligation, was truly sublime.

It is believed that during his life he never failed to attend the annual meeting of the Association to which his churches at the time belonged. It is certain that he never missed but one meeting of the Tyger River Association, which was in existence forty years, and

then he was standing by the bedside of his dying wife. The last Association he attended was the Broad River, at Corinth church, last fall. At the close of the morning session on Saturday, he, with some other brethren, was going to leave, and he spoke to the Association some words of encouragement and fatherly advice. It is said that he seemed to be unusually affected, and that the brethren generally felt that they were listening to him for the last time. Rev. W. L. Brown, of Gaffney City, made notes of his talk, as follows :

In speaking to the ministers present with reference to training their churches to give to Christ's cause, he said : "My dear brethren, train your churches to give to all of our objects of benevolence ; and as they learn to give they will love to give, and giving will become a positive pleasure."

In speaking of the short crops, the result of the very dry year, he said : "You must give a part of what you make this year to the Lord. When you sell your corn and cotton this fall, though you may have but little left after meeting your liabilities, you must give a part of that little to God. You must not be in debt to God. You can't afford to forget God in your contributions. Give freely and trust Him to give back to you. Take God into partnership with you and see if you do not get along better. If God has given you a short crop this year, if you will take him into partnership with you, may be He will give you a larger one next year."

In speaking of education he said : "An educated man is more useful, can do more good than one who is not educated. Send your sons to Bro. Manly (Furman University) and Bro. Patrick. You can't do better than that. Send your daughters to Bro. Sams and Bro. Griffith. They have charge of the Cooper Limestone Institute] We want to see old Limestone prosper as in the days of the past, and we believe that we shall see it. We know all these brethren that I have mentioned to be noble, good men." Then to all present he said : "Go to work, my brethren. Work in your churches ; work in your Sunday-schools ; train up the young to love the Savior. I am glad to see so many young persons growing up to take the places of those of us who are growing old. I am proud of the young preachers. I want them to do better work than the old ones have done. I pray that you may be more useful and train your churches better, and have better Sunday-schools than any of us have ever had. I am an old man now. Perhaps I shall never meet with this Association again, and I bid you all an affectionate farewell."

The last sermon John G. Landrum ever preached was at Wolfe's Creek church, on the 2nd Sunday in January, 1882, from the text : "Gather not my soul with sinners, nor my life with bloody men." He preached to a crowded house, and it was generally remarked that he displayed unusual earnestness and emotion. He spoke of his friends and brethren who had gone to their reward, whom he said he should soon join ; of his deceased wives, the mothers of his children, whom he would meet in Heaven, and made an earnest and affectionate appeal to the unconverted, assuring them of the deep

interest he felt in their welfare, and his heart-felt desire that they should be saved

On the next Tuesday night he made his last public prayer. Rev. Milner Jones, of the Episcopal Church, engaged in missionary work in the mountains, failed to reach Landrum Station on Tuesday morning in time for the train, and was compelled to remain over until the next day. He made an appointment to preach at the Academy that night. Bro. Landrum invited him to his house and accompanied him to the Academy. After preaching, Bro. Landrum closed with prayer. Several who heard it remarked that it was one of the most feeling and fervent petitions they had ever heard. Rev. Milner Jones writes: "Rev. John G. Landrum closed the exercises with a prayer of unusual eloquence and power, and even how much more would we have appreciated it, had we known that this was his last public ministration—that the life which then pleaded so earnestly at the throne of grace would soon be cold and dumb in death. As it is, I shall always be thankful to our God and Savior Jesus Christ, that the last public benediction of this veteran of the cross, fell on me, and I pray God to grant me grace to be, as Landrum was, faithful even unto death."

On Thursday following this meeting, Bro. Landrum complained of heartburn. His son, Furman gave him a little soda, which seemed to relieve him. On Friday night he ate a hearty supper and was taken very sick during the night. His son, Dr. J. B. O. Landrum, was sent for, who came and found him suffering from extreme nausea, with constant disposition to vomit. Aside from this he complained of a severe pain in the chest, such as he said he had never felt before. Dr. Landrum promptly administered an emetic, and he obtained partial relief. On the next day Dr. Landrum called in Dr. Geo. R. Dean, and when he arrived it was thought that he was better, and from that day till his death he seemed to be improving. Dr. Landrum with his family visited him again on Sunday, and found him still seemingly better, but complaining of a lurking pain in the region of his heart. He was disposed to talk a good deal about death, and said so far as his preparation was concerned he had made up his mind long ago that he was as ready as he ever would be. "But, oh!" he exclaimed, "there is so much work for me to do!" He added: "But when I do die I shall not plead my own works, but the merits of a crucified Savior, and I shall die an humble penitent at his feet." Dr. Landrum thought it not best to encourage him to talk about death, so the subject was changed, and the rest of the day was spent in cheerful conversation. Dr. Landrum visited him again on Monday and found him sitting up and apparently doing well. He himself thought that he would be able to meet his appointment to preach on the next Sunday.

On Thursday, 19th of January, he directed his son Furman to go down to Spartanburg and attend to some business that was weighing upon his mind, and added: "Be sure to come back to-day, Furman, for I may not live more than a day or two. However, I hope

the Lord will spare my life at least one year longer." The day was bright and pleasant—about the only pretty day in the month of January. He walked out towards noon to a place some three hundred yards from his dwelling, where he had some hands engaged in cutting wood. The wood-cutters say that he came up to them, stopped, looked up at the sky, and turned and walked off without saying one word. On his return to the house it was remarked by those who saw him that he seemed to be very much exhausted. He went into the house and said to his daughter-in-law (Mrs. Furman Landrum,) "Fannie, it is past twelve o'clock." Mrs. Landrum replied: "Yes, Pa, do you want your dinner?" He answered, "yes; I'm hungry." Mrs. Landrum left the room to hasten the preparation of dinner, while he walked towards the back piazza, remarking in her hearing as he went, "This is a sweet, beautiful day." These were his last words. In a few moments Mrs. Landrum heard the sound as of a heavy fall, followed by a long, deep groan, and running to the back piazza she found him lying motionless on the floor. She attempted to revive him, but life had departed. She called, but the trumpet-toned voice of John Gill Landrum was hushed forever! Fifty-two years a preacher of righteousness! Seventy-two years in the battle of life, and never found wanting! Such is the record.

"Servant of God, well done!

Rest from thy hard employ.

The battle fought the victory won,

Enter thy Master's joy."

LANKFORD, ELDER WM. was a delegate to the session of 1850 and 1851, of the Broad River Association, from Friendship church; and was pastor of Sulphur Springs and Bethesda churches. Since that period of time, we are not advised as to his operations. Nor do we know the date of his birth, conversion or ordination to the work of the gospel ministry. We opine that he has removed into the bounds of some other Association; but, having once been a Broad River minister, we therefore, make this mere mention of him. We know that he was a good preacher.

LEMMONS, ELDER ISAAC appears in the Broad River Association in 1815 as a delegate from the Head of Enoree church. He afterwards became a member of Washington church in Greenville county, S. C., and in 1820-'21-'22-'23-'24-'25-'26 and '27, he represented the church in the Association, and labored faithfully for the promotion of the best interests of all the churches. His style or manner of preaching, was said to be, of an allegorical character. With him it did not matter what the literal reading of the text or passage might be, it had a *spiritual significancy*, that must be evolved or brought out, to the attention of his hearers, and his whole

time was generally taken up (and sometimes a good deal of it) in unfolding the spiritual mysteries embodied in the text of his choice. This, however, was one of his peculiarities. He was an uneducated man, but spoke with considerable fluency, and great "power and demonstration of the spirit." He was a devotedly pious and useful minister, in his day and time. The Washington church to which he belonged became a constituent member of the Tyger River Association, when organized in 1833, and Elder Lemmons (if still living) probably became a member of the new organization. We are not apprized of the period of his birth or death, or nativity. We doubt not, however, that he has long since gone to receive the reward of the finally faithful, and is now realizing for himself the joys and happiness, he was only capable of illustrating while here in allegory.

LEWIS, ELDER JAMES was born about the year 1780, in Lincoln (now Gaston) county, N. C., on the waters of Crowder's Creek. When quite a young man, and prior to his marriage, he went to the State of Virginia on business, and while there was fortunate in being placed under good influence, and thereby converted to God and His truth. He "conferred not with flesh and blood," but immediately joined a Baptist church in that State, and was baptized. After sojourning there for a time, he returned to his native State and county, about the close of the year 1807: and attended the school of a Mr. Collins, until he acquired a common English education, with a smattering of the Latin language. He then commenced teaching, he become impressed weightily with the propriety and duty of attempting to speak to the people publicly in reference to the salvation of their souls. He was licensed by a church near the South Carolina line, where Elder John Rooker, of the Bethel Association was pastor, known by the name of Mill Creek, and after exercising his gift for some time, was ordained to the full work of the gospel ministry, the precise date of which at this time we are unable to state.

He married Miss Annie Witherspoon, in Lincoln county, N. C., on the 27th January, 1812, daughter of James Witherspoon, an Irish Covenanter, whose wife was a Presbyterian lady.

Elder Lewis, after his marriage, was employed by a Baptist Mission Board, for some time, to teach the Catawba Indians, and located himself while engaged in the mission, in Lancaster county, S. C., near the Catawba river, where some of his first children were born, amongst which was

John G. Lewis, Esq., of Dallas, N. C., formerly the expert Clerk of the Superior Court of Gaston county.

Sometime near 1820, he removed from his mission station to his former home, in Gaston county, near the State Line, and became a member of and the pastor of Long Creek church, where he remained until the time of his death, which occurred on the 4th day of June, 1834, from the effects of Typhoid fever. He had labored also with Thessalonica and Hebron churches for several years, and generally was prompt in attending the different sessions of the Broad River Association while he was a member of that body.

He was about five feet eight or ten inches in height, of round heavy build, large chest, dark hair, and hazel or brown eyes, of pleasant and affable manners, and fluent speech.

LEWIS, ELDER JOHN W. appeared in the Broad River Association in 1830, at the session held that year at Cedar Springs church. He was a member of the Mount Zion church, in Spartanburg county, S. C., and represented said church with Elder John G. Landrum in the subsequent sessions of the Association at Buck Creek in 1831. At Sandy Run in 1832, when he was elected clerk of the body, and at Long Creek in 1833, when he was re-elected clerk. At this latter session the Mount Zion with the other churches were dismissed from Broad River for the purpose of forming a new body (Tyger River,) and Elder Lewis was thereby taken from the Broad River body. To enable the readers of this work to know more about Dr. Lewis, we copy the following from Cathcart's Baptist Encyclopedia :

"Rev. John W. Lewis, one of the most distinguished Baptist ministers of North Georgia, was born near Spartaburg, S. C., Feb. 1st, 1801. Educated at a classical academy near Spartanburg, he studied and practiced medicine at Greenville, S. C., becoming a skillful and popular physician. He united with the Baptist church of that town. During the years 1830 and 1831 he was a member of the South Carolina Legislature. About this time he began to preach, and was ordained in 1832. He removed to Canton, Ga., in 1839 or 1840, becoming pastor of that and other churches in Cherokee, Ga., and acquiring a great influence. He was a preacher of much force and energy; a strong and bold defender of the faith; an able expounder of the Word, and an eloquent advocate of the truth. A man of fine practical sense, he had a strong mind, and was a deep, original thinker. He had a benevolent heart, and was steadfast in his friendships. He had extraordinary forecast, and managed business matters with great ability and success. In 1857 he was appointed superintendent of the State Road by Gov. Brown, and his management was eminently successful. During the war he served in the Congress of the Confederate States, as Senator, with great ability, and

previous to the war he served in the State Senate, and was instrumental in the establishment of the Supreme Court of Georgia. His character stood extraordinarily high in Georgia. A man of firm faith, deep piety and unabated zeal, he won many souls to Jesus. After a life of great usefulness he died in Cherokee county in June, 1865."

We can bear testimony to his zealous manner of preaching the Gospel, having witnessed for ourself his pathetic appeals to the hearts and consciences of men to be reconciled to God on several occasions. In his preaching efforts he manifested not only great ability but intense earnestness both in his words and manner.

Dr. Lewis was a heavy built, robust looking man, large chest, inclining a little to corpulency, of the ordinary height, with blue eyes and light hair, rounded visage and stentorian voice.

At the session of 1831 Dr. Lewis was appointed to write a Circular Letter on *the proper method for a church to pursue in calling of a pastor*, which is reproduced in this work as follows:

CIRCULAR LETTER,

Dear Brethren :—Pursuant to a resolution of our last Association, we address you the present year "on the proper method for a church to pursue in calling of a pastor or supply, and the duties incumbent on them to each other.

In doing this we are aware that we are treating upon a subject of vital importance, of considerable difficulty, and one in which much of the peace and prosperity of Christ's Church upon earth is involved. Deeply impressed with this view, it shall be our aim to exhibit the subject in plainness and simplicity, and with a view to the benefitting, both of pastors and churches. It will not be expected that, in treating of the relative duties of churches and pastors, we can speak of the individual and often peculiar cases which exist in this relationship, but only give our opinion as to a general course, leaving the application to the prudence and discretion of the churches.

And first, as to "the proper method for a church to pursue, in calling of a pastor or supply." This call must either be made upon a member of the church that makes the call, or upon a member of a sister church. We conceive that a preference should be made in calling a pastor whose membership is in the church making the call, unless there should exist some prominent reason to the contrary. This should be more especially the case, provided the minister whose membership is with them has been advanced to the station he occupies, by and with the consent of the church of which he then is a member. - But it is not unfrequently the case that there are ministers of the Gospel whose membership is in a church who are desirous of obtaining the pastoral care of some other minister. In this case, if the church should conscientiously, and upon deliberate consultation, believe that the gift of the minister whose membership is with them is unprofitable, then if the advancement of said minister has been the act of another church, the church should then feel itself entirely at liberty to call a pastor or supply from elsewhere. It

is true that churches, at many times, are at a loss with regard to the propriety of pursuing this course, for the fear of wounding the feelings of the brother whose membership is with them. But it should be remembered that each of our churches has a government, free and independent of any other churches, and if a church should be desirous and think it their duty to obtain a pastoral supply out of their immediate church, then, although they may have a minister whose name is enrolled on their church book, yet his reception as a member was not his reception as a minister or pastor, and consequently a church would be no more bound to call him than another. But if there should be a minister in the church whose moral conduct is blameless, and who has been put forth by and with the consent of, and as an act of the church itself, where his membership is, then the church would certainly be bound, for the sake of consistency at least, to make the call on the minister whose membership is with them; the contrary would be both cruel and inconsistent. To illustrate this subject more fully, we will suppose that a minister of the Gospel who has been regularly ordained, removes from Virginia to South Carolina, and becomes, by a regularly certified letter of dismission, a member of one of the churches of that State; as soon as he is received as a member, he produces before the church satisfactory evidence of his being a regularly ordained minister of the Gospel; the church, as a matter of course, invites his public ministry, and he continues perhaps his public exercises for a considerable length of time, until the pastor in charge is removed by death or otherwise. Would a church in this case be bound to call for the pastorship of this minister? Certainly not; because they may think his gift unprofitable in reference to pastorship, and although the church in Virginia, from whence he came, may have thought differently; yet upon the principle of independence of judgment among churches, each church has, and of right ought to have, the liberty of judging for itself.

Another difficulty in which churches are not unfrequently situated, is that of their having a pastor who has long labored with them without producing any, or at least but little visible good effect, and with whom the members, together with the attending congregation have, to a great extent, become indifferent. The question arises, what course should a church pursue under such a state of things? The most easy, and doubtless the best answer that can possibly be given, is for the church to act faithfully. At the termination of the time that may have been covenanted for his pastoral labors, the question will arise, both with the pastor and the church, whether their then pastor shall continue his labors; this with the pastor himself is often a matter of anxious and prayerful anxiety, and one which should be submitted to the wish and discretion of the church. When thus left to the option of the church, it is plain that if they should be conscientious in the belief, that it would be more for the advancement of the cause of religion to call for a pastoral supply elsewhere, they have the right and are in duty bound to do it; and although

the church may have fears of injuring the feeling of the minister who had hitherto had the charge of the church, yet it is evident that he should submit to the will of the church cheerfully, as it is said to be in possession of the "mind of Christ;" but that in addition to this consideration it would be better for the feelings of one individual to suffer than for a church and community to be unprofited. It is not unfrequently the case that a church is divided on this subject, and the question arises, shall a majority govern, or shall the church require unanimity? We would give it as our opinion that the majority should govern, but certainly each church will judge for itself in this particular. But we would suppose that as unanimity could scarcely ever be expected, if churches were to wait for it, the probability is that very few churches would have a pastoral supply. With regard to the manner of proceeding, when a church shall have determined upon calling any certain person: this may vary somewhat from peculiar circumstances, but generally the wishes of the church should be stated in writing (officially signed by the church clerk) and communicated by a committee appointed for the purpose—first to the minister, and if his consent is gained, then to the church where his membership may be. This should be done not only as a matter of courtesy, but also for the purpose of preventing any subsequent difficulties which might have arisen from charges of immoral or disorderly conduct on the part of the minister called.

It may not be amiss to say something of the right that a church has of calling upon any minister of the Gospel to labor for their religious benefit and advancement. This certainly cannot be considered a natural right, but one which emanates from the command given to all Gospel ministers "to feed the flock of Christ:" It may be defined a relative right—one which, to a considerable extent, depends for its existence (in reference to man) upon the fact of its involving or creating a reciprocal right, to which we shall presently call your attention. We conceive that none but God Himself has the right of calling a man to the ministry of the Gospel, and if this be the fact, it will at once be seen that all the right (strictly speaking) that any church has of calling for the labors of a minister of the Gospel, may be defined a social right, arising from the connexion of members of the body of Christ. On this particular subject we refer you to the 9th chapter of Paul's first epistle to the Corinthians. The relationship between a church and pastor will be found to resemble that which exists between the members of a natural body—all depending and being dependent on each other, both for the completion of a system which embraces beauty, symmetry, strength, and harmony of action.

We now call your attention to the reciprocal duties of churches and pastors. And first of the pastoral duties: and these we conceive to be more extensive and important than is generally conceived. With many it seems that a mere attending at the meeting house at stated times, preaching twice per month, and administering the ordinances, comprises, as they think, the principal part of the pasto-

ral duties, but surely this conclusion can not be drawn from the Scriptures. His labors certainly embrace a much larger field of action. He should view it as his bounden duty not only to labor in public in the ministration of the Word, but also in private, with individuals; to visit the sick and the afflicted; to be a sort of day's man, between not only his brethren who may be at variance, but also between those who are not members of the church, but who form a part of the congregations on whom his labors are bestowed. Ministers of the Gospel should invariably take Christ as their model, in doing which they will find it necessary that nearly the whole of their time should be devoted to the general cause and advancement of His kingdom. They should study to show themselves "workmen approved." This study will ever be found most successful, by being accompanied by a life of action; to reduce to practice, and thereby enforce by the power of example the doctrines they may be desirous of inculcating. If this course is pursued, it will at once be seen that there will remain but little time to be devoted to secular concerns. Many of the ministers of our denomination have the charge of four churches, which takes constantly two-sevenths of their time to attend to, and if we add to this the time used in going to and returning from them, together with the time that is (or should be) devoted to visiting the sick and the afflicted, reconciling persons at variance, &c., it will be found that much the larger part of their time will be consumed in the discharge of duties strictly pastoral. It will thus be seen that the notion of a faithful pastor pursuing any worldly avocation to profit, is vain; true, he has sometime by his own labor to gain a living, and it is his duty to use it to the best advantage, lawfully; but certain it is that even the amount of work rendered under these circumstances can not be so profitable as if rendered in its proper season. We now call your attention to the right your pastor has in calling upon you in some degree to supply this deficiency; and with regard to this right we would say that neither is this a natural right, but one growing out of the relative position of church and pastor. If a church has a right to call for and obtain the labors of a pastor, it is but right that he should receive somewhat in return. On this subject (as on many others,) two opposite extremes have been run into. The one is that of churches pursuing a course of extravagant donation to their ministers, so as to be a sort of temptation to worldly-minded men—to take upon themselves the high and sacred office of a minister of the Gospel of the Lord Jesus Christ, for the sole, the unhallowed purpose of obtaining "the loaves and fishes;" the other extreme is that churches are often too remiss about this matter, and their pastors are not only in straightened but in suffering circumstances, for the want of that which is but their reasonable due. "The laborer is worthy of his hire." We know of no better way of illustrating to your minds the real situation of a true minister of the Gospel of Christ than that of exhibiting him to you as holding in his right hand this passage of Scripture: "Go ye into all the world and preach my Gospel," &c.;

while at the same time in his left he holds this passage: "He that provideth not for his household and family is worse than an infidel," &c. Now it will be plain to you that both of these commands can not be completed in the same person. It would be impossible for a man to be going through the world preaching the Gospel, and at the same time be cultivating the earth, in order to support himself and household. It is the fact though, that this seeming contradiction (like many others in the Scriptures) is reconciled by that passage which says, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn."

If these statements are correct, you will at once perceive that if it is important that the ministers of the Gospel should preach, it is—from the relationship which we have attempted to show—important that you should act that part which will make the system a harmonious one.

Some are ready to object to all human action towards the support of the preaching of the Gospel, but it should be remembered that bare opinion must give way to revelation; and if you will read the chapter to which we have already referred you, together with the Scriptures generally, we deem it useless to say anything more on the subject. In conclusion, we would exhort both pastors and churches to renewed diligence in the discharge of their duties, and they may expect the work of the Lord to prosper in their hands.

Farewell.

JOHN W. LEWIS.

October 19th, 1832.

LEE, ELDER JEREMIAH was a Broad River minister, date of his birth unknown. The following sketch of his life appears in the minutes of the Broad River Association, at its session in 1879, which we take the liberty to reproduce.

"Elder J. Lee has been called from the labors of earth to the joys of Heaven. He had long been a faithful christian and laborer in our midst. He quietly fell asleep in the arms of Jesus on the 22d of December last, after an illness of four years. He had been a member of the Baptist church about 47 years. He was licensed to preach November 30th, 1850, and ordained June 15th, 1852. He was set apart to the office of a regular ordained minister by prayer and the imposition of hands by Elders F. W. Littlejohn, M. C. Barnett and J. S. Ezell, in which office he continued to officiate up to the time of his affliction. He bore his trials with christian fortitude, and often said that his faith was growing stronger and his evidences brighter, and that he was waiting his Master's call.

His trials are o'er, his body sleeps
Beneath a bed of earth.

His tongue lies mute with all its powers,
Subdued by conquering death.

His soul has spread its wings in haste,
And to its God hath flown,
Where he sits in righteousness,
With an immortal crown.

Bro. Lee never had the advantage of an early education, but, by close alliance with Jesus, had become an acceptable preacher of the Gospel. His life was "a living epistle, read and known of all men." He was a bold defender of his Master's cause, a true and devoted friend, a kind, affectionate husband and father; and while we mourn his loss, we sorrow not as those that have no hope. We tender our heartfelt sympathies to the bereaved and heart-stricken widow and family, praying that God may sanctify this dispensation of His providence for good, knowing that all things work together for good to those that love the Lord, and are called according to His purpose."

At the session of the Broad River Association of 1849 and 1850 brother Lee was a lay delegate from Bethesda church, and in 1851 appeared from the same church as a licentiate. In 1852-'53-'54, &c., he appears in the minutes as an ordained minister and delegate from the same church.

LEATHERMAN, ELDER JOHN F. appears in the King's Mountain Association in 1856 and 1860 as a member of, and a delegate to the Association, from Mount Vernon church. We are uninformed as to the date of Elder Leatherman's birth, but suppose he was born in Lincoln county, N. C., about the year 1820, and has been preaching about twenty-five years. He has labored some with Mount Vernon and Corinth churches. Is said to be a well meaning brother, but of moderate attainments. If, however, he has only a single talent it is as much his duty to cultivate it, as if he had ten. There is a work for all to do. "Go work in my vineyard" says the Husbandman.

LEE, ELDER JAMES K. is an ordained minister of the Broad River Association. We find in the minutes of 1868 that he was a delegate to the Association from Corinth church, and appears still as one of the ministry of that body. He was born Dec. 2nd, 1826, and is a native of Spartanburg county, S. C. His residence is near Pacolet depot on the Spartanburg and Union Railroad. He joined the church in 1846 and was ordained in the year 1866. His work has been specially that of an evangelist laboring in Spartanburg and Union counties, S. C., and the extreme western part of North Carolina.

LITTLEJOHN, ELDER FELIX W., a native of Spartanburg county, S. C., appeared in the Broad River Association as a licensed preacher and delegate, from Goucher Creek church, in 1840: at the session held that year at Concord church,

Rutherford county, N. C. He was ordained in 1841, to the full work of the ministry, and represented Goucher Creek almost consecutively until about 1855, when his health failing, he did not afterwards attend the sessions as formerly. After having served as pastor of Goucher Creek church many years, he died of apoplexy, on the 10th of October, 1860, being about 55 years of age.

The Broad River Association, at its session in 1861, adopted the following notice :

“Brother F. W. Littlejohn was ordained to the ministry in the Goucher Creek church, about twenty years ago, and for a long time labored zealously and successfully in the Gospel. For some time past, owing to the infirmities of the body, he refused to take the pastoral charge of any church, still unto the day of his death he never threw off the mantle of his calling.”

We knew Dr. Littlejohn, who had the reputation, not only of being a good preacher, but a good physician as well. In early life he had the appearance of being an athletic, hale, hearty and healthy man, being of round heavy build, large chest, and good lungs. His health, however, from some cause failed, and for a few years previous to his death, he rapidly declined. Dr. Littlejohn was about five feet ten inches in height, dark hair and eyes, and visage somewhat rounded like his body, with a playful and sprightly countenance ornamenting his entire physique. We loved his society very much, and feel that the Broad River Association sustained a great loss in the death of one so popular and useful.

LINDSEY, ELDER WILLIAM was a member of Cross Roads church, and licensed by said church in 1834. Was a delegate to the Broad River Association at Goucher Creek the same year. In 1835 he was ordained to the full work of the ministry, and delegated to represent Cross Roads in the session of the Association at Wolf's Creek, the same year. After which we find no further account of him in the minutes of the Association. He probably emigrated to some other field of labor. We are uninformed as to the date of his birth, or of his proficiency as a minister.

LYON, ELDER JOHN appears to have been a Broad River minister in 1834. The minutes show that he represented Green River church that year in the session held at Goucher Creek. And again in 1835 at Wolf's Creek church. After which, we find no other account of him, and presume he emigrated, like many others, to a more inviting field of la-

bor. We have no definite information of Elder Lyon only what we gather from the minutes of the Association.

LANCASTER, ELDER WM. DECATUR appears in the minutes as a member of Sandy Springs church, and was a delegate to the Broad River Association from the said church first in 1874, and then continuously at each annual session since. He was born in the suburbs of Spartanburg city, S. C., on the 14th of February, 1824. Converted 1846, and was married on the 11th April, 1850, to Miss R. C. Padgett, a daughter of Elder A. Padgett, dec'd, a young lady every way worthy of a good husband. Elder Lancaster was licensed in October, 1858, and was ordained by S. N. Whitson, H. Culbreth and A. Padgett, on the 17th October, 1862. He is a nephew of Wm. Lancaster, who was clerk of the Broad River Association from its organization up to the year 1811. We hope Elder Lancaster may prove himself worthy of being the namesake of his venerated uncle. We are sorry we have not a more full history of his past life and labors.

LOGAN, ELDER RANSOM P. was born January 10th, 1810, and married Miss Belinda Gladden October 2nd, 1834. He was converted and licensed to preach about 1839, and ordained to the full work of the Gospel ministry a short time afterwards. In 1841 he appeared first in the Broad River Association as a delegate from Antioch church. In the session of 1842 he was a delegate from Bethlehem church, which church was constituted the same year, and chose Elder Logan as pastor. He continued in the discharge of his pastoral duties with this church several years, and was engaged to supply Beaver Dam and Broad River churches for some time, when he subsequently removed to the eastern part of the Association, and was engaged as pastor of the Olivet Church; and while laboring for said church was appointed by the King's Mountain Association as missionary to the Catawba Valley, where he labored acceptably for a few years, after which the mission was discontinued, and Elder Logan again resumed pastoral work. Although he labored under great disadvantages by reason of his lack of education, yet he had become popular and useful as a disciplinarian and explanatory preacher, and at the sessions of the King's Mountain Association in 1864-'65, he was complimented by the body with the Moderatorship, the duties of which he discharged very creditably.

Some time after the late war ended, Elder Logan began to manifest symptoms of absent-mindedness, and finally in-

sanity overtook him, and on the 1st day of July, 1882, he died, in the 73d year of his age.

The following notice appears on the face of the Minutes of the King's Mountain Association, 1882:

"Elder R. P. Logan was for many years a member of this Association, and Moderator for two of the sessions of the body. He died at his residence, in Iredell county, N. C., on the 1st of July, 1882. For many years he was a faithful minister and pastor of churches in our bounds. Although his mind failed him for a year or two before his death, we trust the Lord was pleased to take him to his rest in heaven."

McDOUGAL, ELDER HEZEKIAH was said to be of Scotch descent; date of his birth unknown to us. Was pastor of Cedar Springs church, in Spartanburg county, S. C., from 1825 to 1834. He made his first appearance in the Broad River Association as a delegate from Cedar Springs church at its session held in 1825, at Buffalo, and afterward attended annually in the same capacity until 1834, after which we lose sight of him. He had become an old man, and probably died about that time. He was a good pious brother, but possessed no extraordinary preaching talent; was somewhat formal in his religious exercises. Elder Barnett, speaking of Elder McDougal in his sketches of the Broad River Association, says: "I remember the benediction of old Bro. Hezekiah McDougal, who was a long time pastor of Cedar Springs church, which, though it was very affectionate, seemed to me to be a very unnecessary circumlocution. It ran about this way: Now may the rich and saving grace of our once humbled but now highly exalted Lord and Savior Jesus Christ, the love of God, His and our Heavenly Father, and the comfortable communion of the Holy Spirit, rest, remain and abide with you and all the Israel of God, now, henceforth and forever more. Amen."

In looking over the Minutes of the Association, we do not find that Elder McDougal was ever connected with any important business matter in which the body was concerned, save one—he was appointed with Dobbins, Hicks, Crow, Rainwater and Ramsour a committee "to visit Macedonia church, to inquire into her standing, and set in order any thing that may be found wanting, and report to next Association." They attended, and found that the church had attended strictly to Gospel order in her dealing with Jonathan Guthrie, her former pastor, who had become disorderly, and they so reported to the Association.

McBEE, ELDER EDWARD appears to have been an ordained minister of the Broad River Association, and was a member of Zion Hill church, and a delegate to the Association in the session of 1841 and 1842. We are informed that he moved outside the Associational bounds, and we are unable to trace him in the minutes after that period. We are without information as to his history.

MALLARY, ELDER R. D. is a native of S. C., though reared in Georgia. Located now in Shelby, N. C., he has taken charge of the Shelby Female College, which he appears to be running to a very good account. Having moved into the bounds of the King's Mountain Baptist Association, and thereby identified himself with the Association, we therefore enter his name on the roll of ministers, feeling and believing that the body has been fortunate in obtaining an acquisition so desirable.

Professor Mallary was ordained to the full work of the ministry in Albany, Ga., Nov. 8th, 1874. Before the war, he was connected with the Georgia Female College, Madison, Ga., and later, President of a Baptist College in Cuthbert, Ga. After the war, he took charge of the Union Female College, Eufaula, Ala., and for six years before he moved to N. C., was President of Shorter Female College, which he had the honor of placing in the front rank of Southern Institutions for females.

MCCRAW; ELDER JAMES MADISON is a native of Cleveland county (formerly Rutherford county, N. C. ;) was born in 1823 ; converted in his 18th year, and joined the church at Providence. He was chosen a delegate to the Broad River Association at the session of 1850, then a layman. In 1851 he was licensed to preach, and again represented Camp's Creek church in the Association in the sessions of 1852-'53. Some time afterward he emigrated to Texas, and settled finally in the State of Arkansas, where we learn that he is laboring in the Lord's vineyard with great success, having been ordained to the full work of the Gospel ministry by a presbytery.

We were well acquainted with Bro. McCraw, and know that he manifested great zeal in the cause of the Master while laboring among the Broad River churches, and hope that he may prove in his new western field "a workman that needeth not to be ashamed rightly dividing the Word of Truth."

McSWAIN, ELDER WILLIAM was a native of Rutherford county (now Cleveland,) N. C., born about 1806; joined the church in early life, and was licensed to preach about 1837. He appeared as a delegate from Beaver Dam church in the session of the Broad River Association in 1851. He then became a member of the King's Mountain, and was in its organization the same year. He was chosen a delegate and represented Beaver Dam in several sessions of the Association afterwards, and at the session of 1855 he appeared as an ordained minister and delegate. He continued that relationship until 1860, when the division of the Association took place on the question of temperance. Elder McSwain affiliated with the "constitutional" party and remained with them until the reconciliation took place in 1866. The King's Mountain body having united again, and harmony being restored, Bro. McSwain again represented Beaver Dam in the Association. He died in May, 1881, and at the session of the Association of that year the following notice was entered on the Minutes:

"Elder McSwain died in May last, about 75 years of age. He had been exercising in the ministry about forty-five years, rendering faithful services in the cause of Christ within the bounds of the King's Mountain Association. "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

MORGAN, ELDER PERMINTER was a member of Bethel church, situate in Buncombe county, N. C. He appeared in the session of the Broad River Association in 1801, and was one of the organizers of that body in 1800. He preached the introductory sermon before the Association in 1802, at Buck Creek church, and under the appointment of that body prepared the Circular Letter for 1803, on *the Doctrines of Grace*,—a brief, but comprehensive letter, breathing strong anti-Arminian sentiments. In 1803 he was chosen Moderator, and again in 1804. He again preached the introductory sermon before the body at its session at Cedar Springs in 1806, and again prepared the Circular Letter for that year, on *the Constitution of a Gospel Church, and the Door of Admission therein*. At this session also he was chosen Moderator of the body, and again he was chosen Moderator in 1809. Soon after this the French Broad Association was formed, and Elder Morgan, now an old man, ceased crossing the mountains to attend the Broad River Association. We are not in possession of the date of his advent into the world, nor do we know the time he died, but doubtless long since he has crossed over the river and entered into his promised rest. It will be seen, from what has been collated from the

Minutes, that Elder Perminter Morgan was a prominent actor in the early days of the Broad River Association. Peace be to his ashes! and let his name be had in perpetual remembrance.

McKISSICK, ELDER ISAAC, a member of Pacolet church and a delegate to the Broad River Association in 1820, appears to have been an ordained minister at that time. He appeared regularly as a delegate until the year 1826, when Pacolet church had doubtless connected itself with some other Association, as it does not appear on the Broad River list as formerly. Elder McKissick was of course transferred with his church, and we consequently lose sight of him in the Broad River Minutes. We are informed that he was a Scotch-Irish Revolutionary Whig, and that Capt. Daniel McKissick, who was severely wounded in the battle of Ramsour's Mill, in Lincoln county, N. C., was a near relative of his. We are uninformed as to the preaching talents that he possessed, but will presume that, as he was of Scotch-Irish stock, he was probably well educated, and preached fluent sermons for one of his day and time. We are without information as to the date of his birth or death. He was a resident of Union county, S. C., and there are a number of McKissicks now living in that part of South Carolina, of high standing and respectability, who are doubtless some of his descendants. Let them be proud of their pioneer Baptist ancestor. It might have been one much less respectable.

MARTIN, ELDER WILLIAM, a native of York county, S. C., first a member of Buffalo church, was, with other members, dismissed to form Antioch church in 1815. He was chosen pastor of the new church, and became a useful and popular preacher. At the session of the Association in 1816, at Buffalo church, Antioch was admitted into the body, Elders William Martin, George Wilkie and Bro. Sherrod James being the representatives. Elder Martin soon after emigrated to the State of Tennessee, which accounts for the non-appearance of his name in the Minutes, after the admission of Antioch into the Association. It is said that, after his removal, "his praise was in all the churches" in the State of his adoption, and he became a prominent and useful minister.

MOORE, ELDER HUGH was a member of Goucher creek, church and a lay delegate to the Broad River Association in 1819. Soon after this he was licensed and ordained to the full work

of the Gospel ministry. In several subsequent sessions Elder Moore's name appears on the Minutes as an absentee, and we are informed that he had become engaged as an agent to represent pension claims, and was consequently absent from home as well as from the Association on pension business, and, being tempted by the Devil, he committed gross frauds on the United States Government by forgery, and was arrested, tried, found guilty, and incarcerated for life. Alas! poor Moore found, when sadly too late, that "honesty is the best policy."

We recollect seeing Hugh Moore, and he was a portly, fine looking man, with gold spectacles on his face. He was said to be a near relative of the celebrated loyalist, Capt. Patrick Moore, who was so signally routed in the time of the Revolutionary war by Col. Isaac Shelby, on Pacolet river. This is another evidence that "it is not all gold that glitters." Although this great misfortune befell Mr. Moore, he was said to be very respectably connected in the section of country where he was reared, in Spartanburg, S. C. Alas! covetousness has been the cause of the downfall of many!

McSWAIN, ELDER ASA A. is a native of what is now Cleveland county (formerly Rutherford,) N. C., born March 10th, 1832. Was converted in his 16th year, and baptized by Elder J. S. Ezell; licensed in 1855. Entered the King's Mountain Association in 1858 as a delegate from Double Springs church, having been ordained the year previous ('57) to the full work of the Gospel ministry, by Elders T. Dixon, J. Suttle, A. J. Cansler and William McSwain as the presbytery. On the 29th of January, 1862, he married Miss Elizabeth Cornwell, and having attached himself to the Sandy Run church in 1859, he from that time was annually chosen a delegate to the present, to represent said church in the Association, and served as pastor of Pleasant Hill, Beaver Dam, Bethlehem, Mount Paran and other churches, in all of which responsible trusts it is said he acted very truly and faithfully as a minister of the Gospel of Christ.

Elder McSwain, although a faithful and energetic pastor and Sunday-school worker, is yet, physically speaking, a very feeble man, and no doubt discharges his pastoral duties under great disadvantages on that account; he, however, feels that a dispensation of the Gospel is committed unto him, and that a woe rests upon him if he does not go forward in the discharge of duty.

He has proved an active and useful member of the Association, and is often chairman of the committee on Obituaries, and has submitted to the body some good reports on

the lives and characters of some of our deceased brethren, both of the ministry and laity. Besides these labors he has written under the direction of the Association an annual Circular Letter addressed to the several churches in union on the subject of *Beneficence*, which we here reproduce, believing that a perusal of it may prove profitable to those who may feel inclined to read and study it:

CIRCULAR LETTER.

The King's Mountain Baptist Association—To the Churches in Union—Greeting:

Dear Brethren:—According to an appointment of last year, we address you this year upon *Systematic Beneficence*. Beneficence is the practice of doing good or active goodness, and is a conspicuous quality in the system of morality. Authority compels us to be feared, wealth to be praised, erudition to be esteemed, but beneficence renders us useful in society. Some endowments are solitary, and centre mostly in ourselves, but beneficence is social, diffusive and kind. The disciples of Jesus Christ, under the influence of the Holy Spirit, were beneficent. “And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need.” (Acts ii. 44, 45.) That is, so far as their mutual wants required. What a beautiful picture was the first church at Jerusalem! It was a church in which no person called anything his: but in the unity of the Spirit and in the bonds of peace they had all things common. It was a church preaching the Gospel of Jesus Christ, and praising God day and night; and the Word of God was magnified and grew mightily, and the saved of the Lord were added daily to the church. The objects of our beneficence should be all those who are in the sphere of our influence and action. Toward superiors, beneficence expresses itself in esteem, obedience and service; toward inferiors, in liberality, condescension, protection and support; toward equals, in the functions of affection as their cases require, and for which they have ability. It includes all the tender efforts on the behalf of the poor, the sick, the fatherless, the widow, the distressed, those destitute of religious knowledge, and especially those “who are of the household of faith.” (Gal. vi. 10.) Each man should compare his views, motives, and conduct with the Bible. If they agree with that, they are right, and he may rejoice in them as evidence that he is born of God, and is an heir of heaven. But if they do not, they are wrong and must be changed, or whatever he or they may think, he will be an outcast from God and all good forever. Life is the seed time for eternity, and the fruit of what each one here sows he will there forever reap. “Let him that is taught in the Word communicate unto him that teacheth in all good things.” (Gal. vi. 6.) Benefactions ought to be accompanied with prayer, for “the fervent, effectual prayer of a righteous man availeth much.” We should always manifest a deep interest, a tender sympathy in the joys and sorrows of others. Good men will desire to do good—not to friends

only, or to such as do good to them, but also to enemies, and such as do evil. We may more clearly see the religious characters of men by their treatment of enemies than of friends,—and those destitute of religious knowledge than those who possess it: “Rejoicing with them that do rejoice, and weep with them that weep.” (Rom. xii. 15.) A spirit of beneficence generally arises from a spirit of benevolence, the love of mankind in general, accompanied with a desire to promote their happiness, extending to all men universally without exception, and is the practice of it; and is not so universal as it is, but is confined to objects around us from several considerations—such as our knowledge of others and their different circumstances, and our abilities and opportunities. “As we have, therefore, opportunity, let us do good unto all men.” (Gal. vi. 10.) Our salvation, health, prosperity and reputation should all be objects of concern; nor will this clash with the affection we may bear to others; on the contrary, experiencing the importance of these blessings ourselves, we are anxious for others to enjoy them also. We owe to men, purely on the ground of their being of the same species with ourselves, sympathy, relief and religious instruction. Obligations to beneficence arise from the law of nature: “And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if happily they might feel after Him, and find Him, though He be not far from every one of us: For in Him we live, and move and have our being, as certain of your own poets have said, for we are also his offspring.” (Acts xvii. 26, 27, 28.) If God has caused all men to spring from one family, and has determined the countries where they should live, and the periods of time during which they should occupy them, and if the object of God in creation and providence is, that men may know, worship and enjoy Him, does not the laws of nature teach us that beneficence is a duty? And this they may do, for He is everywhere present, sustaining, upholding and governing all things. Your own poets—Aratus, of Celicia, a Greek poet, who lived more than three hundred years before; and Cleanthes, who lived about the same time, and was the successor of Zeno, the founder of the Stoics, both expressed the sentiment referred to. And Aratus expressed it in the very word which Paul quotes. As all the human race are the offspring, and are under the government of one common Father, they are all brethren of one family, and are bound to treat one another as such. Each has rights given by his Heavenly Father, of which no man or body of men can deprive him, without deep injustice against a brother and flagrant rebellion against God. But where the laws of nature leaves us in obscurity, the law of revelation throws upon us the light of noonday. It is a pleasure to the christian to impart blessings as opportunity affords itself to the needy. “But to do good and to communicate, forget not; for with sacrifices God is well pleased.” (Heb. xii. 16.) It is not enough for men to be pious, devotional and grateful. They must also be beneficent, disposed to

communicate of their blessings to others. This they are prone to forget, and they need often to be reminded that it is with such things God is well pleased. They would thus give evidence that their natural selfishness which, if continued will ruin them, is in a way of being subdued. A spirit of beneficence manifests itself by being pleased with the share of good every creature enjoys; in a disposition to increase it; in feeling an uneasiness at their suffering, and in the abhorrence of cruelty under every disguise or pretext.

System is a connection of parts of a whole connected scheme. Systematic Beneficence is a Scriptural method of liberality for the support of the poor and the spread of the Gospel, and for the benefit of all that are needy. The Tabernacle was not only a type of Christ's human nature, but was a type of Christ's Church, whose "tent was enlarged and her curtains stretched out, her cords lengthened, and stakes strengthened," when the Gentiles were converted to Christ and her Gospel state established [Isa. liv. 2,] and are to be still more so when the heathen shall be converted to Christ. When Moses was to erect the Tabernacle he gathered a congregation of the people, and after repeating the law of the Sabbath he asked their free gifts for it and its furniture. The spoils of the "Egyptians were brought as a free-will offering to Jehovah; jewels and precious metals, skins and woven fabrics, spices, oils and incense." Two men were filled by God with skill for the work. Bezaleel, the son of Uri, of the tribe of Judah, and Aholiab, the son of Ahisomach, of the tribe of Dan, and they wrought with every wise-hearted man in whom Jehovah put wisdom and understanding to work for the service of the sanctuary. They soon found the offerings of the people far above what was required. O, if we could see an Apostolic church, what a different thing it would appear to one of our churches!—as different as light from darkness. There was not a member of that church, as a rule, who was half-hearted; they gave their soul wholly to God. In the Apostle's days they gave all their substance. It was not demanded of them then, and it is not now; no one thinks of asking such a thing—still we have run to the other extreme, and many give nothing at all; for we have not the Apostolic mode of liberality,—and while we need means, we want men with Apostolic zeal, who can do as Paul did when he went to Philippi. Did he know a soul there? Not one. He had the Redeemer's truth and believed in the power of it. Men will be rewarded in proportion to what, from love to Christ, they do for His cause. "Every man according as he purposeth in heart, so let him give, not grudgingly, or of necessity: for God loveth the cheerful giver." [2 Cor. ix. 7.] Cheerful contributions for christians who are in want, or those who are destitute of Gospel Truth, are peculiarly pleasing to God, and the greater amount in proportion to their means which any rightly bestow, the greater will be their reward. That which is given in expression of love to Christ by His sincere and devoted followers, is often thought by others to be wasted and lost. But in the view of Christ it is well used, and He will see that it receives a gra-

cious and honorable reward. "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty." A system of beneficence, as directed by the Apostle for the relief of poor saints at Jerusalem, was upon the first day of the week, the day set apart and observed by the Apostles and christians as the Lord's day, which is the christian Sabbath. "Now concerning the collection for the saints, as I have given order to the church at Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gathering when I come. [1 Cor. xvii. 1, 2.] We believe that on that day every one ought to lay by him in store, as God has prospered him, at home on each and every Sabbath; we believe that every one ought to consider the blessings of God upon them, and lay up accordingly for the various benevolent causes, that there may be no improper gathering. As the first day of the week is the Lord's day, and from His resurrection has been observed by His people as sacred to His worship, it is a proper time for us to consider His goodness, and contribute or lay by in store, as He has prospered us, for the supply of the wants of our fellow-men. Wise and good ministers exceedingly desire that christians should be prompt and liberal in their benefactions, and will be disposed to make honorable mention of such as are so, that others may be led to imitate their example. Faithful ministers of the Gospel will, if practicable, induce their hearers to liberally contribute for the benefit of the needy and for the spread of the Gospel, and regular, systematic beneficence will, in the end, be much more abundant than that which is merely occasional—and much more useful, both to giver and receiver. In forming plans for future action, we should remember our dependence on God, seek to understand His will, and commit ourselves in well doing to His merciful guidance and disposal. Christian brethren, and even pious and faithful ministers of the Gospel may differ in judgment about the best way of doing good; and while they exercise the right of private judgment as to their own duty, they should cheerfully concede the same privilege to others. The possession of property involves high responsibilities, increases obligations and multiplies duties. "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" [1 John, iii. 17.] By the manner in which men use what they possess, they show their christian character and the manner of their love to God and Jesus Christ. The Disciples at Jerusalem, continuing in the Apostles' doctrine, included the whole body of Divine Truth, which was based on the Old Testament, viewed in the new light of the Spirit, bestowed upon the apostles to lead them into all truth. The fellowship, though a word used in a wide sense which is familiar to us, seems here to denote that communication of the goods of this life which was needful to supply the necessities of the poorer brethren, and those starving for the bread of life, and the collection of which seems to have formed a part of their united worship. If our churches were

like the Disciples, and had a common fund, as their's, to be divided among the poor, and to send the Gospel where it is not, we would carry into full effect the principles that "nought of the things which we possess is our own;" our prayers, as their's, would be answered by another sign of God's presence, in the shaking of the place in which we meet, as their's and Sinai was shaken of old, and would be answered by a new outpouring of the Holy Spirit. And the Apostolic work would be resumed with fresh power, and the church would be endued still more manifestly with Divine grace and harmony; and the poor, who form a great part of our number, would be preserved from want; and the heathen, who form a greater part of the world, would receive Gospel light and be saved, by sharing the wealth of the rest, according to their necessities.

Brethren, let us try to be more systematic in our benefactions, that in Heaven may be written in fairer lines, with us Jehovah is well pleased. And may the grace of our Lord Jesus Christ be with you all. Amen.

A. A. McSWAIN.

September 20th, 1872.

MOREHEAD, ELDER W. G. is a Broad River minister, and member of Gilead church. We find, by examination of the Minutes, that he has been pastor of Macedonia, Pleasant Grove and Bethesda churches, and has served frequently in a representative capacity in the different sessions of the Broad River Association. We, however, have no definite information as to the preaching talent of Bro. Morehead, nor do we know when he was ordained to the work of the ministry.

McSWAIN, ELDER LEWIS H. is a native of Rutherford (now Cleveland County, North Carolina,) was born Oct. 30, 1814, joined the church first at Buffalo in 1839. Was licensed to preach in 1839, and ordained to the full work of the ministry in 1848. He became a consistent member of Mount Zion church in its formation, and was chosen pastor in 1848. He was also chosen one of the delegates to represent the church in the sessions of the Broad River Association of that year, and 1849 to 1851, when the King's Mountain body was organized, of which he became a member. He attended regularly all the sessions of the King's Mountain body up to time of the division of the Association on the temperance question in 1860. Elder McSwain then sympathized and affiliated with what was called the "constitutional" party until the reconciliation took place in 1866. Since then he has attended nearly all the sessions, and still exercises in the ministry of the Word. He has been a faithful pastor of Mt. Sinai church from the time of its constitution, until the

organization of the King's Mountain body, and for several years since. He was destitute of education, but sound in the faith and well versed in the Scriptures. And through the favor of God he has rendered some good service in His cause, having been instrumental in the salvation of many precious souls. He married Miss Mary Hamrick, daughter of Deacon D. Hamrick.

MORGAN, ELDER SPENCER, a native of Spartanburg county, S. C. He made his first appearance in the Broad River Association at its 32d anniversary session at Sandy Run church in 1832. He was afterward chosen consecutively as one of the delegates to the Association until 1846, having served as clerk of the body at the sessions of 1843-'44.

Elder Morgan was licensed to preach by the Providence church, and was ordained about the year 1833. His labors in the ministry were dispensed with great earnestness and zeal, but lacking in that moving unction and pathos that is so necessary to impress an audience. He married Miss Nancy Lipscomb, and after his ordination to the full work of the ministry he was chosen pastor of the Providence and Macedonia churches, where he labored many years; and about the year 1846 he emigrated to the State of Georgia, since which we are unadvised as to his christian course.

MULLINAX, ELDER MADISON made his first appearance in the Broad River Association as a delegate and licentiate from Pacolet church in 1847. He was ordained to the full work of the ministry the next year, and continued regularly a member of the Association until the session of 1860. We find on the face of the Minutes of 1861 the following entry :

"We are under the necessity of reporting the departed worth of Madison Mullinax, a minister belonging to the Broad River Association, of irreproachable character. We trust that the exhibition of the life and power of christianity exemplified in his life of usefulness, in connection with his ministrations in the Gospel, will long be unto us 'living epistles, known and read of all men.'"

Elder Mullinax had been engaged in the ministry for some time before he appeared in the Association, being then a member of Antioch church. He was a native of York county, S. C., born February 25th, 1819. And intermarried with Miss Roxana Spears, of Union county, S. C., with whom he lived happily until the time of his death, which took place February 16th, 1861.

MOSS, ELDER NOAH H. is a native of what is now Cleveland county, N. C., born February 8th, 1823. Was converted in early life and baptized by Elder Wade Hill into the

fellowship of Capernaum church. He was licensed to preach about the year 18—, and ordained to the full work of the Gospel ministry in 1876. Elder Moss, we believe, is not the pastor of any church within the bounds of the King's Mountain, but frequently assists other ministers in revival meetings, Sunday-schools and prayer-meetings. He is well posted in the Scriptures, and preaches acceptably. Is an humble, unassuming christian, disposed to do all the good within his ability, in the cause of Christ.

MULLINAX, ELDER THOMAS HENRY several years ago was a member of Mount Zion church which, although within the bounds of the King's Mountain Association, yet remained a member of the Broad River until the session of 1872, when she joined the King's Mountain body. Elder Mullinax had joined the Antioch church in 1870, and afterward the Buffalo church in 1872, which church was then a member of Broad River Association, and he was chosen one of the delegates to represent said church in the sessions of 1871 to 1874. We believe he never was identified with the King's Mountain Association, but was pastor of Mount Sinai for a year or two, and rendered faithful services. His principal labors, however, are being dispensed among the Broad River churches—Providence, Camp's Creek, Unity, and Abingdon Creek, etc. He is a brother of Elder Madison Mullinax, dec'd, and also a native of York county, S. C. He married Miss Julia Ann Moore, July 20th, 1852, a daughter of Deacon Wm. Moore, dec'd, a very worthy christian lady.

Elder Mullinax is a very worthy minister, endeavoring, we believe, to do all the good he can in the cause of Christ. He was born May 29th, 1830, joined the Antioch church, and was baptized by Elder W. Hill, in the 19th year of his age.

MULLINO, ELDER PINCKNEY SYLVANUS is a native of York county, S. C., born October 7th, 1844; married Miss Julia Hamrick, daughter of D. Hamrick, Esq., dec'd, and joined first the Methodist Episcopal church, but after reconsideration, joined the Baptist church at New Hope, one of the King's Mountain churches, and during the period of a revival in said church he felt the influence of the Spirit moving him to pray and speak in public. He was licensed to preach in 1879, and continued to exercise his gift for a time, and having been lettered to Mount Sinai church, he was examined by a presbytery consisting of Elders Thomas H. Mullinax and Lewis H. McSwain, on the 25th day of

August, 1882, and set apart to the full work of the ministry. And his name appears enrolled on the face of the King's Mountain Minutes of 1882 as an ordained minister.

NELSON, ELDER W. A. is now a King's Mountain minister, having accepted the call to the pastorate of the Shelby church in the year 1880. Elder Nelson is a very worthy christian minister and effective pastor. He possesses a keen, logical mind, sterling integrity, fervent piety and sound theology. He has an eye to the religious operations of his flock. The whole machinery of the church where he serves as pastor is expected to engage fully in the prosecution of such work as may be considered necessary for the furtherance of the Gospel, or general christian cause of the Redeemer among the churches. And in order to succeed well in a cause so laudable, and fraught with consequences so very important and desirable to all the real lovers of christianity, he spares no pains in leading a faithful and spirited attack upon all the strongholds of Satan, let their colors be disguised and deceptive as they may, which at any time present themselves in opposition to the truth of God's word. Dr. Nelson's text-book is the revealed will of God, as stated in the Bible, without any dissimulation or sugar-coating. We reproduce here from Dr. Catheart's Baptist Encyclopedia the following notice of the subject of this sketch as being appropriate :

"Rev. W. A. Nelson, D D. was born in Jefferson county, Tenn., July 1st, 1837; baptized by M. Cate; graduated at Carson College, Tenn., in 1859; ordained in 1860; was missionary during the war; did good work as a pastor at Shelbyville, Tenn., and was very successful at Edgefield, Nashville, where, under his pastorate, the church increased from 31 to 350, and built a fine house and parsonage; came to North Carolina in search of health in 1899; became president of Judson College, and has gone into the pastorate again at Shelby; a very successful man. He received D.D. from his *alma mater*. The church at Shelby has, by his persevering efforts, been greatly revived and built up since he became pastor, and would probably be unwilling to exchange him for any other minister.

"Dr. Nelson has served in three several sessions of the King's Mountain Association, and been a leading factor in Associational work."

OWENS, ELDER M. C. was a Broad River minister for a time, said to have formerly belonged to the Reedy River Association. In the session of the Association held at Zoar church in 1847, he was a delegate to the body from Sulphur Springs church, and pastor of that church in the years 1847

-'48-'49. We know scarcely nothing of the history of Elder Owens. We are informed that he was a mechanic, and worked at a trade for the support of himself and family, and labored in the ministry as he had opportunity afforded him. He probably emigrated West, as we lose sight of him in the Minutes of the Association after 1849.

PANNELL, ELDER MARTIN is a member of Beaver Dam church, of the King's Mountain Association. Date of birth unknown to author. A brother, according to flesh, of Elder Dove Pannell, dec'd. He is an humble christian minister, of moderate preaching abilities; was licensed to preach in 1860, and ordained to the full work of the ministry by a presbytery, while he was identified with a seceding party known as the "Constitutional King's Mountain Association." After the reconciliation convention was held at Zoar, the Beaver Dam church, with Elder Pannell, returned to their places as a constituent of the King's Mountain Association, and has ever since proved loyal to the associate body. Elder Pannell, while a lay member, represented his church in the Association several times before the "temperance troubles" disturbed the body, and was always recognized as a pious, well disposed member of the church of Christ. He still lives.

PADGETT, ELDER JOHN appears to have joined the church first at Sandy Run, soon after the organization of the Broad River Association, and continued his membership there until 1819, when he appeared in the Association as a delegate from New Hope church, Rutherford county, N. C. He was afterwards transferred to Big Spring church, where he remained for several years, becoming a member of the Catawba River Association. He afterward became a member of High Shoals church in its organization in 1830. He was ordained to the Gospel ministry in the year 1811, and at the session of the Broad River body in 1838, the following entry was made on the minutes: "It becomes our painful duty to record the death of Elder John Padgett, who departed this life some time during the past associational year."

The services rendered by him in the Gospel ministry, and the faithfulness and zeal with which he discharged the various duties assigned him, while occupying his respective and important station upon the walls of Zion (which he continued to do for more than forty years,) entitle him to the remembrance and respect of all good men; for he not only, in his early life, taught the healthful doctrines of the Gospel

with force and with confidence in their correctness and truth, but he even, in his declining years, ratified the things which he had spoken, by discovering a holy calmness in view of death and his approaching dissolution, which did honor to the christian cause. He died as he had lived, expressing great love and regard for his fellow-men, and beloved by all whose opportunities in life enabled them to appreciate the worth of such a good man.

In offering this tribute of respect to the memory of our departed brother, we earnestly sympathize with his relatives and friends; yet we advise them not to sorrow and grieve as those having no hope; for although we are deprived of the blessings of his usefulness and presence here, yet we have great reason to believe his immortal spirit has gone home to rest in a far better land—to be enriched with the full fruition of everlasting joys, and there to lisp undying praises in harmonious songs to his Eternal King, and ever to mingle with the innumerable company of happified spirits that fly in glorious splendor around the dazzling throne of the Great Jehovah, God.”

Elder Padgett had not only been a soldier of the Cross, but in the war of the Revolution, when men's souls were well tried, he bore arms in defence of that liberty and independence we have all so long enjoyed, and which we should all so much appreciate and endeavor to perpetuate. As a preacher he ranked amongst the most useful in the discharge of pastoral duties, and where best known was most appreciated and loved. He was a large, raw-boned man, of great strength and endurance. The hardships and toils he had undergone in his early pioneer life had tended greatly to develop his muscular system, and he had become almost a giant, physically speaking. We are not informed as to the time of his birth, but learn from the minutes of the Association that he became a member of the body in 1808, then an ordained minister, and consequently he must have attained to a great age when he died in 1838, having served at the probable age of twenty-five in the Revolutionary war. He leaves behind him a good many descendants who, like their venerated ancestor, are mostly of the Baptist faith and order. He intermarried with Miss Celia Hollyfield, a sister of Elder J. Hollyfield.

PADGETT, ELDER ALANSON was born April 10th, 1800, in Rutherford county, N. C. Joined the church at High Shoals, that church then being a member of the Broad River Association. In 1841 the High Shoals church was dismissed,

and joined in the organization of the Green River Association, and Elder Padgett was transferred to that body, where he remained an active member until 1872, when Sandy Springs, the church to which he then belonged, was dismissed, and joined the Broad River body; so that the first and last portions of his ministerial labors were spent within the bounds of the Broad River Association.

While a member of High Shoals, on January 24th, 1843, he was licensed to preach, and on September 10th, 1844, he was ordained to the full work of the Gospel ministry, by Elders J. M. Webb, S. G. Hamilton and others, from whom, as a presbytery, he received his credentials.

We were well acquainted with Elder Padgett, and believed him to be a devoted and pious christian minister, humble and condescending toward all his brethren, and ever ready to do any one an act of kindness. He was a good preacher, his style or manner of preaching partaking largely of the expository character, and greatly edifying to the christian portion of his audience. He was truly an orthodox and sound Baptist—never was tempted or tossed about by every (or any) wind of doctrine. He was steadfast and immovable in the true faith of the Gospel, and we are informed that when death approached him he cheerfully resigned his labors for that “rest which remaineth to the people of God.” He died February 2d, 1877.

In the Minutes of the Broad River Association at its session of 1877, we find recorded :

“We mourn the death of Elder A. Padgett, of Sandy Springs church, who died February 2d, 1877.”

How brief is such a notice of a good minister of the New Testament !

PADGETT, ELDER WILLIAM BRYSON appeared first in the Broad River Association in 1846 as a delegate from Camp's Creek church, then an ordained minister. He continued to be a member of the Association, and delegate from the same church, until the session of 1849, after which we find no account of him in the minutes of the Association, and learn that he became disorderly and was deposed from the ministry. At the session of 1847 he, with Elder W. Hill, was appointed by the body to perform some missionary labor in the extreme eastern section of the Association; that in connection with his pastoral duties at Camp's Creek, Boiling Springs and Bethlehem churches, is all that we find recorded of him in the minutes. The date of his birth we know not, but suppose it was about 1820.

POSTON, ELDER FURMAN HILL is a native of Cleveland county, N. C., and son of Elder Robert Poston. Born July 3d, 1855. Baptized by his father in 1871, into the fellowship of Zion church. Married Miss Alice T. Fulton, Sept. 16th, 1873. After exercising in the ministry for a time was ordained to the full work of the Gospel ministry in 1879, and became connected with the Green River Association, but is at this time a member of, and pastor of, Ross' Grove church, within the bounds of the King's Mountain Association. Elder Poston is now attending Prof. King's academical school, at Shelby, N. C., with a view to the obtaining a better education, and better preparation to preach the unsearchable riches of Christ. May great success attend him!

PANNELL, ELDER DOVE was a native of South Carolina, and moved within the bounds of the Broad River Association about the year 1831, and joined the High Shoals church; date of birth unknown to author. During the time he lived in Rutherford county he acted as a civil magistrate, and having joined the Baptist church he was licensed by the High Shoals church to preach the Gospel, and in the year 1844 was ordained to the full work of the Gospel ministry, by Elders J. M. Webb and S. G. Hamilton. He was chosen pastor of Bethel church, and in 1851 he was a member of the convention that organized the King's Mountain Association, and preached the introductory sermon before that body from the words, "The hour is come." Elder Pannell having identified himself with the King's Mountain body, was at several times subsequently chosen to preside as Moderator over the deliberations of the body, and at the session of 1852 he was appointed to write a Circular Letter on the subject of *Election*,—which letter, out of respect to the memory of Elder Pannell, we reproduce in this work. At the session of the Association in 1869, as will appear from the journalistic part of this work, a division of the Association took place on the subject of Temperance, and Elder Pannell became the most prominent in leadership in the secession movement. A new body or association was organized the same year, and continued to hold annual sessions until in 1866, a reconciliation was effected by mutual concession, and ever since the rival parties have been acting together in harmony.

Elder Pannell, after laboring faithfully many years in the ministry, under great disadvantages by reason of the lack of early educational training, died at his home on the 26th of March, 1881, in the exercise of the Gospel faith he had so earnestly preached.

The Association, at its session in the same year, noticed his demise on the face of their Minutes, substantially as above stated. He was a well-meaning, pious christian minister, and doubtless is now realizing in full fruition the reward laid up for the finally faithful.

CIRCULAR LETTER.

To the Churches Composing the King's Mountain Baptist Association
—Greeting:

Dear Brethren:—According to custom and a decision of your last Association, we now address you a letter on the subject of Election. First, election in Scripture means God's taking a whole nation, community, or body of men into eternal covenant with Himself, by giving them the advantage of revelation, as a rule of their belief, when other nations were left without.—[See Deut. vii. 6.]

Secondly. As regards the salvation of sinners, it means God's eternal purpose that He had in Himself before the world began; that through His Son there might a way be opened or made from earth to Heaven; that through this way sinners might be saved. Therefore, the Son of God is spoken of as the Elect of the Father; for thus runs the Divine sentence, "Behold my servant whom I uphold, mine elect in whom my soul delighteth." [Isa. xliii. 1.] That God the Father did not only elect His Son to die for sinners, but chose the means and instruments through which the means were to be conveyed, appears obvious. The means of grace are the Gospel; for it pleased God, through the foolishness of preaching, to save them that believe. "But how can they believe in Him of whom they have not heard? and how can they hear without a preacher? and how can he preach, without he be sent?" [Rom. x.] It is clear, then that a man must be called before he can be sent; and that God calls men, is a revealed truth, as it is written: "Listen, O! ye, unto me, and hearken ye people from afar: the Lord hath called me." [Isa. xlix. 1.] And it is said of the prophet Jeremiah, that God called him and ordained him before he came into existence. [See Jer. i. 6.] Thus we see that those prophets, together with all "the ministry of reconciliation," are called or elected according to God's purpose; for "whom He did predestinate to be conformed to the image of His Son, them He called; and whom He called, He justified." [Rom. viii. 6.] So also when Christ came into the world in the days of His incarnation, He called men who were not only to preach the Gospel, but to be eye and ear witnesses to the miracles which He did. Therefore Peter declares that "He went about doing good, and healing all that were oppressed with the Devil." For God was with Him. And we are His witnesses of all things which He did, both in the land of the Jews and in Jerusalem, whom they slew and hanged on a tree." Him God raised up the third day and showed Him openly—not to all the people, but unto witnesses, chosen before of God; even to us, who did eat and drink with Him after He arose from the dead." [Acts x. 39, 40, 41.]

We see, therefore, that those prophets and apostles, were God's

elect; chosen before, predestined of Him to be witnesses of the death, resurrection and ascension of the Messiah. And that all those that believed God's word through them might be saved. Hence, we see, when Christ was going to leave the world, He addressed the Father, saying: I have manifested thy name unto the men that thou gavest me out of the world, and I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil; and neither pray I for these alone, but for them also, which shall believe on me through thy word, that the world may believe that thou hast sent me. (John xviii.) So, as Christ came into the world and died by appointment, to save sinners, being chosen or elected, so also, He has chosen or elected men, and commanded them to "go into all the world and preach the gospel to every creature, saying, he that believeth and is baptized shall be saved, and he that believeth not shall be damned." (Mark xvi.)

And, Saint Paul, speaking on the subject, goes on to show that Almighty God had laid down a plan to gather together all things in Christ, thus exclaims: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love; that in the dispensation of the fullness of time, He might gather together in one, all things in Christ" (Eph. i. 1-2.) It is, therefore, through the agency of these holy men, whom God hath chosen, that the word of life is preached to sinners. And not only the apostles, but the Lord has had, and now has ministers of his own choice whom He has chosen or elected to preach to sinners, and to gather them unto Christ, that they may believe and be saved. And sinners are under as great an obligation to obey the Word of God by the mouth of His messengers as if God called Himself unto them. Because they are God's chosen instruments for this purpose; and those that believed or trusted, after that ye heard the Word of Truth, the Gospel of your salvation, ye were sealed with that holy spirit of promise and made an heir of God and a joint heir with the Lord Jesus Christ; therefore being made an equal heir with Christ, the believer becomes one with Christ, one with His apostles, one with the ministers of reconciliation, and consequently the whole mass of evangelical believers are called God's elect; therefore it is said, He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds from one end of heaven to the other." (Matt. xxiv.)

The believer being thus united to the Lord Jesus Christ by faith, the declaration is, he shall be saved with an everlasting salvation. for He saith, "I give unto them eternal life, and they shall never perish." And again, "Ye are dead, and your life is hid with Christ in God, and when Christ, who is our life shall appear, then shall ye also appear with Him in glory, and be put in possession of that inheritance that is incorruptible and undefiled, and that fadeth not away, reserved in Heaven for you, who are kept by the power of

God, ready to be revealed in the last time." [Gal. iii., also 2 Peter i.]

It is said by some, that the believer may be a child of God to-day, beloved of his Redeemer, and on his way to heaven; and to-morrow he may lose his religion, fall from grace, and go to eternal perdition at last. Away with such an idea from the earth! The believer, becoming one with Christ, by drinking into the same spirit, he is called the seed of David; that is, our spiritual David which is Christ—hence the language of Almighty God: "Once have I sworn by my holiness that I will not lie unto David (or Christ) that his seed shall endure forever, and his throne as the sun before me." [Psalms lxxxix. 35, 36.]

Again we hear Christ saying, "I am the good shepherd; I lay down my life for the sheep, and I give unto them eternal life and they shall never perish; neither shall any pluck them out of my hand; and my Father who is greater than all, gave them me, and none is able to pluck them out of my Father's hand." [John x.] Hence we see the plan of Almighty God in saving sinners, and bringing them into eternal rest at His right hand, where they shall enjoy His peaceful presence throughout long eternity. But when we view the goodness of God in man's redemption, in sending His Son into the world to die for men, and also calling men of like passions with ourselves to go to the impenitent sinner and call upon him to repent, and he, like Pharaoh of old, refuse to obey, we are often constrained to cry out and say, "How long, O Lord, will Thy goodness and forbearance and long suffering continue with the impenitent sinner?" For He willeth not the death of the sinner, and though after long striving with such an individual, after trying him with the various incitements which are best calculated to stir a rational creature and agitate an immortal mind, God may withdraw all the aids of the spirit, and so give him over to hardness of heart and reprobacy of mind, to work out his own destruction with greediness, as in the case of the Egyptian King of whom it is said, "God hardened his heart;" and when the expression is repeated so as to make a continual and onward hardening, we have no other idea of the meaning than that God, moved by the obstinacy of Pharaoh, withdrew from him all the restraints of His grace, and as those restraints were more and more removed, the heart of the King was more and more hardened. We look upon the instance as a precise illustration of the truth, that "whatsoever a man soweth that shall he also reap." The King sowed obstinacy, and consequently reaped obstinacy. The seed was put into the soil, and nothing more was required than that it should be left to vegetate and act out its own nature, to wit: infidelity. This was the seed sown by the Egyptian King, when he rejected the miracles and disobeyed the commands of the Almighty, who sent His elected or chosen servant, to wit: Moses, saying: "Let my people go," which grew into a greater degree of hardness and persisting on in his rebellion, he was overthrown with his army and perished in the sea.

But unto you that fear my name shall the Sun of Righteousness

arise with healing in His wings; and you shall be mine when I come to make up my jewels, and I will spare them as a man spareth his own son that serveth him, saith the Lord of hosts.

Finally, may the grace of our Lord Jesus Christ, with the union and communion of His Holy Spirit be with His elect children forever more. Amen.

Thine to serve in all good things.

DOVE PANNELL.

October 24th, 1854.

PHILLIPS, ELDER GABRIEL was a member of Friendship church, and delegate to the Broad River Association at its session in 1819, then a licensed preacher. He was ordained to the full work of the ministry sometime during that or the next year, and was a delegate to the next sessions of 1820-'21-'22-'23-'24-'25-'26-'27, at which last session he was chosen Moderator of the body. At the previous session (1826) he was appointed by the Association to prepare a Circular Letter on the subject of *Intemperance*, which we here reproduce in this work as a memento.

We are without information as to the birth or demise of Elder Phillips, but as there is no notice of his death in the Minutes of the body, we presume he emigrated in his old age to some other State or field of labor. He appears to have been a prominent minister of the Gospel in the time he lived. And his views, which are embodied in the letter he wrote on Intemperance, are certainly very sound, and should be put into practice by all those who would lead quiet and orderly lives, and desire the furtherance of the Gospel of Christ:

CIRCULAR LETTER.

The Broad River Baptist Association, to the Churches in Union—Greeting:

Dear Brethren:—Intemperance, that bane of society—that great moral sin—being the subject proposed for this Circular Letter, we will proceed to recount a few of its miseries. From the creation to the present day the world has by intemperance been involved in misery. Noah was a preacher of righteousness previous to intoxication; the righteous soul of just Lot was vexed from day to day at the deeds of the wicked, but he became intemperate and committed incest. Subsequent silence seems designed as a punishment of these two men, as the reward of their intemperance. Belshazzer, the great King of Babylon, by intemperance lost his kingdom and his life. Scriptural quotations on this subject might be multiplied, but as brevity is our intent these may suffice. But, beloved brethren, as the ages of the world have multiplied, the awful voice of intemperance and its consequent direful effects have increased in a ten-fold ratio; the present age might emphatically be styled the drunken age, so much does inebriety prevail.

A late writer tells us that temperance, by fortifying the mind and body, leads to happiness; intemperance, by enervating them, leads to misery; and those who destroy a healthy constitution of body by intemperance, do as manifestly kill themselves as those who hang, poison or drown themselves. Virtue is no enemy to pleasure, but on the contrary is its most certain friend. Her office is to regulate our desires, that we may enjoy pleasures with moderation, and then our relish for them will continue.

Some, alas! have recourse to ardent spirits as a refuge from misfortune, but this is the most frail, the most broken of all reeds: the solace is short-lived; every fresh dose makes way for another till the miserable wretch becomes the slave of his intoxication, and falls a sacrifice to his false medicine. How different the life of the wise, who rest their case on the stable hope of an all-wise Providence, who chastens whom he would amend, and afflicts whom he would exhalt! O ye! who, by ardent liquid poison into your frames daily infused, madly dare to rush into the presence of your omnipotent Judge as in defiance of his wrath, reflect, O! ere it be too late, reflect, and hurl the poisoning cup away!

That there is an hereafter, conscience, as though with powerful lungs, proclaims to all: then it must be an awful thing to die! but still more to die by one's own hand; for that daily intoxication is mature, deliberate suicide, every one in his senses will surely allow. Remember that use, custom and habit are but synonymous terms for the thing called second nature; that this second nature is, than our first, more stubborn, more difficult to be subdued. Remember also, that by little, unsuspecting beginnings, murderous inebriety usurps her reign; then resist her first advances, beware of her bewitching smiles that would allure you to her fatal grasp.

Those who pride themselves on living fast, and are bent on a short and merry life, as they call it (though we should term it a miserable one,) may spurn at these admonitions and rush headlong to their own destruction; but let them beware, for the day of retribution is at hand, their short-lived imaginary pleasures are the certain avenues to eternal, real pains. If, when we died, we ceased to be—if death were nothing but a return to the barren womb of nothing whence we sprung—then might the wretch, weary of life and by sorrow worn, give misery the slip and steal from being when he pleased; but even in that case why not prefer the halter or the knife? Why die by inches? Why make daily attempts on one's own life by murderous, liquid fire? No reason why, but that wickedness is abroad in the land; and in our own land proverbially so, we blushing subscribe to the proverb.

Societies have been recently established in our different seaports for the suppression of intoxication; medicines have been publicly vended and dispensed throughout the union, the benign effects of which, 'tis said, will deter the tippling maniac and bid him sin no more. Amen! say we, to the successful issues of these humane efforts: and let us, dear brethren, unite in earnest supplication to

the great Creator, that His creatures may cease to defile the image of their Maker by brutal sensuality, as in that image they were created; and verily we say unto them that in brutalizing the creature, they heinously offend the Creator.

GABRIEL PHILLIPS.

October 19th, 1827.

POSEY, ELDER HUMPHREY is claimed by some as having once been a member of the Broad River Association about the year 1806, but we do not find from the Minutes that he ever was. But inasmuch, as he performed a great deal of ministerial labor within the bounds of the Broad River Association, in the character of an Evangelist, or Missionary, about that time, we have thought proper to copy from Dr. Cathcart's Encyclopedia, the following account of him:

"Rev Humphrey Posey, an eminent Baptist minister, was distinguished for his benevolent spirit and great abilities. He was above the ordinary size with a large frame, and a fine face and head. Born in Henry county, Va., January 12th, 1780 he commenced preaching in 1803, and was ordained in 1805, in Buncombe county, N. C., and, among others, preached to the Cherokee Indians. He was regularly appointed a missionary to the Cherokees at Valley Town, in North Carolina, by the Baptist Mission Board, of Philadelphia, in 1817, and maintained his connection with the mission until 1824, accomplishing great good. In 1824 he settled in Cherokee, Ga., and became a very successful agent for the Hearn School, relieving it of much pecuniary embarrassment. In 1844, he married a second time, and removed to Newman, where he died, Dec. 28th, 1846. Dr. J. H. Campbell in his *Georgia Baptist* records it 'as his deliberate conviction that Humphrey Posey was naturally one of the greatest men, and for his limited opportunities, one of the greatest preachers he has ever known. His person, his countenance, his voice, the throes of his gigantic mind, the conceptions of his large christian soul, all proclaimed him great.' The first time Dr. Campbell ever met him was at the Georgia Baptist Convention, in 1835, near Penfield, and the doctor says, 'such men as Mercer, Sanders, Dawson, Thornton, Mallary, Brooks, and others were there, but Posey was a giant among them all.' Dr. C. D. Mallary wrote and published a 'Life of Humphrey Posey.'

POSTON, ELDER ROBERT was born in Cleveland county, N. C., February 4th, 1825. Converted in early life, and in 1852, appeared in the session of the King's Mountain Association as a licensed preacher and delegate from the Double Springs church. In that same year he was ordained to the full work of the gospel ministry. And again in 1853-'54-'55, was a delegate and ordained minister from the same church to the Association. He then intermarried with Miss Julia

London, an estimable young lady of his own county, and joined Zion church by letter, and was chosen pastor also of the same church. In 1857, he appears on the minutes as pastor and delegate from the same church, which relationship he continued to fill for a number of years. In 1866, he was chosen moderator of the Association, and prepared the Circular Letter on *Temperance*, which was adopted by the Association the next year. He has been pastor of several of the King's Mountain churches for limited periods, and is now we believe pastor of Mount Harmony church, while his membership is still with the Zion church.

Elder Poston as a hard laboring tiller of the soil, and by frugality and industrious habits has reared a large family, and lives well at home. He has one son laboring in the ministry within the bounds of the Green River Association. Elder Robert Poston's scholastic advantages have been but moderate. He has, however, labored hard to educate himself, since he engaged in ministerial work, and besides being orthodox in the faith, he has made great improvements in preaching the gospel, and is held in great esteem for his godly walk and conversation. Subjoined is the circular letter prepared by him on *Temperance*, which we have thought proper to reproduce.

CIRCULAR LETTER.

The King's Mountain Baptist Association—To the Churches in Union, sendeth Christian Salutation—Greeting :

Dear Brethren :—In compliance with an act of the last year's council, we address you a short Circular Letter, on the subject of *Temperance*. In writing upon a subject that has employed both the talent and the pens of so many wise and good men, we are at a non plus—not knowing how to present the subject in any new light, or add any new interest—but perhaps we can “stir up your pure minds, by way of remembrance,” if nothing more.

Temperance, in a Scriptural sense, is a principal that acts upon the passions, and so controls them as to keep them in subjection to the laws of moderation and prudence, and by which we are enabled to abstain from all things pernicious, and to use in moderation all things lawful and expedient,—in doing of which it acts in such close connection with the other christian graces that the Apostle Peter would have those who had escaped the corruption that is in the world, through lusts, to add it (in common with the other graces) to their faith : when he says, “And besides this, giving all diligence, add to your faith virtue, and to temperance patience, and to patience godliness, brotherly kindness, and to brotherly kindness charity.” These all being so dependent, one upon the other, that no one of them can have its perfect work without the others ; and as faith sweetly works by love, and purifies the heart, so temperance gently works by moderation and prudence, and thereby governs the

passions; and as faith operated on the mind in renovating our natures, so temperance acts upon the passions in regulating our actions.

The observance of temperance is one of the works of which James speaks, when he says . "Show me thy faith without thy works, and I show thee my faith by my works." Again, "As the body without the spirit is dead, so faith without works is dead also." While it is the business of faith to control the outward man—and we are not to be judged according to our faith, but according to our works—therefore it is that by works faith is made perfect.

Temperance is both a principle and a virtue; for while Peter speaks of it as a principle, Paul speaks of it as a virtue, and as one of the fruits of the spirit. For he, after pointing out to the brethren at Galatia, the manifest works of the flesh, such as emulations, strife, hatred, murders, drunkenness, and such like deeds of unbridled sensual indulgencies, adds "that they that do such things, shall not inherit the Kingdom of Heaven." "But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance," and says against such holy dispositions there is no law. Hence, as a principle, it acts upon the passions, and produces moderation and prudence, and is tantamount to a good regulator of society.

Having thus in a few words defined this complex term, we would say that we should not have such contracted views of temperance as to think it respects the appetite only. We are striving for the mastery over all our sensual propensities, that we may obtain an incorruptible crown. Temperance was honored by the example of our Savior, who also taught it by precept, and after speaking of the last day, and of the final dissolution of all things, says: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and the cares of this life, and so that day come upon you unawares. Again He reproved the Pharisees for their intemperance and hypocrisy and said: "Woe unto you Scribes and Pharisees, hypocrites, for ye pay tithes of mint, anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith; these ought ye to have done, and not to leave the others undone; ye blind guides, which strain at a gnat and swallow a camel, ye make clean the outside of the cup and platter, but within they are full of extortion and excess." The apostle Paul would recommend this principle to Titus, when he said: "But speak thou the things that become sound doctrine, that the aged men be sober, grave, temperate; likewise exhort the young men to be sober-minded, for the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodly and worldly lusts we should live soberly, righteously and godly in this present world." The apostle Peter insists upon the practice of this virtue, saying for the time past of our life may suffice to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries." And again he says, "Dearly beloved, I beseech you as strangers and pilgrims, abstain

from fleshly lusts which war against the soul." We are also admonished, in the exercise of prudence, to abstain from all appearance of evil, and to let our moderation be known unto all men." Many other Scriptures might be adduced to sustain this principle, but we deem it unnecessary, and would now urge the necessity of the observance of this principle upon all men, and especially the young, as a safeguard against the baneful influences of turbulent passions; it is both the armament and defence of the christian, and is requisite in every situation and in every enterprise, and upon all occasions; without it we are exposed to all the merciless waves of intemperance, without an anchor. Let us therefore "use the world as not abusing it," showing all good fidelity, that we may adorn the doctrine of God our Savior in all things, looking for that blessed hope, and the glorious appearing of the Great God and our Savior, Jesus Christ.

Brethren, we commend you to God, and to the word of His grace, who is able to build you up, and give you an inheritance with them that are sanctified. May grace be with you all. Amen.

ROBERT POSTON.

September 16th, 1867.

PURSELY, ELDER THOMAS KING is a native of York county, S.C. Born about the year 1814. Professed conversion about 1836, and was licensed to preach soon afterward. He was ordained to the full work of the ministry about the year 1838. Joined the Antioch church by letter, and was chosen pastor that year, and was sent as one of her delegates to the Broad River Association at Green River church. In 1839 he was chosen pastor of Long Creek, Zoar and Mount Ararat, and represented Antioch in the session of the Association that year, and again in 1840. About this time he married the daughter of Elder Spencer Morgan, and transferred his membership to Providence church, where he labored as joint pastor of the church with his father-in-law. He afterwards joined Corinth church, and still continued a member of the Association from Corinth until 1850. He then moved to the State of Georgia, and connected himself with the Baptist brotherhood of that State, where, after laboring in the ministry for a time, had the misfortune to lose the use of one of his arms, which finally withered away.

Elder Pursely was an uneducated minister, and of moderate preaching talent. In the first, or early part of his ministry, he manifested a great deal of zeal in the discharge of his ministerial duties, and sometimes succeeded in waking up a good deal of interest in the cause of religion, and he baptized a number of converts into the fellowship of the churches where he labored.

We believe that he yet lives, and labors in the cause of the Master; and although he is doubtless beginning to feel

the infirmities of age and decrepitude, yet we hope, through the Providence of God, he may yet be spared to accomplish more than ever in the cause of Christ.

QUIN, BRO. HUGH was a member of Buffalo church, York county, S. C. At the session of the Broad River Association in 1820 he made his first appearance in the body at Mountain Creek as a lay delegate. He again appeared in the body in like manner in 1822 at Mount Zion church, and in the session of 1823 at Reedy River he appeared as a delegate and licensed preacher. The same in 1824 at First Broad River, and Buffalo in 1825, Macedonia in 1826, and New Prospect in 1827. At this latter session he was elected Clerk of the Association, and at the last previous session he was appointed to write a Circular Letter *on Law and Grace*, which we reproduce, out of regard to the memory of Bro. Quin. Soon after the session of 1827 he emigrated to the State of Georgia, where we suppose he continued to exercise in the ministration of the Word. He was a very good English scholar, and fluent speaker; but, we believe that during his seven or eight years connection with the Broad River Association, he was never ordained to the full work of the gospel ministry. We have heard him preach and lecture, on baptismal occasions, (we thought) with considerable ability. He married Mrs. Fannie Allison, nee Miss Fannie Carruth, and lived several years on Main Broad river, at the crossing of Main Broad river now known as Ellis' Ferry, but then known as Quin's Ferry. He was a well to do farmer and good citizen, of very respectable connections, a large number of whom emigrated to the Southwest before he did, and have amassed wealth and distinction in the homes of their adoption. Hugh Quin is a son of Peter Quin who, with Abraham Collins [being loyalists] was entrusted with a dispatch from Maj. Patrick Ferguson, then at Gilberttown, in Rutherford county, N. C., to Lord Cornwallis, at Charlotte, N. C., to send him succor, which they failed to deliver in time to prevent his destruction at King's Mountain on 7th of October, 1780. Hugh Quin was probably born four or five years after that period of time.

CIRCULAR LETTER.

*The Broad River Baptist Association, to the Churches in Union---
Greeting:*

Dear Brethren:—We address you this year on the subject of Law and Grace, distinguished. In the prosecution of this subject, we shall give a brief explanation of what is meant by law, and endeavor to explain its office. Secondly, we shall explain the term grace, and show its office, and mark the distinction by way of conclusion.

Law, in its most general and comprehensive sense, signifies a rule of action, and is applied indiscriminately to all to whom it is considered to be given, as that rule of action which is prescribed by some superior, and which the inferior is bound to obey. Thus, when God created matter out of nothing, and formed the universe, he impressed certain principles upon its component matter from which it can never depart, and without which it would cease to be. And on putting that matter into motion he established certain laws of motion to which all movable bodies must conform. In like manner when He made man to inhabit the universe, He gave him a law or laws which, so long as they were observed, were realized by man to be "Holy, just and good," because they were and are the eternal rule of right, by which the Deity determined to act, but as soon as they were violated his original happiness ceased to be.

The particular laws mentioned in the Scriptures are, 1st: The moral law; 2nd, the ceremonial, and 3rd, the judicial,—to which might be added the law of nature and reason, which the Gentile world had before the written law had ever reached them. And it is matter of great moment properly to distinguish the several laws, in order to a proper understanding of the Scriptures; but as we have not sufficient room here to make those distinctions, we shall confine ourselves to the moral law, in which consists our duty towards God and each other. But how unavailing is the tongue and pen of man to give an adequate idea of the law of a God of attributes and perfections so infinite and transcendent! God Himself has, in great condescension and mercy, taken care to engage our attention to its importance by His manner of introducing it into the world. [Exodus, 19th chap.]

1st, Three days in preparing the Israelites, and engaging their attention to receive it. 2nd, Supernatural thunder and lightning, and a thick cloud. 3rd, the voice of the trumpet exceedingly loud, making all the people in the camp to tremble. 4th, Mount Sinai covered with smoke. 5th, the Lord descended upon it in fire, and the whole Mount from the summit to the base greatly quaked; and 6th, the mere mount, from which it was given, was so sacred that it was immediate death for any but Moses and Aaron to touch it.

If its promulgation be thus tremendous and awful, how awfully tremendous and terrible must that law itself be, which is armed with incomprehensible vengeance! demands perfect and perpetual obedience, and hurls the thunder of its curses down upon a law-violating world. [Gal. iii. 10.]

By this law is the knowledge of sin, as sin consists in any violation of the law, or any want of conformity to it. Where there is no law there is no transgression (or sin;) without sin no death, as death is the wages of sin; and as death reigned from Adam to Moses, we conclude that this law was made known to man from Adam to Moses, though not declared to the world in so conspicuous a manner. And the Gentiles, who had not the written law, "were a law unto themselves," and violated a law for which they stood condemn-

ed. "They that have sinned without law, shall perish without law." Rom. i. 12. From these premises we draw the conclusion that mankind generally have sufficient knowledge of the substance of this law to be condemned for the violation of it.

But nowhere are we informed in the Sacred Scriptures that man's compliance with this law can give life, since he is fallen under its curse and penalty, which is death. Moreover, no mere man since the fall has been able to keep the law; and if there should be one found that could comply with its requisitions, it could not save his soul since, "by the deeds of the law, no flesh shall be justified in the sight of God." The law is the broad rule that distinguishes betwixt right and wrong; and as all who in a state of nature are wrong, the law is evidently designed to ascertain the case of poor guilty sinners, and show them their condemnation.

But the fulfillment of this law is in the Son of God, the Savior of poor, guilty and condemned sinners. The requisitions of the law are complied with, and its penalty paid in the obedience and death of Christ, and through the atonement by him made for his people, grace pours like a stream to relieve and eternally save every guilty sinner, who comes to Christ with full sincerity of heart, and prays aright for life and salvation. "The law came by Moses, but grace and truth came by Jesus Christ." But grace must be received as grace; that is, as the free and unmerited gift of God, which alone can save us, and it is in its nature as unconditional as it is free, and could not be free if conditional. If it were not so the compliance with a stipulated condition would purchase it; and a purchased gift is a solecism in terms, which brings us to the irresistible conclusion that salvation is not merited by poor, unholy man, either in whole or in part. But by pure, unmixed, heavenly and divine grace are ye saved through faith, which is productive of good works. The atoning blood of Christ is the meritorious cause—faith in Him, the vehicle through which it is conveyed to the soul, and good works its declarative evidence. The law condemning the sinner for having violated, and continuing in the violation of it, and passes the sentence of death upon him.

But oh! view the contrast between law and grace. Grace through Jesus Christ brings to the soul a satisfaction of that law by Him our surety—with the surety and satisfaction by Him made for His people. God is well pleased—calls not upon us to do the works of the law and live, but to repent, believe, be baptized and saved—in obedience, but not for it. The law in its spiritual office shows the heart of man to be in its very essence, violation, rebellion and enmity against God and His law. Grace changes the heart to compliance, submission and love to God and His laws. Yet the law is not made void through faith, but rather established for the soul that realizes the pardoning grace and love of God—through Christ "delights in the law of God after the inward man," and desires to make it his "rule of action." Yet he is not under the law, but under grace, therefore sin shall not have dominion over him. Grace de-

throned the law, as to its condemning power, and "reigns through righteousness unto eternal life, by Jesus Christ our Lord."

O! Prince of Peace, King of Kings, and Lord of Lords, Creator of Heaven and earth, Law-giver and Law-satisfier, Son of God, and Savior of sinners! give us more and more of that grace which chooses, effectually calls, quickens, convicts, pardons, unites to Christ; justifies, sanctifies, and takes to glory Thy beloved people. Let us live to the glory of God while on earth, and in Heaven be capacitated to sing the song of Moses and the Lamb, forever and ever. Amen.

HUGH QUIN.

October 18th, 1826.

RAINWATERS, ELDER JAMES appeared first in the Broad River Association in 1822, as a lay delegate from Philadelphia church, at the session of the body held that year at Mount Zion church. He again appeared in the body at Head of First Broad River, in 1824, and again in 1825, at the session at Buffalo, still as a layman. He was ordained to the ministry in 1826, and still represented Philadelphia in the different sessions until 1837, preaching the introductory sermon at Zion in 1836. We copy the following from Elder Bennett's history in reference to Elder Rainwaters:

"James Rainwaters, a pious, zealous, and efficient minister, was at this time attaining considerable notoriety in the Association. He moved to the State of Georgia, about the year 1836. He is still living, and I suppose is seventy-five years of age."

Elder Barnett's work was prepared in 1871, or twelve years ago. So that if Elder Rainwaters still lives, he is now about 87 years of age, and may be called an octogenarian.

We were acquainted with Elder Rainwaters, and have frequently heard him preach, and considered him a very attractive and good preacher. He, however, had a peculiar way of preaching apparently to only a part of his congregation. He scarcely ever changed the position he first took in the pulpit, until he got through with the discussion of his subject. This peculiarity very often induced some of the members of his congregations to express some surprise that the preacher should not honor them with a part of the discourse.

PERSONAL APPEARANCE.—Elder James Rainwaters was of medium size, dark hair, a little tinged with red, sandy beard, a massive forehead, blue eyes, and pleasant and affable manners; had a quick and active movement, lively and jovial in company, and generally greatly admired.

RAMSOUR, ELDER PHILIP is a native of Lincoln county, N. C. Born about the year 1784, of German parentage. Married in early life to Miss Sallie Summey, with whom he

lived happily many years, and reared a family of several children. Notwithstanding he was brought up in the Lutheran persuasion, yet, he embraced Baptist principles, and having moved into the bounds of the Broad River Association, he joined the church at Buffalo, and at the session of the Association in 1820, he was a lay delegate from his church, and again in 1822. In 1825 he again appeared in the Association from Buffalo, as a delegate and licensed preacher, and again in 1826 and 1827. From 1828 to 1837 he appears in the Minutes of the Association as an ordained minister and delegate from Buffalo church. He was probably ordained to the full work of the ministry in 1828. And having lost the companion of his bosom by death, and finding it not good to be alone, he intermarried with Miss Mary Rhodes, who proved to be an affectionate help meet to him in the toils of life. In 1828-'29-'30 and '31 he was elected clerk of the Association. And again in 1834-'35 and '36, he duties of which, it is said, he discharged with much satisfaction. At the session of 1832 he was appointed to prepare a Circular Letter, on *the method to be pursued to keep the Unity of the Spirit in the bonds of peace*, which, out of respect for the memory of Elder Ramsour, is here reproduced in this work, which will doubtless be read with interest, and we hope with profit.

Elder Ramsour was a pious and strictly temperate man; and while remarking about his being temperate, it brings to our recollection an anecdote we once heard about one of the disciples of Bacchus, accosting him while a good deal under the influence of the "critter," and complimenting him for the kindness he had done him "in converting his soul." "Yes," said Elder Ramsour, "this looks very much like some of my work. If God had converted you, and not I, the prospect would have been much better." He emigrated to Georgia in 1837, and while laboring in the Lord's vineyard, in July, 1842, he died in the pulpit, fully harnessed in the great cause he had been so long endeavoring to propagate, and which he loved so dearly.

Elder Ramsour was also a physician on the botanic system of practice, and rendered much service in nursing the sick.

CIRCULAR LETTER.

The Broad River Baptist Association, to the Churches of which she is composed, sendeth christian salutation.

Beloved Brethren :—According to appointment at our last Association, we now address you on "the method to be pursued to keep the unity of the Spirit in the bond of peace."

We consider the subject as one of great importance to the church

as a collective body, and also to the individuals of which the body is composed, as much of their happiness and prosperity depends both in the understanding the subject and acting out in their lives what is understood.

By unity we understand union, concord, agreement, many united in one, &c. This is applicable to the church, consisting of many members, yet but one body, of which Christ is the head,—in whom the whole body, fitly joined together and compacted by that, which every joint supplieth according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love, and, being renewed in the spirit of their mind by the operation of the Spirit of God, are brought willingly to give themselves to the Lord, and unto one another by the will of God; and of such it is said: “I will give them one heart and one way; and I will be their God and they shall be my people. This, although called a mystical union, is nevertheless one which is abundantly testified in the Word of God, and one which cannot be affected in any part without more or less affecting the whole; and considering this union under the notion of the union of a natural body, it will be seen that there is not only a necessity for the existence of all the parts to constitute a perfect system—embracing beauty; strength and symmetry of proportion—but it is also necessary that every part should be regarded as important in point of action, “for the body is not one member, but many.”

Having said a sufficiency on this glorious union, we shall in the next place say something relative to its preservation. And first, as this body is composed of many members, we would say that every member should not only be satisfied with the part they may form of this mystical body, but that every one should “stand in their place round about the camp,” and be ready and willing to discharge, as with the ability that God giveth, whatever the Lord in His Word enjoins on them, and in order that every one may learn their place, and the duties therewith connected, we should recommend them to search the Scriptures with prayerful attention and inquiry: “Lord, what wilt Thou have me to do?” and “what shall I render unto the Lord for all His benefits towards me?”

Secondly. The method to be pursued to keep the unity of the Spirit in the bond of peace, consists in refraining from “walking in the counsel of the ungodly, standing in the way of sinners, and sitting in the scorner’s seat,” and, in a word, avoiding every appearance of evil. We should not only do this, but also should be both ready and willing to discharge all that the Lord Jesus has enjoined on His followers in general, and also the duties that may be connected with our stations in particular, for our happiness does not consist in knowing only, but doing.

We will name a few things. We should put off the old man with his deeds, “for if ye live after the flesh, ye shall die: but if ye, through the Spirit, do mortify the deeds of the body, ye shall live.” We should walk in newness of life, “for if we have been planted to-

gether in the likeness of His death, we shall also be in the likeness of His resurrection." And as we are beset and opposed by three grand and powerful enemies, the world, the flesh and the devil, who are combined together to lead us astray, and destroy our union and peace, we should be constantly engaged in watchfulness and prayer to God for His spirit and grace, to enable us to withstand temptation and "walk worthy of the vocation wherewith we are called "Walk in love as children of light, and have no fellowship with the unfruitful works of darkness, but rather reprove them, and be not drunk with wine, wherein is excess; but be filled with the Spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord." And as there are different situations in life, such as parents and children, husbands and wives, masters and servants, we should occupy our several stations in the way that the Lord has directed us in His Word, that it may redound to His honor and glory, and the peace and comfort of our souls.

We will now speak of our standing as members of the church, and our duties to God and to one another. There is an invisible church and a visible one; being born again of the Spirit of God by the word (John iii. 3; 1 Pet. i. 23) alone can constitute us members of the church. A profession of faith in Christ, with a submission to the ordinance of baptism, will entitle us to the privileges of the church, and we thereby become members of the visible church; but this will avail us nothing in the trying day, unless we have in fact experienced the work of the Spirit of God upon our souls. And here it is necessary that we have "one Lord, one faith, one Baptism," to form a lasting and happy union. But there are many things which are calculated to cause divisions and destroy this union, which should be carefully avoided. The church at Corinth was re-proved, and the brethren were called carnal, because one said, "I am of Paul, and another, I am of Apollos." We believe similar things may and do exist at this time, and should be guarded against; for they cause divisions and interrupt that union and peace which is so desirable. We would esteem the ministers of Christ as His servants and ours, for His sake, and conduct ourselves accordingly; but give the glory to God, and say send, by whom Thou wilt send. It is not uncommon for different sentiments to exist, as it respects things pertaining to godliness; we should labor for union in this, by reading God's Word, and form our sentiments by the Word instead of forming them without that unerring rule, or upon a wrong understanding of it, and then try to bend the rule to fit our opinions. We should attend strictly to the Word of God and the guidance of His spirit for our faith and practice—not forsaking the assembling of ourselves together, but exhort one another to love and good works; esteeming each other better than ourselves, confessing our faults to one another, and pray with and for one another, and avoid persons and things that cause divisions and contentions among us; pursue a principle of love to God and to one another;

having two things in view—the honor and glory of God, and the peace and comfort of His people; you will then realize “how good and how pleasant it is for brethren to dwell together in unity.” We do not write these things because you do not know them, but because you do know them; and to “stir up your pure minds by putting you in remembrance.” And if ye know these things, happy are ye if ye do them.

We have had a pleasant meeting. We desire to thank God for the union, harmony and brotherly love with which the business of the Association has been conducted. We must come to a close. May the God of all grace bless you and enable you to keep the unity of the spirit in the bond of peace, is the prayer of yours in Gospel bonds.

PHILIP RAMSOUR.

October 18th, 1833.

RICE, ELDER THOMAS S. appears as an ordained minister and delegate from Wolf's Creek church, to the Broad River Association in 1833, and again in 1835, from Cross Roads church. We can trace him no farther in the minutes at subsequent sessions. We suppose, after serving as pastor of Cross Roads one year he moved to some other field of labor.

RICHARDS, ELDER JOSHUA is reported to be a native North Carolinian, and came well recommended to Goucher Creek church, about the year 1800, and joined that church by letter, and was chosen their pastor for upward of twenty years. Elder Barnett says: “he was a very plain man in his manners, and a very efficient minister in his day. I remember that he used to delight in singing his favorite song: ‘Lead me to the rock that is higher than I,’ and when he would come to that part of the song, he would throw up both hands and say with great emphasis: ‘*Lead me to the rock that is higher than I.*’”

One of his singularities as a man was, that though he possessed a considerable amount of property, and kept good horses, yet he did the most of his traveling on foot. He used to tell, in an amusing way, that the horse he rode (alluding to his walking stick) never scared or stumbled. He said he rode that horse all the way to Florida, and back, and the horse never ate nor drank during the time, as he knew of. Moreover, he was a very faithful horse in another respect—he would carry him into any man's yard, and if the dogs came at him he would commence kicking, and never stop until every dog was gone.

In person, Elder Richards was a very large man—not corpulent, but very coarse features, and possessing great physical strength. I think he lived to the age of about

ninety years, and was very useful all his life as a minister, excepting some few of his last years, when his extreme old age had rendered him quite childish.

He appeared in the Broad River Association in 1815 as a delegate from Providence church, but had represented Goucher Creek as far back as 1808, during, probably, all the years of his pastorate there. We knew old "Daddy Richards," as he was familiarly called, almost from our childhood, and we understood he came among us as a slave-driver, and settled near to where Gaffney City is now situate, on the Air-Line Railroad; and after living there upwards of forty years as a farmer and minister, he died in 1846, aged about ninety years. We find the following notice of his demise on the face of the Minutes of the Broad River Association, session of 1846 :

"Resolved, That we notice on our Minutes the death of our beloved brother, Elder Joshua Richards, who has died in extreme old age, since the last session of our Association."

As a preacher, Elder Richards had a peculiar sort of declamation, partaking of the "sing-song" style, with a voice very loud and harsh, especially to ears polite or refined. He often called God to witness his assertions, in his harsh, God-Almighty style, which seemed to the hearers as almost defamatory, and really a desecration of God's holy name—although certainly not so intended. On one occasion, after Elder Richards had preached, a Presbyterian lady inquired of us who that was that used so much profanity in the pulpit. We assured her the remarks of the speaker was not intended to be so considered. She replied, that might be so, but surely it had that appearance, and that kind of preaching could not be productive of much good, in which opinion we fully concurred.

Elder Richards' singing, if any odds, was more objectionable to the ear than his preaching, having, as he had, a very harsh voice, and being entirely tuneless. At the Associations, or big meetings, he had a habit of strolling about through the congregations, and singing in his peculiar way, his favorite "Lead me to the rock," or "Jerusalem" songs; much to the amusement of the juvenile portion of the assemblages. He would see that his songs afforded great amusement, and he would sometimes say, "that he enjoyed his own singing as well as any of them could enjoy theirs," which we have no doubt was the case, notwithstanding, the chords were not very harmonious.

As a neighbor and citizen he was highly esteemed and beloved, and with one consent all believed him to be a christian. Like all other men he had his foibles to contend with,

and although he had been a dealer in slaves and had probably amassed a fortune in the traffic, yet the business under the then existing laws was strictly legal, if it was not expedient. The Scriptures of Eternal Truth did not seem to present any insuperable barrier to business of that kind, although philanthropy and fellow-feeling, under a more cultivated and enlightened age of the world, seems now to revolt at the mere thought of such a practice. Elder Richards' works, like those of all christians will, in a coming day, be tried by fire. "If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss, but he himself shall be saved, yet so as by fire." How encouraging it is, humanly speaking, to be assured that all our toils and labors in a good cause, will in a coming day be rewarded! But oh! how vain it is to suppose that all our toils and sufferings in a bad cause shall ever be rewarded with the blessing of God! Such must be burnt up, and we be the sufferers in the day when all our works shall be tried. How careful then ought we to be in giving proper direction to our footsteps, so as to keep them in the King's highway of holiness!

ROLLINS, ELDER GEORGE WASHINGTON is a native of Rutherford county (now Cleveland,) N. C., born August 7th, 1828; converted in 1845. Made his first appearance in the Broad River Association at its session at Buck Creek church in 1850, as a delegate and licentiate, from Mount Pleasant church. Was ordained to the full work of the Gospel ministry in August, 1851, was in the organization of the King's Mountain Association Nov. 7th, 1851, and a delegate from the same church. Preached the introductory sermon before the body in 1853; changed his membership to Pleasant Hill church and was then chosen pastor of that church, also of Boiling Spring, Big Spring and Mount Pleasant; preached the introductory sermon in 1855, chosen pastor this year at Wall's and Sandy Run, and appointed to prepare the Circular Letter for 1856, on the subject of *Repentance*, which we reproduce in this work.

In 1856 Elder Rollins transferred his membership to Sandy Run; and at the sessions of 1857-'58 was chosen to preside as Moderator over the deliberations of the Association, and again in 1862-'63, after preaching the introductory sermon the latter year. Elder Rollins has subsequently had honorable appointments conferred upon him by the Association, and this is only mentioned to show the estimate the brethren have made of his valuable services. Bro. Rollins

joined the church in early life, and was baptized in the 17th year of his age.

In the year 1851 he married Miss Mlianda J. Jenkins, who has proved a loving and affectionate help-meet to him in the journey of life. May they live together many more years happily, while laboring in the vineyard of the Lord. Elder Rollins has heretofore been a good pastor and faithful laborer in the ministration of the Word. May he still be spared to render yet more acceptable services in the cause of the Master, and have awarded him yet many more seals to his ministry. He is at present a member, we believe, of Concord church, Rutherford county, N. C., and the pastor thereof.

CIRCULAR LETTER.

The King's Mountain Baptist Association—To the Churches in Union.

Dear Brethren:—According to last year's appointment, we address you this year on the subject of Repentance, which is by some lightly esteemed, but is nevertheless of such vital interest that it has claimed the attention of God, of angels, and of men, and will be the primary test of our future happiness in eternity. In entering upon this vast subject we would implore the Divine assistance of Him who worketh all things after the counsel of His own will.

We understand that there are two kinds of repentance, and they are contrary one to the other. One is true or evangelical—the other is false and delusive. One is unto life—the other is unto death. Evangelical repentance consists in four things, to-wit: conviction for sin—contrition for the same—confession of sin, and conversion from sin. Conviction leads its subjects to inquire for a remedy, as did the jailer, when he said sirs. "What shall I do to be saved?" (Acts xvi. 30,) and also in the case of Saul when he trembled, saying: "Lord, what wilt thou have me to do?" (See Acts ix. 6.)

Contrition causes them to say like Job, "I abhor myself and repent," and with David when he said, "I will declare my iniquity, I will be sorry for my sins." (Psalms xxviii. 18.)

This we understand to be that godly sorrow which worketh repentance to salvation—not to be repented of. The confession of sin causes them to say as David did, I acknowledge my sin unto thee. I will confess my transgression unto the Lord, and like the prodigal son, "I have sinned against Heaven and in thy sight, and am no more worthy to be called thy son." (See Luke xv. 21.) We also hear it said that if we confess our sins, God is faithful to forgive our sins.

Conversion from sin will enable them to say with the blind man "Wherein I was blind now I see;" and with Paul when he said, "the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. viii. 2;) and like Job when he said, "I know that my Redeemer lives."

Repentance is the first requirement of the Gospel, and was the first thing proclaimed by the messenger John, being sent from

Heaven more than eighteen hundred years ago; for we learn that he was the voice of one crying in the wilderness and saying, "repent ye, and believe the Gospel" (Matt. iii.,) and when they repented he baptized them. It is to be remembered that he baptized those only who brought forth fruits meet for repentance, and rejected all others.

The next messenger we read of is the Lord Jesus Christ, and He was also from Heaven. So we find that they were the first two messengers or preachers in the new dispensation, and they both preached the same thing, saying to the people: "Repent ye and believe the Gospel, for the Kingdom of Heaven is at hand."

This we understand to be the setting up of that Kingdom which Daniel speaks of, which is to be an everlasting Kingdom. (See Dan. ii. 44.) So we find that this Kingdom was set up or established by those Heavenly messengers just mentioned. The laws and regulations fixed according to the determinate counsel and foreknowledge of God, and after this Jesus called men of like passion with ourselves, and they preached that men should repent; and after His resurrection He commissioned them saying: "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem;" so we understand that it is through God's ministers and church that the gift of repentance is to be conveyed to the perishing nations of the earth, and with it the remission of sin, which will secure their eternal redemption.

How careful then, should every true minister be, to obey the Divine injunction of his Master when he says, "Go ye," &c., remembering that it is by this means the nations are to be given to the Son as an inheritance, and the utmost parts of the earth for a possession. But we fear there are too many who profess to be ministers, who are saying, "Let me first accomplish some worldly gain or carnal pleasure," as was said by some anciently, "Let me first go and bury my father and bid them farewell at home." Such should remember that our Savior permitted them not, but said, "Go thou and preach the Kingdom of God."

Every minister of Christ then, should go impressed with the weight and worth of perishing souls, and say by their words and actions, with Paul, "woe is unto me if I preach not the Gospel," and it is not only the duty of God's ministers to go and preach repentance toward God, and faith in the Lord Jesus Christ, but it is the duty of churches to help them go. They should help them by their prayers, and by their means in every way they possibly can, but instead of this, many who profess Christianity oppose the spread of the gospel, which is the only means of life, but we hope the time is near at hand when every christian will have learned the great lesson that without faith it is impossible to please God, and begin to make the great inquiry, "how shall they hear without a preacher, and how shall they preach except they be sent."

When we make this inquiry as we should do, we are led to con-

clude that it is just as necessary that messengers be sent to teach them the plan of salvation now, as it was for John the Baptist to be sent from Heaven to preach repentance in the wilderness of Judea, for in the language of the Eucharist, now can they understand except some one teach them? And again, it has pleased God by the foolishness of preaching to save them that believe. So we find that the Gospel is the only means of life to a lost world of sinners, and we do believe that every christian will say in eternity, "glory be to God," for it was by its teaching that I was led to repentance, and by its power I am saved.

Let us then as christians, shun every appearance of evil, and endeavor to abound in every good work, that those around us may be constrained to glorify God, that we may rejoice together in eternity.

Repentance is incumbent upon all, for we hear it said by Paul: "The times of this ignorance God winked at, but now commandeth all men everywhere to repent," &c. (Acts xvii. 20.) This teaches us that all are sinners, and that without repentance not one can be saved; "for how shall we escape if we neglect so great salvation?" And again, "Without holiness no man can see the Lord," in peace.

So, dear brethren, we close our short letter by noticing the final destiny of those who reject the counsel of God against themselves, and cry peace! peace! when there is no peace, as did those who contented themselves with passing sentence against the eighteen, upon whom the tower in Siloam fell, that they were sinners above all others; but our Savior said to them: "I tell you nay, but except ye repent ye shall all likewise perish." So we find that all sinners must repent, or be inevitably lost. We would say with the poet then:

"Repent, the voice celestial cries,
Nor longer dare delay;
The wretch that scorns the mandate dies,
And meets a fiery day."

When God sent Jonah to preach to the Ninevites they repented in sack-cloths and ashes, but when Jesus Christ stretched out his hand all the day long and says, repent and believe the Gospel that your sins may be blotted out, no man regards it, or at least, but few, and for this reason the men of Nineveh shall rise up at the judgment day with this generation, and shall condemn it, and why all this? Because they repented at the preaching of Jonah, a mere man, and behold a greater than Jonah is here! Even the Lord of life and glory, and yet many regard Him not, for we hear Him say: "If I had not come and done among them the works which no other man ever did, they had not had sin, but now they have no cloak for their sin;" so they are left without excuse, and it is written in their law, "they hated me without cause;" and we find that God "so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." And we learn that He suffered and died to make a propitiation "for our sins, and not for ours only, but for the sins of the whole world."

And this atonement is now offered to perishing sinners through the medium of the Gospel; and in this we find that Jesus Christ is interceding at the right hand of God for sinners, while His spirit is in the world pleading with them to repent, saying: come, for all things are now ready, and the church is pleading by her prayers, and God's ministers are lifting up their voices like trumpets and saying, whosoever will, let him take the water of life freely. And angels in Heaven are rejoicing over those that do repent; for we understand that there is more joy in the presence of the angels of God over one sinner that repenteth than over ninety and nine just persons that need no repentance. And we learn that the rich man in hell plead for his five brethren, and desired that Lazarus be sent to warn them to repent, but the answer was: they have Moses and the prophets; if they hear not them, they will not be persuaded by any other means, even if one should arise from the dead. Oh! that every sinner may remember that this is the accepted time and day of salvation, and harden not their hearts, knowing of a truth that God is not slack concerning His promises, but is long suffering toward us—not willing that any should perish, but that all should come to repentance.

And finally, may every christian in our associational union be led by the great goodness of God to repent of their sins and serve Him acceptably with reverence and godly fear.

GEORGE W. ROLLINS.

October 27th, 1856.

ROLLINS, ELDER BERRY E. is a native of Rutherford (now Cleveland) county, N. C., born about the year 1828. Joined the church in early life at Buffalo, and appeared first in the Broad River Association in the session of 1850 at Buck Creek church. He was a delegate the next year, attending both sessions as a licentiate. He soon afterwards connected himself with the Green River Association, and was ordained to the full work of the gospel ministry. He then put in his letter of dismissal from Buffalo with the Head of First Broad, and remained with that church till he died. We copy the notice of the Green River Association in reference to his demise, as follows:

“Elder B. E. Rollins.—Your committee not having time and opportunity to get up the facts fully, and get their report into the Minutes, have been unable to ascertain the time of Bro. Rollins' birth, or the time of his becoming a member of the church. We find that in 1851 he was pastor of Big Spring church, which we suppose was about the beginning of his ministry, and he continued in the pastoral service of different churches until 1874, when, from declining health, he gave up ministerial work, except preaching occasionally, until his death, which occurred in 1879.

“During the 28 years of his ministry he preached for the churches at Ebenezer, Big Spring, Head 1st Broad, Wall's, Cane Creek, Camp

Creek, Mount Vernon, Round Hill, Mt. Lebanon, Bill's Creek, Dy-sartville and Rock Spring. His manner of preaching was earnest and impressive. Many religious revivals occurred under his ministrations, and the churches were generally in peace. He was a fast friend of temperance, and of missions both State and Foreign, and of ministerial education. Though he was denied the advantages of early and thorough education—only enjoying that education which constant thought and earnest work would give him—he was ever ready to help young men entering the ministry to acquire early training. In his last years he was a great sufferer and a remarkably patient man—seeming to look for death as a messenger of rest to him, rather than as a dread monster.”

RUPPE, ELDER JOHN is a native of Cleveland county, N. C., and a member of Mount Pleasant church. Born April 11th, 1823, and reared a farmer, and like many others of that class, he has had to contend with the adversities and misfortunes of poverty. His opportunities, therefore, in early life of acquiring an education has been very limited. On the 14th of March, 1849, he married Miss Anna McCraw of Cleveland county, N. C., who proved to be a very worthy and affectionate help meet to him, while engaged in the toils of life. Having embraced religion several years ago, and witnessing the rapid strides of the great Adversary to accomplish the ruin of the Adamic family, he, therefore, felt the force of the oft repeated remark, “there is a work for all to do,” and he resolved that he would no longer act as a “dead head” while traveling on the car of Zion. He made known his determinations to the church, and was at the September meeting in 1873, licensed by the Mount Pleasant church to preach the Gospel of Christ. He continued in the work as faithfully as his circumstances in life would permit, in revivals, protracted meetings, etc., until May 6th, 1881, at the instance of his church, a presbytery was convened consisting of Elders J. M. Bridges, A. C. Irvin, A. A. McSwain and J. J. Jones, which after examination of Bro. Ruppe, proceeded to ordain him by the imposition of hands to the full work of the Gospel ministry.

Elder Ruppe, although defective in education, voice, some other requisites that make an eloquent preacher, is, notwithstanding, a pious and devoted christian, whose godly walk and conversation will be to many of the human family, we hope, a savor of life unto life and not of death unto death. May he, as an eleventh-hour laborer in the vineyard of the Lord, so demean himself as to be entitled to a laborers full wages!

SCRUGGS, ELDER DRURY is a native of Spartanburg county, S. C., born about the year 1806. Converted in early life, and joined the church at State Line. He appeared as a lay delegate in the sessions of the Broad River Association at Cedar Springs church in 1830, and then again at other sessions in 1831 and '32. He was licensed the latter year to preach the Gospel, and in 1833 he was ordained by a presbytery to the full work of the ministry. He became a popular minister in the Broad River Association, and in 1842 was elected clerk, and in 1845-'46-'47-'48-'49 and '51 was chosen to preside over the deliberations of the Association as moderator, and again in 1854-'55 and '57. Besides being appointed at various times to preach the introductory sermons, and to prepare the annual circular letters addressed to the churches in union. But ah! at the session of 1863, we find the following item on the face of the minutes:

"The committee of three to nominate brethren to aid the State Line church in her difficulty, report the following named brethren: E. A. Crawley, M. C. Barnett, J. H. Ezell, W. Hill, B. B. Foster, H. G. Gaffney, J. G. Kindrick, T. B. Justice, E. Lipscomb, W. Austell, James Ezell and E. Barnett. What is the matter—requiring such an array of names of the ablest and best brethren in the Association? It is because the State Line church has charged Elder Scruggs with the 'immorality of lewdness,' and through the agency of a Council have deposed him from the ministry,—while the said Scruggs refuses to acquiesce in the decision made against him, and has surreptitiously obtained from a faction of the State Line church a paper writing, professing to be a *bona fide* letter of dismission in full fellowship, when indeed it is not such a letter, and by no means legally obtained according to the rules and usages of the Baptist denomination. (For a more full account of this difficulty, see the journalistic part of this work, Chap. 2, Session of 1864.)

Suffice it to say for the present that Elder Scruggs, having lost the confidence of his former friends and brethren, was looked upon as an evil doer, and advertized as such in the Minutes of the associate bodies, whereupon he emigrated without the limits of the Association with a spurious letter of dismission in his pocket, and, as we are informed, is engaged in his ministerial calling in the West. If he has been unjustly treated, then he is not so much to blame, but if otherwise, he is certainly guilty of a great impropriety. "To his own Master he standeth or falleth."

Drury Scruggs for many years was a highly esteemed citizen as well as minister of the Gospel, and had at different times been favored at the ballot-box with the suffrages of the people, and we are not aware of his ever abusing the confidence of those who thus favored him. He was respectably

connected, and has an interesting family to suffer from these aspersions. We are sorry for it, and would certainly rejoice to see them relieved of the consequences of such improprieties; but "it must needs be that offences come, but woe unto that man by whom they come!" "Every tub must stand upon its own bottom." No one is to be held responsible for the misdeeds of another.

"Honor and shame from no condition rise.
Act well your part—there the honor lies."

SHADWICK, ELDER LAZARUS was for a time a minister of the Broad River Association. His membership being with the Head of Tyger River church in 1832, he was chosen a delegate to the Association that year, and attended the session at Sandy Run. In the session of 1833 that church was dismissed from the Broad River body, to aid in the formation of the Tyger River Association, when Elder Shadwick was thereby isolated from the Broad River, and we are unable to obtain information as to his whereabouts since. Of his history we know nothing previous to 1832.

STOUGH, ELDER A. L. moved into the bounds of the King's Mountain Association from the York Association, and appeared first as a delegate from the Shelby church in 1877 to the session of the King's Mountain body at Pleasant Hill church. Having been chosen pastor of the Shelby church, he has become identified with the King's Mountain, and at the session of 1879 was chosen Moderator of the body. Elder Stough, besides being an able minister, is a scientific agriculturist, and Master of a Grange, the object of which is to promote good farming.

He "was born in Germany in 1827; was educated for the Catholic priesthood, was baptized in Norfolk, Va., in 1847, read theology for two years with Dr. George W. Purefoy, and began to preach; is a successful pastor, has been for a time in charge of the Shelby church, and Moderator of the King's Mountain Association."—Baptist Encyclopedia.

Elder Stough, like quite a number of other ministers of the Gospel, sets a bad example before mankind—not in quaffing the contents of the wine cup, of course, but in drawing and letting off the fumes of tobacco smoke. It is said by a distinguished and accurate writer that the consumption of the weed in Great Britain annually amounts in value to forty millions of dollars, and in the United States to over thirty-five millions. In the city of New York alone over ten millions of dollars are puffed away in smoke, daily,

or three millions six hundred and fifty thousand dollars every year. Yet this sinks quite into insignificance compared with the consumption of some European cities. In the city of Hamburg, probably not over one-sixth the size of New York, more than a million of dollars every year dissolves in smoke.

The entire tobacco crop of the world is put down at four thousand four hundred and eighty millions of pounds, of which the United States produce probably two hundred millions. Merely the cigars consumed yearly in the United States cost more than all our common schools; and more, some say—possibly it is an exaggeration—than all our bread-stuffs. When we add to this all the other items of this most useless and inexcusable of all expenditures, the labor of a million and a half of men who are employed in the cultivation of tobacco, or in its preparation for use, and also the immense quantities of fertile land used for the cultivation, we are able to appreciate in some degree the value—at least the cost—of a single useless, nauseous, hurtful, and therefore sinful habit. Should not ministers of the Gospel therefore (who ought to have more influence than other men,) instead of setting a bad example before the rising generation—or young men of the country so easily misled—rather preach, yea preach by example, too, against so great a folly. At this period of the world, when the churches are endeavoring to make aggressive movements against the kingdom of Satan, and calling so frequently on the people for means to accomplish the ends in view, what a blessed thing it would be if they could be relieved of this worthless and filthy tobacco drain that absorbs so much of their hard earnings! They could then afford to contribute so much more to the objects of philanthropy and christianity.

If the vast sum of money which is worse than wasted for tobacco was carefully deposited in the different missionary boxes, and then properly utilized by those who handle it, the whole world probably in a few years would (if money could accomplish it) begin to show unmistakable signs of evangelization, and the long anticipated Millenium would no longer be a mooted question as to its coming.

We think it the duty of the ministers of Christ to attack and preach against the practice of using tobacco just the same as against ardent spirits as a beverage. The minister claims to be a mouth for God, or a gospel trumpet, which we admit, but we claim that the mouth or that trumpet should not be fouled with the filthy juice or fumes of tobacco.

Elder Stough is an able minister, and “the greater the

man the greater the precedent." Let Elder Stough therefore take the lead in a well directed crusade against the use of the "sweet-scented poisonous plant of Virginia."

STYERS, ELDER JOHN PRESSLEY is a native of Davidson county, N. C., born June 21st, 1847; moved into the bounds of the King's Mountain Association from Rocky River Association in 1877. Joined the church at New Prospect, and was chosen one of the delegates to represent said church in the Association at its session of 1878. He was again a delegate from New Prospect in 1879. In 1880, Pleasant Grove church was constituted, Elder Styers becoming a constituent member thereof, since which he has been chosen one of its annual representatives. He is also pastor of said church, and seems to be instrumental in the hand of God in building it up into a strong body, now numbering nearly 200 members. He was ordained in 1873 by Elders W. A. Pool and A. P. Stoker, at Trading Ford church, Rowan county, N. C.

Elder Styers, like a great many Baptist ministers, is laboring under great disadvantages, by reason of a lack of early scholastic training, but he is a close Biblical student, and gifted with a good utterance, and has sound orthodox doctrinal views. Why then may he not be very useful in the highways and hedges, while the more learned and refined are engaged in the towns and cities? There is work for all to do, and it is often the case that an "illiterate fisherman's" simple words delivered in an impressive, loving, and tender manner will accomplish much more real good than high-flown language, which sometimes may be greatly lacking, too, in holy unction and pathos, and only calculated to tickle the ear of fancy, while the heart escapes untouched and is still left in its callous and flinty state. Education, however, is certainly a great blessing, when not abused. We might say with propriety that next to regenerating grace it is the greatest blessing of all others. But let all of its recipients be on their guard, lest they should become vain and puffed up in their minds, and despise too much the day of small things.

We will return again to Elder Styers to remark that he is an indefatigable preacher and worker, whether it be in the pastoral pulpit, Sunday-school, or in missionary labors. May he be rewarded with many seals!

SUTTLE, ELDER JOSEPH was a native of Rutherford county, N. C., born April 25th, 1827; was converted in early life, and baptized by Elder James M. Webb in the year

1846, into the fellowship of the church at Concord. Soon after his baptism he was licensed to preach, and about the year 1849 he had the good fortune to marry Miss E. E. Blanton who, in all respects, was worthy of him, and contributed greatly to make his life happy and agreeable. He then transferred his membership from Concord to Zion, and was chosen a delegate to represent the church in the session of the Association of that year, held at Cedar Springs. He again, after his ordination, February 2nd, 1850, represented Zion in the Association, and in 1851 he became a member and pastor of the church at Double Springs, which church was dismissed with fourteen others the same year to form the King's Mountain Association.

Since the organization of the new body he has remained with the Double Springs church as pastor, and has at various times had the pastoral care of several other churches, besides doing a large amount of missionary work, a large portion of which has been dispensed within the bounds of the old parent body.

Elder Suttle was a man of strong impulses, and never doubted or hesitated about undertaking to carry out any scheme that he considered right and just. He had an abiding confidence in the Master's power and willingness to bless the efforts of His creatures to evangelize the world. What he found to do, and thought it right and proper to do it, he went at it with all his might.

His educational advantages had been very poor, but he had a good native intellect, susceptible of receiving and imparting to others impressions calculated to make the heart better, and right faithfully did he exhort mankind to be reconciled to God while time and opportunity was afforded.

At the session of 1854 he was appointed to prepare a Circular Letter on the subject of *Missions*, which we reproduce in this work, out of respect for Elder Suttle, and the exalted character of his views upon that important subject:

CIRCULAR LETTER.

The King's Mountain Baptist Association, to the Churches in Union-Greeting:

Dear Brethren:—According to an appointment of last Association, we address you upon the subject of Missions.

In entering upon the discussion of this subject, we would implore the assistance and direction of that Spirit which guides in the way of all truth. The subject of Missions is one of vast importance and vital interest. It would fill an angel's hand or a Saviors heart. This subject ought to interest every christian, for by this means, the nations of the earth are to be given to the Son as an inheritance, and

the utmost parts of the earth for a possession. Therefore let us love and esteem it, and especially because our suffering Savior was himself a missionary, and says, this is the way, walk ye in it.

Christ was the embodiment and living illustration of divine goodness. The whole history of His earthly career may be comprehended in a single sentence. "He went about doing good." For this, He came into the world. For this, He lived, suffered and at last died on the cross. He brought all the resources of His Godhead and the office of his Sonship to carry on the great work of doing good. He became poor that we, through His poverty, might become rich. He took of the things of the Father and showed them unto us. He cared not for comfort, human rank nor honor. He strove not for a crown nor a kingdom of this world.

His ambition (if we may so speak) was only to do good. To accomplish His mission He took a place among the most humble, and carefully ministered to the wants of all. Every page of His eventful history is refulgent with mercy. Every line is an emblem of benevolence. Go with us to the garden, dear brethren, behold the Savior in the stillness of the night giving vent to the agonizing emotions of His soul! He is bowed to the ground, and as the load of excruciating agony weighs upon him, O! what grief and sorrow! See the bloody sweat falling to the ground. Why all this? For the good of man. Behold Him in the judgment hall, suffering abuse and insulted! See Him bending under the cross as He moves on towards calvary. He is there nailed to the wood! Thus He bleeds and dies! Why all this intense suffering? To do good unto men. Yes, says the opposer of missions, that is the kind of a missionary we want, that will do all the good he can and have nothing for it.

But this character should remember that, although the Savior was able to multiply the few loaves and fishes to feed a host in the wilderness, and could fast forty days and forty nights, yet He made it the duty of the people to minister unto Him, and they did so. "And Joanna and Susanna and many others ministered unto Him of their substance." (Luke viii: 3.) Just so He would have His people act towards His ministers, in this and every other age of the world. Although He could feed them with manna from heaven or command the ravens to feed them, as they did Elijah, yet He says His ministers shall not go a warfare at his own expense, but they that preach the Gospel, shall live of the Gospel.

Notwithstanding the Savior was a great blessing to the world, while He was upon earth, yet He says, it is needful for the world, "that I go away." So in the absence of the Savior, the great work of diffusing abroad the light of eternal truth, was committed to the church. This church is that kingdom, that shall break in pieces all other kingdoms of the earth, and shall stand forever as a monument to the glory of its author. This glorious kingdom is the light of the world; it is the instrumentality, by means of which, the world is to be regenerated and saved. This heavenly kingdom of holiness and love, is the church of the living God, the pillar and ground of

the truth. To this church has been committed a sacred treasure. It is the truth as it is in Jesus. This truth has been committed to the church, and it is able to save the soul, being the eternal truth of God, and it is the duty of the church to sustain, preserve and promulgate it in the world. How energetic then ought the church to be in the cause of missions! Founded, herself, on the rock of eternal ages, she is destined to be the means of upholding the truth in the world. She has received, that she may impart it to others. Her mission is a mission of mercy to the lost sons and daughters of men.

But, we regret to say, that she does not exert that influence and power to save a sinking world, that she ought. There are several things that clog the wheels of Zion, and weaken her power, which tend to retard her progress in the conversion of the world, one of which we shall notice: Division of Sentiment. This is one great obstacle to the onward march of Zion, especially in regard to the nature of her mission. While some are trying to push on the car of salvation they meet with a great deal of opposition, even from their brethren, by reason of conflicting views; owing to this cause she has lost that simplicity, peace and unity which her dying Savior prayed might be hers forever; and while the world He came to save is going down to death, she is wasting her time and strength in mutual broils and controversies about the nature of her mission, which she ought long ago to have known. And what is the cause of all this division of sentiment with its ruinous train of consequences? The history of the past eighteen hundred years attests the truth that it is, in consequence of partiality, prejudice, education or tradition; for the first breathings of a newly-converted soul is, that God's kingdom might come, and over all prevail, which would continue to be the case, if the judgment was not warped by some of the things above mentioned.

Oh! would she but emerge from under the clouds of ignorance in which she is involved, and shake herself from every clog, and execute her mission more fully! How mighty would be her energies in the subjugation of the world, and how like the voice of God would her voice be sounded through the abodes of unbelief and sin! But instead of this many, it seems, would lock the wheels of salvation, and impede the progress of the angel that flies in the midst of heaven, having the everlasting Gospel to preach unto men; and instead of converting the world to God, we fear they have become themselves partially converted to the world. O! would the church but arise above the dim and murky atmosphere of earth and lay hold with a deathless grasp upon the immutable promises of God! what a revolution would be wrought in her feelings and views! and how bright would be that light which she would scatter throughout the world! for the church is destined to be the great fountain of light to a guilty world—the reservoir from which is to flow forth the streams of salvation to a perishing world!

Her mission will not be accomplished until every nation on earth shall acknowledge the Lord and be made the recipients of that truth

which she was commissioned to preach,—not until the heathen shall be given to the Son as an inheritance, and the utmost parts of the earth for a possession.

The church is said to look forth as the morning sun that illuminates the earth, rises higher and higher, scattering the shades of night and lighting up this dark earth until every valley and remote corner of the earth are illuminated and warmed by its rays; so the candle of the church was lit up more than eighteen hundred years ago, and has been looking forth from that time down to the present. Though for eighteen centuries she has been baffled by the waves of persecution and by false brethren, and though the lightnings have played around her, and clouds and darkness have involved her, yet her course is onward—still she glides along, spreading wider and wider the light of eternal Truth—being guided by the light of the past and the infallible Word of God; but let us look down through the vista of the future, that we may learn the future triumphs of the church: here a glorious prospect lies before us. The effects she has already wrought are but the presage of her future triumphs; yet she can not triumph without a conflict. Then let every christian say, let the conflict come—we will not remain idle spectators of the scene; we will enter the field of battle under the blood-stained banner of the cross; we will raise the Son of righteousness higher and higher until every valley and dark corner of the earth is lit up by His rays, and His glory shall cover the earth as the waters cover the basin of the great deep.

Then, dear brethren, we should look abroad and see that darkness yet covers the earth, and gross darkness the people. Look over the briny deep, and there behold mothers sacrificing their children, to appease the wrath of their deities, made with their own hands! and where is the christian that is not willing to lend a helping hand to rescue innocent babes from being crushed before the wheels of the great car of juggernaut? That christian ought not to be found on the face of the earth.

We remember once asking an anti-missionary if one of his children was carried to a heathen land and left in that dark and benighted country, if he would be willing that some missionary should be sent to preach the Gospel to that child, and the only answer he gave us was, "that alters the case." Now, we awfully fear this is the case with too many; because the heathen are not their children, according to the flesh, they are concerned but little about them. How much more praiseworthy and christian-like the conduct of a noble-hearted lady in one of the great cities of this Union, when she discovered a frightened horse running away with a vehicle, and a little child therein, she became so distressed as to immediately run out into the street and cry aloud for some efforts to be made to save the child! her daughter at the same time rebuking her and telling her that "it was not her child!" "I know it," she replied, "but it is some one's child." Let us rather act the part of this good, tender-hearted lady, and let us also act the good Samaritan—not pass by

our fellow-creatures in distress or in a perishing condition and have no compassion on them. Let us also act the part of the little maid that was taken captive by the Assyrians out of the land of Israel, who waited on Naaman's wife, who said: would to God that my Master was with the prophet in Samaria, for he would recover him of his leprosy.

We should not only be missionaries in word, but in deed and in truth, for when it was necessary that the house of the Lord should be built at Jerusalem, (Ezra 1:5.) "there rose up the chief of the fathers of Judah and Benjamin, and the priests and Levites, with all them whose spirit God has raised to go up to build the house of the Lord; and all they that were about them strengthened their hands with vessels of silver, with gold, and with goods, with beasts, and with many precious things," &c., &c. Shall we be less charitable and willing to strengthen the hands of the men of God, who are going to and fro in the earth, to establish the house of the Lord in all the world, by giving our substance to send the Bible, and the man of God to the heathens, who have never heard of God, that they might call on Him and be saved?

Another example, when the demoniac of Godara was brought to his right mind, (Mark v. 19, 20,) Jesus said unto him, "go home to thy friends and tell them how great things the Lord has done for thee," and he departed and began to publish in Decapolis, how great things Jesus had done for him and all men did marvel." Ought not we as Christians to do the same, and if some of us cannot publish the truth abroad we can support those that can, and we must do it if we do our duty.

Another example. (Luke ii. 17.) When the angels of the Lord had informed the shepherds that a Savior was born in Bethlehem, the shepherds immediately made known abroad the sayings that was told them concerning the Child. And cannot we, dear brethren, make known abroad, that Jesus is not only born into the world, but that He has suffered, died, and rose again for the justification of all that believe on Him. This we can do by loosing the hands of our ministers, while we say with the poet:

"Go messengers of peace and love,
To sinners plunged in shades of night,
Like Gabriel sent from fields above,
Be yours to shed celestial light."

And let it be in deed, as well as word, for there are many that say and do not.

Another example, and this ought to shame many called christians, who have rendered so little to the Lord for all his benefits. (Luke xvii. 15-18.) "When Jesus had healed ten lepers, and one of them when he saw that he was healed, turned back and with a loud voice glorified God, and Jesus answered and said, "Were there not ten cleansed, and where are the nine?" Is it possible that nine christians out of ten just sit down and never glorify God in carrying out that great commission, "Go ye into all the world and preach the

Gospel to every creature?" "Go ye therefore and teach all nations." But perhaps the nine says, this command is only to the tenth, to-wit: the minister, and we are exempt. Let them take notice when the Savior ascended on high as the captain of our salvation, He gave gifts unto men, and doubtless some of these gifts were the ministry of the cross, and they are servants of the church, and are to obey her Gospel calls and orders. They are represented as the servants of the church, serving the church as an ox serves his owner. Suppose A was to bid your servant to come and labor in his farm, and at the same time had no power or authority to say to you to send him, what would it avail? Then, you see, dear brethren, that the command is to both, it is to the minister to go, and to the church at the same time to send him. And if the minister refuses to go he should remember that "woe is me if I preach not the Gospel;" and if the church refuse to send and enable him to go, she should remember that it is written, "woe unto them that are at ease in Zion."

We should be willing at least to devote some of our substance and time to the Lord, but this is very hard for some to do, and they will contend that it is not their duty. But what says the law and the testimony? (1 Chron. xxix. 4-6.) In the building of the temple David shows his liberality and says that he had given even three thousand talents of silver, and then says, who then is willing to consecrate his services this day to the Lord? Then, dear brethren, the church of Christ is to be built up in all the world; and if it required gold and silver in the days of David, to carry on the work of the Lord, why not now? Do we suppose the Lord has lowered His demands in consequence of the covetousness of His people? Not in the least; but to the contrary He has raised them, for where much is given much is required. As our property increases, our obligation to throw into the treasury of the Lord increases; for we are commanded to give according to what we have. Then how hardly shall the rich enter into the Kingdom of Heaven, whom God has blessed with a great deal of the goods of the world? And yet they will shut up their bowels of compassion towards the heathen that are perishing for the bread of life. And

"The poor, the object of God's love,
Who want and famine dread."

(Eccl. xx. 1.) Solomon, in giving directions for charity, says, "Cast thy bread upon the waters, for thou shalt find it after many days." "Give a portion to seven, and also to eight, for thou knowest not what evil shall be upon the earth." (Prov. xi. 24, 25.) "There is that scattereth yet increaseth; and there is that withholdeth more than is meet, and tendeth to poverty." "The liberal soul shall be made fat." The Savior was careful in His day to notice the liberal soul—so much so that He stood over against the Treasury, and He saw the rich man casting in much, and also the poor widow cast in her two mites, and He said that she had cast in more than they all. And the Savior commands His people to sell that they have and give alms. This was His advice to that young man that wished to know

what good thing he must do, yet he refuses to do it. Just so it is with many called christians in this our day and time: if the ministers of Christ tell them that they ought to give to the missionary cause, they go away offended, like that young man; but, my dear brethren, it is our duty to send the Word of God far and wide.

How few christians in this day and time are willing to act the part of the primitive christians, who sold their possessions and goods and parted them as every man had need. "Neither was there any that lacked; for as many as were possessors of houses or lands, sold them and distribution was made unto every man according as they had need."

Some churches will say they are willing to pay for their own preaching, but they are unwilling to support a minister to go and preach to others; but the Apostle says to the Corinthians that he robbed other churches to do them service; i. e., other churches supported him when he was preaching to them, when they ought to have done it—and the reason was the Corinthians had not yet learned their duty. We that know our duty should be willing to send them ministers, that they may learn their duty. "But," some will say, "charity should commence at home." Well then, be sure that you do not muzzle the mouth of the ox that treads out your corn. We are sorry to say that there are churches that do not do their duty in this respect; such churches ought to be afraid that the cries of the children of those ministers who have went a warfaring at their own expense and fed the flock, and did not eat of the milk thereof, and stood at the altar and labored day and night, and was not made partakers of the things of the altar, will rise up against them and condemn them, when they are waiting to hear that welcome applause. "Well done, good and faithful servant."

There is one thought that should stimulate every Baptist to action; that is—God has kept us, as a people, distinct from all other societies in the world. What society but this could have subsisted amidst the mutations of a hating world? Where are now the mighty empires of antiquity? They are but an empty name—live only in history, crushed by bloody wars. But the church of Christ, though she has undergone many revolutions, remains and will remain when the consumption determined by the Lord of hosts shall come upon all the earth. Therefore, dear brethren, we ought to look around us and say not, "there are four months and then cometh harvest; for behold the fields are white already to harvest." We should remember that thousands of the human family are perishing for want of the bread of life, every day that we live in the world; therefore let us up and be doing while it is day, for the night cometh when no man can work. Let us look through the telescope of love, over all the earth where the Gospel has not been preached, and see the ignorance, darkness, superstition, idolatry, cruelty, and perishing condition of man! and will not that zeal for the salvation of a sinking world become like fire shut up in the bones? And may the cry be extorted from the bosom of every christian, "Oh! that my

head were waters and my eyes were a fountain of tears, that I might weep day and night" for the perishing condition of man! And may Zion awake and arise, and shake herself from every clog, and travel in her strength until many sons and daughters shall be born of God on the heathen shores! It seems unnecessary to prove that the heathen cannot be saved without the Gospel; for it is so plain it needs no proof. Yet we will cite your attention to a few Scripture texts: The Apostle says "that it has pleased the Lord, through the foolishness of preaching to save them that believe." And again, "Without faith it is impossible to please God." "And he that comes to God must believe that He is, and He is a rewarder of them that diligently seek Him." Again, "How can they believe on Him of whom they have not heard, and how can they hear without a preacher?" The Eunuch, with the Scriptures in his hand, says: "How can I understand them, except some man guide me?" How, then, can the heathen believe, without the assistance of the Bible and teachers?

It is perfect nonsense to talk of believe in a thing never heard of. Then if the heathen are saved it must be upon some unknown plan different from that of the Gospel, yet we read of but one cistern being hewn out, and but one system being set up by our Savior to save sinners. But some will say like Peter, the heathen are unclean, and, therefore, not worthy of the Gospel, and God does not intend they shall hear it. The answer to this is, "The times of this ignorance God winked at, but now commands all men every where to repent." And he moreover says, "He is no respecter of person."

It was predicted by the prophet, that the once hostile nations around about Jerusalem "should pay them annual visits, and join in their festivals." Yea, saith the prophet Isaiah, "From new moon to new moon, and from Sabbath to Sabbath, shall all flesh come to worship before the Lord of hosts." Now it is evident that these high predictions were never accomplished in the earthly Zion, and Jerusalem, yea, it is impossible they could be in their literal sense, the nature of things forbids it. But to the spiritual Zion and heavenly Jerusalem they have been fulfilled, and shall be more and more accomplished. For this holy hill must be established in all the world, and we can come to the city of the living God without a pilgrimage. "Then the wolf shall dwell with the lamb, and the leopard with the kid, and the young lion and fatling together, and they shall not hurt nor destroy in all My holy mountain." When shall these high predictions be fully accomplished? Not until God's kingdom will come and over all prevail. Then the nations shall learn war no more.

But some will admit that the Gospel is to be preached to all nations, which will be at God's own good time. Now let us inquire when that "good time" is? To-morrow? No. For God says "boast not thyself of to-morrow," for thou knowest not what a day will bring about. Then now is the time, says God, we have no promise of to-morrow, now is the time for us to lay our shoulder to the Gos-

pel wheel, and roll it on to earth's remotest bounds. Or will you be at ease in Zion, and slumber while the Savior pleads for a sinking world?

Universal nature, as well as the word of God, has pronounced a woe upon them that are at ease in Zion. If then brethren, you would fill the design of your holy mission, O! if you would share in the bliss and triumph of the Redeemed in Heaven, whose employments and exercises are full of action, you must throw your whole energy into the mighty work before you. Let one simultaneous onset be made upon the territory of sin, renewing the attack day by day, and press on with unfaltering ranks until the bread of life, *the Bible faithfully translated*; is carried to the millions of earth, and the blessed Gospel is extended through the borders of our own land, and to the uttermost limits of the habitable globe.

Behold these two gigantic enterprises of the church! The Bible and the Missionary Cause! Going forth in their peerless majesty, linked hand in hand, to regenerate and exalt to God a ruined race, now in their struggle at the threshold of infidelity! They turn to you for sympathy and help. Shall they look in vain and be disappointed? Let the universal response be, No—no. Can you say in the magnanimity your souls, God being our helper, we are able for the task of doing our share of spreading the Gospel to the ends of the world! If so, shrink not dear brethren, beneath this stupendous atlas. God is your strength, therefore, with a faith and heroism that knows no surrender, nerve your mind for the giant effort. And let the magnificent glory that shall crown your victory, give immortal strength to your broad shoulders to sustain the mighty load.

Already the sound of victory is coming in loud swelling notes over the din of the battle field. The shouts of your brethren in foreign lands are heard rolling across the mighty waters. Will you then, not help to push on the triumphs until our united hosts shall be seen coming up from the wilderness, shining as the morning, "fair as the moon, clear as the sun, and terrible as an army with banners?" Then the redeemed millions of justified spirits and angelic armies will rejoice to behold those triumphs in a glorious eternity; then the throng of the redeemed and shining legions of angels will join the shoutings of universal triumph,—saying, blessing and honor, and power and glory, unto Him that sitteth upon the throne, and unto the lamb forever and ever. Amen! JOSEPH SUTTLE.

October 29th, 1855.

ELDER TATE W. T. was born in Spartanburg county, S. C., on the 19th of October, 1858; joined the church at Sandy Springs in Polk county, and was baptized February, 1874. Shortly afterwards united with Arrowood church, where his membership now is. He was ordained to the work of the ministry May 27th, 1881, and has rendered good

service as a missionary within the bounds of the Broad River Association, both in sustaining feeble churches and organizing new ones. Elder Tate's scholastic opportunities have been limited, but he has greatly overcome that deficiency by a close application to books and self-culture. He proves himself a workman by his many labors ministerially that needs not to be ashamed, rightly dividing the Word of Truth, and giving to each his respective portion in due season. Having labored successfully for a time as a missionary, and becoming acceptable to many as a preacher, he has been called to the discharge of pastoral labor by several of the churches, and we are informed that he renders satisfaction, and is generally popular and practical as a pastor.

As Elder Tate still lives, and is in the prime and vigor of manhood, it is hoped earnestly by his brethren and numerous friends that his subsequent life may not only be protracted in years, but be characterized for perseverance in well doing in the cause of the Master, and that in the long future he may be able to retrospect a well spent and useful life, and have many seals to his ministry.

TAYLOR, ELDER THOMAS JEROME was born in Mecklenburg county, N. C., on the 14th of April, 1849. His early years were spent in Charlotte, where he received the rudiments of an education under such eminent educators as Profs. Mortimer, Johnson, Armstead, Burwell, and Elder R. C. Griffith. In November, 1864, there was a wonderful work of grace in the Tryon street Methodist church of which Rev. Claudius H. Pritchard was pastor. Mr. Taylor attended the meetings, was deeply convicted for sin, and after three days' earnest struggle was happily converted and entered the Methodist communion. He was early impressed with his obligations to preach Christ, but on account of his extreme youth, want of education, and being destitute of the means and in every way feeling unfitted for the work he, for some considerable time, resisted the impressions to preach. The work of preaching thrust itself upon him in this way: boys of his own age came to him to inquire the way of salvation; brethren would call on him to pray, conduct prayer-meetings and deliver exhortations. This kind of work was well calculated to lead him into the ministry. When he finally made up his mind to enter the ministry, the question as to what he should preach naturally presented itself, and he began to study the Bible with a view to ascertaining what he ought to preach. At this juncture he met with Elder A. J. Cansler, who directed his attention to the

subject of baptism, and he at once began the investigation with no books but the Bible and Sommers on baptism. He studied at first for the purpose of refuting Mr. Cansler's argument, and afterwards, when the truth began to force itself upon his mind, he studied for the purpose of learning the truth in regard to the mode and subjects of baptism. After considerable time spent in the investigation of the subject he arrived at the conclusion that the immersion of a believer in water, in the name of the Trinity, was the only baptism known in the Word of God. It then became his duty to connect himself with the Baptist church. Acting on his convictions of duty he went to Bruington church, in Gaston county, and sought membership and was received into their fellowship, being baptized on the 13th day of January, 1866, by Elder A. J. Cansler. On the same day the church licensed him to preach, and he at once entered upon the work of preaching the Gospel. The first year of his ministry was spent as an independent missionary in the counties of Mecklenburg, Gaston and Catawba.

After working for several months among the destitute in these counties, he went to Charlotte and became a pupil of that very earnest, self-denying, consecrated servant of Christ, J. J. Blackwood. Through his influence he was introduced to Elder A. L. Stough, who became and continued his staunch friend during the years he was struggling to secure an education. During these years he was a student from time to time in several institutions. At one time he was in Mr. George Anderson's school; then he was a student under Elder R. H. Griffith, in Charlotte. He also attended the school taught by Elder E. A. Poe, in Dallas, and Prof. McCauley, in Monroe. His last educational advantages were enjoyed in Furman University, Greenville, S. C. His eyes failing from overwork it became necessary for him to leave school when, at the call of Tuckasege church, he was ordained at Bruington church on the 16th day of May, 1868, by a presbytery consisting of Elders E. A. Poe, James Brunfield and Jephtha Clark. On the 29th day of September, 1870, he was married in the Cheraw Baptist church to Miss Emily B. King, by Elder J. O. B. Dargan, D.D., assisted by J. W. Bum. His ministerial life has been spent in connection with churches in the Catawba River and Brown's Creek Associations in North Carolina, and the Welsh Neck, the Moriah, the York and Broad River Associations in South Carolina. He is the present Moderator of the Broad River Association, which position he has heretofore occupied since becoming a member of said body. He is at present serving Mount Joy, Goucher Creek and Grassy Pond churches in

the Broad River Association, and Putman church, in the Union Association.

As Elder Taylor is yet living, it is not meet to speak of the results of his labors in detail. The Lord was anointed for his burial; it is not meet therefore that the oil of praise should anoint the servant while he lives. Therefore we will not eulogize his life or labors now, further than to say, that as he is only in the 34th year of his age—judging the future by the past—we have encouragement to hope that he may be able to render much and lasting service in the cause of the Master. We may add, however, that during his ministry he has been successful as an evangelist, many hundreds having been converted through his instrumentality, and he has buried more than 1000 in the liquid grave of baptism. May the Lord bless his future labors!

TURNER, ELDER JOHN was a pioneer minister of the Broad River Association. Doubtless, he participated in the organization in 1800. The Minutes of 1801 show that he was in the session of that year as a delegate from Buck Creek church, associated with Elders Burges, Camp, the Blackwells, Morgan, Cantrell and Carlton in devising measures for the future welfare of the denomination. We know nothing of his ministerial qualifications, nor of the date of his advent into the world. He was probably a veteran in 1801, and died soon afterward or emigrated to some other field, as we are unable to trace him any farther in the Minutes of the Association. He has numerous descendants, some of whom reside within the limits of the Broad River Association, that will doubtless take a pride in preserving the name and praiseworthy deeds of their ancestor, who by the neglect of thoughtless friends, has been suffered to sink almost into oblivion. May his name long be had in remembrance.

TOLLISON, ELDER JOHN appears in the Minutes of the Broad River Association of 1870, as a member of, and delegate from El Bethel church, then a layman. He was probably licensed to preach in 1871, and ordained to the full work of the ministry soon afterwards, as we find that he was pastor of Gilead, Upper Fair Forest, Unity and Abingdon's Creek churches in the years 1872 to 1877.

We are not informed as to the date of Elder Tollison's birth, or of his ministerial qualifications, but learn from the Minutes that he has labored under the direction of the Mission Board in supplying feeble churches, and destitute settlements with the ministrations of the word, very satisfactory to

the Association to which he belongs, and to those among whom he labored.

UNDERWOOD, ELDER E. J. was a member of the Philadelphia church, Spartanburg county, S. C., as far back as 1830. He appears in nearly all the sessions of the Broad River Association as a lay delegate till 1839. At that session he appears a licentiate, and in 1845 an ordained minister. He probably emigrated to some other field of labor, outside of the bounds of the Broad River body, as we are unable to trace him any further in the Minutes. We suppose he was a near relative of Deacon W. Underwood, of Cedar Springs, whose demise was so favorably noticed in the Minutes of 1837.

WEST, ELDER JAMES appears to have been a member of Head of Tyger River church, and a licensed preacher in 1819. He, with Elders Nathaniel Jackson and D. Forest, represented the church that year in the session of the Association at Head of Tyger River, and the next year at Mountain Creek. He was probably ordained to the full work of the Gospel ministry in 1820, for at the sessions of 1821 to 1826 he appeared as an ordained minister. He probably died soon after the organization of the Tyger River Association. We are uninformed as to the date of his birth, but he doubtless attained to a considerable age. We know some of his descendants, who still live in the region of country where many years ago he proclaimed the glad tidings of the Gospel. Let his name still be had in remembrance.

WEATHERS, ELDER THOMAS was a member of and delegate from Bethesda church (a new constitution) to the sessions of the Broad River Association in 1821 to 1829. He was an ordained minister when he first joined the Association, and may have continued with the Broad River as long as he lived. It is probable, however, that he moved away to some other field, as the Bethesda church still remained in the Broad River. If he had died doubtless the Association would have noticed it in the Minutes. We have no information only as we glean from the Minutes.

WEBB, ELDER JAMES MILTON was born October 7th, 1802, in Rutherford county, N. C. In the year 1834 he was converted and baptized by Elder John Padgett, into the fel-

lowship of the High Shoal church and soon afterward licensed to preach the Gospel, and sent as a delegate to the Association. And in 1835 he appeared in the Broad River Association as a delegate and ordained minister, and again in the sessions of 1836 to 1841. In 1836 he was appointed to preach the introductory sermon for 1837. That year he was elected Clerk of the Association and prepared the Circular Letter, *on the necessity of the agency of the spirit of God, in the work of regeneration on the soul*,—which letter we have thought proper to reproduce in this work. He continued to act as clerk of the body until the session of 1841, when the High Shoal church with others were dismissed to aid in forming the Green River Association, and thereby isolated Elder Webb from the Broad River body. During his stay with the Broad River he was a very important factor in the associational proceedings. He prepared a Circular Letter for the session of 1839, *on the divine and special call from God to men to preach the Gospel of Jesus Christ, and the evidences that manifest themselves in a person so called*—which was a document of rare interest and worth; and then again he prepared a letter on the subject of *Communion* the same year that he left the Broad River body, that should be reproduced and preserved.

When the Green River Association was organized he was at once called to preside over its deliberations and continued a prominent and leading factor in the business operations of the body as long as he lived, which was something over twelve years afterwards.

He had been for many years (extending back before he joined the church) a very popular citizen, and had served several times in the Legislature of the State, and was afterwards elected clerk of the Superior Court, which office he filled with such entire satisfaction that he was suffered to hold it as by the almost unanimous consent of the people for the space of about sixteen years.

In the year 18— he married Miss Kitty White, with whom he lived in tender affection many years, by whom was born to him thirteen children—ten sons and three daughters, when, by the ruthless hand of death, she was taken from him to her reward in the skies. He afterward married a second wife, Miss Nancy Hampton, a most excellent lady, by whom was borne to him yet three more children—two sons and a daughter, making sixteen in all, and they all made a profession of religion, and one of the sons is a minister. But strange to say—of this large progeny, only five are known as survivors of the present period. The second wife died several years ago, and Elder J. M. Webb himself died on the 24th of April, 1854, in the 52nd year of his age.

His personal appearance will be recollected by many that survive him. He was full six feet in height of slender, loose build, somewhat stooped, moved awkwardly, had large black eyes protected by long dark lashes, which seemed to be beaming with unquenchable fire; his mouth large but thin lipped; his nose thin and straight, and the whole face partaking rather of the bilious temperament. His hair being very black, long and straight, was generally turned on the right side when uncovered. He was an eloquent preacher, but his great forte was displayed in debate, he had the faculty to anticipate the strong points of his opponents, and generally destroyed them before they could be used against him in the argument. In company he was generally taciturn in his manner and not having a very prepossessing appearance, his ability to grapple with obstruse questions would never be anticipated by a stranger, and consequently his demolishing remarks generally came as a surprise entirely unexpected, and always spread dismay and confusion into the ranks of his opponents. He generally succeeded in bearing off the palm of victory, and a second trial was never desired by his opponent.

CIRCULAR LETTER.

To the several Churches of the Broad River Association.

Dear Brethren:—Under the direction of a resolution of our last Association, we address you by letter upon the subject then submitted to our notice, to-wit: *The necessity of the Agency of the Spirit of God in the work of Regeneration on the soul.*

In reviewing the importance of the great variety of subjects connected with the economy of man's redemptions there seems to be but few that would equal that to which your attention is now invited. And we are impressed with a knowledge of the fact, that we shall be entirely unable to do anything like partial justice of so much magnitude, upon which we might write volumes, while our labors are confined to, and circumscribed by, the limits of a short circular letter.

We feel the more embarrassed and uneasy in consequence of the facts above alluded to, when we take into consideration the danger to which men are exposed in coming to a correct conclusion upon a subject, the right understanding of which virtually affect their immortal interests, which danger in a great degree arises from the fact that many men who set themselves up to be teachers in Israel, having not themselves tasted or experienced the divine influence of the Holy Spirit upon their own hearts, refuse the testimony and disbelieve the declarations of those who have, and by a forced construction of the Word of God—false in fact—bring themselves to the conclusion that, as the Spirit has never produced a change in their minds, that all who profess it are misguided enthusiasts, who make professions that are not sustained by facts. These men being or pro-

fessing to be teachers, and having a name to live, though dead, by their ingenuous arguments and laborious efforts in encompassing sea and land to proselyte others into a belief of their doctrine—and propped, as their efforts are, by a large share of the wisdom of the world, united to an appearance of great zeal in professing the form of godliness, while they deny its power, are well calculated to deceive and mislead the unlearned and unwary part of society, and charm their minds, already corrupt, into a belief of their false and dangerous doctrines.

Such considerations as the foregoing make us much desire that while we take up our pen to write, our limits would enable us to bring such an embodied view of the testimony and facts to your notice as would present the subject in its most clear and proper light. In laying before you, however, such facts and arguments as our limits will enable us, we premise that it will be admitted by all as a sound maxim in the doctrine of theology, that God would not in His dealings with mankind, and in the planning of His eternal purposes relative to man's salvation, have introduced and brought into exercise the employment of means for which there was no necessity. As the necessity of a thing, however, arises from the interest we have in the success of a measure, and the danger there is of its failure, we think that we can hardly give you a correct understanding of our subject without showing what the true situation of man is, and in doing this we shall be governed by the account of his condition as given us in the Word of God, which account represents man as having once been a happy being, living in the midst of the richest abundance—enjoying the sweetest intercourse with his Divine Creator, and surrounded by the dazzling beauties of an unfaded Paradise. But this glorious view of his condition by the introduction of sin into the world is soon changed from its blooming appearance into that of gloominess, sorrows and death; man disobeyed the command of his God and thereby incurred His divine displeasure, and brought upon himself ruin and misery; he became a lost being—lost beyond recovery and hope, so far as that hope and power of recovery rested in himself. These facts are made manifest by proofs that we might introduce in a variety of ways, which would be calculated to demonstrate the facts above set forth, a few of which, drawn from the Word of God, must at present suffice. “And you (said the inspired Apostle) hath he quickened, who were dead in trespasses and in sins.” (Eph. ii. 1.) Again (Col. ii. 13,) “And you being dead in your sins, hath he quickened,” &c. (Rom. v. 12, “Wherefore, as by one man, sin entered into the world; and death by sin, and so death passed upon all men, for all that have sinned;” and in John v. 20, it is declared that those that hear and believe have passed from death unto life. Many other, like Scriptural texts, might we introduce, and stronger still, if possible, to show that man, in the fall, had all his powers of spiritual life destroyed, and became lost beyond recovery, so far as the power of recovery rested in himself; for death is a state of insensibility and inactivity, spiritually as well as literally, and a

dead man is insensible and incapable of restoring himself to life, and the Scriptures abundantly declare that poor man in a state of nature is dead in trespasses and in sins and buried in the grave of transgressions. That the innate depravity and corruption of the heart, and the habits of sin and transgression confirmed by this state of inbred corruption, are the poisonous deadly things that have slain the soul and which hath destroyed all the powers that depend upon a state of life, and without the possession of which none can be saved, about which powers we beg leave to take a passing notice. And 1st, it is evident that knowledge is dependent upon a state of life; for a man that is dead, though he may be under the influence of, and surrounded by the cold damps of a loathsome grave, yet he has not the power of knowing what his true situation is; and a soul, dead in trespasses and in sins, lie buried in and surrounded by the effluvia and rottenness of a dead soul, with the vilest lusts like worms preying and rioting in this mass of its corrupted existence, and yet it is unconscious of its melancholy and deplorable condition; not only is man unable to know his own dread situation, but he has lost all saving knowledge of his God; and although in other respects he may be possessed of great scientific knowledge, and a large share of the wisdom of the world, yet it is evident that he knows nothing of the character of the true God; for the Apostle Paul declares that the world by wisdom knew not God, and John is very pointed on this subject, for he says that, "he that saith I know Him and keepeth not His commandments is a liar, and the truth is not in Him."

2d. The power of sight is lost by death, and man is under the influence of spiritual blindness, which will be proven by reference to the 4th chapter of Luke and 18th verse, where it is declared that the coming of the Savior, with other things, was for the recovery of sight to the blind [See 2d Peter i. 9;] and many other Scriptures might we recite, which would go to prove that the god of this world hath blinded the eyes of poor sinful man, and which, united with the foregoing proofs, leaves the matter beyond doubt that he is under the influence of spiritual depravity, with all the powers of spiritual life destroyed, and that under these circumstances he is pressing on the road to everlasting misery and sorrow, without being able to see or know whither he is going, and what is the true extent and awful nature of the danger that awaits him. Being under circumstances like those related, man is indeed an alien and stranger, without hope, ruined and lost, miserable and undone, without the possession of a single power that could in any degree tend to his recovery. Awful indeed! beyond the power of the imagination to picture out, is the depth of that dark abyss into which we were plunged by the fall! and more awful still must that state be in which man will find himself, if deliverance therefrom depended on himself alone.

But, thanks to the intervention of the tender mercies of our God, who, in tender consideration of this, our woe-worn condition, and for the great love which He had in eternal wisdom, devised a plan and covenanted that by the employment of means embraced in

that plan, man should be redeemed from death, restored to life, and finally accepted and received into the presence and bosom of his Heavenly Father.

About this covenant we shall say but little, as our limits forbid. But the parties contracting are represented in the Scriptures to be the Father, Son and Holy Spirit, which form the adorable Trinity or Triune. Each of which is represented as sustaining and covenanting to perform a certain office in the economy of man's redemption, and in the fulfillment of which a discovery is made to a dying world, and that in living beauties and loveliness the great love of God towards the sons of man, and the rich reward that they shall reap by the accomplishment of the parts assigned to each of the high contracting parties, and by which is also exhibited the Godhead in distinct and glorious manifestations of its eternal excellencies. For in the history that is given of this covenant, the Father is represented as planning the scheme, the Son as executing it, and the Divine Spirit as applying to believers the benefits of the planned and purchased redemption. We shall not stop to bring the proofs that might be introduced which relate to the performance of the parts assigned to the two first persons named in the covenant, but shall confine ourselves to that part which establishes the agency of the third person, or Holy Spirit, in this great work, and which tends to the accomplishment of the great end in view, which was to restore man to spiritual life, and revive in him all the powers dependent thereon. And first, we see this agency wonderfully displayed in its sanctifying influence upon the offering or atonement made in the person of Jesus Christ, the body of whom became a sacrifice, and who, through the eternal Spirit, offered Himself without spot to God [Héb. ix. 14.] which body was the gift, sanctified by the Altar, which Altar was the Holy Spirit, and without which sanctifying influence the atonement would have been rendered unfit for acceptance, and never could have effected the object designed, for it is the Altar that sanctifieth the gift. The uniting of this sanctifying influence with the works of the Son of God, in accomplishing the great end in view, is more fully established by the decided manner in which the Prophet Isaiah speaks in the lxi. chapter of his prophecy: he says, commencing at the 1st verse: "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted; to proclaim liberty to the captives and the opening of the prisons to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God, to comfort all that mourn, to appoint unto them that mourn in Zion; to give unto them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness." That this was spoken of the Savior, is made manifest by reference to the 18th and 19th verses of the same prophecy: it is declared "that the Spirit of the Lord should rest upon Him, the spirit of wisdom and understanding," &c.

By reviewing the foregoing facts, it will be seen how much de-

pended on the aid of the Spirit in the accomplishment of our redemption, without which the atonement could not have been accepted, the righteous law of God must have remained unsatisfied; the thunders of which would have roared in long and awful peals against a sinful and condemned world, and the fiery vengeance of Almighty God unappeased must have fallen upon the whole family of suffering man. The glorious news of redeeming grace could not have been preached without the anointing of the Holy Spirit; the poor, broken-hearted sinner must have remained without the healing influence of the Balm of Gilead, and the mourning soul might in vain have turned its wishful eyes to see if there was any hope of deliverance from this body of death, and long might the prisoner have remained enchained under the influence of that sentence, which is incident to the curse of God's broken law.

The atonement, however, is by the sanctifying influence of the Holy Spirit made complete and acceptable to God. It now remained that through some channel the virtue of the death of Christ, under these circumstances, should be conveyed to man, and the means applied and sanctified, so that they might produce their healing influence in the restoration of his soul from a state of death unto a state of life; for, notwithstanding the means might be provided and prepared, yet if they remain unapplied the communications of life cannot be produced, without which man remains as helpless as ever. This is effected by the declarations of the Word of God in the preaching of the Gospel, attended by the qualifying influence of the Holy Spirit; for as the Son and Spirit is united in the life and death of Christ in making the offering complete, so we see that the united virtue of the Word and Spirit is necessary in the communications of life to the soul. And this explains the language of the Apostle Paul, when he says, "How can we believe in him of whom we have not heard? and how can we hear without a preacher? and how can he preach except he be sent?" The dispensation of the Gospel must be given to enable man to believe, and it must be given through a channel prepared by the Holy Spirit, for as the Spirit of the Lord God was upon Christ as the great preacher of Righteousness, it certainly must in its qualifying degree rest upon those who come as ambassadors in His stead; and if He was anointed by the unction of the Holy Spirit, much more is it necessary that those that come in His name should be. Here we might introduce testimony of the strongest kind in addition to that above, to show that those who preach the Gospel are, or ought to be, assisted by the attendant agency of the Spirit of Almighty God. In consequence, however, of our confined limits, we offer only a few passages as it stands recorded in the volume of life, says Christ Himself. John xiv. 26. "But the comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." [same book xvi. 13.] "Howbeit, when He, the spirit of truth is come, He will guide you into all truth [verse 16.] He shall glorify me, for He shall

receive of mine and show it unto you." Acts ii. 4. "And they were all filled with the Holy Ghost, and began to speak as the Spirit gave them utterance." [See Acts xv. 28, and xvi. 6, 7.] We deem it unnecessary to multiply proofs from this and many other texts. In the book of life it is plainly manifested that unless the Holy Spirit does attend, and give life to the Word spoken by the ministers of the Gospel, their labor is in vain; and all those who deny its influence and power upon them, while dispensing the Word of Truth, most unquestionably have no part nor lot in this matter; and however laborious they may be in the exercise of their ministerial functions, it is in evidence that the Lord has not required this at their hands, but that they are acting the part of those who would be priests in Moses' time who were not called legally to the priesthood. After such do all they can their rods remain withered, parched and dry. Not so with those who preach under the qualifying influence of the Spirit, for while they dispense the Word of Truth, the Word is made spiritual food, and falls like manna around the camps of Israel; and like Aaron's rod, their labors are seen to bud and bloom, and while they pour forth in living excellence the rich doctrines of the Gospel truths, the children of the Lord are feasted on heavenly delights; their hearts are made to overflow with love to God, and they are made to dwell in rich pastures of beautiful and heavenly enjoyments. Their bosoms swell with the emotions of joy and flowing tears bedew their eyes, because their souls have been made glad by the droppings of the sanctuary, or by the reception of Heavenly life and love conveyed to their hearts by Gospel communications that flow through the channel, prepared by the direction of God, influenced and qualified by the direct agency of the Holy Spirit,—the benefits of which does not stop here, but worketh life into the hearts of rebel sinners, who are dead in trespasses and in sins. This brings us to show more fully the effectual workings, and agency of the Spirit on the work of regeneration on the soul. That man is spiritually dead, we think we have made manifest, and if dead it is clear that he can never live unless life is communicated; and if life is to be communicated, it is as clear that there must be a channel of communication. How the death of Christ can give a spark of life to those who have never heard of Christ, and who have never felt the workings of the Spirit, is a matter that remains in mystery and is not revealed, for there is no channel through which mercy can be conveyed from God to man, save that of Christ Jesus through a knowledge of and by an application of His atoning merits; for the Scripture saith, as much as that we cannot "believe in Him of whom we have not heard." "And he that believeth not shall be damned." Hence, we must know God; and the power of knowledge depends on life, and life depends upon an application of the means of grace, made by the sanctifying influence of the Holy Spirit, which is proved abundantly in the Word of God—a few of which proofs we will here introduce; and first, Christ Himself, in His conversation with Nicodemus, is very much in point where He says [John iii. 3,]

“Verily, verily, I say unto thee, except a man be born again, he can not see the Kingdom of God.” Nicodemus marvelled and seemed to inquire, how born? and by what means? The blessed Savior does not tell the inquiring Ruler that man, to be able to see the Kingdom of God, must be born of the flesh, or by the works of man, nor by the Word alone, but informs him that except a man be born of the Spirit he cannot see the Kingdom of God; for, says He, “that which is born of the flesh is flesh; and that which is born of the Spirit is Spirit.” Here we see the labors of the flesh are set aside in this case, and so will be all the hopes that depend and trust alone in an arm of flesh; for the Savior further illustrates this matter by saying “that the wind bloweth where it listeth,” &c., by which a comparison is made of the wind, to show that man knows not of any cause in himself that would influence this heavenly breath of life to come or go; and the very word that it “bloweth where it listeth,” seems to leave this matter beyond doubt, and proves that if the cause of spiritual life existed in us, that there would be no necessity of this blowing of the Holy Spirit; and also that if life was produced by us without spiritual aid, we should know from whence it cometh. But now we know it only at last in part, for so, says the Word, “is every one that is born of the Spirit.”

2d. Christ, in another place, says [John vi. 63,] “It is the spirit that quickeneth, the flesh profiteth nothing, the words that I speak unto you, they are spirit and they are life.” A plainer truth than the above could not be introduced, coming as it does from the Author of the whole plan, and who declares unequivocally that it is the spirit that quickeneth. and to quicken, all agree, is to make alive that which has no life. Hence we hope you will keep this in view while we bring a few corresponding proofs, which are explained by the foregoing passages. Also remember that the flesh profiteth nothing, but that it is the spirit alone which brings us.

3d. To notice what Paul says in his epistle to the Collossians, ii. 15. “And you being dead in your sins, hath he quickened.” The question here is, by what means? Christ in the foregoing passage hath answered, “It is the spirit that quickeneth.” And the same Apostle writing to the Romans viii. chapter gives us an enlarged account of the Spirit’s agency in the work of spiritual regeneration, for, says he, in the second verse “that the law of the spirit of life in Christ Jesus hath made us free from the law of sin and death.” By what law of the spirit of life? This is also illustrated in the above quoted passage. Is it the spirit that quickeneth and maketh alive, and by its influence sets the captivated soul free from the law of sin and death. And thus, by an application of the merits of Christ, restores it again to the enjoyment of all the functions of spiritual life and liberty, which is effected by the word conveyed through its proper channel, for Christ and His word is one, the letter of which cannot produce life, for, says the same Apostle, 2d. Cor. iii. 6, “who also hath made us able ministers of the New Testament—not of the letter, but of the Spirit, for the letter killeth, but the Spirit giveth

life." And in Cor. xii. 3, it is declared "that no man can say that Jesus is the Lord but by the Holy Ghost." And in the succeeding verses it is stated that "there are diversities of gifts but the same Spirit, and there are diversities of operations, but it is the same God which worketh in all; for to one is given by the Spirit the word of wisdom, to another the word of knowledge by the same Spirit, to another faith by the same Spirit; but all these worketh that one and the self same Spirit, dividing to every man severally as he will;" and in the ii. 8 of the same book, "eye hath not seen nor ear heard, neither has it entered into the heart of man the things that God hath prepared for them that love Him, but God hath revealed them unto us by His Spirit, for the Spirit searcheth all things; yea, the deep things of God; and 11th verse, "even so the things of God knoweth no man. but the Spirit of God; now we have received, not the Spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God; but the natural man receiveth not the things of the Spirit, for they are foolishness to him; neither can he know them, because they are spiritually discerned." Thus we see that not only is the quickening influence of the Spirit necessary to the salvation of the soul, but the teaching influence likewise. See, in addition to the above, John xiv. 26; xvi. 7, 8, and up to the 13th verse of the same chapter; and see also Rom. viii. 26, wherein it is said "that we even know not what we should pray for, but that the Spirit helpeth our infirmities and maketh intercession for us with groanings which cannot be uttered." Here we stop writing down the texts at length, deeming those already written to be sufficient for any whose minds are unprejudiced, to see that our positions have thereby been established; yet if any have time and inclination to look further into the truths established by the testimony of God, in His Word, we refer them to the following texts, which are promiscuously given, and which, united to that already said, will show that by the agency of the Spirit Christians see, know, are taught, made regenerate, quickened and made alive from their dead state and saved from the wrath to come, to wit: Rom. viii. 15, 16; Eph. i. 13, 14; Heb. x. 15, 16; 2nd Thess. ii. 13; 1 Cor. vi. 11; Rom. xv. 16; Acts ii. —; John iv. 24; 1 Peter v. 18; Rom. i. 4; 1 Cor. xv. 40; 1 Peter i. 2; Ps. li., from 10 to 12; Ps. cxliii. 10; 2d Tim. i. 7; 2d Cor. iv. 13; Ezek. xii. 10; 1st Pet. iv. 4; Ezek. i. 20; John vii. 59; Prov. i. 23; Acts i. 8; Acts xi. 12; Gen. vi. 3; Eph. iv. 30; Isa. vi. 3-10; Acts vii. 51. We have given the foregoing references because our limits will not permit us to set down the texts at length, connected with the reasons above mentioned, which united to those passages above set forth, with many others to which your attention might be called, show conclusively to our mind the necessity of the agency of the Spirit in the work of regeneration on the soul; for therein it is declared that the Spirit giveth life and openeth the eyes of the blind—the teaching influence of which enables us to see the necessity of a Savior's blood, gives us knowledge of God's dealings toward us, and the depraved

condition of our sinful hearts, discovers to us the way to the city of refuge—helpeth our infirmities, and enableth us to exercise all the powers that depend upon a state of life, by which we are enabled to flee to the bosom of our adorable Savior for safety from the evils that surround us; beareth witness with our spirits that we are born of God, and children; and if children, then heirs and joint heirs with the Lord Jesus Christ, and finally seals us such until the redemption of the purchased possession. We wind up our testimony and remarks, Dear Brethren, upon the foregoing interesting subject, by asking you to take an impartial and thankful review of the facts set forth in this, our letter, and what great things, by the Spirit's agency, are communicated to the suffering condition of man; and first, behold! and see in every land and in every age what great companies have been united to each other by the tenderest endearments, have joined hand-in-hand and heart-to-heart in their endeavors to advance the progress of spiritual life and faith, being themselves possessed of a faith that worked by love and purified the heart! See the labors of the christian world all pointing to the same great end and uniting to save their fellow-men from ruin and misery! Watchmen or ministers, denying themselves the enjoyments of this present world, traveling under a load of sorrow, and meeting death in all its varied features with undaunted firmness, mark their Heavenly walk while they pour forth in beautiful streams the waters of God's grace into the hearts of thirsty sinners. See christians all uniting and bearing their respective burthens and sorrows while they labor with unceasing desire in the general cause; see all together pouring forth their souls in prayer to God, which rises before His heavenly throne and fills the Golden Censer with sweetest incense, the odor of which delights the Almighty Ruler of the Universe and suspends the thunderbolts of His wrath from falling on this guilty world! See those lovely companies all uniting in fellowship and love, one for another, and breathing the very essence of love from and towards their God, and by their labors and prayers and intercessions with their Great Redeemer at their head, wresting their fellow-man from the dark abodes of death and hell! Ask yourselves from whence cometh this unity of action, this success of purpose, this brotherly love and fellowship, and love to God, and you are met by the declarations of holy writ—that it is produced by the agency of the Holy Spirit; for the fruit of the Spirit is love, and love brings into action and effects all the good works above named.

But list! O, list! what voice is this salutes the ear, and echoes in harmonious songs of delight from many a tongue of all nations? Tongues and kindreds under the whole heaven? Hear, this song begin on earth in living strains of harmonious and melodious exultation, which comes in shouts from rich, from poor, from wise, from simple—that rejoices the heart in life's fairest scenes and drives the clouds of gloom from affliction's path; that gives rest to the weary pilgrims' feet, and spreads a downy pillow for the head of a dying believer; that passes the weary soul over the highest wave of Jor-

dan's stream with glad acclaim. Yea, look higher still: lift your enraptured vision to yonder amazing heights of dazzling bliss, where loud hosannas and acclamations roll unceasing through ages yet to come, and echoes through the fields of immortal love, which fills the eternity of heaven's high dome with endless delights and crowns of glory, and then say, O! say, to what Seion or Holy Tree are we indebted for this rich abundance and sweet clusters of joy, and then remember what the Scriptures saith—that joy is the fruit of the Spirit.

Mark again the troubled ocean of man's soul, like lashing waves throwing up mire and dirt, darkened by the thick clouds of sin, which brings the tempest of God's displeasure trembling and agonizing in view of Sinai's mountain that burns with sulphurous fire, and shocked by the awful peals of thunder, louder and louder still, while the lightnings glare that burns with wrath, makes the approaching storm more gloomy and awful still. Look again and see the billows cease to roll, the clouds brushed all away, the stormy thunders roar and the lightning's glare stilled into a holy, pure and heavenly calm, the sunshine of truth beaming light and love, and dazzling the whole landscape of man's existence with stillness and lasting peace. Rise higher still and see that peace flow like a river in its gentle course and wafting the delighted soul beyond the reach of the turbulent waves of sin and death, and ending in everlasting peace; and wonder still, when you hear the voice of Holy Writ say, peace is the fruit of the Spirit, and from the same sacred fount flow in streams of living excellence, good works, gentleness, kindness, meekness, &c. And when you have taken notice of all the things above set forth, ask yourselves what man would do if all these glorious hopes were lost? and lost they most assuredly will be if the Holy Spirit does not lend its heavenly aid in the regeneration and salvation of the souls of men from the deep abyss of sin and sorrow into which they have plunged themselves. And how debased and melancholy is that existence in whom the Spirit does not dwell! There is seen no love to God, no holy love for friend or foe, no lasting joy or lasting peace, but there the foul passions reign and sink the soul into endless death and misery!

And, dear brethren in the Lord, we have not in the foregoing letter been able to set before you half the facts to which your attention might have been directed. We might, if limits would have permitted, have drawn your minds to some very sublime and philosophical views that exist in Nature's Book, by which views reason might have been assisted, and the judgment informed, by walking through the paths of nature to nature's God, and drawing inferences both positive and circumstantial, which would have been of a character strengthening, at least, to the positions and proofs taken and brought forward in this our letter, which has brought us to the conclusions to which said positions, proofs, arguments and facts have landed us. We think, however, that we have said enough to convince you that the well being of the people of God, and harmony

and fellowship of the churches, as well as quickening grace, depends upon the indwelling of the Spirit of God in the hearts of the brethren, without whose assistance every Gospel preacher knows he can not preach,—while every true christian must feel from experience long felt and known, that spiritual life, light, love, grace and joy depends upon the reception of this holy and heavenly fire; and to such we need not argue long upon points which their own feelings have proven. But Oh, brethren, how ought our souls to be drawn out to God in prayer, while we cling with jealous and anxious solicitude around this our only hope of life, that He would, for His great name's sake revive, by His Holy Spirit the drooping state of Zion! that He would send or revive the Heavenly flame in every heart, and be with and aid His ministers in their holy but laborious task, and fill our souls again with delightful praises and thankfulness to God; and in this we should be encouraged when we remember that the promise is that if you lack, ask of God, and the glorious Redeemer has promised that if we ask, it shall be given; and many other like promises are left us for our encouragement.

Dear Brethren, pray therefore without ceasing, and remember too, at a throne of grace, the poor, misguided souls that have never tasted that life and delight given by the Holy Spirit's aid; for most assuredly, if the Scriptures be true—and our own experience has not lied—all such, however wise, laborious, or however much they may feel disposed to laugh at the doctrine of the Holy Spirit's assistance and workings upon the immortal souls of men and women; and however much they may have trusted to their own moral excellence, yet when the great day of the wrath of God is come, they will find to their everlasting shame and confusion that without it they will be like the boasting Pharisee, and will be utterly unable to stand the fiery indignation of His avenging stroke, but must sink in hopeless ruin down to the abodes of everlasting sorrow, where the worm dieth not, and the fire is not quenched. And further, brethren, let us endeavor to sing with the Spirit, pray with the Spirit, praise with the Spirit, live in love, peace and joy. And may the God of peace by His Holy Spirit seal instruction to your every mind.

JAMES M. WEBB.

October 16th, 1837.

WEBB, ELDER ALFRED was born in Rutheford county about 1800 of wealthy parents, but enjoyed only common school advantages, working on a farm until he attained to the age of manhood. He was doubtless a "chosen vessel," and directed by the Spirit to attend the ministration of the Word by those eminent servants of God Dobbins and Hicks, the result was, he was converted and baptized into the fellowship of the church at Concord, near the home of his youth. Some short time afterward he felt impressed to speak a word for the Master, and the church licensed him

to do so about the year 1822. The next year he was chosen to represent the church as one of her delegates at the session of the Broad River Association held at Reedy River church, Greenville county, S. C. And the Minutes show that he filled the appointment, and was marked as a licentiate. A short time after this session of the Association he was ordained by a presbytery to the full work of the Gospel ministry, probably in 1824, for he appears in the Minutes of that year as a delegate and ordained minister from Concord. In 1825, Ebenezer church was constituted, and admitted into the Broad River body, and Elder Webb became a member and pastor of said church, and was chosen with Aaron Biggerstaff and Williamson Fortune its representatives in the session of that year (1826) and 1827. In the latter year Ebenezer with several other churches were dismissed to aid in the formation of the Catawba River Association, and Elder Webb was consequently separated from the Broad River body, and he continued his new relationship until sometime after the year 1836, when he emigrated to the State of Georgia. And after connecting himself with the Georgia Baptists in the State of his adoption, we are informed he at once set about improving a defective education, in which undertaking he succeeded admirably, and soon mastered the Hebrew and Greek languages, besides taking a course of theological studies. By which means he became much more efficient in the ministration of the Word, and was considered an able minister of the New Testament wherever he labored. We heard Elder Webb preach at Zion church in 1836, then a messenger from the Catawba River Association to the Broad River, and the last session that he ever attended of that body. We considered him an able minister at that time, and very attractive in his manner and gestures. He was a fine looking man, rather above the ordinary size, inclining somewhat to corpulency, large chest, massive head and stentorian voice, and very commanding in his general appearance.

WHITTEN, BROTHER JAMES was a member of Cross Roads church, and joined the Broad River Association in 1823, he was then a layman. Soon after this session of the body he was licensed to preach, and again chosen by Cross Roads to represent the church in the session of the Association in 1824 and 1825. He appeared in the associate body these years, as the Minutes show, as a licentiate. He was elected clerk of the Association in 1823. After this we lose sight of brother Whitten in the Minutes. We do not find anywhere

that he was ever ordained to the full work of the ministry while a member of the Broad River Association. He probably removed to some other field of labor.

WEBB, ELDER GEORGE MILTON was born November 14, 1831, in Rutherford county, N. C. Was converted in early life and baptized by Elder J. M. Webb into the fellowship of the Concord church in 1844. In 1850 he married Miss Priscilla J. Blanton, a lady every way worthy of him, and they entered upon the toils of life with buoyant hopes of success in the career of life. In 1857 (his church having joined the King's Mountain Association in 1856) he appeared in the Association as a lay delegate, and then again in the sessions of 1858-'59-'61. In 1863 he was licensed by the Concord church to preach, and appeared in the associate body as a delegate and licentiate. He was ordained to the full work of the Gospel ministry in 1864, and again appeared in the Association as a delegate at that session. We believe he has attended all the sessions of the Association since, and in 1867-'68-'69-'70-'71 and '72 he was elected clerk of the body. And the Circular Letter, addressed to the churches in union on *the Design of Baptism*, and adopted in 1869, was from his pen, which we reproduce in this work.

Elder G. M. Webb is a son of the lamented James M. Webb, deceased, and in person resembles his parent very much. He has been pastor of several of the King's Mountain churches, namely; Buffalo, Pleasant Hill, Capernaum and others, and has preached for four churches every year since his ordination, and appears to be a popular pastor with his several flocks. Like a large number of Baptist preachers, Bro. Webb has to labor under the disadvantages of a defective education; he is, however, a close student of Biblical theology, around his own hearth-stones at home, and to a great extent has overcome the seeming impediment. He has a good flow of language, and considerable back-bone or nerve-power, which enables him to contend earnestly for the form of sound words. And feeling that he is armed "with the sword of the Spirit," he does not quail at the giants of Gath, but without dismay moves straight along, using only the smooth stones of the Gospel from the fragile sling with which nature has endowed him. No one, however, more than he, is more sensible of the fatal consequences of the great lack of early literary training, and he is a strong advocate of ministerial education. He is also a fast friend of Missions and Sabbath-schools, together with all the various appliances put on foot for the furtherance of

the Gospel of Christ. He has baptized about 800 persons into the fellowship of the churches.

CIRCULAR LETTER.

The King's Mountain Baptist Association—To the Churches in Union—Greeting:

Dear Brethren:—According to an appointment it becomes our duty to address you, by way of a Circular Letter, on the *Design of Baptism*, and for a foundation we have selected from the word of God this text: "For as many of you as have been baptized into Christ have put on Christ." (Gal. iii : 27.)

These words seems to us appropriate to the occasion. The Association is made up of just such persons as are here referred to—persons who have been baptized into Christ, and the churches they represent are composed in like manner of just such persons as have put on Christ by being baptized in His name. Our object in writing on this subject is, that we may consider the nature and obligations of the christian profession, remembering that we were baptized into Christ. The general design of baptism is a public and formal profession of the Christian religion. We are baptized into Christ; in baptism we publicly acknowledge Jesus as the Messiah, our Lord and Savior, and declare ourselves His followers. It is a symbolic act by which we profess discipleship to Jesus Christ, and engage to receive His doctrines. Of similar import is the expression, "baptized in the name of Christ." The eager inquirers, on the day of Pentecost, were directed to repent and be baptized in the name of Jesus Christ; the Samaritans, believing, were baptized in the name of the Lord Jesus Christ. Their baptism was a public acknowledgement of the mediatorial character and walk of the Lord Jesus Christ; that is, as the adherents, the disciples, the followers of Jesus Christ. That this is the design of baptism is evident from the commission: "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Go teach, make disciples. The Apostles were to preach the Gospel, and in that way make disciples to Christ; then they were to baptize them, that they might be publicly known as disciples. It is certain that the Apostles so understood the commission, for they baptized none but those they had first made disciples to Jesus Christ, in precise accordance with the instructions they had received from their Master. "Go make disciples, baptizing them," &c. In the beginning of the Gospel dispensation a consent to be baptized was regarded as a reception and an acknowledgement of Jesus' Messiahship, and a refusal to be baptized was regarded as a rejection of the Gospel, and a denial of His Messiah; for it is said, "all the people that heard him, and the publicans justified God, being baptized with the baptism of John, but the Pharisees and lawyers rejected the counsel of God against themselves, not being baptized." [Luke vii. 29, 30.]

We will now notice the latter clause of the text: "As many of you as have been baptized into Christ have put on Christ." The same expression occurs in Romans: "But put ye on the Lord Jesus

Christ, and make no provision for the flesh." So to put on Christ is to take Him as our teacher, our guide, our governor and our Savior. We put on Christ externally when we follow Him into the baptismal water; "for as many of you as have been baptized into Christ, have put on Christ." Since baptism is designed to be the badge of our public profession of christianity, it forms the visible boundary between the church and the world: "for except a man be born of water and of the spirit, he cannot enter into the Kingdom of God." [John iii. 5.] By the expression, "born of water," is generally understood the visible kingdom or Church of Christ upon the earth. For admission to this Kingdom the Savior here demands two prerequisites—to be born of water, and to be born of the Spirit. No one is a fit subject for church membership until he is born of the Spirit—until he is baptized or born of water. Hence it follows that baptism is a solemn, public, formal profession of christianity. It is the initiation by which we are admitted into the fellowship of the church, the act by which we assume the christian name—the badge of our discipleship to Christ. But this general design includes a number of particulars. Christianity consists of doctrines to be received, emotions to be felt, precepts to be practiced, and promises to be trusted. In baptism we declare our belief in its doctrines, our experience of its emotions, our obedience to its precepts, our reliance upon its promises. Baptism is also an acknowledgement of our sinfulness. The religion of Christ is a religion for sinners; "they that are whole need not a physician, but they that are sick. Christ came not to call the righteous but sinners to repentance." The ordinances administered by John contemplated its subjects as sinners. "John did baptize in the wilderness and preach the baptism of repentance for the remission of sins. Then went out unto him Jerusalem and all Judea, and all region round about Jordan, and were baptized of him in Jordan, confessing their sins." [Mark i. 4, 5.] Those baptized by the Apostles, as well as those baptized by John, were supposed to be penitent sinners, deeply impressed with a sense of their guilt. Those baptized on the day of pentecost, were the subjects of pungent and powerful conviction. They said unto Peter and the rest of the Apostles, "Men and brethren, what shall we do?" Then Peter said unto them "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sin, and ye shall receive the gift of the Holy Ghost." It is clear that the Apostles admit none to baptism but such as declare themselves penitent sinners. Saul felt himself a sinner, when, trembling and astonished, he said: "Lord, what wilt thou have me to do?" Ananias thought Saul a penitent sinner when he said, "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

Again, baptism is a declaration of our faith in Christ. It is said "John verily baptized with the baptism of repentance, saying unto the people that they should believe on Him that should come after Him;" that is, on Jesus Christ. The terms of the commission is, "Go ye into all the world and preach the Gospel to every creature;

he that believeth and is baptized, shall be saved." In every case of baptism mentioned, as performed by the Apostles, it is expressly affirmed or plainly intimated that the subjects declared themselves believers in the Lord Jesus Christ. Philip taught the Eunuch that he must believe with all his heart before he was a fit subject for baptism. The Samaritans, when they believed in Jesus Christ, were baptized, both men and women. Crispus, whom Paul baptized, believed in the Lord with all his house. And many of the Corinthians, hearing, believed, and were baptized.

From all this it is plain that the design of baptism is a public declaration of our faith in the Lord Jesus Christ, as the Son of God and Savior of sinners. Again, faith in Christ implies faith in all the facts of the Gospel—are most strikingly symbolized in the ordinance of baptism. The most prominent of these facts are the death and resurrection of the Lord Jesus Christ. "He was delivered for our offences and raised again for our justification." "If Christ be not raised from the dead, then is our preaching vain, and your faith is also vain." In our baptism we declare our faith in the death and resurrection of the Savior, and all those glorious doctrines connected with these great facts. How significantly are they set forth in this holy ordinance: "Know ye not that so many of us as were baptized unto Christ were baptized unto His death; therefore we are buried with Him in baptism unto death, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." (Rom. vi. 3, 4.)

Peter, speaking of the family of Noah saved by water, says: "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ." Baptism is symbolic of His resurrection; hence, as Noah was saved by water, we, in a figure, are saved by baptism. In baptism we declare not only our faith in the fact of Christ's resurrection, but also in the doctrine of the general resurrection. In commemorating the resurrection of the Savior, we anticipate our own. Some of the Corinthians denied the doctrine of the resurrection, in proof of which Paul appealed to their own baptism, and says: "Else what shall they do, who are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" (1 Cor. xv. 29.) The point of the argument is this: if there be no resurrection of the dead, why is our resurrection symbolized in the ordinance of baptism? Why are we required to perform an act which so strikingly sets forth the death and resurrection of the body? If there is to be no resurrection of the body, why are we buried with Christ in baptism, if we are not with Him to be raised from the dead? "If we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection. (Rom. vi. 5.) We declare this by being buried in water, and raised from the liquid grave. "Likewise reckon ye also yourselves to be "buried with Him in baptism, wherein ye are raised with Him through the faith of the operation of God, who hath

raised Him from the dead." From all this it is plain that baptism is a metaphor, not only of the death, burial and resurrection of the Lord Jesus Christ, but also of the burial and resurrection of our own bodies. Baptism is also spoken of as the answer of a good conscience towards God. (1 Peter iii. 4.) In its observance we profess to be at peace with God—to have our conscience void of offence, both toward God and man. Again, baptism is a pledge of our allegiance and fidelity to Jesus Christ. Believers are the property of Him—they belong to Him; they are His by purchase. He has bought them. "What, know ye not that ye are not your own? for ye are bought with a price." (1 Cor. vi. 19, 20.) In our baptism we acknowledge the right of Jesus Christ in us, and convey ourselves to Him as His property. When a piece of property is sold and the price paid, the purchaser is entitled to a bill of sale, or a deed conveying the right and title of the property to him. The believer executes such a deed when he is baptized. He then publicly declares that he by purchase belongs to Jesus Christ, and surrenders himself to his rightful owner. Believers are the servants of Christ—under the Mosaic dispensation, when a person purchased a Hebrew servant it was the custom of the servant to have his ear bored in token of fidelity to his master. (Ex. xxi. 6.) In our baptism we acknowledge Christ as our master, we pledge ourselves as His obedient and faithful servants.

Again, believers are the subjects of Christ. He is their Sovereign Ruler. When a foreigner emigrates to this country, and proposes to live under our government and laws, he must first take the oath of allegiance before he is entitled to citizenship. His oath does not change his character, but it changes his relationship, and entitles him to privileges, which otherwise he could not enjoy. So in our baptism, it is our oath of allegiance to Jesus Christ, as Head of the Church, King in Zion, Spiritual Lord and Ruler in the new creation. When a sinner is renewed by grace, and made nigh by the blood of Christ, it is expected and required that he come out from among the world and be separate, and make it manifest by taking the oath of loyalty to Christ. This is done in baptism; by it we become visibly the subjects of Christ's kingdom. Clearly this is the design of baptism, it is a solemn pledge of our attachment, our allegiance, our fidelity to Jesus Christ, as our owner, our master, our husband and our sovereign. Baptism, as we have seen all along, is declarative and emblematic. We are born of water to declare the fact that we have been born of the Spirit. Our bodies are washed in the water of baptism to signify that our souls are washed and cleansed in the blood of Christ. Our sins are said to be remitted in baptism, because in that act we declare our reliance for pardon upon the atoning merits of the Son of God. We are buried in the water of baptism, and raised again from the water, to signify that whilst our bodies are to die, they are, nevertheless, to be raised out of the grave.

Again, our baptism is not the ground of our hope, not by any means, but it a most beautiful and impressive representation of the true, and only ground of hope, which is based on the death and res-

urrection of the Lord Jesus Christ. We think brethren, we have exhibited the Scriptural view of the design of baptism. *It is a formal and practical profession of the Christian Religion.* That is to say, it is an acknowledgement of our sinfulness, a declaration of faith, a profession of repentance, a pledge of our obedience, an expression of our hope. In attending to the ordinance of baptism, it is important that it be so observed as that its design shall be answered, its entire significancy be preserved, its full meaning be clearly and exactly set forth. As well neglect it altogether, as to change its form or apply it to those to whom it does not properly belong, or in any way pervert its design. The design of the ordinance is not answered when it is applied to an infant, for the simple reason that infants are incapable of making the profession which baptism supposes. How can an infant believe—how can such walk in newness of life—how can an infant repent and exercise faith in the Lord Jesus Christ? These are things they have not ability to do, and consequently, cannot perform. Baptism is described as being the answer of a good conscience toward God. Is it so to an infant child? To them it is neither the answer of a good nor an evil conscience, their consciences have nothing to do with it. Its design is not answered when the rite is applied to unconverted persons, whether infants or adults. Only such as give evidence of having embraced the gospel are fit subjects for baptism.

May this important matter be duly weighed and considered by all professors of the christian religion, and may the blessings of God attend their researches, and enable them to see the truth as it is set forth in the Scriptures of eternal truth!

Fraternally,

G. M. WEBB.

Sept. 27th, 1869.

WILKIE, ELDER GEORGE appears in the Broad River Association first in the session of 1816, at Buffalo church, as a delegate from Antioch church in York county, S. C. He was then an ordained Minister. He was chosen pastor of Antioch church, and continued to represent the church in the Association annually until the session of 1837. About that time he became heterodox in the faith, advancing what was termed *free-will* ideas. He was discarded as pastor and he then moved to Georgia, and soon after identified himself with the Methodist. After remaining in that connection for a time he was disciplined for intemperate habits, and some years afterwards died in disorder.

Elder Wilkie was, for many years, an active and energetic minister. He preached a great deal among the Broad River churches, and although he was not an eloquent preacher, his manner of address was of a character calculated to win the affections, and make good impressions upon the

minds of his hearers. A great many persons professed conversion through his instrumentality and he baptized many into the fellowship of the Antioch and other churches. He was, however, considered by those who knew him best to be a very vascillating and unstable man, in his ways, all his life, and many lacked confidence in him. On the 22nd of June, 1831, he baptized us into the fellowship of the Antioch church, and we would rather feel to be,

"To his foibles a little blind,
And to his virtues ever kind."

But still, faithfulness becomes the household of God, and all those professing to have identified themselves with His people, should not only endeavor to walk circumspectly themselves, but expose to the world's gaze the evil deeds of such as profess and do not the requirements of a holy calling. See the journalistic part of this work in reference to George Wilkie. Session 1828.

WILLIAMS, ELDER JOSEPH M. is a native of Rutherford, (now Cleveland) county, N. C. Born October 1st 1827, converted in August 1847, baptized in December afterwards by Elder Thomas Dixon into the fellowship of an arm of Zion, afterwards organized into New Bethel church. Was licensed by said church to preach September 15th, 1854, and ordained to the full work of the ministry April 16th, 1858, the presbytery consisting of Elders Wade Hill, Joseph Suttle and G. W. Rollins. A while before his ordination November 24th, 1857, he had the good fortune of intermarrying with Miss Martha Young, of York county, S. C., who proves to be an affectionate and industrious help meet to him in the rugged toils of life. He moved to Polk county where he now lives, in December 1862, when he and his better half connected themselves with Arrowood church a member of the Broad River Association.

While he was a member of New Bethel church we find from the minutes of the King's Mountain Association that he served as a delegate to that body in 1854 to 1862, the year he identified himself with the Broad River body. Since then he has served the Arrowood church as pastor, and frequently represented said church in the different sessions of the Broad River Association and in 1877 was elected Moderator.

We are well acquainted with Elder Williams and, while in his company many years ago, heard him say that his father, who was a distiller of spirits, had, during his best days in early life, kept him so closely engaged in the still-house,

making whisky, that he never had much opportunity to acquire an education. He was sorry it was the case for he was one that appreciated learning very much, and the restrictions laid on him had not only prejudiced his mind against the making of spirits but against their use as a beverage. He had therefore, seeing the great and irreparable evils resulting from the use of spirits, resolved within himself to give all the aid and comfort he possibly could to the temperance movement, and in order to do this as effectually as possible, he embraced every opportunity that presented itself to him to obtain all the education he possibly could to enable him to make a more formidable opposition. While under the influence of these good resolutions it pleased God through the instrumentality of a preached gospel to convert his soul, not only to the love of sobriety but to godliness in all things. He joined the church and tried to live the life of a christian, and during his experience, since he made these resolutions, we have not heard him, nor do we expect ever to hear him say that he repented the course he took in early life, to endeavor to frown the evil genius of intemperance. If all young men could only see things in the light that Elder Williams did, whether from the same stand-point or not, but in such a way as to stimulate them to put to shame and drive out the filthy and destructive practice of making, vending or using ardent spirits as a beverage, from all would be decent society—what a great blessing it would prove to them! And not only to them but to society in general! Recollecting Elder Williams' remarks long ago when in his youth, and seeing and knowing how the Lord has prospered him in a religious point of view, we could not refrain from making the foregoing remarks, hoping they may be utilized to their fullest extent by every reader of this work who may need any admonition on the subject. And let all recollect the trite remark of the Apostle, "Let him that thinketh he standeth take heed lest he fall."

Elder Williams being yet in the prime of life, through the providence of God, may yet accomplish much in the cause of the Master. He has the reputation now of being an able minister of the New Testament. May his shadow never grow less.

WILKIE, ELDER WILLIAM is a native of Rutherford county, N. C., born about 1784, and a brother of George Wilkie. Was a member of Big Spring church, and appointed a delegate to the Broad River Association in 1827. The same year the Big Spring church was dismissed to aid in the formation of the Catawba River Association, and Elder

Wilkie became a member of that body. We have no other information from Minutes concerning him. We know that he became very deaf many years before his death, and in consequence of which, he seldom preached, and probably never did any regular-ministerial work for any of the churches, although, we know he did preach sometimes with much ability, and great satisfaction to his hearers. He was what might be termed a *Hyper Calvinist*. A man of great reasoning powers, and logical in his conclusions.

WILKIE, ELDER JOAB is native of Rutherford county, N. C., and is a son of Wm. Wilkie. He was born about 1805, professed religion in early life and joined the church at Big Spring, and was chosen a lay delegate to represent the church in the session of the Broad River Association in 1826. He then became identified with the Catawba River body, and remained with it until after the formation of the Green River Association, when he became a member of that body, and we think is yet a member thereof. Elder Wilkie is a good pious christian minister, subject to the same drawbacks that cripple the usefulness of a large majority of olden time Baptist ministers—we mean a lack of early educational training. He has, however, been ordained by a Presbytry to the regular and full work of the Gospel ministry, and has probably more than doubled the talents entrusted to his care, and is therefore, entitled to the plaudit, “well done, good and faithful servant.”

WHITE, ELDER WILLIAM is an ordained minister of the Broad River Association. He appears from the Minutes to have been a licentiate in 1877, and ordained to the full work of the ministry 1881. His residence is near Hicksville, N. C. Date of his birth not known to the writer.

WILLIAMS; ELDER MILLINGTON is a native of Lincoln county, N. C., date of birth unknown to the writer. His residence is near Hill's Cross Roads. He has been an ordained minister about thirty two years, and has been pastor of the Mount Vernon church several years. We learn that Elder Williams, although destitute of early literary training, is a good pious man, of a godly walk and conversation, and of great service in the church of which he is a member. He has formerly been identified with the Catawba River Association.

WRAY, ELDER DAVID, is a native a Cleveland County, N. C., born July the 5th, 1826, professed conversion in early life and joined the church at Capernaum. In 1854 he represented the church in the Association as a lay delegate. Was licensed to preach in 1855, and on Dec. 22nd, 1859, ordained to the full work of the ministry. He assisted Elder W. Hill in pastoral labors until about 1868, when he emigrated to the state of Texas, and connected himself with the Baptist brotherhood in that state. He had some time previously intermarried with Miss Violet R. Hunter, daughter of Dr. John B. Hunter of York county, S. C., an estimable lady, whom by the relentless hand of death he lost, after settling in his new home. Elder Wray still lives in the State of his adoption, and pursues his ministerial duties as heretofore, believing that it is the duty of every one entrusted with a talent to cultivate as best he may be able, until the Husbandman shall call the several laborers to an account of their stewardship. He has married a second wife and still livse in Texas.

WHITE, ELDER J. A. came from the Brier River Association in 1877, and identified himself with the King's Mountain body at the session of 1878, being then a delegate from Shelby church.

Elder White is a native of Alexander county, N. C., born Nov. 1, 1848, educated at Wake Forest College, N. C., and follows the business of teaching and preaching. On his moving to Shelby he at once took charge of the Academical High School at that place, and rendered general satisfaction, we believe, to the patrons and friends of the Institution. After teaching several sessions brother White, wishing to engage more fully in the discharge of his ministerial duties, declined teaching any longer, and now has charge of two churches, Antioch and Black's Station, of which he has been chosen pastor, where he si devoting nearly all his time to the ministry of the Word. He is an excellent preacher and able divine. Enjoying the advantages of a classical education, he is able to grapple with obstruse questions, either of divinity or science. He is very popular with the people where he preaches, and, being yet a young man, he has in prospect many years of usefulness before him. May he be spared to render much service in the cause of the Master. He married Miss Maggie A. Sharpe, of York Institnte, Alexander County, N. C., who is an estinable lady every way worthy of him.

YARBORO, ELDER JAMES H. was for a time a member of the King's Mountain Association and was reared within its bounds. He was born October 23d, 1831, converted in 1856 and joined the church at Rock Spring, Polk county, N. C. and was baptized the same year by Elder Berry E. Rollins. He was licensed to preach by the Rock Spring church in Oct. 1857, and in Jan. 1863 was ordained to the full work of the gospel ministry by Elders Bailey Brace, Thomas Stradly, Lewis McCurry and Berry E. Rollins, constituting the presbytery.

Elder Yarboro had obtained in the country schools a tolerable good English education and was for a time a student at Taylorsville high school in Alexander county. In order to complete his education he entered Wake Forest College but by reason of the war coming on he left school a few months after entering the senior class and did not return after the war to finish his collegiate course.

Some time after Brother Yarboro commenced preaching he married Miss Leonora Stroud on the 19th of February 1865, who proves to be an affectionate help meet to him while engaged in the busy and toilsome scenes of life.

While a member of the King's Mountain Association, Elder Yarboro has been prominent in the body as a preacher and business man, appointed sometimes to preach the introductory sermons and write the annual Circular Letters to the churches in union. At the session of 1866 it will be seen by reference to the minutes of that year, that he took a very active and praise worthy part in healing the breach that had taken place in the Association in regard to temperance. And at the session of 1868 he was honored with the appointment of Moderator of the body, the duties of which he discharged very creditably to himself and entire satisfaction to the members. At the same session the Circular Letter prepared by him on *Missions* was adopted by the body which we here reproduce as being considered worthy of perservation. Elder Yarboro follows the business of teaching and is now engaged in running a high school of much merit at Forest City, Rutherford county, N. C. So, that as Elder or Professor, he is an active worker in the cause of the Master. As he is still living and in the prime of life and manhood we will add no more.

CIRCULAR LETTER.

The King's Mountain Baptist Association, to the Churches in Union sendeth christian salutation.

Dear Brethren:—According to an appointment of your body at its last session, we address you upon the great and important subject of *Missions*.

The primitive christians, under the guidance of the Holy Spirit, uniformly enforced their instructions, by tender appeals to the example, sufferings and death of our ascended Lord. It was, therefore, the last command of our Savior to His disciples to go "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." In order to obey this injunction, there are three things which should be inseparably associated with the people of God. First, humility of heart, because Christ "humbled Himself and became obedient unto death, even the death of the Cross." Second, purity of life, because Christ "gave Himself for us that he might redeem us from all iniquity, and purify unto Himself a peculiar people." Third, liberality is required, because Christ "though¹ He was rich, yet for our sakes He became poor, that we through His poverty might be rich."

So, in arriving at the true idea of the spirit of Missions, the proper course evidently is to look at the missionary character of the Lord Jesus Christ. He was indeed a missionary; He came to save the lost; He was a missionary to us. We were under condemnation, the sentence of God's righteous law was against us, the flaming sword of Divine vengeance was against us. To save the lost, then, was the spirit of Christ. The apostles imbibed this spirit, and this is the spirit of missions. The heathen are in a lost condition, and if we possess the spirit of Christ we will do what we can to save them. The spirit of Missions is not something different from, or something superadded to the christian spirit, but is simply essentially and emphatically the spirit of Christ; it is compassion for the destitute, and such compassion as leads the possessor to put forth powerful efforts, and to undergo, if necessary, the severest suffering.

When we try to look into the manifestation of the spirit of Christ, we see very evidently the great outlines of what is worthy to be called the spirit of missions. Behold the condescension of the Savior, and we learn a lesson of duty towards the destitute and degraded of the human race. The Son of God, before whom ten thousand times ten thousands of thousands prostrate themselves; this Infinite Being empties Himself of His Glory and comes down to toil, suffer and die, for whom? For us, worms of the dust, insects that may be crushed in a moment before His wrath!

When the millions and hundreds of millions of our race come up before our imagination, when we behold them sunk into untold violence, covered in abominations, dropping one after another as fast as the beating of our pulse, twenty millions a year into the world of spirits, should not our Savior's last command bear with irresistible force upon us? We, brethren, should regard ourselves under God, as the means of saving them from perdition. We have idol gods without number to destroy, a veil of forty centuries thick to rend, a horrible darkness to dispel, hearts of stone to break, a gulf of pollution to purify, nations, in God's strength to reform and regenerate; but to do this requires a spirit of liberality, and such liberality as will induce us to contribute of our means so as to send the gospel to all destitute

locations, so far as we may be able. But alas! how small the sum appropriated by a million and a half of God's stewards to save and elevate a sinking world! The price of earthly ambition, convenience and pleasure is counted by millions. Navies and armies have their millions, railroads and canals have their millions, colleges and schools have their millions, excessive fondness of the allurements of dress and vain glory have their millions, parties of pleasure and licentiousness in high life have their millions, and what has the treasury of God and the Lamb to redeem a world of souls from the pains of eternal death and to fill them with unspeakable joy? The sum is so small in comparison to the wealth of our churches that our tongues refuse to utter it.

Money, though greatly needed, is by no means all that is required of God's people, bodies and minds are wanted, the bone and sinews of men are required. These more substantial things are needed as well as money in arduous services at home and still more self-denying labor abroad. The pleasure of doing good is the joy of angels, it is the thrill of delight which pervades the soul of Jesus. Let us then try to obey His last command. The heathen world, as a mass has been left to perish, and by whom? Not by the Father of mercies; He gave His only Son to redeem it. Not by the Savior of sinners; behold, and see his agonies on Cavalry, not by the Holy Spirit, His influences have always been ready, not by the angels, their wings have never yet become weary or tiresome when sent on errands of mercy. All that heaven could do has been done consistently with the all-wise arrangement of committing an important agency to the church of Jesus.

The church has been slothful and negligent. Each generation of christians has in turn received the vast responsibility neglected it in a great measure and transmitted it to the next. Is it true that the heathen world is sinking into hell? As fast as time rolls on they are passing into the world of retribution and the inquiry is, what is the doom they meet? Do they arise to meet and unite with angels in the songs of glory? or do they sink in ceaseless and untold torments?

Certain it is that they are not saved through faith in Christ, for "how shall they believe in Him of whom they have not heard?" It is also clear that God, in His usual method does not bestow the gift of repentance and eternal life where a Savior is not known. "It pleased God by the foolishness of preaching to save them that believe." Those who are saved are said to be "begotten by the word of truth—born of the word of God." As the heathen nations therefore, are not furnished with the means of salvation, it follows that as a mass, at least they are lost. They are the nations that have forgotten God and shall be turned into hell.

It is unnecessary for us to enter into any inquiry whether it is possible for the heathen, unacquainted with the gospel, to be saved. All that concerns us is, to know that God has ordained the preaching of the gospel as the means of saving the nations. It is not rea-

sonable, therefore, to suppose that God will transplant the vine of Sodom, unchanged in its nature, to over-run His Paradise above. He will not throw open the gates of His Holy City and expose its peaceful inhabitants to those hearts of cruelty and to those whose hands are red with blood. There is then, no hope of converting the heathen if christian nations do not send them the precious gospel, but this mass of corruption and pollution must disgorge itself into the pit of an awfull hell.

And shall the churches of our own land, with all their peculiar advantages to send the gospel into all parts of the world, lie dormant and neutral while a sinking world is crying for help? But oh! how astonishing it is to see what a small amount of what we claim in this life is appropriated to the evangélization of the world. It would be, perhaps, a large estimate to say that the professed christians of the United States give twenty cents per annum, on an average, for the spread of the gospel of Jesus. There is indeed a deplorable deficiency in our churches of the deep devotion and missionary spirit of our ascended Lord.

Money is not wanting when lucrative gain is the end in view. Professed christians can collect together large sums of money when some great enterprise promises a good income. What is it that the American christian could not accomplish for Christ if their hearts and feelings were as much enlisted in His cause as they are in the accumulation of worldly gain? The world would soon have the gospel preached in all the benighted regions, and the wheels of Zion would roll on conquering and to conquer. It is certainly the duty of the churches and ministry to put forth more strenuous efforts, to build up and sustain the gospel in all destitute regions. We know this to be so from the injunction of our Savior to the primitive christians. Was not Jerusalem an important place? far more important, compared with other cities of that time than any city in the United States? And yet all the Apostles, except one, were required not only to leave that city, but to go beyond the limits of Palestine. Antioch was an important place, yet Paul and Barnabas were not suffered to remain in that City. Thus in the early ages of the gospel dispensation the gospel was carried into destitute regions by missionaries, and as much as some persons may oppose missionary operations, we from the Scriptures, regard it as an apostolic and scriptural work, and brethren, it is a difficult, important and responsible work. The Holy Spirit thought so in apostolic times, because when a man was needed to preach to Cornelius and his household, a man of just such ability and influence as Peter was sent, and when the gospel was to be preached in Antioch, Barnabas, a man of great piety and influence was sent. And when two preachers were called to go to the heathen, we see that Simeon, Lucius or Mancau were not chosen but the Holy Ghost said, "Separate me Barnabas and Saul," men of greatest ability, experience, piety and wisdom. And thus it seems that the work of a missionary requires talents, more mature wisdom and deeper piety, than pastoral charges in the largest and

most influential churches. And brethren, this idea seems to accord perfectly with the instructions of the Holy Ghost as well as with the dictates of common sense. Weak men were not chosen in the apostolic age to penetrate into the very midst of the enemy and to grapple with the enemies of Christ, but the strong, the powerful and influential were selected to bear the gospel into the enemy's land. And surely, if talent, ability and influence are needed any where in all the kingdom of our blessed Redeemer, it is needed in the great and important work of missions.

Let us then brethren try to discharge our duty so far as we can in this great work, both foreign and domestic, so as that the recording angel shall not be compelled, with aching heart and streaming eyes, to inscribe *Ichabod* on our Zion, but with willing soul and ready hands shall write in fairer lines, "*Beautiful for situation the joy of the whole earth!*"

September 21, 1868.

Fraternally,

JAMES H. YARBORO.



CHAPTER VII.

SKETCHES OF THE CHURCHES OF THE BROAD RIVER BAPTIST ASSOCIATION.

ABINGDON CREEK CHURCH is situated in Union County, S. C., near a creek called Abingdon creek from which the church, we suppose, derived its name. It is situated a few miles from Smiths' Ford, on main Broad River, and has a membership of 79 persons. It was organized mainly through the missionary labors of Elder Jno. Tollison in 1875, that being the date of the Constitution. This church has good surroundings and ample material for building up a stronghold, at this place, for the Baptist denomination. It only needs proper cultivation. Elder L. B. Vaughn was the pastor of the church in 1876, after which Elder J. Tollison again took charge in 1877, Elder J. R. Osment in 1878, Elder T. H. Mullinax was pastor in 1879 and Elder W. L. Brown is now the pastor from 1879 to 1882. The pastors salary is reported at \$75.00. J. R. Tollison, Smith's Ford, S. C., is church clerk.

ARROWOOD CHURCH is situated on the Mills' Gap road four miles westerly from Cowpens battle-ground and about the same distance south-westerly from Island Ford, on main Broad River, in Polk County, N. C. It was constituted February 24th 1844, and joined the Green River Association at its session of the same year. In 1856 the Arrowood church became a member of the Broad River Association, at her session at Sulphur Springs church, and has continued such until the present time. Since she left the Green River body Elder A. Padgett was her pastor until 1858, Elder J. S. Ezell till 1862, Elder A. A. McSwain in 1862 and '63, Elder J. M. Williams from 1864 to '66, Elder G. M. Webb in 1867 and '68, Elder J. M. Williams again in 1869 consecutively until 1877, and Elder J. H. Yarboro from then to the present time. (1882.) The church numbers 204 members. The present corps of deacons are R. L. Nathins, T. J. McKinney, John Clements, Jonas Vassy and Perry Carter. The present pastor is Elder A. J. Bonner, who appears to be an efficient and acceptable minister. R. L. Watkins is clerk of the church, Hicksville, N. C.

BETHESDA CHURCH is situated in Spartanburg county, S. C., about two miles from Glendale on Lawson's Fork and through the ministerial labors of Elder Thomas Weathers and others, it was organized and constituted some time in the year 1821, and at the session of the Broad River Association held the same year at Zion church in Rutherford (now Cleveland) county, N. C., it was admitted as a member of said body, Elder Thos. Weathers, John Poole and James Haynes being her representatives. She then had a membership of fifty-eight persons, and Elder Thos. Weathers was her pastor. In 1830, Elder Abram Crow was called to the pastorate, who continued till 1832. From then to 1835 Elder Joshua Richards was pastor. In 1835 to '37, Elder D. Scruggs; from 1837 to '39 Elder Joshua Richards again filled the pastoral office. From 1839 to '45, Elder S. Drummond, from 1845 to '48, Elder T. Dixon; from 1848 to '51, Elder J. S. Ezell; in 1851, Elder W. Lankford; from 1852 to '55, Elder J. Lee; in 1855, Elder F. W. Littlejohn; from 1856 to '59, Elder Richard Woodruff; from 1859 to '66, Elder J. Lee; from 1866 to '68, Elder L. Vaughn; in 1869-'70-'71, Elder B. Bonner; in 1872, Elder W. G. Morehead; in 1873, Elder L. B. Vaughn; in 1875-'76, Elder J. E. King; in 1878-'79, Elder W. M. Foster; in 1880-'81, Elder J. G. Carter; in 1882, Elder W. T. Tate.

This church now numbers 77 member. Her present

corps of deacons are J. J. Lee, W. C. Carter and W. N. Brown. J. C. Brown, Church Clerk, Glendale, S. C.

BIVINGSVILLE CHURCH is situated in Spartanburg county, S. C., on Lawson's Fork Creek, in Glendale, a factory town formerly known as Bivingsville, from which this church derives its name. It was constituted July the 4th 1876, and the same year joined in the organization of the Spartanburg Association, at New Prospect church. She remained with that body until the session of the Broad River Association in 1879, when, for reasons satisfactory to the parties concerned, she joined the Broad River body and is yet a member of the same. At that time she reported a membership of eighty persons, Elder J. S. Ezell her pastor. At the session of 1882, she reported 109 members, and pastors salary \$60.00. Her present corps of deacons are Hugh Thomas Wm. Thomas, J. A. Brown, Geo. T. Walker, Geo. Ward and Jas. Thomas. J. A. Brown, church clerk, Glendale, S. C.

NOTE.—Bivingsville church is near the historic Swafford's Old Iron Works where the Whigs of 1776 gained a victory over the British Red Coats and Tories.

BEAVERDAM CHURCH (Broad River) is situated on the A. L. R. R., 4 miles south of Gaffney City, Spartanburg county, S. C., and was constituted by a presbytery on the 17th day of July 1880, and the same year admitted to membership in the Broad River Association at her session at Cedar Springs church. This church when admitted had a membership of 23 persons, and had Elder A. D. Davidson as her pastor. Her present corps of deacons are J. W. Quinn and J. P. Wheelchel. J. W. Quinn, Church Clerk. Gaffney City, S. C.

This little church has not reported contributions to pastor, or religious objects of any kind, as she is doubtless struggling for existence in an infantile state.

BROWNS' CHAPEL CHURCH is situated in Spartanburg county, S. C., near the Trough Shoals, on Pacolet River, about eight miles below Clifton Mills. It was constituted by a presbytery October the 23rd 1871, Elder L. B. Vaughn being her pastor, who, with Elder E. S. V. Bryant and others, had taken an active part in the organization of the church. At the session of the Broad River Association, the same year, at Philadelphia church, the Brown's Chapel church was admitted to membership with that body, having then a membership of 31 persons in fellowship. Elder L.

B. Vaughn continued in the pastorate from the time of the constitution of the church till 1882. The church now numbers eighty-four members, and pays \$75.00 as pastor's salary, but makes no special report of a Sunday school, or contributions for missions, or other benevolent objects now engaging so generally the attention of the churches throughout Christendom. The following is the present corps of deacons serving this church: G. W. Brown, Sr., W. T. Bryant, S. M. C. McKinney and R. W. Spake. S. Spake, Church Clerk, Pacolet Depot, S. C.

BUCK CREEK CHURCH is situated in Spartanburg county, S. C., near to a stream so called from which the church derives its name. It is located about half way between Paris' Bridge and Coulter's Ford on Pacolet River, distance from Spartanburg village twelve miles easterly with beautiful surroundings. This venerable church was first a member of the Bethel Association, being constituted by a presbytery in the year 1779. The Broad River Association was organized in 1800 and Buck Creek having been dismissed by letter became a constituent member thereof. Elder John Bankstone being a member of this church was called to the pastorate, and was probably its first pastor after the formation of the Broad River Association. Brethren John Cantrell, John Turner and Charles Cantrell were probably the first deacons of the Buck Creek Church.

It does not appear from the minutes of the Association that the church had any regular pastor until Elder Zechariah Blackwell, in 1822 joined it by letter who officiated as such until 1825. In 1823 Brother Jacob Cantrell appears to have been licensed to preach by this church, who doubtless assisted Elder Blackwell in the administration of the Word. From 1825 to 1830 Elder Abram Crow was pastor, after which the church appears destitute until 1832 when Elder Berryman Hicks was chosen, who continued until 1839, or to the time of his death which took place that year. Elder J. M. Webb became pastor in 1840 and continued till 1844. Elder J. Kuykendal having joined this church by letter served as pastor till 1846, Elder D. Scruggs then served till 1849. The church was destitute in 1849-'50. Elder D. Scruggs again served in 1851. Elder L. H. McSwain in 1852-'53, Elder J. M. Webb in '54-'55, Elder J. G. Landrum in '56-'57-'58. Elder B. Bonner in 1859-'60-'61, Elder J. S. Ezell in '62, Elder A. Padgett in '63, Elder J. M. Webb again in '64-'65, Elder J. S. Ezell in '66 to '71, Elder B. Bonner in '71 to '78, Elder J. M. Williams in '78 to '80,

Elder W. M. Foster in '80, Elder J. H. Yarboro in '81 and Elder W. T. Tate in '82.

This church has a membership of 226 persons and pays \$100.00 to her pastor. The present corps of deacons are M. McKinney, Henry Paris, Nathan Paris, W. W. Turner, J. J. C. Ezell and F. H. Cash. W. P. G. Ezell, Church Clerk, Martinsville, S. C.

In reviewing the list of pastors the names of some of the most gifted ministers of the Association appear, and the representatives of the church in the different sessions of the Association embrace some of the most worthy citizens of Spartanburg county. The Pooles, Ezells, Bonners, Hines, Dobbins, Linders, Cooleys, etc. It is needless to eulogize these men, for their pious walk and godly conversation, as they were well known to many. May their worthy deeds in the cause of the Master be emulated and copied by their survivors!

CAMP'S CREEK CHURCH is situated near a stream having that name, which runs into main Broad River, and is in Cleveland county, N. C., about two miles southerly from the old Champion's Ferry (now Settlemeyr's Ferry;) and about six miles nearly North from Gaffney City on the air-line railroad.

Owing to the loss of church records we have failed in our researches to be able to give the precise date of the constitution of this church, but we find from an examination of the minutes of the Broad River Association that at the session of 1822, at Mount Zion church, the "Camp's Creek Church" was admitted as a member of that body, which doubtless was the first opportunity she had to make application after being constituted some time in that same year. When organized the church had 37 members, and Elder B. Hicks appears to have been the first pastor. Lewis Jones, Moses Davidson and David Humphries were probably the first deacons. Elder B. Hicks continued in the pastorate until 1834 when Elder John Padgett served one year. Elder D. Scruggs then served until 1838. Elder Z. Blackwell served in 1839, Elder S. G. Hamilton in '40, Elder Joab Wilkie in '41-'42-'43, Elder D. Scruggs again in '44, Elder W. B. Padgett in '45 to '50; in '50 and '51 Elder J. S. Ezell served, in '52 and '53 Elder J. G. Kendrick was pastor, in '54 Elder T. Dixon, in '55-'56-'57 Elder J. Suttle served, in '58 Elder P. R. Elam, in '59-'60-'61-'62 Elder D. Scruggs was again pastor, in '63 Elder J. G. Kendrick again served, in '64-'65-'66-'67-'68 Elder B. Bonner was pastor, in '69-'70-'71-'72-'73

Elder A. A. McSwain served as pastor, in '74 Elder T. H. Mullinax, in '75-'76 Elder J. G. Carter served, in '77-'78 Elder J. E. Burgess served, in '79-'80 Elder W. M. Foster and in '81-'82 Elder A. McMahan was pastor.

The Camp's Creek Church has enjoyed good meetings frequently and the brethren have the reputation of being hospitable to strangers. She reports a membership of 135. No report of Sunday School is made in the minutes, nor is there any report of contributions for missions or other benevolent objects.

Her present corps of deacons are D. G. Palmer, S. R. Humphries and J. E. Wood. The church clerk is J. T. M. D. Helton, Byarsville, N. C. This church is incorporated and prohibits the sale of ardent spirits within three miles of their meeting house, this fact serves to show that they have doubtless heretofore been greatly annoyed by the forces of prince alcohol. W. B. Padgett, a deposed minister, was licensed to preach by this church.

CEDAR SPRINGS CHURCH is situated in Spartanburg county, S. C., on the Glenn Springs road, near the famous Cedar Springs, a point of interest in the history of the revolutionary war, from which the church derives its name. Its location is about four miles nearly south from Spartanburg village and about three miles south-easterly from Glendale on Lawson's Fork of Pacolet river.

This church, agreeable to the minutes of the Association of 1861, was constituted in 1787. Its first pastor was Elder Joroyal Barnett, and the first deacons were Wm. Lancaster, Wm. Underwood and Thos. Weathers, the latter of whom afterwards became a minister. Wm. Lancaster was the clerk of the church, who was also clerk of the Association from the time of its organization until 1812, or eleven years.

The Cedar Spring church had formerly been a member of the Bethel Association, and was dismissed therefrom to become a constituent member of the Broad River Association in its organization in 1800. It has some attractive historic features in reference to its religious progress, and revolutionary war incidents, which if fully detailed would form a volume of much interest. Besides Cedar Springs has been for many years the seat of learning where that unfortunate class of deaf and dumb and blind have received instructions in the rudiments of the English language. The church has not only been made historically famous by these things, but more especially by reason of the many cultivated minds that have from time to time adorned its membership, and served in the various high places of trust both in the church and also in

State. The names and charitable deeds of many of her numbers will not soon be forgotten, who were ever found ready to give timely assistance to every good and worthy cause, to say nothing of their unfeigned love of their church at home which appeared at all times manifest and abounding.

The following ministers have from time to time had the pastoral care of this church: Elders Joroyal Barnett, H. McDougal, E. Ray, D. Scruggs, M. C. Barnett, J. G. Kindrick, J. S. Ezell, B. Bonner, M. V. B. Lankford, W. L. Brown, G. S. Anderson, J. M. C. Breaker, R. Woodruff, J. L. Vass, L. C. Ezell. Not exactly, however, in order of their names as here entered. The church does not report a Sunday school in the Minutes of the Association, nor does she report the amount of her contributions for missions or other benevolent objects. She pays her pastor one hundred dollars annually, and has a membership of 144 persons. Her present corps of deacons are Monroe Barnett, James K. Finch, Washington Poole and W. F. Coggins. S. M. Bagwell, Church Clerk, Cedar Springs, S. C.

CHEROKEE CREEK CHURCH is situated in Spartanburg county, S. C., about seven miles from Settlemyer's Ferry and about nine miles northwest from Gaffney City on the Air-line railroad.

This church was constituted on the 22d day of August, 1879, and the same year was admitted to membership in the Broad River Association at its session at State Line church. When constituted it had a membership of 57 persons, with Elder John Ruppe as pastor. In 1881-'82 Elder A. C. Irvin was pastor, and the church had increased to eighty-five members in fellowship, and the prospects were good for building up the cause of Christ in this hitherto neglected locality. A. B. Ruppe, church clerk, Grassy Pond, S. C.

CLIFTON CHURCH is situated in Spartanburg county, S. C. in the Factory town of the same name, formerly called "Hurricane Shoals," on Pacolet river, about eight miles easterly from Spartanburg village and on the South side of the air-line railroad.

This church was constituted on the 27th day of March, 1881, by a presbytery of Elders, T. J. Taylor and J. G. Carter, and at the session of the Broad River Association held that year at Corinth Church in Spartanburg county, S. C. it was admitted as a member of said body, Bro. B. E. Pentuff being her representative, and the church then having a membership of ten persons only. Elder W. T. Tate was

called to the pastorate in 1882, and the Minutes of the Association for this year show the present membership to be 93 persons and the pastor's salary \$125.00.

The deacons are R. M. Crocker, N. J. Hollifield, L. R. Lancaster, J. H. Hamrick and W. B. Sorgee. W. T. Whitaker is church clerk, Clifton, S. C.

The prospects are very good for the building up of a strong and active church in this flourishing manufacturing town. Much is anticipated from the zealous ministerial labors of Elder W. T. Tate, who is in the prime of life and at all times manifesting a disposition to do faithful work in the Master's vineyard.

Brother B. E. Pentuff, of the Clifton Church, has been licensed to preach the gospel and is making educational preparations for the better discharge of his ministerial duties.

CORINTH CHURCH is situated in Spartanburg county, S. C., about 5 miles south from Gaffney City on the Air Line Railroad. This church was organized mainly through the ministerial labors of Elder T. K. Pursley, some time in the year 1842, and at the session of the Broad River Association held the same year at El Bethel church it was admitted to membership with that body. When this church joined the Association she had twenty-one members in fellowship, and Elder T. K. Pursley was then her pastor, who continued to discharge his duties as such until 1850. Elder Thomas Curtis, D. D., served in 1850-'51, in 52-'53-'54-'55 Elder T. K. Pursley was again pastor, in 56-'57-'58 Elder J. Lee served, in 59-'60 Elder J. J. Jones, in '61 Elder J. Gibbs, in '62, Elder T. J. Campbell, in '63 Elder T. K. Pursley again served, in 64-'65-'66-'67 Elder J. Gibbs again served, in '68-'69-'70 Elder J. K. Lee, in '72 Elder J. Lee, in '73-'74 Elder John Tollison, in '76-'77-'78-'79-'80-'81-'82 Elder John G. Carter served as pastor. Corinth Church has now a membership of one hundred and twenty-eight persons, pays to her pastor \$50.00, but does not report a Sunday school, or other benevolent objects as being fostered by her. It is hoped, however, her Lord's money is actively employed in some worthy object. The following are her present corps of deacons: Z. Philips, John Pettit and Wm. Welchel. Z. Philips, church clerk, Bowlinsville, S. C.

COWPENS CHURCH is situated on the Air-line railroad in Spartanburg county, S. C. at the station so called, which is about ten miles southeasterly from the Cowpens battle ground, from which historic place the station and church

derive their names. It is located about ten miles west of Gaffney City, a flourishing town on said railroad.

Through the efforts and ministerial labors of Elders T. J. Taylor and J. H. Yarboro the church was organized and constituted on the 13th of August, 1878, of 34 members, the most of whom had been dismissed from other churches for this object. At the session of the Broad River Association the same year the Cowpens church was admitted to membership in that body, J. H. Yarboro being their pastor. In 1880 Elder T. J. Taylor served as pastor and in 1881-'82 Elder J. G. Carter served said church.

The number of members now in fellowship is reported 71. The Minutes contain no report of minister's salary or other contributions to benevolent objects. The present corps of deacons are A. W. Brown, R. R. Brown and I. W. Moore. J. A. R. Wilkins, church clerk.

EL BETHEL CHURCH was admitted as a member of the Broad River Association in the year 1803 at her session at New Salem Church in Rutherford county, N. C. It is probable she was constituted some time in that same year, the precise date, however, we are unable in our researches to ascertain.

This church is situated in Union county, S. C., on the main public road leading from Star Farm to Gowdeysville surrounded by a wealthy and refined neighborhood, the population of which has the reputation of being kind and hospitable.

It appears from the Minutes of the Association that Elder-Jacob Crocker was the first pastor of this church and J. Petty, I. Guyton and A. Guyton, were among the first deacons. The church, at the time of its admission into the Association, had only 21 members in fellowship, and it does not appear that the little band of worshippers had any regular pastor until after the removal of Elder Jacob Crocker in 1828. In that year Elder W. Walker was called to the pastorate, and continued until 1834, in '34 Elder George Wilkie served in the pastoral office, and continued until '36, from that time until '47, Elder D. Scruggs served, when Elder F. W. Littlejohn served from then to '52, Elder R. P. Logan served in '52, Elder D. Scruggs again served until '56, and Elder F. W. Littlejohn again served in '57, Elder J. G. Kindrick in '58, Elder W. Curtis in '59, Elder D. Scruggs again served until '64, Elder W. Hill in '65, Elder T. W. Smith served until '70, Elder M. C. Barnett until '73, (the year of his death.) Elder W. L. Brown until '81, and Elder A. McA. Pitman in '81-'82.

The present membership of El Bethel is one hundred and eighty-nine persons, and she pays \$150.00, pastor's salary. Her contributions to missions and other benevolent objects do not appear in the Minutes of the Association. The church is engaged in Sunday school work, but does not report in the Minutes.

The following is her present corps of deacons: A. S. Goude-lock, W. L. Goude-lock, G. T. Wood, J. T. Moore-head, J. D. Jeffries, S. R. Thackston, T. M. Littlejohn and J. R. Jeffries. W. L. Goude-lock, clerk of the church, Star Farm, S. C.

Elder M. C. Barnett's last resting place is in El Bethel Cemetery.

FRIENDSHIP CHURCH is the oldest of any of the Broad River churches, and agreeable to the best information that we can get, was constituted by a presbytery of ministers in 1765. In 1800 the Broad River Association was organized and Friendship then belonging to the Bethel Association became a constituent member of the Broad River body and has continued in that connection ever since. The first pastor this church had after joining the Broad River Association was Elder George Brewton, a very worthy and able preacher. We mention the names of Benj. Bearden, Nathaniel Burton, John Thornton and Sand. Smith who were once deacons and members of this church in days of yore, some of whom are still represented by worthy descendants.

There are 166 members reported as belonging (in 1882) to this ancient church, but we do not find that any Sunday School is reported in the Minutes of the Association or any amount of contributions to the different objects of associational work. We, however, are well assured that she is a working body and has been the foster mother of many pious christians, some of whom after being baptized into her fellowship have been dismissed and joined to other churches, while many others have died and long since gone to their rewards in the celestial world, and other, yet remain to "hold the fort" and to welcome into her watch-care those who feel inclined and have heretofore neglected to enlist themselves in the cause of the Redeemer. May she continue to be a nursing mother and carry out still more fully the object of her early organization!

Friendship we believe was the foster mother of Elder Gabriel Phillips who was licensed by her and sent out to preach the Gospel and who proved to be a bright and shining light amongst the churches.

Elder Abram Crow, a native of Rutherford county, N.

C., was for several years a member and fellow-laborer with Elder Phillips as pastor of this church. In later years Elder James Hewitt was licensed and sent out as a minister by the Friendship church, and Elders J. S. Ezell; T. Dixon, J. G. Carter and L. Lankford subsequently became pastors of this church. This old church reported her centennial year at the session of the Association in 1865 (see minutes). Her location is in Spartanburg county, S. C., about 25 miles from Spartanburg village.

Her present corps of deacons are Wm. Bennett, J. W. Bennett, A. Akin, J. J. Williams and E. M. Calvert. The clerk of the church is J. M. Smith, Rockford, S. C.

GILEAD CHURCH is situated in Union county, S. C., about one mile from Jonesville on the S. & U. Railroad, was first a member of the Bethel Association as far back as 1823; was admitted as a member of the Broad River Association at her session at Macedonia church in 1846, then represented by E. Palmer and D. Mitchell. The precise date of her constitution we have not from our researches been able to ascertain. We find that while she was a member of the Bethel Association the celebrated Elder Elias Mitchell and Hezekiah McDougal were a part of her membership, and labored with her in word and doctrine. When she joined the Broad River she had 71 Members in fellowship, and has now (1882) 94 member. Elder J. E. Burgess is her pastor to whom she pays annually \$50.00. No report of a Sunday school or contributions to missions, or other benevolent objects are found entered to her credit in the Minutes of the Association. The following ministers have been her pastors since she became a member of the Broad River Association: T. K. Pursley, Dr. F. W. Littlejohn, J. G. Kindrick, D. Scroggs, B. Bonner, M. C. Barnett, W. Lee, J. E. King, J. Tollison, W. M. Foster and J. E. Burgess.

The Gilead church has good surroundings, amidst wealth and refinement, and has a good reputation for hospitality and kindness, especially toward all those professing to belong to the household of faith.

Her present corps of deacons are Thos. T. Foster and Thos. J. Fowler. J. L. Ward, church clerk, Jonesville, S. C.

GOUCHER CREEK CHURCH is situated in Spartanburg county, S. C., about eight miles southwesterly from Gaffney City on the air-line railroad and about sixteen miles nearly east of Spartanburg village. This ancient church was formerly a member of the Bethel Association and was dismissed

to become a constituent member of the Broad River Association when formed in the year 1800. The historians of the Association have heretofore failed to give us the date of the constitution of this church, but according to information kept and transmitted from reliable sources it was probably organized in the year 1770, and is the fourth in point of age in the original Broad River body. Friendship, Green's Creek, (now of Green River Association) and Boiling Spring (now extinct) being the oldest in the order of their names.

The Goucher Creek church does not appear to have had any regular pastor until 1784 when Elder Joshua Richards was engaged and who continued until 1811, after which the church was destitute of a regular supply until 1820, when Hugh Moore, being an ordained minister and member of Goucher Creek became her pastor and in an irregular manner continued so for about two years, when about this time he became involved in legal difficulties and was deposed from the ministry.

In 1829 Elder H. McDougal became pastor and in '31 Elder Joshua Richards was again chosen till '34, Elder J. Rainwaters then served until '38, Elder D. Scruggs from then to '42, Elder F. W. Littlejohn till '47, Elder T. Dixon in '48, Elder F. W. Littlejohn again served until '55, Elder B. Bonner was then chosen till '63, when Elder T. W. Littlejohn again served in '64, Elder B. Bonner again served till '71, Elder J. G. Carter then served until '73 when Elder B. Bonner served again till '79, Elder T. J. Taylor was then called to the pastorate and is serving in '82.

The church has a membership of 198 persons, is wealthy and refined, kind and courteous towards strangers, but is not credited in the Minutes of the Association with a report of a good Sunday school, or of contributions to missions or other benevolent objects. Surely her Lord's money is not laid away in a napkin, if so, it is hoped it will be immediately put into the hands of the exchangers, so that by the time of his coming He may receive his own with usury.

The following are the present corps of deacons, W. P. Brown, B. F. Bonner, M. W. Goforth, W. Sam. Lipscomb and M. A. Littlejohn. B. F. Bonner, church clerk, Thickety Depot, S. C.

GRASSY POND CHURCH is situated in Spartanburg county, S. C., on the Bonner Road about 4 miles westerly from Ellis' Ferry on Main Broad River, and about six miles nearly north from Gaffney City on the Air Line railroad. A presbytery was convened at this place on February 9th, 1879, and the Grassy Pond Church was constituted according to

the form and usages of the Baptist Denomination, and at the session of the Broad River Association held the same year at State Line church, she was admitted to membership in said body. Elder W. L. Brown was called to the pastorate and J. R. Ellis, A. C. Robbs, Thomas McCraw, and J. Jones were chosen deacons. W. C. S. Wood was chosen church clerk.

This church when constituted numbered only 20 persons, and now has an increased membership of 48 persons, and had the entertainment of the session of 1882, which they did gracefully and bountifully to the complete satisfaction of all who attended. Elder W. M. Foster was called to the pastorate in 1880 and served through the years of '81 and '82, and is an efficient and worthy pastor. We are glad to note the fact that this new church evinces a disposition to go forward in the discharge of her duties in reference to all church work, while she appears courteous and kindly affectionate towards strangers who visit their meetings.

May she prove successful in contending for "the form of sound words," and "the faith once delivered to the saints," which is doubtless, to some extent, being opposed in her immediate vicinity. "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Pro. 14:12.

MACDONIA CHURCH is situated in Spartanburg county, S. C., about fourteen miles from Spartanburg city and about five miles from Cowpens on the Air-line railroad. This church was after being constituted in 1820 admitted as a member of the Broad River Association at her session at Mountain Creek of the same year, Jonathan Guthrie (then a layman) and Sannel Guthrie being her representative. She had then a membership of seventy-two persons. The aforesaid Jonathan Guthrie was soon after licensed to preach the gospel by Macedonia, and became her pastor in 1822 and continued in that connection until the time of his defection in 1830. The church very properly labored with him and through associational advice and co-operation finally deposed him from the discharge of ministerial work as a Baptist minister.

After her troubles with her truant and hetrodox pastor the church had the good fortune to engage the services of that worthy man of God Elder Phillip Ramsour who served them as pastor from 1831 to '37, during which time much was accomplished in restoring harmony to the disaffected. Elder B. Hicks was afterwards engaged in 1839 and continued in the pastorate until '42, Elder S. Morgan succeeded him till '44, Dr. F. W. Littlejohn then served in '44, Elder D. Scruggs then served in '45, Elder C. E. W. Lindsey in '46 to '49, Elder J. S.

Ezell till '52. Dr. F. W. Littlejohn again till '53, Elder J. S. Ezell again until '55, Elder J. Lee until '62, Elder J. S. Ezell again to '63. Elder A. Padgett till '65, Elder W. B. Padgett until '66, Elder A. Padgett again till '67, Elder W. Hill until '68, Elder J. F. Gibbons till '72, Elder J. G. Carter till '74, Elder B. Bonner till '75, Elder J. S. Ezell again till '76, Elder A. D. Davidson to '77, Elder W. G. Moorhead till '79, Elder A. D. Davidson till '80, Elder J. E. Burgess till '82. When this long pastoral list is closely scanned it will be seen that some of the ablest and best of the Broad River ministers have been called to do pastoral work for this church through a series of three score years with what profit God alone, with those better acquainted than we are, can tell. He has said, however, that His word shall not return to Him void as to the accomplishment of the object He has in sending it broadcast through the length and breadth of His moral vineyard. We have no doubt therefore that everything said and done will be fully utilized if not already then in the far distant future.

The Macedonia church notwithstanding her internal troubles with one she fondly hoped would prove a shining light to the christian cause and an honor to her that gave him the necessary credentials to make him useful has yet other things to glory in. She has had many precious and reviving seasons from the presence of the Lord and is blessed with that peace and harmony so desirable to the hearts of christians, of that she doubtless will glory.

The membership of Macedonia is 128 persons. Her present corps of deacons are A. Harris, L. B. Davis, Wm. D. Byars and P. H. Byars. P. H. Byars is reported church clerk, Allgood, S. C.

MOUNT ARARAT Church is situated in Union county, S. C., about six miles south easterly from Gaffney City on the Air Line railroad, and three miles west of Main Broad River, in the vicinity of Draytonsville. It was constituted by a Presbytery some time in the year 1826, and admitted to membership in the Broad River Association the same year at its session at Macedonia church, having a membership at that time of 31 persons. Isaac Peeler, Joseph Guyton, and James Dunn were among the first deacons of the Ararat church, and W. W. Guyton was the church clerk.

Elder W. Walker was the first pastor, who continued until 1831. Elder J. G. Landrum succeeded him the next year, Elder B. Hicks the next three years (till 1834), Elder George Wilkie next served until '38, Elder E. M. Chaffin

the next year, Elder T. K. Pursley then served until '44, Elder S. Morgan till '46, Elder T. Dixon then served until '47. (In 1847-'48-'49 the church had no pastor.) In 1850-'51-'52-'53 Elder J. S. Ezell was pastor, in '54 Elder J. Suttle served, '55 Elder F. W. Littlejohn, in '56-'57-'58 Elder M. Mullinax, in '59 Elder J. J. Jones, in '60 J. Lee, (in '61-'62 no pastor), in '63 Elder J. S. Ezell again was pastor, in '65-'66-'67-'68 Elder J. Gibbs, in '69-'70-'71 J. G. Carter, in '72 Elder Wm. Curtis, in '73-'74 Elder John Tollison, in '75 Elder J. G. Carter was again pastor, in '76-'77-'78-'79-'80 Elder T. J. Taylor was called to the pastorate, and in '81-'82 Elder W. L. Brown was the pastor.

The membership of this church has increased to 137. The present corps of deacons are Jacob Guyton, Chester Stacy, R. Elmore, G. W. McCowan, T. J. Patrick and W. D. Alexander. J. M. Peeler, church clerk, Pine Grove, S. C.

MOUNT JOY Church is situated in Union County, S. C., about five miles from Skull Shoals on Pacolet and about ten miles from Union Court House.

This church was mainly organized through the ministerial labors of Elder T. J. Taylor and constituted November 30th, 1876, and at the session of the Broad River Association the same year at Friendship church it was admitted as a member of said body, having at that time a membership of 23 persons. In 1878 Elder T. J. Taylor was called to the pastorate and has continued in the place ever since.

The following is the present corps of deacons: Robert Little, Daniel Garner and A. A. Gault. J. H. McKissick is church clerk, Kelton, S. C.

The church now numbers 61 members, and in the absence of any report of Sunday school or contributions for missions or other benevolent objects, we feel sure with such a pastor the church will prove a working body in the cause of the Master.

NEW PLEASANT Church is situated in Spartanburg county, S. C., near Cowpens battle-ground. This church was constituted on October 26th, 1878, by a Presbytery consisting of Elders W. D. Lancaster, J. S. Ezell and B. Bonner, and had a membership of 42 persons in fellowship with Elder W. D. Lancaster as pastor, and in 1879, at the session of the Broad River Association, it was admitted as a member of said body. In 1881-'82 Elder A. C. Irvin was in the pastorate, and the membership was increased to 46, and the prospects very good for a still larger and growing interest.

There is ample material in the surroundings of this church to build up a large and self-sustaining body. The present corps of deacons are J. H. Ezell and J. M. Price. J. H. Ezell is church clerk, Ezell, S. C.

PACOLET Church is situated in Union county, S. C., at or near the Skull Shoals on Pacolet River, from which stream the church derives its name. In our researches we find this church an ancient organization, constituted previous to 1804, and a member first of the Bethel Association with which it remained until the year 1818, when it was admitted into the Broad River Association. The precise date of its constitution we are unable to ascertain. Elder Jacob Crocker appears from the Minutes to have been its first pastor after joining the Broad River Association, and A. Summerford, I. McKissick, Nathan Pettit and Thompson Clayton were probably the first deacons. Elder Jacob Crocker (assisted by Elder Isaac McKissick part of the time) supplied the church until 1825. Elder Isaac McKissick was then pastor for 1826, when Pacolet church and Head of Enoree were dismissed that year to join other bodies. She then does not appear in the list of Broad River churches until the session of 1844 at Providence church, when she was again admitted to membership in the Broad River body, dismissed then from the Bethel Association with Elder J. G. Kindrick, her worthy pastor who still continued to serve as her pastor (assisted by Elder M. Mullinax several years) until 1853 when Elder M. Mullinax served for '54, after which Elder J. G. Kindrick resumed his pastoral labors until '63, Elder M. Mullinax again serving in '64, Elder J. G. Kindrick then resumed pastoral work again and served until '72 and in this year he finished his labors here upon earth which had been very abundant, and went to his reward above. Elder W. G. Moorehead was the successor of Elder J. G. Kindrick for 1872, Elder W. L. Brown in '73-'74-'75-'76 was pastor, Elder T. J. Taylor in '77-'78-'79-'80, Elder A. McA. Pitman in '81-'82.

Pacolet church has a membership of 149 persons and reports minister's salary \$225.00. She lacks system in reporting Sunday schools and contributions for missions and other benevolent objects, which should be done in the Minutes of the Association.

The following is the present corps of deacons, A. F. Kendrick, J. J. Kendrick, E. Wood and J. H. Spears. I. J. Spears, church clerk, Skull Shoals, S. C.

PACOLET Church (No. 2) is situated in Spartanburg county, S. C., on the S. & U. railroad in the little town of that name about 11 miles easterly from Spartanburg village, and near the Skull Shoals on Pacolet river.

This church is said to have been constituted March 25th, 1871, with 10 members, but does not appear from the Minutes of the Association to have been separately represented until the session of the Broad River Association in 1880, it then had 62 member reported but no pastor till '82, when the membership of that year was reported at eighty-seven, and Elder L. Vaughn in the pastorate at a salary of \$75.00.

The following are the deacons of this church: Elijah Barne., Elijah P. Brown, Wm. Coleman, T. C. Brown, W. D. Wilkins. G. W. Brown, church clerk, Pacolet Depot, S. C.

NOTE:—In the absence of more full information, we state that the original Pacolet church, by reason of a railroad location near it, divided into Nos. 1 and 2, as a matter of convenience, affording the opportunity to establish a church in the railroad town for those desiring it, while those wishing to remain with the old or first organization were permitted to do so. Two churches instead of one was the result, which we hope may tend to the furtherance of the gospel of Christ.

PIEDMONT Church is situated on the Island Ford road $3\frac{1}{2}$ miles northerly of Coulter's Ford bridge on Pacolet river, and about the same distance south westerly of Cowpens battle-ground in Spartanburg county, S. C. This church was constituted August 24th, 18—, by a Presbytery consisting of Elders W. T. Tate and A. J. Bonner, and united with the Broad River Association at its session the same year at Zion Hill church. Its present corps of deacons are J. F. Quinn, J. C. Bonner and A. B. Martin. Elder A. J. Bonner is the pastor now in office.

PROVIDENCE Church is situated in Spartanburg county, S. C., on the old Deer's Ferry road about $1\frac{1}{2}$ miles nearly north of Gaffney City on the Air Line railroad, and about 6 miles southerly from Ellis' Ferry on Main Broad River.

This church was constituted sometime in the year 1803, and was admitted to membership in the Broad River Association at her session the same year at New Salem church in Rutherford county, N. C. It does not appear that she had any regular pastor until 1812, when Elder Joshua Richards formerly a member and pastor of Goucher Creek church joined by letter, and served in that capacity until 1840. Elder Spencer Morgan was licensed to preach by this church in 1830, and doubtless labored with Elder Richards a por-

tion of the time. In 1840 he was called to the pastorate himself, and filled the place until '44, when Elder T. K. Pursley served in '45, from then to '47 Elder Spencer Morgan again served, from then to '50 Elder D. Scruggs was pastor, from then to '53 Elder F. W. Littlejohn served, from then to '56 Elder Joseph Suttle, from then to '58 Elder T. Curtis, D. D., was in the pastorate. In 1858-'59 Elder P. R. Elam, from then to '64 Elder E. A. Crawley, D. D., served this church, from then to '66 Elder Wade Hill, from then to '67 Elder J. S. Ezell, from then to '68 Elder B. Bonner served, from then to '69 Elder L. C. Ezell, from then to '72 Elder J. G. Carter, from then to '76 Elder T. H. Mullinax, from then to '79 Elder P. R. Elam again served, from then to '80 Elder J. G. Carter again served, in '80-'82 Elder G. P. Hamrick was pastor.

The membership of this venerable church is now 257 persons. She pays pastor's salary of eighty-two dollars(?) Makes no report of contributions to missions or other benevolent objects. We, however, know that she is engaged in Sunday school work, but makes no report in the Minutes of the Association. The present corps of deacons are P. O. Lemmons. B. F. Camp, church clerk, Gaffney City, S. C.

The Providence church has very good surroundings, many of the members are intelligent well-to-do agriculturists. They are a church going and church loving people, always hospitable to strangers, while humbugs or pretenders, are generally avoided by them without regard to outside appearances. Many precious souls have passed through this church to their heavenly reward, while their zeal in winning souls to the cause of the Master seems in no way yet abated.

The following representative names once belonging to this church will long be remembered by many of the present membership; The Camp's, Gaffney's, Robertson's, Gordon's, Daffern's, Amos', Morgan's, Cooper's, Byars', Turner's, Sarratt's, etc., most of whom have crossed over the river into the promised land, and are now basking under the shade of the paradisaical trees in the haven of rest.

SANDY SPRINGS Church is situated in the northeast corner of Polk county, N. C., about one-half mile south of Mills Gap road and on the head waters of Buck Creek near Shield's X Roads and was constituted by a presbytery in February 1858, and the same year joined the Green River Association, and remained a member of that body until the session of the Broad River Association held at Arrowood church in 1872 when she became a member of said body,

having a membership of 70 persons and Elder A. Padgett as her pastor. In 1874 Elder W. D. Lancaster was chosen the pastor, and in '75 Elder A. D. Davidson was pastor for that year. In 1876 Elder W. D. Lancaster was again called to the pastorate and is now (1882) in the pastoral office. The church has now a membership of 114 persons who appear to be a devoted and faithful band of worshippers.

Her present corps of deacons are S. D. Splawn, J. T. Splawn, J. E. Prince and B. B. Lancaster. J. E. Prince church clerk, Sandy Springs, N. C.

We are unable to learn from the Minutes of the Association whether this church is engaged in Sundayschool work or not, as no report is made from her of such work, or of contributions to missions or other benevolent objects. It is hoped these important matters are being attended to in the church's own peculiar way, and not by any means entirely neglected.

STATE LINE Church is situated in Spartanburg county, S. C., a short distance south of the North Carolina State line which gives rise to its name. It is northwesterly of Gaffney City about six miles and southwesterly from Settlemyer's Ferry on Main Broad River about three miles.

The original State Line church was constituted in 1796, and was one of the constituent members of the Broad River Association when organized in 1800 this old church first of the Bethel Association and the nursing mother of Drury Dobbins and Berryman Hicks had been disbanded sometime previous to 1824, and in that year a reconstruction or remodeling of the church took place a short distance from where the original church was located, and at the session of the Broad River Association in that year at Head of First Broad River church the reconstructed body was admitted to membership in said Association having a membership of 29 persons with Elder Zechariah Blackwell as their pastor who continued until 1831 to serve in that capacity. Elder Joshua Richards succeeded him and was the pastor until '34, when Elder Drury Seruggs, a nephew of Elder Drury Dobbins (who was a member of this church and had been licensed and ordained to the work of the ministry by her) was called to serve as pastor. He continued until 1854, from then till '58 Elder W. Curtis, L. L. D. served, from then to '63 Elder D. Seruggs again served, (his pastorate ending with his troubles in said church on a charge of immoral conduct, by reason of which his deposition from the ministry resulted.) Elder W. Curtis served the church in 1864, Elder J. M. Williams

served from '65 to '68, Elder A. McMahan served in '68 to '73, Elder A. A. McSwain from '73 to '74, Elder A. D. Davidson from '74 to '76, from '76 to '77 Elder J. G. Carter served, in '77 to '78 Elder J. E. Burgess, in '78 to '79 Elder J. H. Yarboro, in '79 to '82 Elder A. McMahan was pastor.

This church has now a membership of 208 persons, and pays to her pastor a salary of \$50.00. Her present corps of deacons are R. McCraw, Jas. Philips, T. Vassy, K. C. Watkins, J. T. Vassy, M. B. Scruggs. J. T. Wood, clerk, State Line, S. C.

No report is published in Minutes of Sunday school work, or contributions for missions or other benevolent objects. Still we doubt not that she is laboring in some way to build up the waste places of Zion.

UNITY Church is situated in Union county, S. C.: was a member of the Bethel Association as far back as 1823, and joined the Broad River Association in 1842, having a membership at that time of 45 persons with Elder R. P. Logan pastor. Through aid of the Association Unity has been built up so that she numbers 103 members, and is so far self-sustaining now as to be able to pay her pastor's salary of \$40.00. This feeble church has had ministerial aid from quite a number of preachers, Elder R. P. Logan labored with them till 1845, from '47 to '49 Elder Madison Mullinax was pastor, in '49-'50-'51 Elder J. Newland served, in '52-'53 Elder J. S. Ezell, '55-'56 Elder M. Mullinax again served, in '57-'58 Elder J. L. Harris, in '68 Elder J. F. Hullender, in '71 Elder W. G. Morehead served, in '73-'74-'75 Elder John Tollison, '76 Elder T. J. Taylor, in '77 Elder John Tollison again served, in '78 Elder M. Mullinax again served, and in '79-'80-'81-'82 Elder T. H. Mullinax served in the pastorate.

We learn that through the aid given this church by the Broad River Association, in missionary operations, it is now able to sustain itself, and render good service to the Master, and we therefore suggest that a good Sunday school be organized, and that all of the benevolent objects of the Association be aided by the church according to her ability, then will her prosperity be assured. The present corps of deacons are W. Neal. J. L. Huffman, church clerk, Hickory Grove, S. C.

ZION HILL Church is situated in Spartanburg county, S. C., about 3 miles south westerly from the town of Clifton on Pacolet river, and on the south side of the Air Line railroad, about 3 miles east of Spartanburg village.

This church was constituted by a Presbytery consisting of Elders J. G. Landrum and Warren Drummond, with several deacons from other churches, on March 14th, 1840, and was admitted to membership in the Broad River Association at its session the same year at Concord church in Rutherford county, N. C., having 37 members in fellowship, and Elder W. Drummond in the pastorate. Since then Elder T. K. Pursley served as pastor from 1844 to '47. Elders Thomas and Wm. Curtis preached for this church in 1848, '1851-'52-'53, in '54 Elder A. Padgett served, in '55-'56, Elder J. Lee, in '57 to 60 Elder R. Woodruff, in '60 Elder F. W. Littlejohn, in '61 Elder David Hilliard, in '62, Elder L. Vaughn, in '63 Elder W. Curtis, from '65 to '69 Elder L. Vaughn, from '69 to 72 Elder M. V. B. Lankford, from '72 to 77 Elder J. M. Williams, from '78 to '81 Elder J. E. Burgess, in '81-'82 Elder J. G. Carter.

The Zion Hill church has now a membership of 71 persons, and is becoming an energetic and working body. She reports pastors salary at \$50.00; no report, however, is made in the Minutes of the Association of Sunday school work, or contributions to missions or other benevolent objects. The church doubtless has her own peculiar methods of working for the Master.

Her present corps of deacons are John Coen, James Wood, H. J. Lolesby, Marshal Kirby, and G. W. Ally. James Wood, church clerk, Spartanburg, S. C.

Elder E. McAbee was licensed and ordained to the ministry by this church in June, 1841.



CHAPTER VIII,

SKETCHES OF THE CHURCHES OF THE KING'S MOUNTAIN BAPTIST ASSOCIATION.

ANTIOCH Church is situated in York county, S. C., about four miles nearly due west from the King's Mountain battle grounds and two miles southeasterly from Whitaker's station on the air-line railroad.

This church was constituted in the year 1815. In 1814 it became an arm of Buffalo church, and through the ministerial labors of Elder William Martin, (Cedar Billie,) and

others the membership became sufficiently strong for a constitution. A presbytery was convened of Elders G. Wm. Martin, Drury Dobbins and other ministers together with the deacons of the adjacent or nearest churches, and the several persons baptized and dismissed from other churches for this object, were declared by the presbytery convened, a regular church of the Baptist faith an order to be known by the name and style of Antioch Baptist Church.

Elder W. Martin was the first pastor, and Abraham Hardin, Edward Bird and Sherrod James were selected the first deacons. Edward Bird was appointed church clerk.

Antioch joined the Broad River Association at her session in 1815, and remained a constituent member of that body until 1873. She was then dismissed, and joined the King's Mountain at her session the same year. This church has been a nursing mother to many of the Baptist family, and at times has had enrolled on the pages of her church book a very large membership, many of whom adorned the christian profession with orderly and profitable lives. Many of her members have emigrated to other States, while many others have paid the debt of nature and gone to their final rewards, while many others yet remain within her folds to call her blessed for the fostering care she has been enabled to extend to them from time to time in their travail and sore trials to escape the wiles of the great adversary.

Elder George Wilkie was ordained in 1819 and was chosen pastor of the church in 1820, and remained in that relation eighteen years, till 1837, when he emigrated to the State of Georgia. Elder T. K. Pursley was pastor in 1838 to '40, Elder R. P. Logan in '41, T. K. Pursley again in '42-'43, Elder W. Hill in '44 to '48, Elder L. McCurry in '49-'50, Elder W. Hill again in '51. The King's Mountain Association was formed this year but Antioch still remained with the Broad River until 1873. Elder P. R. Elam became her pastor in '74-'75, Elder J. G. Carter in '76-'77, Elder T. Dixon in '78-'79, Elder J. A. White in '80 to '82.

Antioch church has at present 193 members and a Sunday School of fifty scholars, superintended by E. Hardin in good working order.

The contributions to pastor and other objects for 1882 is reported \$258.55. Her present corps of deacons are H. Borders, D. R. Bell, E. Hardin, F. H. Dover, J. R. Dixon and D. R. Bird. J. R. Dixon, church clerk, Whitaker, S. C.

Antioch can claim the honor under God of being the foster mother of Elders T. Dixon and R. P. Logan, two ministers of some prominence in the Broad River and King's Mountain Associations.

BEAVERDAM Church is situated in Cleveland county, N. C., a short distance south of the main public road leading from the town of Shelby to Rutherfordton, near Beaverdam creek, from which stream it derives its name. In the year 1850, religious meetings were begun to be held by various ministers, and the prospect for founding a church being good, a presbytery having this object in view was convened December 23d, 1850, and proceeded to organize 42 persons into a regular church to be known by the name and style of the Beaverdam Baptist Church; and at the session of the Broad River Association the same year was admitted to membership with that body; and with other churches it was dismissed to become a constituent member of King's Mountain body formed shortly afterwards. It remained in that connection until the session of 1860, and then seceded and took part in the organization of the "Constitutional" King's Mountain Association, until in 1866, when the matters of difference were settled by a convention of churches. Elder L. H. McSwain had served as pastor in 1854, Elder R. Poston then to '57, Elder Wm. McSwain in '58, Elder R. Poston in '59, Elder A. A. McSwain in '60. After the schism, Elder L. H. McSwain was pastor till '68, Elder L. C. Ezell from then to '72, Elder M. Pannel in '73, Elder T. H. Mullinax in '75, Elder R. Poston in '76, Elder G. M. Webb till '78, and Elder J. M. Bridges till '82.

The church now numbers 207 member, and has a Sunday school of 70 scholars superintended by J. L. Wray, in good working order. Annual contributions to pastors, missions, etc., is reported at \$136.95. Her present corps of deacons are David Hamrick, Cornelius Green, George McSwain, J. L. Wray and George McSwain, Jr. J. T. Harrill, church clerk, Shelby, N. C.

This church has the honor of sending Elders J. H. Yarbboro and M. Pannel into the Gospel field.

BETHEL Church was formerly a member of the Broad River Association, but was dismissed therefrom for the purpose of becoming a constituent member of the King's Mountain body in 1851. She was constituted June 4th, 1847, and is situated in Rutherford county, N. C., on the Piney Mountain road, about 10 miles south easterly from Rutherfordton and twelve miles north easterly from Shelby, N. C., and about four miles nearly east from Forest City.

Brethren G. R. Hamrick and W. H. Hardin were chosen the first deacons, and W. H. Hardin acted as church clerk.

The Bethel church was organized mainly through the

labors of Elders Dove Pannel and William Harrill, and had at first only 25 members. She, however, is stronger in point of members than she ever was; numbering at this time 106 members on her church book, and has a very good meeting house, and apparantly in good working condition, having a Sabbath school of 122 scholars superintended by D. N. Hamrick, which of course has a progressive tendency in point of religious interest. After the organization of this church, Elder Wm. Harrill was first called to the pastorate for a few years, when about 1855, Elder D. Pannel had the pastoral care for a time, succeeded by Wm. McSwain for a year. After which he (Pannel) again resumed the pastoral relation and continued until 1860, when the schism about temperance divided the Association. The Bethel church affiliating with the seceding party, they were no longer of the regular King's Mountain Association until the matter of difference was adjudicated and settled by a convention of churches in 1866. Since then Elder J. H. Yarboro was pastor in 1867, Elder D. Pannell in '68, Elder T. J. Campbell then became pastor till '73' Elder J. J. Jones till 74, Elder D. Pannell again in '75, Elder A. A. McSwain in '76-'77, Elder T. J. Campbell again in '78, and Elder A. A. McSwain in '79-'80-'81. D. N. Hamrick, church clerk, Mooresboro, N. C.

BETHLEHEM Church was formerly one of the Broad River churches but joined the King's Mountain Association in 1854. In the year 1841 several Baptists living in the vicinity of White Plains, being remote from any church of their faith and order thought it expedient to build a meeting house and ask the church at Antioch to extend to that place an arm to receive members, which request was granted, and after the holding of services at different times by Elder R. P. Logan and other ministers, and the reception and baptism of several persons, a presbytery of Elders Drury Dobbins and R. P. Logan together with the deacons of the surrounding churches was convened at the meeting house mentioned (which is about a mile south of where the present Bethlehem church is now situate,) and proceeded to constitute a church of the following persons: Elder R. P. Logan, Belinda Logan, James Altom, Elizabeth Altom, Zechariah Earles, Preston Harmon, Elizabeth Harmon, Elijah Spurlin, Susan Spurlin, Nancy Collins, Nathen Earles, Mariah Lutz, Benjamin Watterson, Sarah Spurlin, Elizabeth Spurlin, John McArthur, William Camp, Mary Patterson, David H. Harmon, Mary Watterson, Louisa Earles, Sarah Earles, Jemima Earles, Martha Jarrall, Talitha McArthur and Fanny Camp, which

took place agreeably to the forms and usages of the Baptists on the 16th of July 1842.

Brethren Zechariah Earles, James Alton and Preston Harmon were the first deacons, and the church records were kept by Elder R. P. Logan until B. Goforth joined the church, who was the first regularly appointed clerk.

The Bethlehem church is situated in Cleveland county, N. C., on the Dixon's gap road leading from Shelby, N. C., to Yorkville, S. C., about ten miles southeast of Shelby and two miles northwest from where the Air-line railroad crosses the Dixon's Gap road, and five miles nearly west from the town of King's Mountain. The location is one of great beauty and the lot was presented to the church by the late Dr. Thomas Williams, of Shelby, upon which the brethren have erected a first class wooden structure of ample dimensions to seat a large congregation of people. The church, at present, numbers 210 persons and, although pretty much surrounded by other denominations, is in a progressive and steady movement onward in her work in the vineyard of the Master. She has an excellent Sunday school of seventy-five scholars superintended by L. M. Logan, which appears to be doing much good.

Elder G. P. Hamrick is the present pastor, who renders faithful services. This church, like nearly all Baptist churches, has had quite a number of pastors. In 1842 to '45 Elder R. P. Logan had charge, Elder T. Dixon in '46-'47, Elder W. B. Padgett in '48-'49, Elder B. E. Rollins in '50 and R. P. Logan again in '51, she then had no pastor until '54. She joined the King's Mountain Association and had Elder A. J. Cansler, who continued until '57, Elder Wade Hill in '57, Elder R. P. Logan was then retained until '65, in '65 Elder L. M. Berry was pastor, and Elder A. A. McSwain in '66-'67, Elder P. R. Elam in '68 to '80, Elder G. P. Hamrick from '81 to present time. The church has had some very interesting revival meetings and quite a number have, we trust, been born of the Spirit through her instrumentality. Her present corps of deacons are T. W. Harmon, R. U. Patterson, John Barber, Thos. Bell and Dr. J. A. Wray. The present church clerk is L. M. Logan, King's Mountain, N. C. Annual contributions to pastor, missions, etc., \$140.25.

BIG SPRING Church is situated in Rutherford county, N. C., on the waters of Duncan's creek, about 14 miles a little north westerly from Shelby, and about the same distance nearly east of Rutherfordton.

This church was constituted September 5th, 1818, and

became a member of the Catawba River Association. The Green River Association was formed in 1840, and Big Spring was a constituent member, and remained in that connection until the session of the King's Mountain in 1853, when she joined that body, and has remained a member ever since. When she joined King's Mountain she had a membership of 110 persons, and has at this time only 118, this, however, may be accounted for on the ground that she has at various times lettered a part of her membership to aid in construction of other churches.

Her present corps of deacons are J. C. Lattimore, A. J. Hughes, W. P. Withrow and John C. Gettys. J. C. Gettys, church clerk, Duncan's Creek, N. C. She has a Sunday school of 70 scholars superintended by O. D. Price. Her last years contributions to pastor, missions, etc., is reported at \$147.75.

This church since joining the King's Mountain has had the following pastors: Elder G. W. Rollins till 1877, from then to '82 Elder J. M. Bridges. Big Spring has ever had the reputation of being watchful and vigilant in regard to the true faith of the Gospel. She takes a pride in being considered orthodox in all things. She adheres with great tenacity to the old Biblical land marks, and consequently is not easily led away by spurious isms that lack the endorsement of "thus saith the Lord."

BOILING SPRING Church is one of the original thirteen churches of which the King's Mountain Association was formed, and is situated in Cleveland county, N. C., a short distance south westerly from the point where the public road leading from Rutherfordton to Yorkville, S. C., crosses the old High Shoals road, near a famous boiling spring of good free stone water, which is well known to many of the traveling public, from which bold boiling spring, the church derives its name. It is about 10 miles in a south westerly direction from the town of Shelby. An arm of Sandy Run church in pursuance of a request was extended to receive and baptize members in the year 1847, and several ministers (amongst whom Elder W. B. Padgett was conspicuous for faithful labors) preached frequently to large and greatly interested congregations of people, who resolved to call for a presbytery with a view to the constitution of a church. On the 1st day of December, 1847, the desired presbytery was convened, and proceeded to organize 69 persons into a regular Baptist church by the name and style of Boiling Springs Baptist church. D. D. Durham, Thos. Pruitt and R. L. D.

Hicks were appointed delegates to attend the meeting of the Broad River Association to ask admission into that body, and said church was admitted to membership accordingly in the session of 1848, with a report of 48 members received and baptized since her constitution, making a total membership of 117 persons. The Boiling Springs church was subsequently dismissed from the Broad River body to become a constituent member of the King's Mountain Association at its organization, in 1851, and is now a worthy member of the same at the present time.

Elder W. B. Padgett was called to be the first pastor of this church and continued until 1851, when Elder J. Suttle was chosen to serve until '54, Elder G. W. Rollins till '55, Elder D. Pannel till '56, Elder B. Bonner till '58, Elder J. Suttle till '59, Elder J. M. Williams till '60. The church this year by reason of disagreement upon a temperance resolution seceded from the regular King's Mountain Association, and joined with other churches in the organization of the "Constitutional" King's Mountain body, but returned again to the regular body in 1867, after the matters of grievance were settled by a convention of the churches of both bodies the previous year. Elder J. S. Ezell afterward was chosen pastor, who continued until 1869, Elder L. C. Ezell succeeded him the next year, Elder A. A. McSwain was then called who served until '76, Elder W. Hill served the next year, and Elder A. A. McSwain again served till '79, when Elder J. S. Ezell again served till '81, Elder J. M. Bridges was then engaged and is now the pastor.

The Boiling Springs church has a membership of 195 persons, and a Sunday school of 95 scholars, superintended by brother D. S. Lovelace, and in good working order. The church frequently enjoys "refreshing seasons from the presence of the Lord," and is composed of very good material. Her present corps of deacons are Asa Hamrick, John Pruitt, W. H. Green and Reuben Green. D. S. Lovelace, church clerk, Boiling Spring, N. C. Annual contributions to pastor, missions, etc., \$132.45.

BUFFALO Church is one of the original sixteen of which the Broad River Association was constituted, and is situated on the main public road leading from Rutherfordton, N. C. to Yorkville, S. C., about four miles North of Buffalo Creek, from which stream it derives its name, and about one-half mile South of the North Carolina State line. We are informed by brother R. E. Porter, the acting clerk of the church, that he had it from the mouth of Dr. William Curtis, now deceased, that while engaged in his researches preparatory to

the publishing of an Associational history, (which was completed by Elder M. C. Barnett,) he found an old copy of the Minutes (of the Bethel Association we suppose) in which it was stated that Buffalo church was first organized in 1772, while the historian Benedict gives the date of the constitution in 1777. Bro. Porter suggests that the first organization may have been defective, owing to some informality, and was probably in 1777, remedied and made more valid by a properly organized presbytery, as he is informed two traveling ministers from the Sandy Creek Association in North Carolina that year visited the section of country and organized the church in regular order, ordaining at the same time two ministers and three deacons. Elder Joseph Camp was probably one of the ministers, and William Davidson, Jacob Green and James Bridges were doubtless the deacons. But there being no records preserved, the names cannot now be given certainly. Elder Joseph Camp resided in the vicinity of this church in 1781 (see sketch) and was probably the pastor for several years. But we do not find from anything minuted that there was ever chosen any one to the regular pastorate until in 1812, Eder B. Hicks was installed as such who continued until 1834. In 1824 Hugh Quin and in 1826 P. Ramsour both members of Buffalo were licensed to preach, who doubtless assisted the regular pastor in the exhibition of the word. From 1834 to 1847 Elder D. Dobbins was pastor. After the demise of Elder D. Dobbins Elder R. P. Logan was pastor until 1851, Elder T. Dixon in '60, Elder G. W. Rollins in '61, Elder D. Hilliard till '62. Elder T. Dixon was then pastor till 1880, since then Elder G. M. Webb has been laboring as pastor of the church.

The Buffalo church has been a fruitful mother, many churches having sprang from her arms and constituents, chief among which we mention Antioch, Providence, Camp's Creek, Zoar, Mount Sinai, Mount Paron, and more recently New Hope.

There have been somewhere between 2,500 and 3,000 persons enrolled as members upon her church books so far as preserved, while many others, prior to 1803, for which no records now appear, are known to have passed through the Buffalo church a period of 26 years after its organization.

This venerable church continued its connection with the Broad River Association from its organization until the formation of the King's Mountain body of which it became a constituent member in 1851. In 1863 for reasons satisfactory the church took a letter of dismission and again attached itself to the Broad River Association, with which it remained until the project of attempting the organ-

ization of County Associations was about to be made in 1877, when it again returned to the King's Mountain, of which body it is now a worthy member, having a membership at this time of 228. Having also a good and efficient corps of deacons consisting of F. S. Ramsour, Wm. D. Gaston, John Turner, William Hainrick, A. W. Holt. R. E. Porter, church clerk, Black's Station, S. C.

Bro. Porter writes: "One peculiar characteristic in the history of this church is shown in her tenacity to any received doctrine or practice. And through her history she has not been given to change, nor has she been 'blown about by every wind of doctrine.' "

The Buffalo church has existed over 100 years and during that long period of time she has never changed her days of public worship from the fourth Sunday and Saturday previous in each month of the year. Annual contributions to pastor, missions, etc., \$174.13.

CAPERNAUM Church is situated in the northeastern part of Cleveland county, N. C., about twelve miles northeasterly from Shelby, a short distance west of the main post road leading from Lincolnton to Spartanburg, S. C., and three miles southwesterly from Cherryville on the Carolina Central rail road.

This church was constituted by a presbytery on the 9th day of July 1842 Elders D. Dobbins and R. P. Logan and deacons from surrounding churches composed the presbytery for this purpose; and Wm. Roberts, Lewis Gardner and Wm. Kendrick were the first deacons, and Lewis Gardner was appointed Clerk. Elder D. Dobbins was chosen pastor and continued until 1845. Elder W. Hill was then chosen and he continued in the pastorate until 1851. In that year the King's Mountain Association was organized, and Capernaum although within its boundary, preferred to remain a member of the northern body; and did remain so, until the session of 1871; when she was dismissed and joined King's Mountain at her session of the same year. Elder W. Hill was pastor in '72, Elder P. R. Elam in '73, W. Hill again in '74 and '75, Elder G. M. Webb from '75 till '82.

The church at the time of constitution had a membership of thirty-five persons. She has at the present time (1882) one hundred and seventy members, and a flourishing Sunday school of fifty-six scholars superintended by J. C. Parker.

Her annual contributions to pastor, missions etc. are \$122.65. Her present corps of deacons are Thos. Kindrick,

Martin Moss, W. G. Lindsey and F. M. Miller. A. S. Kindrick, church clerk, Waco, N. C., Thos. Kindrick, church treasurer.

CONCORD Church is situated in Rutherford county, N. C., about eight miles southeasterly from Rutherfordton, on the east side of second Broad River, and about a mile north from the main road leading from Rutherfordton via Webb's Ford to Shelby.

This church was constituted in 1804, after the formation of the Broad River Association in 1800, and admitted into that body the same year, the session being held at Sandy Run church. It remained in that connection until the formation of the Green River body in 1840 when it joined that Association and continued a member thereof till after the organization of the King's Mountain Association in 1851 and at the session of '56 joined that body and still remains a member. She had a membership then of 54 persons, she now has 170, and a Sunday school of 100 scholars, superintended by C. T. Hollifield. Her last year's contributions to pastor, missions, etc., is \$65.80.

Her pastor in 1856 to '59 was Elder G. W. Rollins, in '60 Elder G. M. Webb, in '61 to '65 Elder G. W. Rollins, in '66 to '69 G. M. Webb, in '70 to '82 G. W. Rollins. Her present corps of deacons are brethren G. T. Bostic, W. H. Martin, H. Harrill, B. Metcalf, A. P. Hollifield, John Davis, James Lattimore and A. L. Smart. A. L. Smart, church clerk, Forest City, N. C.

Concord has the honor to send several ministers into the gospel field amongst whom are Elders Alfred Webb, Wm. Harrill, G. M. Webb, G. P. Bostic and J. A. Green.

The church is located in a very hospitable neighborhood, who seem to enjoy the God given privilege of attending public worship at the sanctuary, as well probably as any others.

DALLAS Church is situated on a beautiful lot in the town of Dallas in Gaston county, N. C. The church edifice is one of rare beauty of sufficient size to seat a large congregation. After the rendition of ministerial labors of an acceptable and profitable character by Elders J. H. Booth, A. L. Stough and others in the year 1880, a few members of Baptist churches residing in and near the town of Dallas covenant together and resolved to organize a church; whereupon a presbytery was convened for that purpose on the 25th day of September 1879 consisting of ministers and deacons, and in accordance with the usages of the denomination they pro-

ceeded to constitute a church by the name and style of the Dallas Baptist church. Elder J. H. Booth was chosen pastor, and Jas. D. Moore and L. P. Stowe were chosen deacons and James R. Lewis, clerk, Dallas N. C. The church at the present time (1882) has a membership of thirty-five persons, and a Sunday school of forty-one scholars superintended by James D. Moore in good working order. The contributions for pastor, missions etc. for the year is \$880.50.

DOUBLE SPRINGS Church is situated in Cleveland county, N. C. a short distance north of a public road leading from Shelby to Rutherfordton, via. Beam's store into Whiteside settlement. About seven miles northwesterly from the town of Shelby N. C.

In the year 1844 Elders L. McCurry, Drury Dobbins, Josiah Durham, L. D. Crowder and others began to conduct religious services at a stand near the present Double Springs meeting house, and a lively interest resulted from their labors, whereupon, it was thought advisable to constitute a church, and a presbytery for that purpose was therefore convened in the year 1845 consisting of Elders D. Dobbins, L. McCurry and others; and thirty three persons were organized into a regular church of the Baptist faith and order, to be known by the name and style of the Double Springs Baptist church; and brother W. Covington was appointed a delegate to represent the church in the next session of the Broad River Association and ask admission as a member of that body; which was done by the delegates and Double Springs became a member of the Broad River Association in 1845; and continued to be until she became a constituent member of the King's Mountain, in its organization at her meeting house in 1851.

Brethren Wm. Covington, M. Gold and Thos. Wilson were the first deacons of this church, and Wm. M. Gold was appointed church clerk. Elder Lewis McCurry was chosen pastor, and continued in that relationship until 1847. Elder W. B. Padgett was his successor until '50, Elder J. Suttle till '55, Elder R. Poston till '56, Elder J. Suttle again till '60, Elder D. Wray till '62, Elder J. H. Yorboro till '66, Elder J. S. Ezell till '68, Elder T. Dixon till '71, Elder L. C. Ezell till '73, Elder G. M. Webb till '77, and Elder G. W. Rolins till '82.

This church derived its name from two notable free stone springs which supplies the large congregations that often attend the services of the sanctuary with very good and cool drinking water, the same being the fountain head of a branch of Brushy Creek. It now has a membership of 204

members, and has enjoyed many precious revival meetings and appears to be realizing as fully as any, the object of its organization. It can also rejoice in having sent into the gospel vineyard one promising laborer in the person of Elder J. M. Bridges. Double Springs has at present the following corps of deacons, viz: Bros. John Bridges, D. A. F. Hamrick, Streete Harrill, E. J. Lovelace and Berry Hamrick, Bro. W. W. Washburn church clerk Shelby, N. C. Annual contributions to pastor, missions etc \$264.12

FAIR VIEW Church is situated in Rutherford County N. C. in "Whitesides settlement" near the head of Golden Valley on the public road leading to Marion, about 17 miles northeasterly from Rutherfordton and a short distance from where the Head of First Broad church was first located on an eminence commanding a delightful view of the surrounding mountain scenery, hence the appropriate name Fair View.

About fifteen members of Baptist churches in this section of country being inconveniently situated to attend public worship and hoping and believing that the organization of a church in this locality would tend to the furtherance of the gospel of Christ, did on Friday before the 3rd Lord's day in August 1882 call to their aid a presbytery of ministers and deacons who proceeded to look into their religious standing, and finding the little band orthodox in their true faith of the gospel constituted them into a regular Baptist church to be known by the name and style of the Fair View Baptist Church. J. L. Yelton was ordained a deacon, and J. W. Whisnant was appointed the clerk, Golden Valley, N. C.

At the session of the King's Mountain Association at Bethel church in 1882 this church was admitted to membership in said body. No report is made of pastor, Sunday school or contributions to Associational objects, the church being in an infantile state and without a meeting house at the present time.

GASTONIA Church is situated in the town of Gastonia on the Air Line rail road in Gaston county N. C. About eight miles from the town of King's Mountain and on the west side of the Catawba River. This church was constituted by a presbytery consisting of Elders A. K. Durham, P. R. Elam and D. Thomasson, together with some attending deacons, on the 28th of April 1877, under the name and style of the Gastonia Baptist church. Elder P. R. Elam was chosen pastor and at a subsequent meeting brethren T. G. Chalk and R. L. Johnson were ordained deacons; and T. G. Chalk church

clerk Gastonia N. C. The following is a list of the names of those organized, : E. C. McAlister, Martha McAlister, Jonas Jenkins, Sarah Jenkins, J. W. Smith, V. S. Smith, S. Head, R. S. Head, J. R. Robinson, T. G. Chalk, M. N. Chalk, C. H. Lay, Eliza Lay, Lee Garrison, Florence Garrison, J. M. Bynum, Sallie Bynum, Isabella Smith, Eliza Johnson, S. F. Chalk, C. C. Smith, P. C. Gladden, J. A. Mason, Martha M. Glenn, Sarah Lay, Ella Chalk, Martha Capps.

From some unknown cause this church has failed to be represented in the Association for the last two years. At the session of the King's Mountain, in 1877, after their organization, the church through her delegates applied for admission into the confederacy of churches of which that body is composed, and were cordially received and is recognized as one of the churches of that body. Gastonia has had Elder S. T. Pugh in the pastorate in 1878 and '79, Elder P. R. Elam in '80, Elder J. H. Booth in '81.

HIGH SHOAL Church is situated in Rutherford county, N. C., about one mile northeasterly from the High Shoals on second Broad River, from which the church derives its name. This church was constituted by a presbytery consisting of Elders Drury Dobbins, John Padgett and others, July 27th, 1831. And at the session of the Broad River Association the same year at Buck Creek church, was admitted to membership in that body, having then seventeen members in fellowship. Elder John Padgett was chosen pastor and brethren J. Dobbins, Dan'l Rollins and W. Padgett were among the first deacons, and Micajah Durham was church clerk for several years.

At the session of 1841 the High Shoal church was dismissed to join with the Green River body, then a new organization, and she continued in that connection until after the formation of the Kings Mountain Association in 1851, and the next year (1852) joined that body and continued until the session of 1860 when at her own meeting house she seceded and united with other churches in organizing the "Constitutional" King's Mountain Association, with which she remained until 1866, when the matters in dispute were compromised and settled by a convention of the churches of both parties.

Elder John Padgett having served as pastor until 1835, Elder J. M. Webb then served until '41, when the church joined the Green River Association. After her return to King's Mountain in 1852 Elder G. W. Rollins was her pastor until 1856, Elder D. Pannell then till '58, Elder W. Mc-

Swain till '60. Then the schism took place and continued until 1866. Elder G. M. Webb served from 1867 to '71, Elder R. Poston to '73 and Elder G. W. Rollins till '82.

The present membership number, for 1882, 262 persons and a Sunday school superintended by J. M. Goode is reported. Her last year's report of contributions for pastor, missions, etc., is only \$5.80. Her present corps of deacons are brothers Nehemiah Dobbins, E. D. Hawkins, J. M. Goode, Wm. Walker and Silas Bland, and J. P. Burgess, clerk.

High Shoal is greatly honored under God of being the foster mother of Elders J. M. Webb and Alanson Padgett, both of whom are now dead, but were able and useful ministers of the gospel of Christ in their time.

LEONARD'S FORK Church is situated in Lincoln county N. C. about five miles west from the town of Lincolnton, eighteen persons being members of Baptist churches in the vicinity of this place, desiring as a matter of convenience in attending public worship, to be organized into a church, did for this purpose ask for the assembling of a presbytery having this object in view; and on the 25th day of April 1882 such presbytery was convened, consisting of Elder A. L. Stough and others, who being satisfied of their orthodoxy in the faith of the Gospel of Christ, did proceed to constitute them into a regular Baptist church, by the name and style of the Leonard's Fork Baptist church. J. J. Cornwell and W. H. Hoover were ordained deacons; and W. H. Hoover, church clerk, Lincolnton N. C. This church is a part of Elder A. L. Stough's missionary labors in a section of country where Lutheranism is the most prevalent religious profession.

LONG CREEK Church was once a member of the Bethel Association; which body was organized in 1789. The Broad River body was organized in 1800, and the Long Creek church being one of those dismissed from the Bethel for the purpose of becoming a constituent member of the Broad River body, was probably constituted some time previous to 1789. But no church records can now be found to give the precise date of its constitution. It is however reasonable to suppose that the two ministers mentioned by brother R. E. Porter in the case of Buffalo church as coming from Sandy Creek Association in North Carolina in the year 1772, and in an informal way of some sort organizing that church, did in like manner organize not only Long Creek but also Sandy Run church the same year. This is probable from the fact

that these three old churches are situated in the same region of country and would be compassed in their missionary tour. The probable true date of the constitution of Long Creek church, therefore, is 1772, the same as Sandy Run and Buffalo churches.

This ancient church is situated in what is now Gaston county (formerly Lincoln) N. C. About three miles south-easterly from the town of Dallas. It remained a member of the Broad River Association until the session of the King's Mountain in 1854, when it joined that body by letter, and remained in that connection until 1862, it was then dismissed and rejoined the Broad River, but in the session of 1880 of the King's Mountain it was again admitted to membership in that body, and is now a member.

This church has had many pastors, but seems to have had no regular supply until the year 1827. Elder B. T. Kirby was pastor till 1833, Elder J. Lowe in '35-'36, Elder John Mullinax in '37, '38, Elder T. K. Purseley in '39-'40, Elder W. Noland in '41, Elder J. M. Thomas in '42, Elder W. Hill from '43 to '47, Elder M. Mullinax in '48, Elder, J. Suttle in '50, Elder I. D. Durham in '51, ('52 and '53 no pastor,) Elder A. J. Cansler in '54, Elder R. P. Logan '55, Elder A. J. Cansler in '56, Elder W. Hill from '57 to '60, Elder R. P. Logan in '61, Elder A. J. Cansler in '62. She then left the King's Mountain Association till '80, Elder G. M. Webb in '81 and '82. Brethren Reuben Jenkins, Sam'l Weathers, W. Holloway were deacons of this church in days of yore.

The present membership numbers 146; and a Sunday school of twenty three scholars is reported superintended by J. A. Eaton. Her contributions for 1882 to different objects is reported \$339.91. Her present pastor is Elder G. M. Webb. Her present corps of deacons are Allen Withers, Wm. Smith and Thos. Smith, J. A. Eaton, church clerk, Dallas N. C.

MOUNT HARMONY is situated in Rutherford county, N. C., near the main road leading into Whiteside settlement in the Biggerstaff neighborhood, nearly east of Rutherfordton about twelve miles, and southerly from Golden Valley about four miles; was formerly a member of the Green River Association, but joined the King's Mountain at its session in 1867. It was constituted by a presbytery consisting of Elders Wm. McSwain, D. Pannell, and others, on the 16th day of November 1860. Elder Wm. McSwain was chosen first pastor and Abram Toney and Joshua Earles were the first deacons, and A. W. Biggerstaff was the church clerk.

Brethren J. Earles and C. Yelton represented the church when she was received into the King's Mountain body, her total membership at that time being 93 persons. Elder Wm. McSwain continued to supply this church until 1872, when Elder M. Pannell was chosen pastor until '74, then Elder B. E. Rollins was chosen. Elder J. M. Bridges became pastor in 1876 and has continued that relationship to the present time (1882.) The church now numbers 145 members and has a Sunday school of 35 scholars, superintended by J. W. Murray very profitably. No contributions only for minutes are reported. Her present corps of deacons are W. J. Toney, John Melton, Charles Yelton and J. W. Murray. J. L. Padgett, church clerk, Sunshine, N. C.

MOUNT PARAN Church is situated in York county S. C. near the Whitaker Mountain, about three miles northeasterly from Black's Station on the Air Line rail road. This church was constituted 1853 of thirty-nine members, through the labors of Elder J. J. Jones and others. The first deacons were Joseph Sapaugh, A. W. Holt, P. Harmon and P. Sapaugh, W. H. Carroll was chosen clerk of the church, and it was admitted into the King's Mountain Association at its session in 1853. Elder J. J. Jones was chosen pastor, who continued in that connection until 1860; when the church seceded from the Association, and joined in the organization of the "constitutional" King's Mountain Association; and remained until the matters in dispute were settled by a convention of the churches in 1866. In 1867 Elder D. Pannell was pastor, in '68 Elder T. Dixon, in '69 A. A. McSwain, in '70 Elder P. R. Elam to '75, in '75 till '77 Elder A. A. McSwain and Elder A. C. Ervin from '77 to 82. The present membership is 120 persons.- And the church has a Sunday school superintended by James M. Martin of seventy scholars in good working order. Her present corps of deacons are George H. Martin, Peter Sapaugh, Willie Martin, A. W. Holt, P. Harmon and J. S. Earls. And Farmer Moore is church clerk, Whitaker's S. C. Annual contributions to pastor, missions etc. \$139.95.

MOUNT PLEASANT Church is situated in Cleveland county, N. C.; about three miles northwesterly from the mouth of Sandy Run Creek at Nicholson's old Ferry, and about eight miles southeasterly from Forest City.

This church was constituted January 12th, 1849, through the ministerial labors of Elders T. Dixon, G. W. Rollins and others. At the time of organization forty members were en-

rolled, and Elder T. Dixon was chosen pastor, and M. Jolly, John Matheny and J. M. Hamrick were the first deacons, and W. B. Hames the church clerk. The church was admitted to membership with the Broad River Association at her session in 1849, and she continued that relationship until in 1851, she was then dismissed to become a constituent member of the King's Mountain body. In 1851 Elder D. Pannell was pastor till 1852, Elder G. W. Rollins till '53, Elder D. Pannell till '54, Elder L. H. McSwain till '57, Elder Wm. McSwain till '59, Elder A. A. McSwain till '60. The church then seceded and with Elder Wm. McSwain as pastor joined in the organization of the "Constitutional" King's Mountain Association. After the reconstruction in 1866 Elder L. C. Ezell was pastor till 1870, Elder A. A. McSwain till '74, Elder J. M. Bridgestill '76, Elder A. C. Irvin till '82. The church now has a membership of 212 persons and a Sunday school of forty scholars superintended by T. M. Holland. The present corps of deacons are Toliver D. Scruggs, David Matheny, J. D. Simmons, J. A. Scruggs, J. M. Hamrick and John Matheny. Brother J. D. Simmons is church clerk, Nicholsonville, N. C.

The Mount Pleasant church is now on a progressive march, having had some very interesting revival meetings within the last few years. She is entitled to the honor of licensing Elder G. W. Rollins in 1851 to preach the gospel of Christ, he then being a member of said church, and now a prominent minister of the King's Mountain Association. Annual contributions to pastor, missions, etc., \$54.50.

MOUNT SINAI Church is situated in Cleveland county, N. C., on the McSwain's Ford road; about three miles north easterly from Ellis' Ferry on main Broad River, and about eight miles south westerly from Shelby N. C. This church was first an arm of Buffalo, and constituted on the 20th of May 1848 by a presbytery consisting of Elders L. H. McSwain and deacons from several churches. When constituted Mount Sinai had thirty members, and joined the Broad River Association at its session in 1849, remaining with said body until 1851. It was then dismissed to become a constituent member in the formation of the King's Mountain Association. Elder L. H. McSwain having taken an active part in the measures leading to the organization of this church, was therefore, chosen pastor; who continued till 1854; when Elder B. Bonner, became pastor until 1856, Elder L. H. McSwain again till '60. The church then seceded and became a member of the "Constitutional" King's Mountain Association when Elder Wm. McSwain became

the pastor. After the reconstruction, in 1866 the church was not represented until 1867, Elder L. H. McSwain was then pastor till '71, when A. A. McSwain became pastor till '72, Elder T. H. Mullinax till '73, Elder L. H. McSwain till '77, and Elder T. H. Mullinax till the present time (1882.)

Thos. McSwain, John Randall and John McSwain were the first deacons, and John Randall church clerk. Her present membership is eighty three persons. She has a Sunday school of fifty five scholars, superintended by C. B. Blanton. Her present corps of deacons are W. R. Hamrick C. B. Blanton, Starling Weaver and G. W. Blanton. Bro. S. Wylie the church clerk, Erwinsville N. C. In 1882 Mount Sinai church ordained P. S. Mullino, to the full work of the gospel ministry. Annual contributions to pastor, missions etc. not fully reported.

MOUNT VERNON Church is situated in Lincoln county N. C. on the main Morganton road, about sixteen miles south westerly from Lincolnton. This church was first a member of Catawba River Association, (which was formed in 1828,) and joined the King's Mountain in 1852. When Mount Vernon joined the King's Mountain body she had a membership of fifty persons, and Elder A. J. Cansler had been retained as pastor. In 1853-'54, Elder M. Williams served, in 1855-'56 Elder J. F. Leatherman was pastor, in '57 J. M. Williams, in '58 A. A. McSwain. From then to 1867 J. F. Leatherman was pastor, Elder T. H. Mullinax till '70, J. F. Leatherman again till '72, Elder J. Smith till '73, Elder Geo. J. Wilkie till '76, Elder A. Hilderbran till '77, Elder G. J. Wilkie till '78, and Elder J. P. Styers until '82. The membership has increased to 119 persons; and the church has a Sunday school superintended by O. C. Thompson, doing good service in training the young, which has been greatly neglected. The contributions to pastor, mission etc., as reported are \$69.50, which although small is an improvement on former years. S. J. Weaver is the clerk of the church, Hull's Cross roads N. C.

NEW BETHEL Church is situated in Cleveland county, N. C., on the main public road leading from Shelby to Marion, about twelve miles nearly north from Shelby, and nearly one mile southeasterly from Maple Shoal on Maple Creek.

There being several members of Baptist churches in this section remotely situated from their respective places of worship, the church of Zion was requested to extend an arm to this place to receive and baptize members, which was

granted, whereupon after successful labors by several ministers, prominent among whom were Elders J. Suttle and T. Dixon, the several brethren and sisters covenanted together in the year 1847, and agreed to ask for a presbytery to organize them into a church of the Baptist faith and order, and such presbytery was convened on the 29th of July, 1848, thereafter and twenty-five persons were constituted a regular Baptist church by the name and style of New Bethel Baptist Church, which church at her request was admitted into the Broad River Association at its session of 1848, in which body she remained a worthy member until dismissed in '51 to become a constituent member of the King's Mountain body the same year. Her first pastor was Elder T. Dixon who continued until 1857, Elder J. Suttle then became pastor until '61, Elder P. R. Elam till '62, Elder L. McCurry till '65, Elder T. Dixon again till '66, Elder R. Poston till '70, T. Dixon till '73, R. Poston till '74, T. Dixon till '79, Elder J. A. White was then chosen till '81 who is now the pastor (1882.)

The first deacons were A. S. Elam, R. T. Hord Fr's Lattimore, and the first clerk was R. T. Hord. New Bethel now has a membership of 165 persons, and a Sunday school of 55 scholars superintended by R. L. Limrick, a licensed preacher.

This church has enjoyed many good revival meetings, and is a progressive body. Her present corps of deacons are R. T. Hord, W. A. Thompson, David Cline, Thomas J. Dixon and E. A. Morgan. E. A. Morgan is church clerk, Double Shoals, N. C.

The New Bethel church has been the foster mother of brethren I. M. Williams, P. R. Elam, J. A. Beam and A. T. Hord. The two latter of whom are now students at Wake Forest College, and licentiates of the church to preach the unsearchable riches of Christ, while the first two named have been engaged in ministerial work since 1855. Annual contribution to pastor, mission etc., \$231.05.

NEW HOPE Church is situated in Cleveland county N. C. on the Ross Ferry road about seven miles nearly south of Shelby; and four miles nearly west from Whitaker station on the Air Line railway. A presbytery consisting of Elders T. Dixon, T. H. Mullinax, L. H. McSwain, G. M. Webb, A. C. Dixon and P. R. Elam, together with deacons from several of the churches around was convened August 1874, and proceeded to constitute 161 persons mostly dismissed from other churches, (and those having joined this arm of Buffalo,) into a regular church to be hereafter known by the name

and style of New Hope Baptist church. Elder T. Dixon was chosen pastor; and A. Earls, James McSwain and J. H. Austell were chosen the first deacons; and L. M. Logan clerk of the church. This church now numbers 247 members and has a Sabbath school of fifty scholars, superintended by W. M. Francis.

No contributions for any object only the publishing of minutes appear reported. Elder T. Dixon was pastor until 1882, Elder P. R. Elam was then chosen, and is now pastor. The present corps of deacons are brethren R. E. Harrill, J. H. Austell, Jas. McSwain, A. Earls. A. I. Borders is clerk of the church, Erwinsville, N. C. The New Hope church licensed Elder P. S. Mullino to preach the gospel who was afterwards ordained by Mount Sinai. The brethren here enjoy protracted meetings; and are hospitable to strangers and tolerably prompt in their attendance on divine worship.

NEW PROSPECT Church is situated in Cleveland county N. C. on the road leading from Shelby to Lincolnton via. of Beam's Mills on main Buffalo creek. The church being only about two hundred yards east of where the road crosses the creek, and about eight miles northeasterly from Shelby. The organization of this church resulted chiefly from the labors of Elders T. Dixon, W. Hill and J. Suttle; and was constituted October 6th, 1854, numbering then eighty-five members; being the proceeds mostly of protracted meetings held some time previously. Elder T. Dixon was chosen pastor of the church, and brethren J. C. Hoyle, J. L. Ledford, Andrew Beam, V. H. Elliott and J. F. Wilson were chosen the first deacons, and J. C. Hoyle church clerk. The locality of New Prospect is some what broken, but not inaccessible, the church is situated, too, in a fertile and populous section of country, where there is ample material for large congregations. The people are nearly all of the Baptist persuasion, and seem to have no relish for anything but the plain old Gospel of their fathers. It is no place for new isms to take root and develop their pernicious influences.

In 1863, for reasons satisfactory to the church, she took a letter of dismissal from the King's Mountain Association, and joined the Broad River body; but returned again in 1871, and is now a worthy member of the King's Mountain, numbering at this time 282 members, and had a Sunday School in 1881, of ninety scholars superintended by Brother W. J. Nantz. Elder T. Dixon has been the pastor of New Prospect from the time of constitution to the present time excepting the year 1878; when Elder J. P. Styers was pastor. The following are the present corps of deacons, Andrew

Beam, J. C. Hoyle, Alpheus Hamrick, J. L. Ledford, W. M. Alexander and Jesse Hord. J. C. Hoyle is the clerk of the church, Shelby N. C.

PLEASANT GROVE Church is situated in Cleveland county, N. C., on the main road leading from Shelby to Morganton, about ten miles a little northeasterly from the first named place.

This church was formed through the instrumentality of ministerial labors dispensed mostly by Elder J. P. Styers who is now a member of the same. A presbytery consisting of Elders T. Dixon, A. C. Irvin and J. P. Styers was convened at this beautiful grove on the 11th of October, 1878, and fifty-one persons from New Bethel church and forty-seven from New Prospect, making an aggregate of ninety-eight members were regularly constituted into a Baptist church to be hereafter known by the name and style of the Pleasant Grove Baptist Church. Elder J. P. Styers was chosen pastor, and the following brethren were subsequently chosen as deacons: Andrew Beam, Hezekiah Dedman, P. Z. Carpenter and Rufus W. Gardner. Brother R. W. Gardner was also chosen church clerk, Beam's Mill, N. C.

At the session of the King's Mountain Association held in 1879 at New Prospect, this church through her delegates H. Dedman, P. Z. Carpenter, J. A. Hendrick and R. W. Gardner applied for membership in that body and was cordially received. She then reported 159 persons as her membership at the time of admission, thirty-five having been baptized into her fellowship and seventeen received by letter since she was constituted. She now has a membership of 180 persons and reports a Sunday school of sixty-five scholars and has excellent prospective surroundings; has a good meeting house and a lot of five acres of land not easily excelled in beauty and convenience, while the population around is tolerably dense and well-to-do, entertaining too, pretty much the same views in matters pertaining to religion. Her annual contributions to pastor and missions are reported \$145.25.

The session of the Association for 1883 convenes with this church and a pleasant time is anticipated by the membership. May their expectations and desires in that direction be fully realized!

PLEASANT HILL Church is one of the original constituents of the King's mountain Association; located in Cleveland county, N. C., on the road leading from Shelby N. C. via Stroup Bro's mills on main Buffalo creek, and King's Moun-

tain Battle Ground, to Yorkville S. C. About five and a half miles south east from Shelby; one half mile north west of Buffalo, and eight and a half miles from the Battle Ground.

In the year 1850, an arm of the Zoar church was extended to the neighborhood of this church, then destitute of preaching; and religious services were conducted under a bush arbor erected for the occasion; and several ministers, to wit: Elders T. Dixon, R. P. Logan, L. H. McSwain and brethren B. E. and G. W. Rollins, and sometimes J. M. McCraw, then Licentiates frequently attended and preached for the people at this rude place. During the period of their labors a considerable revival resulted; and quite a number of persons joined by experience; and it was thought advisable to organize a church there, whereupon a meeting house was soon erected and a presbytery convened on the 7th day of February 1851; which being regularly organized by calling Elder T. Dixon to the chair as moderator and Brother J. R. Logan to act as secretary, the names of twenty nine persons were then reported as having been dismissed from the Zoar church to become constituents of the contemplated new church. Their articles of faith as submitted to the presbytery being examined and considered orthodox, a suitable church covenant was agreed on and signed by the parties; and upon a motion of presbytery they were constituted a regular Baptist church of Christ, to be known and distinguished from other churches by the name of Pleasant Hill.

At a meeting of the church on April 17th thereafter, Henderson Roberts, John Ham and Clark Allen were elected deacons and Simeon Putman, church clerk. And on the 18th July following those chosen to the office of deacons were regularly ordained by Elder R. P. Logan leading the presbytery in prayer and the imposition of hands. Brethren G. W. Rollins and J. M. McCraw preached awhile for the new church, and subsequently Brother Rollins was engaged to continue his labors, which he did regularly until 1856, Elder R. Poston was then chosen pastor for 1856 and '57. Bro. J. A. Roberts had been chosen church clerk on 6th May 1854, on July 4th '56 brothers J. A. Roberts, D. R. Bell and S. A. Wilson having been previously elected deacons were ordained by Elders T. Dixon, R. Poston and others. Elder A. A. McSwain was at this meeting chosen pastor and served the church in 1858 and '59. Elder J. Suttle was chosen pastor in '60, and Elder D. Wray in '61 and '62, Elder G. W. Rollins in '63, in '64 Elder D. Wray was again chosen pastor and continued in that relationship through the year '65 and '66. The war between the States had made sad havoc of the membership of this church; no less than twenty of the male

members were killed or sickened and died; amongst whom was deacon Clark Allen, who fell at the battle of Manassas, in Virginia. Elder T. Dixon was again chosen pastor for 1867, Elder R. P. Logan succeeded him in '68 and '69, in '70 the church engaged the services of Elder G. M. Webb, who still remains the pastor to this present time (1882); and it is hoped there will not be so many changes hereafter.

On the 2nd day of May, 1879, brothers David Allen, D. T. Dover, W. A. J. Hamrick and M. L. Putnam having been previously elected by the church were ordained to the office of deacon by Elders T. Dixon, P. R. Elam and others as a presbytery.

The present acting corps of deacons are brothers J. A. Roberts, S. A. Wilson, D. Allen, D. T. Dover, W. A. J. Hamrick and M. L. Putnam. J. A. Roberts, church clerk, Durbro, N. C.

At present the church numbers 247 members, has an evergreen Sunday school of fifty scholars superintended by Brother J. A. Roberts, which appears to be doing much good in imparting to the scholars Biblical instruction and a thorough knowledge of vocal music. The Bible in connection with the denominational Sunday school literature of the Baptists is the only thing used in the school.

The Pleasant Hill church is an active progressive institution, prompt in the discharge of christian duties, and especially so in their attention to divine worship at the sanctuary, liberal in supporting their pastor and home and foreign missions, and indeed every other laudable enterprise, having for its object the spread of the gospel of Christ according to the ability with which God has blessed them. When we first became acquainted with the Pleasant Hill church, which was in its first incipiency and organization, it was certainly very feeble and hardly self-sustaining, but it is now through the providence of God and its own praise-worthy exertions one among the best and most energetic of the King's Mountain churches. Since its organization in 1851 it has enjoyed many refreshing seasons and precious revivals. May it enjoy many more and prove a fruitful and fostering mother of other churches in the future! Annual contributions to pastor, missions, etc., \$162.25.

Ross' GROVE Church is situated in Cleveland county, N. C., about 2 miles northeasterly from the town of Shelby. Fifty-seven persons living convenient to this place, being mostly members of Zion, Shelby and other churches around, through the ministerial labors of Elders A. L. Stough, J. P. Styers, R. Poston and others covenanted together, and peti-

tioned the Zion church to extend to them an arm to receive members with the view to the organization of a church, which request was granted, and after some profitable labors were dispensed among them a presbytery consisting of Elders R. Poston; A. C. Irvin, A. A. McSwain, J. P. Styers together with several deacons from the surrounding churches was convened on the 30th of September, 1881, and a regular Baptist church was constituted to be known by the name and style of Ross' Grove church, whereupon Brother R. Y. Weathers was ordained a deacon and C. C. Wilson appointed clerk of the church. At the late session of the King's Mountain Association (in 1882) this church being represented by brethren R. Y. Weathers and H. Dedman asked for admission and was received as a member of that body. They are yet without a pastor, but reports a flourishing Sunday school superintended by H. Dedman of 87 scholars. Annual contribution for missions reported \$4.10.

SANDY RUN Church was once a member of the Bethel Association, a body organized in 1879; but in 1800 she became a constituent member of the Broad River Association, organized that year. According to the historian, Benedict, the Sandy Run church was constituted in the year 1788; which is probably correct; although a later writer, Elder D. Scruggs, gives 1772 as the proper date. If the latter date be correct, there was probably some defect or informality in the first presbyterial trial proceedings, as in the case of Buffalo church; which was afterwards rectified in 1788. The church is situated in what is now Cleveland county, formerly Rutherford county N. C. a short distance south of the main public road leading from Shelby to Rutherfordton, about ten miles from Shelby, and in the suburbs of a little town by the name of Mooresboro, about one mile west of Sandy Run creek; from which stream the church derived its name. Tradition, (in the absence of published records) says the Broad River Association was organized at this church; which is doubtless true from other circumstances.

Elder Drury Dobbins, appears to have been the pastor from 1803 to the year of his death, which occurred in 1847—a pastorate of forty four years—and during that long period, it is said he scarcely ever failed to fill his pulpit according to his appointments. About the year 1842, an attempt was made, (which to some extent succeeded) by a "Primitive" minister, to draw off a portion of this church, with a view to the organization of a church of the Primitive order, a church of that kind was constituted in the vicinity of Sandy Run, and several of the members joined, two of

whom were afterwards ordained ministers of that order. The defection however, was not extensive and it is believed has about died out entirely. Some at this day allege that Elder Drury Dobbins was a Primitive, but such do greatly err. The first deacons of this old church are not now certainly known; brethren Wm. McKinney, David Beam and J. Huckaby were certainly deacons in the days of yore; and Daniel Gold was an old clerk. The Sandy Run church now numbers 304 persons in fellowship; and has a Sunday school of seventy scholar, superintended by J. E. Green. Her last years contributions to pastor, missions etc. (as reported) is put at \$19. The present corps of deacons are brethren W. B. Stroud, J. H. Jones, M. D. Padgett, B. B. Harris, J. H. Beam, Robt. McBrayer and W. B. Lovelace. Brother W. B. Lovelace is the church clerk, Mooresboro N. C. Elder J. S. Ezell since Elder D. Dobbin's death was pastor in 1848-49, Elder T. Dixon in '50, Elder J. S. Ezell in '51-2, T. Dixon till '54, Elder J. Suttle till '55, Elder G. W. Rollins till '66, Elder J. S. Ezell till '69, Elder G. W. Rollins till '79, Elder T. Dixon till '82. Elder A. A. McSwain was sent into the gospel ministry by this church, who proves a faithful and useful laborer in the Lord's vineyard.

SHADY GROVE Church is situated in Gaston county N. C. on the road leading from Cherryville station on the Carolina Central railroad to Dallas; about three miles south easterly from the said station. The following named persons having been dismissed from Mount Zion church for the purpose of organizing a new church affording more convenience in attending public worship. I. P. Hicks, Mary Hick, Noah Mauney, Catherine Mauney, John Neill, James Snead, M. L. Hullett, M. L. Neill, Jacob Brillhardt, C. M. Crowder, James Faris, Samuel Faris, R. B. Hicks, J. G. Taylor, C. Eaker, J. A. Hoyle, E. L. Faris, Sarah Brillhardt, Lydia Stroup, Sarah Beam, P. C. McGinnas, M. E. Black, Sarah Brown, Isabel Black, Anna Black, Cynthia Beam, M. A. Crowder, Elizabeth Mauney, M. A. Hullett, E. C. Faris and Elvira Mauney, were on November 25th 1881, constituted a regular Baptist church to be known by the name and style of Shady Grove Baptist church. The presbytery officiating consisting of Elders A. L. Stough, A. A. McSwain, A. C. Irvin, and deacons from surrounding churches. Brother J. A. Hoyle a constituent member, was ordained to the full work of the ministry June 16th 1882, and chosen pastor of the church, and Noah Mauney, M. L. Hullett and James Faris were ordained deacons to act with brother I. P. Hicks, who was formerly a deacon of Mount Zion; and M. L. Hullett

was chosen to act as church clerk, Cherryville N. C. This church when admitted into the King's Mountain Association reported a membership of forty one persons, and a Sunday school of 116 scholars, superintended by S. R. W. Faris in good working order. Annual contributions to pastor, missions etc. \$44.10.

SHELBY Church is situated in the North west square of the town of Shelby, fronting LaFayette street on the east side, on a lot of 100 by 200 feet. In the year 1846, a meeting house was erected for public worship, and religious services were conducted at various times by Elders D. Dobbins, J. M. Webb and others, until on the 19th day of June 1847 a presbytery was convened consisting of Elders Drury Dobbins, J. M. Webb and several other ministers and deacons from the surrounding churches, and 25 persons dismissed from other churches around, were constituted a regular Baptist church of Christ, to be known by the name and style of the Shelby Baptist Church.

Brethren William Roberts, J. R. Logan and David Warlick were the first deacons, Dr. Thomas Williams, the clerk of the church. Elder James M. Webb was chosen pastor, and William Roberts and J. R. Logan appointed delegates to represent the church in the Broad River Association, (which convened at Zoar, October 15th 1847,) and ask for admission into that body, and the church was received accordingly at that session.

The Shelby church has had several pastors, serving at different times since her organization; Elder J. M. Webb in 1847-48-49, Elder M. C. Barnett in '50-51. After joining the King's Mountain Association in 1856 she called to the pastorate Elder A. J. Cansler, in '57 Elder T. Dixon, in '58 the church had no pastor, in '59 Elder T. Dixon was again pastor and the church was dismissed from the King's Mountain Association. She again joined the Broad River Association in 1863 and remained until the session of '71, when she was dismissed from said body to rejoin the King's Mountain; of which body she is now an active progressive and worthy member; having had Elders E. A. Crawly, T. R. Gaines, W. Hill, M. C. Barnett, N. B. Cobb, and more recently, W. A. Nelson, as her pastor; during which time the church has been greatly revived and built up, her present membership exceeding 200 persons. She has an evergreen Sabbath school of 240 scholars well equipped and in good progressive working order.

Most of all, this church is worthy of praise for the noble efforts they have made in behalf of Female Education, as

manifested in the erection of the Shelby Female Seminary; which stands out in bold relief not only as an honor to the church, but to the Baptist denomination in the section of its locality.

The church has a live corps of deacons consisting of W. W. Green, L. N. Durham, Thos. D. Lattimore, J. S. Wray and J. A. Parker. A. R. Eskridge clerk of the church, Shelby N. C. and T. D. Lattimore treasurer. W. A. Nelson D. D. is the present pastor of the church, who proves a host within himself in point of administrative talent. Annual contributions to pastor, missions, education etc. \$1680.93.

* STATE LINE Church (Whitaker) is located in Cleveland county N. C. on the northside of the line dividing North and South Carolina, and a few paces north of the Air Line Railway, in the town of Whitaker, which is a little south of the road leading from Shelby to Yorkville S. C. via King's Mountain Battle Ground, about ten miles southeasterly from Shelby.

The King's Mountain church of recent organization, near the Battle Ground, together with several members of other churches around, finding this place more accessible and convenient in other respects for the observance of public worship, united together and on the 23rd of November 1878 was constituted a regular Baptist church to be known by the name and style of the State Line Baptist church. The presbytery officiating were Elders L. H. McSwain, A. A. McSwain, T. H. Mullinax together with the deacons of several churches. At the session of the King's Mountain Association in 1879 this church was admitted to membership in that body. Elder L. H. McSwain was called to the pastorate and continued until 1880; Elder G. P. Hamrick succeeded him and is still pastor of the church.

This church when first organized had 62 members, and now numbers 154; has a good house of worship, and an interesting Sunday school of seventy scholars, superintended by W. R. Turner. Her present corps of deacons are L. M. Hardin, R. C. Gladden, Henderson Whisnant, W. H. Carroll, F. H. Bridges, B. F. Turner and E. B. McSwain. Bro. Columbus Wilson is the church clerk, Whitaker, S. C. The annual contributions to pastor, missions etc. reported \$183. The town is improving and the population increasing. Why then should not the future prospects of the church be good?

* NOTE.—The name of the church and town has been changed to Grover.

WALL'S Church is situated in Rutherford county N. C. four miles southeasterly from Carson's Mills, near the Piney Mountain road, and was formerly one of the Green River churches; but joined the King's Mountain Association in 1855. This church was constituted by a presbytery consisting of Elders M. Pannell, L. McCurrie, James Webb and Jas. Crowder on the 21st day of September 1844 and after joining King's Mountain Elder G. W. Rollins was chosen pastor from 1856 to '59, Elder D. Pannell was pastor in '60, when the church seceded and joined others in organizing the "Constitutional Association;" which lived until 1866, and the matters in dispute were settled by a convention of churches that year. The church returned to the regular body in 1867 and has remained a member ever since. Elder J. H. Yorboro was her pastor in 1867, Elder Wm. McSwain was chosen for '68 to '75, Elder R. Poston in '76 to '80, Elder H. D. Harrill in '81 and '82.

The present corps of deacons are brethren Samuel Bridges, C. B. Walker, J. P. Green, and B. Melton. John Womack is the church clerk, Oak Springs N. C. The present membership of Wall's is 128 persons; no report appears of Sunday school or contributions to any object, but the publication of minutes. The temperance and missionary questions have heretofore met considerable opposition in this church, which has doubtless retarded its progress somewhat in the past.

ZION Church was one of the Broad River churches, situated in Cleveland county N. C. and is about six miles nearly north from the town of Shelby; and a mile nearly west of Weather's mill on First Broad River. This church was constituted on Saturday before the first Sunday in September 1816, by Elders Drury Dobbins and Berryman Hicks, together with deacons from the surrounding churches. Elder Drury Dobbins was chosen pastor, and served until 1847 the year of his death.

Brethren Samuel Bailey, Wm. Covington and David Warlick were ordained the first deacons; and David Warlick the church clerk. This church in 1851 was dismissed from the Broad River Association and became a constituent member of the King's Mountain body in its organization, and has remained a member thereof ever since. When constituted it had 30 members, and now has 167. When we take into consideration the many souls that have passed through this church to their eternal rewards, and the many others that have been dismissed to join other churches, some in the far

west while others have become constituents of new churches at home, we can truly say that Zion has been a "nursing mother," and answered well the purpose of her organization. Many will come from the North and from the South, from the East and from the West and call her blessed, because of the fostering care she has exercised over them. Since the demise of Elder Drury Dobbins Zion has had several pastors. Elder T. Dixon was in the pastorate until 1854, Elder R. Poston until '56, when Elder A. J. Cansler was in '56, Elder R. Poston was then pastor till '66, Elder J. H. Yarboro till '67, then Elder R. Poston again until '70, Elder L. C. Ezell till '73, Elder J. H. Yarboro again till '75, Elder R. Poston till '76, Elder A. C. Irvin till '80, Elder J. P. Styers till 1882.

The present corps of deacons are J. D. Weathers, A. J. Irvin, Daniel Poston and A. G. Weathers. She has a Sunday school superintended by S. L. Gillespie of 90 scholars, and of much usefulness in training the young. A. J. Irvin is clerk of the church, Shelby, N. C.

Zion is the foster mother of Elders R. Poston, J. Suttle and A. C. Irvin; who have proved worthy and useful ministers of the King's Mountain Association.

Annual contributions to pastor; missions etc. \$157.30.

ZOAR Church is situated in Cleveland county, N. C., on the public road leading from Shelby to Spartanburg, S. C., about three miles southwesterly from Shelby, and about one mile nearly east from Elliott's bridge on First Broad river.

In the year 1837 Elder James M. Thomas of the Moriah Association preached several times at a stand erected for public worship near the present Zoar meeting house with apparent good success, whereupon, several brethren meeting together resolved to build a house, and solicited the Buffalo church to extend an arm to receive members with the view to the constitution of a church of the Baptist faith and order. The house was soon thereafter erected and several persons received and baptized.

On the 7th of September 1838, a presbytery consisting of Elders Drury Dobbins and E. M. Chaffin and the deacons from the neighboring churches around was convened, and Elder E. M. Chaffin and wife Susan Chaffin, James Love and Susan Love, Elias Putman and Nancy Putman, Barnett Putman and Ursula Putman, J. R. Logan and Sarah P. Logan, Francis Adams and Cynthia Adams, Jane Hogue, R. L. Doggett, Esther Irvine, Wm. McEntire, Elizabeth S. Alexander, Roberts Putman and Susan Putman, Maria Wesson, Lucinda Sanders, Jennina McEntire, A. J. McBrayer, Willis Putman and Elizabeth Putman were constituted a regular Baptist

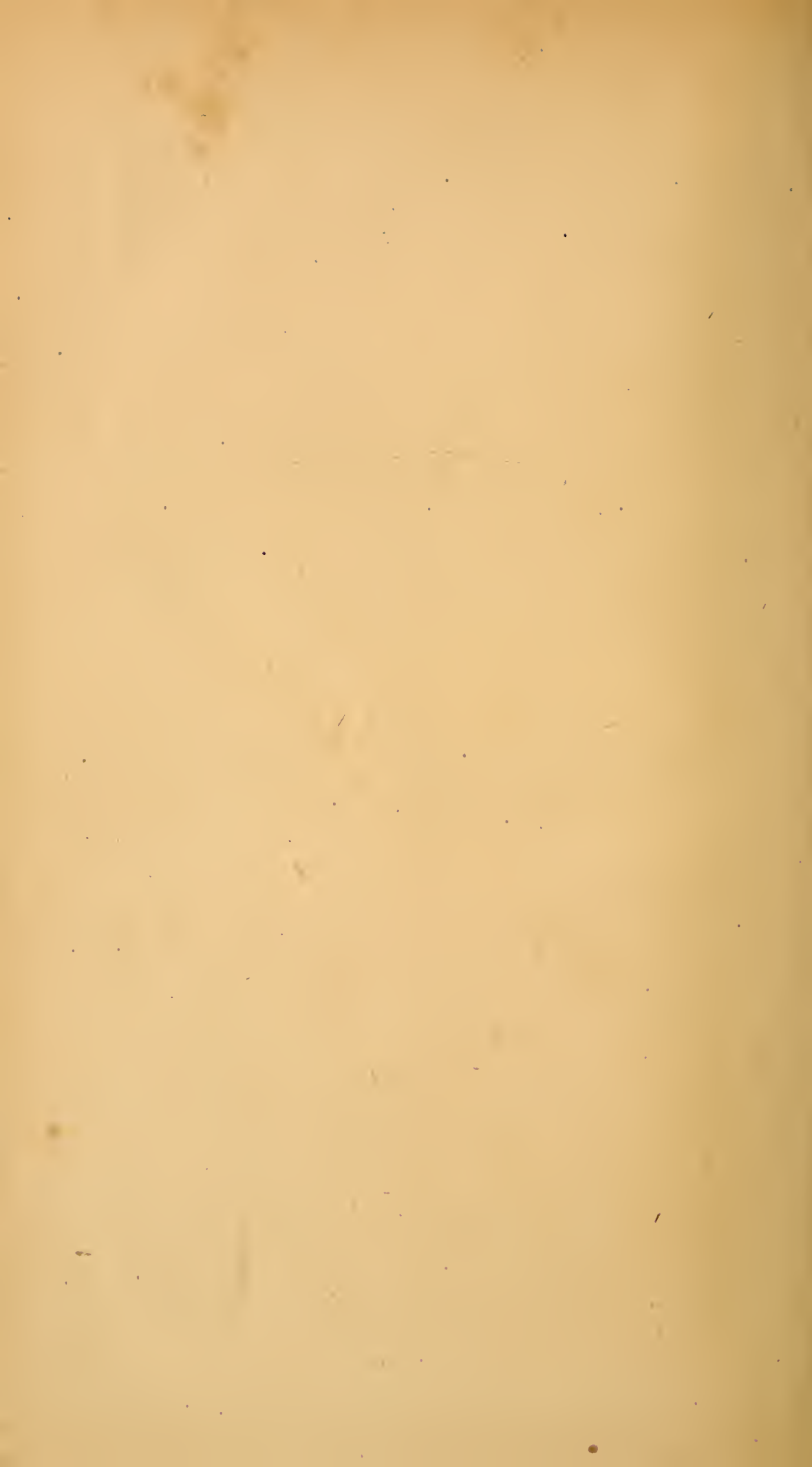
church of Christ to be known by the name as above stated. Elder E. M. Chaffin was chosen pastor and brethren James Love, J. R. Logan and Roberts Putman were ordained the first deacons, and J. R. Logan clerk of the church. The foregoing members were partly from Buffalo, Zion and Antioch churches.

This church was afterwards supplied at various times by Elders T. K. Pursley, R. P. Logan, W. Hill, T. Dixon, J. Suttle, B. Bonner, J. H. Yarboro, D. Hilliard, W. W. Gwyn, G. M. Webb, J. A. White and probably others.

Although Zoar is a feeble church, she has enjoyed several revivals and many precious souls have been saved through her instrumentality. She numbers at present 93 members, and has a Sabbath school of thirty members, superintended by Miss Emily Hogue to much profit.

Her present corps of deacons are P. D. Wilson, S. W. Hughes, M. O. McEntire, Joseph Weaver, A. R. Henry and A. R. Putman. S. W. Hughes, clerk of the church, Shelby, N. C. Annual contributions to pastor, missions, etc., not reported.

THE END.





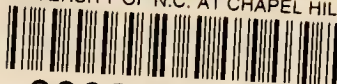








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