

MOUNTAIN CREEK
BAPTIST CHURCH



Gilkey, N. C.

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History Of
MOUNTAIN CREEK
BAPTIST CHURCH
Gilkey, N. C.
1789-1955

FOREWORD

This history of Mountain Creek Baptist church, from it's founding in 1789 until the present date 1955, was made possible through the efforts of Mr. Adin Rucker who wrote the first part of the history up to the year 1892. The church and the writers of this history are deeply grateful for his interest.

The idea of bringing the history of the church up to date was conceived by the Brotherhood of the Church in 1954. A committee composed of Herbert Queen and Fred Lewis was appointed to gather the material. Miss Pearl Queen was also a great help in getting this material together and published.

It is the hope of the committee that the history of our church, rich in tradition, will be preserved and brought up to date from time to time in future years for posterity.

Fred Lewis,

Herbert Queen.

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MOUNTAIN CREEK BAPTIST CHURCH

A Presbytery met September 19, 1789, "to search into the qualifications of a people on Mountain Creek," and on the following day organized them into a church, with the following creed:

1st. We believe in one God; one Jesus Christ, both God and man; one Holy Spirit—Three Persons. But one eternal and living God. We believe in baptism by immersion, and the laying on of hands.

2nd. We believe that man has lost his doing power in the fall of Adam, and cannot merit salvation by works.

3rd. We believe that as many as are saved it is by the free grace of God in Christ Jesus; and that his love to his children is unchangeable from before time to eternity.

4th. We believe that God hath ordained the means of his grace for the completing (of) the mystical church in the hands of a mediator Jesus Christ.

5th. We believe that God calls all mankind. He calls by his Judgments; by his light of nature; and violence is not done to the will of any creature; but the elect with an effectual and spiritual call.

6th. We believe that we are fully justified by the imputed righteousness of Jesus Christ, apprehended by faith.

7th. We hold with progressive sanctification through God's grace and truth.

By faith we have victory over the soul-destroying power of sin; yet expect to war and struggle with the remains of corruption till we have ended our pilgrimage here below.

8th. We believe that the soul that has received the spirit of adoption, whereby it is made to cry "Aba Father," shall never fall finally, so to be lost.

9th. We believe in the resurrection of the Lord's life everlasting; and that at the general judgment God will judge the world by Jesus Christ; and true believers shall be welcomed to eternal rest and joy, while all the unbelieving reprobate crew shall be sentenced to perpetual banishment from the presence of the Lord, without the hope of mercy or the mitigation of their torment.

It is regretted that the names of all the brethren composing the Presbytery with the exception of the Moderator Permenter Morgan, have been lost to history.

The church, thus constituted, continued to live and prosper until July 29, 1848—Nearly fifty-nine years—when the church adopted the following "articles of faith," which have remained unchanged until the present time.

ARTICLES OF FAITH

1st. We believe in one only true and living God, and that there are three persons in the Godhead—the Father, the Son, and Holy Ghost—and these three are one in substance, and equal in power and Glory.

2nd. We believe the Scriptures of the Old and New Testament is the Word of God, and the only Christian rule of faith and practice.

3rd. We believe in the doctrine of original sin.

4th. We believe in man's impotency to reclaim himself from the fallen estate which he is in, by his own free will and ability, separate from the covenant mercies of the atonement made in the person of Jesus Christ, and the influence of the Holy Spirit.

5th. We believe that sinners are justified in the sight of God by the imputed righteousness of Jesus Christ.

6th. We believe that saints shall preserve in grace, and that they shall never finally fall away.

7th. We believe that Baptism and the Lord's Supper are ordinances instituted by Jesus Christ, and that true believers are the only proper subjects thereof.

8th. We believe that the true mode of Baptism is by immersion.

9th. We believe that no person has the right to administer the ordin-

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ances but such as are regularly called and qualified thereunto.

10th. We believe in the resurrection of the dead and the general judgment; that the punishment of the wicked shall be everlasting and the joys of the righteous eternal.

The usual covenant follows.

The following are the rules of the church as amended to date:

RULES

1st. All members belonging to the church should attend each meeting appointed for the transaction of business; and a male member neglecting to attend shall at the ensuing meeting if required, inform the church of the cause of his absence; and if any member absents himself and persists in such absence without a reasonable cause, he shall be excluded from the fellowship of the church.

2nd. The church thus assembled and composed of a company of baptised believers, shall have equal rights and privileges.

3rd. There shall be a moderator and clerk in all church conferences, and the pastor shall be the moderator, if present; but should the moderator or clerk be absent, the vacancy may be filled by an appointment pro tempore.

4th. Every meeting assembled for the transaction of business shall be opened and closed by prayer.

5th. The conference shall open by offering an invitation to persons wishing to become members of the church, unless some reason exist for acting otherwise.

6th. (1) Invite visiting bretheren of other Baptist churches of the same faith and order to seats with us; (2) Take up the unfinished business of last meeting, which shall either be dispatched or continued (3) inquire for the fellowship of the church, and if anything has taken place which as broken the fellowship, it shall then be mentioned.

7th. No objection to fellowship ought to be made if the case be personal or private offense, unless the proper steps have been taken, as directed in the eighteenth chapter of our Lord's Gospel by St. Matthew.

8th. In the discussion of any subject each member shall have an equal right or privilege to move, second, amend, or to express his views.

9th. No subject shall be debated unless it be brought up by a move and second; and every motion so presented shall be submitted to the church, unless the same be withdrawn.

10th. When any subject is in order for discussion any member may speak by leave of the moderator as often as twice, but not oftener without leave of the body.

11th. But one member, who must confine his remarks to the subject, must speak at the same time and shall make no remarks on the slips or meager oratory of others. Members wishing to speak must rise and stand upon their feet while speaking, and when done resume their seats.

12th. When any subject has been debated or otherwise prepared for the action of the church, the motion may be called; and upon this call the moderator shall submit the motion, or motions, as the case may be, to the church for final action. An account shall be taken of the numbers of voters for and against each proposition and if majority be found on either side the case is then at an end—the minority yielding to a majority, except in the reception of members, which shall be unanimous.

13th. If there be an equal number of votes on each side, the decision is to be left to the moderator, but under no other circumstances is the moderator to vote.

14th. The moderator shall have an equal right to discuss or debate any subject, provided he appoints some one to act as moderator, and observe the rules given to govern others.

15th. It shall be the duty of the Deacons of the church to collect, if possible by subscriptions, or otherwise a sum sufficient to reward the pastor of the church for his ministerial labor.

16th. Each member shall contribute according to his ability, to the support of the pastor of the church.

17th. No member shall be tried or suspended without due notice, if any doubt of his guilt exists, provided said member has not gone beyond the reach or knowledge of the church.

18th. No member of this body shall make or sell spirituous liquors, or give aid by selling to any distiller or his agents any product he might distill, or have distilled; and no member shall perform any functions of office connected with distilling or use any spirituous liquors unless it be for medicine or for mechanical purposes.

19th. These rules may be read at the request of the church at any conference meeting.

20th. Any of these rules may be altered upon the will of a majority, notice having been given from one meeting to the next.

Though not embodied among the rules as they are at present formulated, a strong resolution was proposed against plays, dancing, and revelry at July meeting, 1878, and voted down. It was again revived and passed on at April meeting 1879.

EARLY HISTORY

The church chose Perminter Morgan as their pastor Sept. 20, 1789. He accepted the call on condition that he should obtain "helps". The church accordingly petitioned Brown's church and Joseph Camp's church for the required helps.

For some years the services were held quarterly. About 1794 monthly services were first held and the communion meetings held quarterly. These Communion Meeting, began on Friday, and all members were compelled by rule to attend and to partake of the elements under pain of excommunication.

The church early established what they designated "arms" at distant points, which were, in fact, component parts of the mother or central church. The services, Communion and conferences were frequently transferred to these "arms" when a member was, for any cause, censured, he was notified to appear at the central or most central "arm" for trial. Among the "arms" most frequently mentioned are the following: Silver Creek, Robinson's Creek, Head of the River, the Lower Meeting House, the Schoolhouse, Round Hill or the Log Meeting House, and Shiloh. Several of these developed later into independent churches.

The church first attached itself to the Charlestown association. Money was provided in 1790 to defray the expenses of the delegates. Later it identified itself with the Tyger River, the Bethel, the Broad River, and the Green River Associations, in the order named, helping to organize the latter in 1841, and the Broad River in 1800. Witchcraft was, at the time the church was organized, a very popular superstition. A query, presented to the church in conference, July 16, 1790, elicited the following reply: "After some debate, that all of the nature, past acted, was looked on as if never acted; and, for the future, not to proceed without consulting the body in such like cases as witchcraft."

This should not cause any very great surprise when it is remembered that in Salem, Mass., in 1692, twenty persons were capitally punished, and more than fifty others were tortured into confession, and the jails were filled with those accused. Laws were passed against them in the reign of James I of England: A royal edict had been issued against them in France, and trials were frequent in Sweden. "Such delusions," says Holmes, "Pre-vailed everywhere." Not much wonder, then that the early churches viewed with caution a subject that had so recently been attracting the leading governments of the civilized world. Again the subject was agitated for we find the following entry at the February meeting 1791: "It is unanimously agreed that no brother or sister shall undertake any strange or uncommon thing without consulting the eldership of the church." This seems to have ended the matter, as no subsequent mention appears among the records.

Foot washing — This subject was first discussed in conference January 1792.

The church not agreeing, all were allowed liberty of conscience without any bar to fellowship. The duty, however, was made binding in June 1807, and observed in August following. It was occasionally practiced as late as 1845. In May 1844 we find the following:

Resolved: That the Thursday after the fourth Lord's Day in June next, be set apart by Mountain Creek church for prayer and fasting and feet-washing. and that Mount Vernon and Bills Creek churches and their preachers be petitioned to come and be with us on that day.

Again at the May meeting 1845, the church set apart a day in July following for its observance, and petitioned Elders James Blythe, S. G. Hamilton and J. C. Cantrell to be with them. The record for July says: "The church then being in fellowship set in order the things that were wanting"—proving conclusively that the object of the meeting was complied with. These instances are the last on record, and occurred during the pastorate of the Venerable T. B. Justice now in Rutherfordton.

Bonds of Matrimony — In the early history of the church, a license, as now required by law, was not necessary to legalize matrimony. When a minister married a couple, he was required by law of the church to publish the nuptials from the sacred pulpit of all the churches in the county of which he had charge. Such publication constituted legal evidence of marriage in the courts of the state. Ministers were not required, however, to publish such "bonds of matrimony" in any other than the county in which the couple resided, as shown in the preceeding of January and April meetings 1793.

RISE AND PROGRESS

At the annual meeting of the Green River Association, 1845, we find the following entries:

Request of Cooper's Gap Church taken up, calling on the churches for their rise and progress.

Resolved. That the churches are requested to give the same as soon as possible.

In April 1846, Eld. T. B. Justice, and Brethren James Keeler, Thomas Harris, and Jessie T. Lewis were appointed a committee "to make out the rise and progress of this church". As a result of their labors we find the following embodied in the Minutes of the association 1846.

It can only be ascertained from the early records of this church that it was constituted in September A. D. 1789. From near the period of its first existence up to A. D. 1812, Elder P. Morgan presided over its deliberations

and discharged successfully the other pastoral duties of the church, so that, as early as 1792, its number had increased to eighty-seven members.

Elder D. Brown succeeded Elder P. Morgan for the term of one year, and after that the church was destitute of its regular supply until A. D. 1819, during which period it dwindled into great coldness and declension. Elder P. Morgan then resumed, and continued to exercise its pastoral functions up to the time of his death, A. D. 1824.

He was succeeded by Elder A. Webb, who discharged the duties of that station until A. D. 1837. Elder H. W. Patterson, who had been ordained to the ministry in A. D. 1834, by a Presbytery composed of Elders A. Webb, S. Bruce and J. W. Wilkey, was then chosen pastor, the duties of which he continued to fill until A. D. 1840. He was then succeeded by Elder J. M. Webb, who supplied it with the administration of the word of life until A. D. 1848. Elder T. B. Justice followed, and has continued to discharge that high trust up to the present time, at several periods during its long history this church has been favored with especial manifestations of the visitation of love and mercy from the King of Zion, by which its numbers have been frequently increased, amounting in A. D. 1832 to 95 members. By dismissions, given in several cases to organize other churches, it has only at present of 70 members.

THE CHURCH DIVIDED

Even at the time the above record was closed, the seeds of disruption had been sown, that were destined to produce a harvest of dissension, discord and division, that would require the life of a generation to permanently heal.

The Green River and Salem association were corresponding bodies. The churches of the latter were, in the main, west of the Blue Ridge. In 1844 the Salem called a convention for the purpose of effecting a union with what was known as the Big Ivy Association, who were known as the Free Will Baptists.

At the sessions of 1845 the Salem and Big Ivy agreed upon an abstract, under which the Big Ivy proposed union and correspondence, 1846. The Salem, however, having recognized the Baptisms of the Big Ivy, and otherwise having agreed upon the basis of the proposed union, deferred from their action until the churches of Salem could have additional time to labor with a few dissatisfied members. Soon after this a difficulty arose in Little River church, in Henderson County, in regard to the proposed union of the two associations, resulting in the exclusion of a prominent member in that church, who afterward sought redress by asking Elder H. W. Patterson and others to assist him. These met at Little River on Friday preceeding the regular meeting on Saturday, March 25, 1848, and had certain proceedings in the absence of the church.

The committee again met on Saturday and proceeded to exclude the church, and held the excluded member as the church. In consequence of action the Salem association was strongly memorialized to exclude from its councils these offending brethren.

The association, on the contrary, accepted the report of the committee and ruled out the delegates of the church; whereupon the delegates of this church, with the delegates of seven other churches, withdrew from the Salem association.

The churches held a preliminary meeting in Hendersonville on the 14th day of August, and issued a call for a convention, which met at Boiling

Springs Camp ground, where they organized the Union association on the 31st of October 1848.

The subject of Union with the new association was discussed in the Green River this year, but no conclusion was reached. In 1849 Cooper's Gap church sent up a query asking about communion with the members of the Union association.

The church, having previously divided upon the Free Will question, sent two sets of delegates. The time had come when the Green River was forced to take some decided action in the matter formerly existing among the Salem, Big Ivy, and Union associations. A committee was appointed by the association to go to Cooper's Gap. Those who refused to take the advice of the association were to be reported at the next meeting, and "those who choose to remain with us as heretofore, upon the old Baptist Principles, are to be set in order and advised by the committee". The Green River thus emphatically refused union and correspondence with the Union association.

This disaffection had sprung up in Mt. Creek and Cooper's Gap churches about the same time, and developed later at Round Hill. Quite a number of the members at Mountain Creek were dissatisfied with the trend of Religious sentiment. Added to this, the pastor, Elder T. B. Justice was no longer willing to submit to the will of the association. Accordingly he, with thirty-four members withdrew from the church, August 1849 to attach themselves to the Union Association. The church in December following sent for them all to be at their next conference meeting in January 1850. Failing to attend, their names were stricken from the roll of the church. Pending the action of the church upon a request to get the use of the house as a place of worship, the "renting" Brethren built a house of their own about one-half mile east of Mountain Creek and called it Providence. When this was known Mountain Creek at February Meeting passed the following:

Resolved. That until further applications (for the use of the house as a place of worship) the consideration of the question be dismissed.

The two churches, thus constituted, maintained their separate organizations without any connection whatever until December 1854, when Providence applied by letter for a union of the two churches. Again Elder T. B. Justice came to Mountain Creek in January 1855, and, after preaching himself to the membership of the two churches assembled here, applied for the union of the two churches upon the terms agreed on in a convention of the Salem and Union association held in 1854. The proposition was rejected upon the ground that the Green River associations had not been invited to participate in the convention. So the first step toward reconciliation, to the disappointment of many of the brethren was a failure.

In the meantime the Tyger River and Broad River associations had gone to work with a view to getting up a reconciliation between the Green River and Union associations. A committee of six able and conservative brethren had been appointed by these associations to reconcile the differences between the Green River and Union associations—provided the latter association would accept them.

To give a definite idea of the magnitude of the work this committee was to perform, and the differences which existed between the churches, I will give the published proceedings of the Green River associations for 1855, 1856, and 1857.

Proceedings of the Green River Association at sessions of 1855 at Head of first Broad considered the subject of union with the Union association, at the request of various churches through their letters. After investigation the following preamble and resolutions were unanimously adopted:

Whereas, There was a party rent off from the old French Broad association, in 1828, calling themselves Free Wills, or Liberty Baptists under the name of Big Ivy, which repudiated—eternal, particular and unconditional election and held forth in their preaching Armenianism in some of its most objectionable features received members and set apart officers which—(in our view) failed to possess the Scriptural qualifications for those positions—refusing in strong terms to follow the old Family of Baptists, who adhered to the old Baptist doctrine and discipline and—

Whereas, a part of the Salem association, under the influence of the Elder James Blythe, left the Salem and refused to fellowship, uniting with a portion of said Big Ivy association, did organize an association calling it the Union Baptist Associaton; and—

Whereas, There were a few of our churches (prior to the formation of said armenian association lived in peace and harmony) were disturbed and divided under the influence of Elder T. B. Justice—leading off a part of three churches from their homes; forming three churches immediately in the vicinity of said churches, which joined the Union association, refusing to live with or to be identified with us (Green River) unless we would fellowship J. Blythe's association, which we could not consistently do, for the following reasons:

1st. They received some members in connection with the Old French Broad, who left her in confusion and disorder, as the minutes of said association show.

2nd. They received churches and members in the Tuckasiege Association with which the Tuckasiege could not officiate.

3rd. They received members led off from the Tyger River association, and raised up in her boundary, under J. Guthrie's influence, with which the Tyger River brethren could not, or would not officiate. We are also informed they received members excluded from the Tyger, with whom the Tyger brethren could not commune.

4th. They received member since their separation from us who were excluded from our fellowship, and others who were under censure.

Because they have received persons baptised by Pseudo-Baptists, and thereby acknowledge them as proper persons to administer the ordinance.

5th. Because they held (or have until lately) that some repudiating article held by Big Ivy, condemning and repudiating the doctrine of election by grace, and thereby disturbing our Union. And if they should drop that article in the constitution, or the whole constitution, they should state that it was done to place them on the Old Baptists principles.

But inasmuch as the brethren of Tyger River and Broad River associations have expressed a desire to see us in peace and as one united family, and have kindly recommended us to refer the whole difficulties to certain able and pious ministers of their bodies, viz: T. Curtis D. D., J. C. Furman, Richard Furman, J. G. Landrum, J. S. Edwards, D. Scruggs, M. C. Barnet and W. Hill; therefore—

Resolved. That we are willing to refer all the difficulties pending to the above committee, which committee was selected without the least knowledge of a member of this body.

Resolved. That until a settlement is made we cannot receive into our councils or fellowship any of the renting brethren or members of their churches.

Resolved. That should a settlement be made between the Salem and Union in which the doctrines of our church are sustained, and the churches that rent off from this body will return to the churches from which they rent—pro-

vided those who were under dealings, or excluded, undergo an investigation in the ordinary way; we will be fully satisfied. As to the local difficulties existing between the Salem and Union associations, should they be settled with themselves we will be satisfied.

The next meeting in 1856, was held with our church at Mountain Creek. No decisive action having been taken by the committee, as agreed on last year, the breach between the Green River and Union associations had not been materially changed, except that in the minds of a great number of members it was noticeably apparent that the desire for union was daily becoming stronger.

The following preamble and resolutione were adopted at this session:

Whereas, there have existed serious difficulties between this and the Union associations, growing out of an unhappy decision of this and the Salem association, which resulted in the organization of the said Unon association and—

Whereas, we see a proposition for a settlement in the minutes of the Union association, agreeing to refer the whole matter to disinterested brethren chosen by each party & etc.; therefore—

Resolved, that we feel extremely desirous for an honorable, amicable settlement and union with any and every Baptist agreeing with us in doctrine, ordinances and form of government, which we think we set forth in our last years minutes, in agreeing to a proposition made by our esteemed brethren of sister associations.

Resolved (further) that we are yet willing to refer the matter, as set forth in our last minutes, either to those chosen, or we will choose three brethren, and they three and these six choose a seventh—provided the whole be chosen from the Tyger River and Broad River associations and that said committee, if agreed to by the union, meet at Hendersonville, N. C. on Friday before the first Sabbath in April, 1857.

The association unanimously selected and requests Elder Wm. Curtis, M. C. Barnett, and W. Hill to act as their portion of said committee—provided the union accedes to the proposition.

Resolved, that we appoint Elders J. C. Grayson, L. McCurry and B. Bruce to represent us before the committee of referees—provided they meet as set forth in the foregoing resolutions.

The record of 1857 shows:

The following report in relation to the settlement of the difficulties between the Union and Green River associations was read and unanimously adopted, viz.:

In obedience to request of the Union and the Green River associations, at their sessions of last year, the committee met at Hendersonville, agreeable to request, on the 3rd day of April last, and submitted the following basis for a settlement, viz.:

REPORT OF COMMITTEE ON GREEN RIVER AND UNION ASSOCIATIONS' DIFFICULTIES

The committee of brethren appointed by the Green River and Union associations to take into consideration the difficulties subsisting between these bodies, met according to appointment, and after a patient examination of all the facts and circumstances involved in the premises, present the following as their unanimous report:

Before preceedings to announce their decisions as to the matters referred to them, they cannot withhold the expression of their pleasure and their de-

vout gratitude to God at the marked Christian courtesy and kindness which pervaded the spirit and the tone of communications of the respective representations of both parties. There was an evident and noble desire to exhibit the whole truth.

The brethren, in the spirit of conciliation, all felt that important interests were involved—that the truth was to be spoken, but spoken in love, and that results of high moment to the peace and prosperity of Zion depended upon the harmonious adjustment of their difficulties. Avoiding all asperity of remark and unkind personal allusions, they addressed themselves to the sole work of stating their grievances and defending their positions.

With this prefatory statement the committee herewith submit their decision:

In the preamble to the articles embodying their grievances, the Green River association charge that the Union association was formed in part from the Big Ivy association, which repudiated eternal, particular and unconditional election; and in the fifth item they charge that they (the Union association) touching the election of grace.

The committee, after an examination of the articles of faith of the Union association, are unanimously under the impression that there is nothing in those articles which can be objected to on the score of orthodoxy. They find however, in the constitution of the association that the fourteenth article holds the following language:

“This association will discountenance and repudiate the doctrine of unconditional election and reprobation.

They recommend that this article be expunged from the constitution, in as much as the committee regard it as inconsistent with their article of faith.

The Green River association charge that of their churches were disturbed and divided under the influence of Elder T. B. Justice, so that portions of three of their churches were led off and formed other churches their immediate vicinity which united with the Union association.

The committee after an investigation of the matters involved in this charge, feel bound to say that they regard the formaton of these churches, under the circumstances of the case, as contrary to the order and usages of the Baptist denomination, and therefore to be regretted.

They think that the parties with drawing should return, and be received again into the fellowship of the bodies with which they were originally connected: and that, on all sides, Christian charity and forebearance should be exercised, in view of the excited feelings, and the peculiar circumstances which attended these divisions. The committee in this connecton cannot withhold an expression of their hearty approval and commendation of the spirit of conciliation indicated by Brother Justice, and of his earnest and self-sacrificing work for the healing of these breaches in Zion.

The Green River association charge that divers irregularities were comitted by the Union Association in the reception of members into their churches who had left other churches in confusion and disorder. The committee find that there have been cases in which such members have been received in what they deem an improper and disorderly manner. This they believe is to be entirely accounted for by the high excitement of the times, is equally regretted by all parties, and should no longer constitute a barrier to fraternal harmony and union.

The Green River association charge that the churches of the union association have received into their fellowship persons baptised by Pseudo-Baptist ministers. The committee feel bound to express their unanimous and most decided convictions of the irregularity of this practice. They would add, how-

ever, that this is a matter which they think the association should not touch but leave to the action of the individual churches.

The committee are under the impression that in these unfortunate contests some individuals on both sides have been betrayed into hard sayings and unprudencies of action, demanding the exercise of the spirit of mutual concession and Christian charity.

In conclusion the committee would express the hope and the confident persuasion that this decision will be accepted by their brethren, and will constitute the basis of a firm and enduring union. Its acceptance, they honestly think, will be alike honorable to both parties; will be gratifying to the denomination in general and will largely promote the interests of our beloved Zion through all these Mountain regions. And now, brethren, we recommend you to God and the word of his grace, which is able to build you up and give you an inheritance among them that are sanctified.

R. Furman, Secretary

John J. Landrum, Moderator	15
D. Scruggs	
W. Hill	
M. C. Barnett	
Wm. Walker ASA;	
Committee	

Hendersonville, N. C., April 4th, 1857.

Following the report of committee, the minutes show:

It is with pleasure that we are able to say that the Union association, as a body, has complied with the above request of the committee, in striking out the 14th article of the constitution; and Ivy Hill church has returned to Coopers Gap, and Providence to Mountain Creek; and the only one yet remaining is Liberty Hill, and that the Union association has withdrawn from her: Thereby peace and tranquility has been restored between us.

Resolved. That we return our sincere thanks to Elders J. G. Landrum, R. Furman, W. Hill, M. C. Barnett, D. Scruggs and brother Wm. Walker, A.S. H., for their response to our call meeting to settle the difficulties which marred our peace; and for their faithful and impartial investigation of said difficulties and the just and equitable report they submitted.

The entire membership of the church at Providence in a body to Mountain Creek, May 16, 1857, after an estrangement of nearly eight years, where they were received with open arms. The two pastors, Wm. Harrill of Mountain creek and T. B. Justice of Providence, preached. The recollections of the past no longer constituted a bar to fellowship. The wandering children were again safe in the mother's arms. A revival of great power and significance began in the church on that day, and continued in the hearts of the people during many months. Besides the return of thirty-nine members from Providence, forty-five were added to the membership of the church by experience, and six by letters, making a total increase in the membership of ninety names before the meeting of the association in October. Of those who professed religion during these meetings, the denomination gained three active ministers of the Gospel.

Elder John R. Bowman, ordained Jan. 17, 1863, after preaching in this county until 1867 or "68" he removed to Tennessee, where he remained some years in the active services of his Master. He removed thence to Pilot Point, Texas, where he died Jan. 18, 1888.

Elder W. Haynes, ordained Sept. 20, 1862. Removed first to Haywood county, but now is living in Buncombe county.

Elder J. C. Sorrels, though not ordained until November 1886, is doing efficient work as a preacher in the bounds of the association.

1840 to 1860 — This may properly—we think—be regarded as the period of transition with Mountain Creek church. Superstition, Arms, assuming the “Watchcare” of members of other and distant churches, feet-washing as an ordinance, with many like things, including the original Creed of the church, were relegated to the past. New articles of faith, more specific and more comprehensive, together with a new code of rules for the government of the church, were adopted, and the living issues of today—temperance, Beneficence, Education, Missions, and Sunday Schools—were first inaugurated.

Some of these will be briefly noticed under their appropriate heads.

TEMPERANCE

To present the subject properly we must go back to the beginning of the history of the church. Then everybody who chose to do so, made whiskey, and all were allowed to drink it, provided they kept it within reasonable limits. But even with so wide a range to the liberties of every man’s conscience as this, the church had to meet the arch enemy on the very threshold of its existence. The use of intoxicants was then, as now, giving more trouble to society and the church than most other sins combined.

In the first year, 1790, a member was excluded for “fiddling and drinking”, another for “drinking to excess” in 1791; and another for the same offence in 1793. The pastor of the church was censured in 1794 for drinking. Again in 1800 he offered a complaint against himself, “respecting beings overtaken in liquor”, for which he was “after some labour, excused and set at liberty.”

This was followed by the confession of a lay member, 1801, who was restored and cautioned by the church “not to drink in such company.” The same brother was, four month’s later excluded “for drinking too much spirituous liquor.” Two members were excluded in 1803 for the same cause. Another member, who had given the church a great deal of trouble on this subject, was excluded in 1808, but afterwards restored.

Such instances as these were frequent and cannot all be noticed. Rev. Gideon Thompson, the brother who would preach, charged himself with drinking too much in 1835, but was restored. Another member was excluded that year and one in 1836.

The first organized effect against this evil began by the passage in 1852 of the first temperance resolutions in the association. It was not, however, until the passage of the following in 1857 by that body that Mountain Creek put herself squarely on record on this subject.

Resolved, that this association will withdraw from any church that permits any member to distill or retail spirituous liquors.

The church pledged herself in March, 1858, to stand by the above resolution. Again a temperance resolution was offered in conference in January, 1859, the action on which was deferred to February, when it was voted down. The query “Is it according to gospel order for a member of the church to use ardent spirits as a beverage,” was then submitted; “but this also” says the record, “was voted out.”

These acts produced considerable dissatisfaction, and at the March meeting the above was rescinded and the following appears as the first original expression of the church on this subject:

Resolved, that the resolution formerly passed by the church, to which we were advised by the association, stand in all its force; and that we will have

no fellowship with the maker or vender of ardent spirits.

Resolved, that we recommend our members to abstain from the use of intoxicating liquors as a beverage.

It was agreed, February, 1860, that no member of this body shall use intoxicating liquors except for medicinal or mechanical purposes.

Under these rulings, charges were preferred against two members the same year—one for distilling, the other for having his fruit distilled. The former was excluded, the latter restored upon a promise that no brandy would be sold except for "medical or mechanical purposes." Another was excluded because he boasted that he "bought", sold and drank liquor", and another for drunkenness. In 1862 a second member was excluded for distilling and a female for having her fruit distilled.

During this crisis a deacon of the church, Martin Harris, was disciplined for an unguarded expression in his zeal for the temperance movement. Certain members of the late church at Providence construed the remarks as personal. The matter was, however, satisfactorily settled without any serious trouble.

Not less than sixty cases of censure under these and subsequent rulings have occurred since, of whom twenty-seven at least have been excluded. From these facts it will appear that the church, having once fixed upon a principle, has under all circumstances dared to carry it out to the letter.

In January, 1889, the Legislature of North Carolina was memorialized as follows:

To the Honorable, the General Assembly of North Carolina: At a meeting of the Mountain Creek Baptist church, Rutherford County, N. C., the following resolution was adopted:

Resolved, that the membership of Mountain Creek Baptist church, Rutherford County, N. C., on regular conference assembled, this the 19th day of January, 1889, do hereby memorialize the General Assembly of North Carolina, now in session, to enact a law incorporating said church so as to prohibit the sale of spirituous liquors in a radius of three miles from said church as a center; or in lieu thereof, a law submitting the question of said prohibitory law to the qualified voters in the territory embraced.

Done in church conference and signed by order of the same.

Elder Z. T. Whiteside, Moderator pro tem

H. Portrum, C. C. pro tem

At April meeting, 1889, the church having received notice of the passage of an act submitting the question above referred to, to the qualified voters, the clerk was authorized to apply by petition to the commissioners of the county for an order of election. This request, with the time limited to ten years, was granted. At the election held on the 8th day of June, only two votes were cast against the measure. So the church stands incorporated as above until the 8th day of June, 1899.

Rule 18, as amended June 1890, is perhaps the strongest of its kind in this association. The reader is referred to the subject of "Rules" for its exact language. It prohibits the sale of farm and orchard products to distillers and their agents by members of the church, and provides for the exclusion of Government officers engaged in legalizing the liquor traffic in any way.

SABBATH SCHOOLS

The first mention made of Sabbath Schools in the association was in 1853; but no effort was made to organize a school at Mountain Creek until April, 1860, when W. Haines, N. M. Kirkpatrick, P. B. Justice and J. T. Lewis were

designated as superintendents with power to select teachers. Again it was agreed, a year later, to revive the Sunday School work.

In February, 1863, J. T. Lewis was selected as librarian to take charge of the Sunday School books until called for. No mention is made of the subject again until April, 1873, when it was agreed to meet and organize on the next Sabbath. Substantially the same entry appears in April, 1876. The school was again organized in 1877, with R. S. Callahan superintendent. This is the first year the association reported the schools of the separate churches. In 1878 it appears that the school was reported with 78 scholars, but the superintendents name is not mentioned.

About this time the S. S. Convention of the Green River Association was first organized, and Mountain Creek was represented in this convention in 1879, and reported 130 scholars, but the superintendents name is not given.

Again the church was represented in the convention in 1881 and 1882, and frequently since. D. B. Harrell was superintendent in 1880, but no report for 1881 or 1882 appears. W. T. Lewis, superintendent 1883 reports 76 scholars. W. T. Lewis and D. B. F. Harrell were again put in charge of a school of 60 scholars in 1884. H. Portrum was superintendent in 1885. No report was given for 1886. 1887 H. Portrum and H. P. Lynch, superintendents, had 131 scholars in school. H. P. Lynch had charge of the school in 1888. The school has been wholly discontinued for the past two years.

The contributions were usually small, in two instances only reaching the sum of two dollars. The terms lasted from six to eight months in the year.

These facts are not so creditable to the church as we would like to have them, but they are simply what the records show. Very little pains have been taken heretofore to give full Sunday School statistics, but we hope clerks in future will be more particular to obtain and record all important facts pertaining to this class of church work.

BENEFICENCE

We shall present under this head:

I—Pastor's salaries and church expenses.

II—Missions.

III—Education.

(1) The amount paid pastors as far as can be obtained at present from subscription lists or published reports are as follows:

Perminter Morgan—1802, \$19.10; 1803, \$40.05; 1804, \$34.20; 1805, \$24.38; 1806, \$27.00; 1822, \$9.75.

David Doil—1812, \$5.50.

Alfred Webb—1828, \$20.00; 1829, \$12.50; 1830, \$17.50; 1831, \$17.00; 1832, \$22.50; 1833, \$30.00;

W. Haynes—1864, \$58.90;

W. H. Logan—1866, \$65.00; 1887, \$30.77; 1868, \$14.00; 1869, \$26.00;

W. M. Harrill—1863, \$50.00.

C. B. Justice—1871, \$23.00; 1872, \$38.80;

The next year (1873) the association began to publish statistics more fully. Salaries with other objects for which the church made annual contributions will be embodied later, showing the items in detail.

Church Expenses—In October, 1799, Wm. Hill was elected first treasurer of the church. A committee to tax all members to defray church expenses was appointed 1834. Joseph U. Whiteside was elected treasurer October 17, 1841. April, 1858, the church agreed to carry out a former rule requiring each member, according to his ability, to contribute to the support of the gospel.

D. W. Geer and M. Harris have each served as treasurer of the church. J. W. Lewis succeeded the latter in 1882.

II. MISSIONS

Missionary enterprises in our county are of comparatively recent date. None of the associations to which our church belonged prior to its connection with the Green River, so far as we have been able to learn, fostered anything of this sort; nor did the Green River itself regard it necessary to organize for this work until four years after its formation. In 1845 Elder T. B. Justice who was then pastor of Mountain Creek church, introduced a resolution in the association providing for the employment of two ministers for two months each of their time to do "Home Mission Work", as it was then called, in the bounds of the association. A fund of sixty dollars was allowed for carrying out the provisions of the above resolutions, and a committee, consisting of Toliver Davis, John Bostic and Joseph U. Whiteside—the latter a member of our church—appointed to carry out its provisions by soliciting funds, and appointing and remunerating the missionaries.

J. C. Grayson and J. M. Webb were selected as the first missionaries in the association. The idea of engaging the best talent in the association was doubtless a good one; but that these ministers should each furnish his own horse, and brave the mountain passes amid the pelting rains, howling winds and raging storms for the meager salary of \$15.00 a month, is to us a mystery. That they complied with the demands of the association is fully verified as subsequent reports fully show.

Mountain Creek contributed one dollar and fifty cents toward the salary of these men, in October 1845, which was the first ever given by the church to missions.

The work of the association, so inauspiciously begun, was continued in 1846, with Elders B. Bruce and L. McCurry, missionaries, with time and salary fixed as before. The work this year was directed mainly to Harmony Grove, Silver Creek and Cooper's Gap churches.

Although Dr. Johnson had preached by special request a sermon on the subject of missions in 1845, Elder James Blythe has credit of preaching the first associational missionary sermon at the session of 1846 at High Shoals church. The custom has been kept up, I believe, at all the sessions since.

Mountain Creek contributed three dollars and sixteen cents for associational missions in 1846.

The plans as inaugurated in 1845 after an experiment of two years, were discontinued in 1847, and an effort made to obtain representation in what was known as the Western Convention. The object for the change was to carry the gospel "The Hope Of The Christian World", to regions beyond, and thus, for the first time, to identify the association with an agency that would carry the gospel to foreign fields.

This change, though unquestionably in the right direction, was not encouraged by contributions from the churches for several years. The collections were made at the annual sessions of the association and their application determined by the body. Of the twenty dollars collected at the session this year (1847) ten dollars was applied to foreign missions. We now give over \$500.

The collection in 1849 was equally divided between Home and Foreign Missions. The Home Mission, now known as the State Mission work, seemed to get hold of churches again during the war. The pledge of Mountain Creek for this cause in 1864 was \$25.00.

The subject cannot be pursued in detail further. A Woman's Missionary Society was formed November, 1886, and H. Portrum, for many years treasurer of the association, has been entrusted with missionary enterprises of the church since his connection with it July, 1885. The interest in all objects of the several boards of the Baptist State Convention is growing in usefulness and efficiency as the table will more fully show.

(See Table In Back Of Book).

OFFICERS

Clerks

No one's name is given as clerk prior to June, 1814, when Robert Hill was elected. He served until some time during the year 1817, and was succeeded by Thomas Edwards, who held the position till 1834. Wm. Johnson was his successor, and held the position until 1840, when Thos. Harris was elected. He held the position until dismissed by letter in 1844.

The longest term was that of J. T. Lewis, 1844 to 1864, twenty years. Bro. Lewis is still living.

W. B. McEntire succeeded Lewis and like Bro. Harris, retained the position until dismissed by letter in 1871. He is at present a member of Pleasant Grove, a newly constituted church.

J. W. Lewis was elected 1871, and with the exception of one year has been the clerk of the church to the present date.

By request of Bro. Lewis, the church in 1886 allowed him a year's respite, and A. L. Rucker was the clerk in 1887. Brother Lewis was again installed October 1887, and is still the worthy clerk of the church.

Deacons

From the frequent mention made of Joshua Taylor, Wm. Mills and Wm. Nix among the eldership of the church, it is believed that they were installed at or soon after the organization of the church in 1789. Joshua Taylor was suspended in 1796 for a time, for striking his daughter. Later a difficulty seems to have arisen between Taylor and his wife, which was carried into the church, and after many delays settled in August, 1809. In November of this year he complained that "through the prevalency of temptation or something else", he felt inactive and could not fill the place of a deacon. The church did not take any decided action in the matter, but chose rather, as expressed by the record to "bear with him" a year later Taylor's wife, having been dealt with by unusual kindness by the church, refused to make any concessions, and was excluded.

John Hall, Sr. and Joshua Hall were ordained January, 1796. David Upchurch was ordained May 1803, and dismissed by letter 1808.

Wm. Hicks is mentioned as a deacon in 1812.

Malone Freeman ordained September, 1813.

John Bradley, ordained June 1821; excluded December, 1838.

Thomas Edwards born June 15, 1781, joined by experience September 1816; ordained a deacon June 1821; and died 1863, aged about 82 years.

Joshua Taylor and Wm. Johnson were ordained May 1835. Johnson, who was clerk also, was dismissed by letter May 1840. Was clerk also of Providence church.

William Metcalf, ordained June 1841, died about the same time a year later.

Joseph N. Whitesides, born April 12, 1807; ordained December 1843; died September 30, 1879. His remains lie interred here.

J. T. Lewis born February 25, 1807; received by letter from Bill's Creek, June 1843, was ordained April, 1844; elected clerk, September 1844, and held this position until October 1864—20 years. In May, 1873, he requested the church to erase his name from the roll because of a difficulty existing between himself on the one hand and Jutha Lewis and C. R. Lewis on the other, as executors of the estate of Pitman Lewis, deceased. The report of the committee appointed to investigate this matter was accepted by J. T. Lewis in September. After repeated delays on the part of Jutha Lewis and C. R. Lewis to comply with the terms of the committee, they were excluded in December, 1873, but C. R. Lewis was restored August, 1874. He requested, on account of age, to be released from the performance of his duties as a deacon, December 1881; but the request was not granted. He again asked the church to take some steps for his relief on creek lands in which he and his brother were in danger of becoming involved, but was advised to try to settle the difficulty by selecting one brother each, and etc. March 1887. At the May meeting the matter is mentioned as being "satisfactorily settled."

Martin Harris, ordained February 1853, was at one time treasurer of the church and always a strong advocate of the temperance cause.

P. B. Justice, previously ordained, was received as a deacon November 1859. Dismissed by letter.

George Hodge, ordained May 1866 died January 24, 1888.

D. W. Geer, ordained May, 1866, is still living, but his health is declining.

I. P. Sorrels, ordained February 1866, was afterward dismissed, and is now a member of Round Hill church; father of Rev. W. F. Sorrels. H. K. Keeter, received by letter as a deacon, March 1873.

N. C. Lovelace, received as a deacon January 1875. Health exceedingly bad; often a delegate, S. S. superintendent and etc.

Thomas Lovelace, father of the above, was born July 6, 1807, received and recognized as a deacon, previously ordained, May 1875 and died February 7, 1887. His remain are buried here.

W. O. Wallace, received as a deacon June 1875 now dismissed.

R. S. Callahan, received as a deacon January 1876.

W. T. Lewis, ordained, March 1882; died December 1889. Universally beloved, the church passed a very complimentary resolution to his memory January 1890. His four children are orphans, the mother having died a year or more before the death of Brother Lewis.

H. P. Lynch, received as a deacon, previously ordained, December 1884, hews to the line.

H. Portrum, for some years treasurer of association, received and recognized a deacon July 19, 1885.

J. C. Sorrells, received and recognized as a deacon December 1885; ordained as a preacher November 1886; dismissed by letter 1888.

E. W. S. Keeter, formerly dismissed by letter from this church, was ordained a deacon at Pleasant Hill and received by letter as a deacon July, 1888.

Pastors

Some slight differences in the pastorate of Perminter Morgan, as given elsewhere under the head "Rise and Progress", are so apparent in the records that I deem it of sufficient importance to notice them.

He was chosen the day the church was organized and served without interruption until sometime in 1806. He had applied for a letter of dismissal January 1802. The request was continued to February and not granted; for what cause we are unable to determine, unless for want of proper sup-

port, as indicated by a rule passed at the same time. The request was renewed and the letter granted four and a half years later—August 1806.

It does not appear that the church had a pastor again until March 1808. At this time Bill's Creek church was petitioned for "a part of their pastoral supply" and the request granted in May following:

In 1809 at March meeting, we note the following entry:

Brother Perminter Morgan, that some months ago ceased to serve here, this day is restored to his former seat as a pastoral supply with full consent of Brother Dalton and the members of this church.

If Morgan became pastor as indicated March 1809, he did not retain the position beyond the next year. The church in December 1810 petitioned Salem church for "part of their pastoral supply." It does not appear whether this request was granted or not, but presumably it was, and David Doyle sent to Mountain Creek, for we find a subscription drawn in his favor as pastor in 1812. Again it appears from a decision in October 1812 that the church had no pastor. This decision allowed the church to receive members with a preacher.

The next month, November 1812, David Brown was received and immediately put to work in the ministry.

Thus the church seems to have been drifting, drifting without a head until 1818 or 1819, when Perminter Morgan returned and took charge of its destinies until his death, which occurred on the 28th day of April, 1824.

Soon after Morgan's death Alfred Webb was chosen pastor and served uninterruptedly until some time during the year 1837, when Hampton W. Patterson, who had been ordained here in 1834, succeeded him. He was succeeded by Elder James M. Webb, who served 1841-42-43, and again in 1850-51.

Elder T. B. Justice—1844-45-46-47-48-49.

Elder J. M. McCraw—1852.

Elder George W. Rollins—1853 and again 1880.

Elder Dove Pannell—1854.

Elder B. R. Doggett—1855.

Elder William Harrill—1856-57-58-59 and '62.

Elder Joseph C. Grayson—1860-61.

Elder Wm. Harrill, pastor; W. Haynes, assistant—1863.

Elder W. Haynes—1864.

Elder W. H. Logan—1865-66-67-68-69-70.

Elder C. B. Justice—1871-72-73-74-75-76-77-78-79 and again in 1881-82.

Elder H. D. Harrill—1883-84-85-86.

Elder T. Bright—1887-88-89-90-91.

Elder J. C. Sorrels—was assistant pastor 1887. See Biographical Sketches of Pastors of Mountain Creek Church.

Delegates And Membership

Date	Delegates Name	Members
1841—	Joseph W. Whiteside, William Metcalf, Thomas Harris	74
1842—	Thomas Edwards	71
1843—	Joshua Taylor, J. W. Whiteside	72
1844—	L. F. Cook, James Blanton	72
1845—	Joshua Taylor, Thos. Harris	64
1846—	L. F. Cook, J. T. Lewis	70
1847—	M. Lester, J. T. Lewis, Chas. Sorrels	76
1848—	W. B. Metcalf, N. M. Kilpatrick, J. T. Lewis	84
1849—	N. M. Kilpatrick, Wm. Johnson, J. T. Lewis	81
1850—	J. T. Lewis, J. A. Keeter	30
1851—	J. T. Lewis, L. F. Cook	28

1852—J. T. Lewis, M. Harris	39
1853—J. T. Lewis, M. Harris	39
1854—W. B. McEntire, M. Harris	41
1855—L. F. Cook, M. Harris	43
1856—J. T. Lewis, L. F. Cook	42
1857—N. M. Kilpatrick, M. Harris, G. Largent, I. P. Sorrells, J. R. Bowman	133
1858—N. M. Kilpatrick, J. T. Lewis, Geer, Haynes, Fowler	152
1859—J. R. Bowman, W. Haynes	143
1860—J. R. Harman, J. R. Bowman, W. Haynes, W. Geer	130
1861—Martin Harris	120
1862—M. Harris, W. Haynes	117
1863—W. Haynes	
1864—J. R. Bowman, W. Haynes	
1865—J. R. Bowman, W. Greer, I. P. Sorrell	136
1866—J. R. Bowman, I. P. Sorrells, W. B. McEntire, G. Hodge, D. W. Geer	190
1867—J. R. Bowman, W. Geer, I. P. Sorrells, Wm. Geer	177
1868—W. B. McEntire, D. W. Geer, G. Hodge, J. W. Lewis	225
1869—J. T. Lewis, D. W. Geer, Wm. Spangler, J. W. Lewis	183
1870—William Spangler	164
1871—N. E. Walker, A. Keeter, Jr.	139
1872—R. P. Geer, J. W. Lewis	155
1873—W. Spangler, N. E. Walker, J. W. Lewis	181
1874—E. W. S. Keeter, Wm. Spangler	191
1875—N. C. Lovelace, R. P. Geer, Wm. N. Spangler	189
1876—N. C. Lovelace, A. E. Flack, H. Keeter	205
1877—N. C. Lovelace, W. H. Rucker	205
1878—N. C. Lovelace, A. L. Rucker, W. T. Lewis, R. S. Callahan, M. K. Lynch	193
1879—D. W. Geer, J. T. Lewis, N. C. Lovelace, Wm. Spangler	183
1880—R. P. Geer, R. S. Callahan, J. T. Lewis	182
1881—George Flack, M. M. Lovelace, J. F. Edwards	164
1882—A. L. Rucker, W. T. Lewis, Wm. Spangler, N. C. Lovelace	178
1883—A. L. Rucker, N. C. Lovelace, W. T. Lewis, J. F. Edwards	190
1884—Z. V. Green, N. C. Lovelace, W. T. Lewis, J. F. Edwards	210
1885—J. C. Sorrells, A. L. Rucker, N. H. Hampton, M. B. Flack, J. W. Elliot	235
1886—N. C. Lovelace, J. F. Edwards, W. T. Lewis, Z. V. Geer, J. M. Lewis, H. Portrum	250
1887—J. C. Sorrells, W. H. Rucker, C. S. Lynch, A. E. Flack, J. T. Lewis, Jr., H. K. Keeter, W. C. Lovelace	258
1888—J. C. Sorrells, J. W. Lewis, J. F. Edwards, M. L. Sorrells, W. C. Lovelace, C. M. Lewis	253
1889—H. Portrum, A. L. McEntire, J. A. Rucker, B. N. Hampton	232
1890—A. L. Rucker, H. Portrum, H. P. Lynch, G. M. Flack, E. W. Edwards, W. H. Rucker	251

MISCELLANEOUS NOTES

(1) Associations—The church, though one hundred and one years old, has only entertained the association four times. The Broad River, 1820 and the Green River in 1844, 1856 and 1879. We petitioned last year for the meeting this year, but failed to get it.

(2) The war: 1861-65—This church maintained its regular meetings through all this stormy period without any particular demonstrations beyond

its usual services. In April, 1862 the church agreed to hold prayer meetings on every Sabbath and all members, both male and female, were requested to engage in secret prayer every evening during the year for the Southern Confederacy and the cause of Zion. In December 1863, a committee previously appointed submitted suitable obituaries of J. W. Sorrels and M. M. Higgins, members of this church, who had fallen in defence of their county. These notices were ordered published and copied among the records of the church. The church lost many of her members during the War Between The States.

(3) Fornicators and adulterers in this church have always received summary exclusions upon proof, and without notice. Frequent cases may be cited: May and July, 1866; June, 1867; May, 1869; November, 1880; May, 1881; September, 1885; January and May, 1887; December, 1888, and others. Is this right?

(4) Honesty—The church adopted a rule, July, 1868 requiring all church members to pay church indebtedness before obtaining letters of dismissal. This has never been carried into effect, and should either be enforced or abrogated.

(5) Heterodoxy—Occasional cases of exclusion occur for communing with or joining the Methodists; but only one—that Alfred W. Cook, March 1869—has been excluded for joining the Catholic church.

(6) Tenure of Land—Mountain Creek church did not own the land on which the house stood, nor the lot in which her dead had been buried, until March, 1878—over eighty-eight years. At this time Thos. F. Edwards, who owned the land, made a deed of gift covering the house and cemetery, and containing about two acres, to the church, for which he received a vote of thanks. M. O. Dickerson, C. S. C., and W. A. McClure, Register of Deeds, both of whom are now dead, were alike tendered a vote of thanks in July for legalizing the deed gratuitously.

Since that time, December 1885, the church has added by purchase a little more than three acres more of land to the above.

The need of a new house of worship has been frequently agitated of the late years, and we feel now pretty well assured that it will be built in the near future.

(7) Schools taught in the church—Prior to 1878, teachers had frequently used the church by consent, as a school house. In August of this year, it was decided that in the future the house could be used only for worship of the church. This decision was so amended in July, 1880, as to allow the use of the house for singing, or schools of vocal music. A teacher came here and taught a school of vocal music in the winter of 1887-88 and succeeded in making a school for a second term, to begin the latter part of March 1888. Before the opening of the school, however, the sexton of the church was ordered by deacons N. C. Lovelace, H. Portrum, J. T. Lewis and W. T. Lewis to lock the door of the church against the teacher, alleging that his character was so disreputable in many respects that he was unworthy of the recognition previously accorded him. Quite a large number of his patrons were members of the church and objected to the proceedings above as being irregular; but the action of the deacons was sustained by the church at April meeting by a vote of 28 against 16 for unlocking the church and permitting the school to be taught.

(8) Investigating Committee—A committee, consisting of the deacons of the church, whose duty was "to investigate and report all matters of interest to the church", was appointed July 1884. This committee, after two years service, was discontinued at August meeting, 1886.

(9) Beneficiary—H. Portrum was appointed to take charge of all the missionary enterprises of the church; N. C. Lovelace, of the Pastor's salary and

H. P. Lynch to solicit contributions and provide for the wants of the poor. October, 1888.

(10) Watchcare — Prior to 1853, when the association repudiated the custom, church members having no permanent abiding place, often applied to their nearest churches to assume what was called "watchcare" over them while in the neighborhood. If a member afterward decided to locate in the vicinity, and wished to join the church, a certificate of his Christian character from the church assuming such "watchcare" became necessary before he could obtain a letter of dismissal from the church to which he belonged. Such "watchcare" was withdrawn by the churches at pleasure. Several cases of such watchcare occurred prior to the year 1853.

(11) Colored members — These were received and dismissed as other members. They often attached themselves to the church by presenting permits from their owners. The following which is still well preserved, is given as a sample:

23d March, 1829.

Rev. Alfred Webb — Sir: My boy Harry seems to have a desire to become a member of your church, and asks permission of me to join your society. I have no objection if you think he is a fit subject for baptism, and think proper to receive him into fellowship, & etc.

As he is known by several of your members, I shall say nothing as to my opinion respecting his fitness, etc.

I am, with esteem, yours & etc.

Ben H. Bradley.

One among several others, is given:

June 28th, 1835.

Mr. Alfred Webb — My Negro woman informs me she has a desire to become a member of Mountain Creek church, and if you see proper to receive her I have no objection to her joining, etc.

George Koone

The list in 1848 contained fourteen members which, may be regarded as an average for many years.

At the close of the war the colored people had neither churches nor money with which to build them. Mountain Creek still fostered this membership by allowing them to retain the same place in the house that had been assigned them before their emancipation. The last colored member that ever belonged to the church here was dismissed by letter in Nov. 1875. From 1865 to this time they were becoming restless and dissatisfied with their relations. Many had from time to time, been received and dismissed, while not a few had been excluded for joining the Methodist Churches established in the neighborhood, and for immoral conduct. In the meantime a Baptist church was built by the colored people some two or three miles east of Mountain Creek, which they called Gold Hill. To this church most of the colored membership attached themselves, after obtaining letters from Mountain Creek. Many of these return occasionally to Mountain Creek during special meetings, where they are always treated with kindness. The church at Mt. Nebo, near Bill's Creek, applied by letter and messengers for admission into the Green River association in 1869. The church was advised, for prudential reasons, to attach themselves to a colored association.

PREACHERS — LICENSED AND ORDAINED

Wm. Leveret, licensed April 1804; excluded June 1805. John Rich, first licensed August 1837, and often afterward; removed to Georgia about 1847.

Hampton W. Patterson, ordained June 1834;

David Rich, Licensed August 1838.

L. F. Cook, received by experience March 1825; licensed Dec. 1843, and often afterward.

The limit put upon a license was usually one year; hence ministers of this kind had to have their credentials renewed every year. J. R. Bowman, licensed August 1858, and ordained January 1863; died January 1888, at Pilot Point, Texas.

W. Haynes, licensed August 1858, and ordained September 1862.

J. R. Harmon (blind) ordained Dec. 1859.

Gideon Thompson made application to exercise his gifts publicly in 1828. After many delays the church gave him leave in April 1829 "to pray and exhort", but "he was not to preach". He went about his work without any apparent regard to the restriction that "he was not to preach". The church in July 1830 sent a messenger to him, who was requested to say to Thompson that he must not preach, and ask him to come to next conference meeting to "give his reasons for going over the head of the church". In the meantime the church petitioned Bill's Creek church, Concord, and Big Spring churches for a committee, who having met with the church at Mountain Creek in September decided that Thompson should be silenced. Not satisfied with the decision of the church and committee, Brother Thompson renewed his petition at the next meeting in October, and obtained "liberty to preach in the bounds of the neighboring churches". The brother would preach.

Elder Jesse C. Sorrels was born in Rutherford County, N. C., Sept. 5, 1843. He was the seventh of ten children born to Charles and Emily Sorrels. His father died when he was ten years old. Had no advantage to obtain an education except those common schools. Joined Mountain Creek Church by experience August 1857. Volunteered as a soldier April 1862, and served his country faithfully until the close of the war. He was married to Miss M. F. Lewis, of his native county, Dec. 16, 1866; removed to Haywood county two years later and attached himself to pleasant Hill church, where he was ordained a deacon in 1871. In 1881 he removed from Haywood to Charleston, Swain county. Here he accepted the position tendered him by the Sunday School and Bible Board to the Western Baptist Convention, as Sunday School Missionary again returned to his native county. The great trouble of his life was disregard of the Tennessee River Association. After two years' service in the field he again returned to his native county. The great trouble of his life was disregard of his early call to the ministry. with the determination that he would not let his impressions be known to his friends, he started out with his family, he knew not where, and for sixteen years he was a wanderer, and until he became almost an outcast upon the face of the earth.

Sometime after his return to Rutherford, July 31st, 1886, God took from his embraces his favorite boy. This was the second boy Bro. Sorrels had buried, and he looked upon the latter as an especial judgment for his own obstinacy and disobedience. He came to the church on Saturday of the next meeting in August, and was licensed to preach. He preached his first sermon on the next day, and a week later commenced a meeting at Holly Springs school house, lasting fifteen days, and resulting in forty-two professions of religion. Seventeen of these joined at Mountain Creek. Bro. Sorrels has always regarded this meeting as an especial manifestation of God's visible seal to his ministry. Ordained November, 1886. In December of this year he entered school under Prof. O. F. Thompson, at Forest City. He remained here five months. It is a matter of some pride to mention Creek that she contributed \$50 toward defraying his school expenses. He has been laboring since, by appointment of the State Mission Board, as Missionary in the bounds of Green River Association.

BIOGRAPHICAL SKETCHES OF ALL THE PASTORS

Perminster Morgan, the first pastor of the Mountain Creek church, was born in Virginia, August 29, 1755, from whence he migrated to this county when comparatively a young man, and before the Revolutionary War. He was married in this county to Miss Gracie Jones, by whom he had ten children, all of whom was married and living at his death. He first settled within about one mile of what is now known as Piney Knob church, Rutherford County, N. C. He removed later to Sugar Hill, now McDowell County, where he spent the remainder of his life. His oldest son, Stephen Morgan, became a prominent Baptist minister, and was moderator of the French Broad Association for more than twenty years, Morgan early became a minister, and was a whig in politics. On one occasion just after leaving one of his appointments, his wife accompanying him, he was accosted by a mounted squad of Tories, who halted him and inquired where he had been and what he had been doing. He replied that he had been to church and that he had been trying to preach. After some consultation the leader of the squad told Morgan he believed he was a good man and they would not molest him, "but", continued the captain, "Where is your brother James?" To this Morgan made no reply. James was returning from church also, but seeing the Tories, he had jumped aside and concealed himself under some Laurel, where he was listening to all that was said. Morgan was a man of great piety, and of unusual force as a speaker in his day. He was at different periods the pastor of Bill's Creek, Bethel and many other churches, beside Mountain Creek. He is frequently mentioned as a delegate to Charleston and the Tyger River Associations prior to 1800, when he helped to organize the Broad River Association. He was a delegate to Broad River again in 1807, and preached the introductory sermon before the body in 1802. He prepared the circular letter for the body, and was elected moderator for 1803. Was again moderator 1804. In 1806 he wrote the circular letter, preached the introductory sermon, and was elected moderator. Again he was elected in 1809. These facts fully indicate the position he occupied among his co-laborers in the ministry in his day. He was especially interested in the material as well as the spiritual development of his country. He enjoyed the sight of thrifty stock and growing crops. On one occasion, while pastor at Mountain Creek, he spent the night with Thomas Edwards, for many years clerk and deacon of this church. He walked during the evening with Edwards over his fields, viewing his crops, and in returning to the house the way led through a piece of woodland which, when they had entered into some distance, Morgan proposed to stop for prayer. Here he fell upon his knees, and in the absence of an inquisitive and gainsaying world, poured out his soul's Thanksgiving to God for the abundant prospect of "bread for the eater, and seed for the sower" and invoked Heaven's richest blessings upon his solitary listener. Edwards, long since gone to his reward, said that the earnestness of his prayer and the peculiar circumstances under which he was placed, had a wonderful effect upon him, and that he shed tears freely. In personal appearance he was a fine specimen of physical manhood—erect, active, of medium height, weighing about 175 pounds, having penetrating deep blue eyes and withal a man of wonderful endurance, untiring industry and energy. When at last overcame by a malignant disease, he was forced to lay down his work and go hence, he met death like the Christian he had so long claimed to be, without a murmur. The sting of death was somewhat of a terror to him, but "beyond this" said he, "I have no fears; my future is as bright as the noon-day sun." After a few days' illness he passed quietly and serenely to his reward on the 28th day of April, 1824, at the age of 68 years, 7 months and 29

days. His remains, beside those of his wife, who died some years later, were interred at Bethel church, where the stone that marks their resting place may be seen at this day.

John Dalton was probably pastor of Mountain Creek church for a short time prior to March 1809, as indicated by the following found on the church records at that time: "Bro. Perminter Morgan, who some months ago ceased to serve here, this day is restored to his former seat as pastoral supply with full consent of Brother Dalton and the members of this church." We extract the following from the History of the Broad River and Kings Mountain Associations: "Dalton, Elder John, was a member and representative of Bill's Creek church, Rutherford County, N. C., as far back as 1802, and consequently was one of the old Broad River pioneers. At the sessions of 1808 and 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 sessions, still serve, which it is known was the practice of some churches having 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 generation of Baptist."

Sorry we can not give fuller particulars.

David Doyale was pastor for a time between 1810 to sometime during 1812, for we find a subscription drawn in his favor for 1812. "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 goes 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 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 been unable to keep house, and the same session Elder Doyale was appointed to preach the introductory sermon to the session of 1809, and he continued to represent the same church until 1817. When he was born or where he died, we have no means of ascertaining now. His name, however, is preserved by several namesakes he has, which is some evidence of his being highly esteemed as a minister of Christ." The above we take from the History of Broad River and Kings Mountain associations, and is the only available information that we can get in reference to the third pastor of Mountain Creek church.

Afred Webb, the following, taken from the History of the Broad River and Kings Mountain association, constitutes our only available information, not given in the records of the church, of which he was pastor from 1824 to 1837: "Webb, Elder Alfred, was born in Rutherford county about 1800 of wealthy parents, but only enjoyed common school advantages, working on a farm until he attained the age of manhood. He was doubtless a "chosen vessel", and directed by the spirit to attend the ministrations of the word by these eminent servants of God, Dobbins and Hicks. The result was he was converted and baptised into the fellowship of the church at Concord, near the home of his youth. Some short time afterwards he felt impressed to speak a word for his 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 the session of this association he was ordained by a Presbytery to the full work of the gospel ministry, prob-

ably 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 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 Broad River body, and he continued his new relationship until sometime after the year 1836, when he emigrated to the state of Georgia. After having connected 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 this 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 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."

Elder Webb was not an ordained minister when he was called to the pastorate of Mountain Creek church, July 1824. In March 1825 the church at Concord, to which Brother Webb then belonged, was petitioned to have him ordained, and Thomas Edwards and Robert Taylor were named as representatives to carry the "epistle". Just when he was ordained and by whom, does not appear from any record of our church; but it is certain from records of Broad River association that he was an ordained minister at session of 1825.

He was never at anytime a member of this church, but as pastor was exceedingly popular with both church and people. His connection with the church was severed by his removal to Georgia in 1837.

Elder Hampton W. Patterson, the successor of Alfred Webb, was the fifth pastor of Mountain Creek church. This brother of whom we know very little about from his records as given in the minutes of the Green River association and tradition, was dismissed by letter from Liberty Church, Habersham County, Georgia, October 25, 1828. This letter is well preserved among the archives of Mountain Creek Church and is given as a curiosity:

"Georgia—Habersham County: We the Baptist Church of Jesus Christ a liberty dismiss in full fellowship our beloved Brother Hampton W. Patterson ordered in conference this 25th day of October, 1828.

Henry Albright, C.C.L.K."

On the back of this we find the following: A letter of dismissal for Brother H. W. Patterson. Just when the above letter was presented at Mountain Creek does not appear. He is mentioned here first as a delegate to the association (Broad River) in 1832. It seems that from his connection with this church he rapidly grew into prominence. He was ordained here June 21st, 1834, by a Presbytery composed of Elders A. Webb, Samuel Bruce and Joab Willkey. He probably became pastor of the church about the time Alfred Webb left here in 1837, though no record of his call appears upon the minutes. He performed a prominent part in the affairs of Little River church, Henderson County, N. C., as given elsewhere, which led to the formation of the Union association. He is mentioned as pastor of Bill's Creek 1841; of Bill's Creek; Montford's Cove and Round Hill 1843; New Bethany, Round Hill, Mont-

ford's Cove and Bill's Creek 1844; and Round Hill and Montford Cove in 1845.

About this time Brother Patterson moved west of the ridge and cast his lot with Salem association. During his connection with the Green River, he wrote the circular letters for 1842 and 1844—the latter upon the subject of Deacons, which we should be pleased to give entire if we had space.

Traditions says that Brother Patterson was an uneducated man beyond the limit of the common schools curriculum of his day, which was indeed a very limited one; but he was a natural orator and was considered among the first ministers of his day. The popularity accorded him by the common people was unbounded, but the orthodox ministers of his church regard him as lax in his morals and naturally viewed him with some suspicion. His greatest weakness was his love for women. In this particular he was at the time he moved west of the ridge in very bad repute. He removed about the year 1846 to Transylvania county, where he died some years ago. It is said that he left a family of progressive and respected boys who have won their way to popular favor by their own energy and perseverance. In personal appearance Brother Patterson was by no means prepossessing. He was about five feet ten inches in height and of slender build, weighing probably not more than one hundred and forty-five pounds. His eyes were very penetrating, but it was only when he spoke that his countenance assumed a look of intelligence which captivated the hearts of his hearers.

Elder James M. Webb the sixth pastor of Mountain Creek church, was first called January 23, 1841. He accepted and served the church 1841-42-43 and again in 1850-51. He is justly regarded as the father of the Green River association. Although he lived not quite 13 years after its organization, he was clerk of the body twice, wrote five of the circular letters, preached four of the introductory sermons, and was moderator six times. The following from the History of Broad River and Kings Mountain Associations is submitted: "Webb, Elder James Milton, was born October 7, 1802, in Rutherford County, N. C. In the year 1834 he was converted and baptised by Elder John Padgett into fellowship of the High Shoal Church and soon afterwards licensed to preach the gospel and sent as a delegate to the association. In 1835 he appeared in the Broad River Association as a delegate and ordained minister and again in the session 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 of the soul, which letter we have thought proper to reproduce in this work." (History of Kings Mountain and Broad River Association). He continued to act as clerk of the body until 1841. When the High Shoal Church with others was 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 sessions 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.

Again he prepared a letter on the subject of Communion the same year that he left the Broad River body which 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. He married Miss Kittie White, January 19, 1852, with whom he lived in tender affection many years, by whom was born to them 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 the second wife, Miss Nancy Hampton, a most excellent lady, by whom was born to them three more children, making sixteen in all and they all made a profession of religion and one of the sons (G. M. Webb is a minister. 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 fort 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 obtuse questions would never be anticipated by a stranger and consequently his demolishing remarks came as a surprise entirely, unexpected and always spread dismay and confusion in 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." As a further evidence of his power as a pulpit orator we quote from the same authority: Memorial Sermon—The association (Broad River) while in session 1847 appointed Elder James M. Webb to preach on the sabbath an association funeral sermon in memory of Elder Drury Dobbins, who died during the past associational year, which appointment he accepted and filled in the presence as a large concourse of people gathered at the stand. As being very appropriate, we quote the remarks of Elder Micajah C. Barnett, in his history of the association bearing on this matter. He says: "And now I suppose Brother 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 the occasion."

Elder Webb as a preacher was certainly the Apollo of our day, at least in this country. The structure of his mind was different from that of Elder Drury Dobbins, for while Dobbins never advanced an idea without first examining all 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 debator he was more than a match for Dobbins. The vivacity of his mind and the rapidity of his utterance perplexed and sometime silenced his more venerable competition. 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 Isarel and the horsemen thereof! And he saw him no more;—2 Kings; 11, 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 forty-seven years, the guide of his 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 claim 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 around 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 memory? Art thou with the man that returned and smote the water 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 and down at his will, no man resisting him. Brother 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.

Elder Thos. Butler Justice is a native of Buncombe (now Henderson), N. C. Born July 17, 1813. He professed conversion in May 1835 and was baptised in August following. Was licensed to preach the 1st of August, 1840 and was ordained to the full work of the ministry on June 3rd, 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 Baily, of Henderson County, N. C. who proved to be an affectionate, agreeable help mate 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."

In this the author was mistaken. Brother Justice was a member of the Green River Association at the time of the formation of the Union on the 31st of October, 1848, and withdrew from Mountain Creek in August, 1849, of which he was then a member and their pastor, to attach himself to the Union Association. Later Elder Justice became a member of the Green River body and remained with it until 1855 (must have been 1857) 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 the text, when his articulation is much improved and he acquits himself very satisfactorily to his audience." He was the seventh pastor of Mountain Creek and served the church for the years 1847 through 1849. He has also served quite a number of other churches as pastor. Was moderator of the Green River Association at the sessions of 1871-1874-1889. On account of declining health he gave up all his churches and removed from his farm in Polk county to Rutherfordton to reside with his children. Brother

Justice is in his 78th year and by reasons of his age and infirmities cannot expect to remain much longer with us in the flesh. He is a good man.

Elder James Madison McCraw, is a native of Cleveland (Formerly Rutherford County), N. C.; was born in 1823; converted in his eighteenth 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 Carry's Creek church in the association in the sessions of 1852-53. Sometime afterward he emigrated to Texas, settled finally in the state of Arkansas where he is laboring in the Lord's vineyard with great success, having been ordained to full work of the gospel ministry by a Presbytery. We were well acquainted with Brother McCraw, and we know that he manifested great zeal in the cause of his master while laboring among the Broad River churches and hope he may prove in his new western field a workman that needeth not to be ashamed, rightly dividing the word of truth"—History Broad River and Kings Mountain Association.

It seems that Elder McCraw never supplied any of the churches of the Green River Association with the exception of Mountain Creek, of which he was the eighth pastor, and served only one year, 1852. His name is perpetuated in the church by a namesake, James Madison Lewis, who by the way is himself a first-rate man.

Elder George W. Rollins, the ninth pastor of Mountain Creek church, served us in 1853 and 1880. He was elected in 1871, but for some cause did not accept that year. Having written to Bro. Rollins, who is now a resident of Forest City and pastor of the Cool Springs church at that place, for information regarding his life, and failing to get any reply to our inquiries we are obliged again to submit the sketch found in the history of the Kings Mountain and Broad River associations, which is as follows: Elder George Washington Rollins, is a native of Rutherford (now Cleveland) county, 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 1850, as a delegate and licentiate from Mt. Pleasant church; was ordained to full work of the gospel ministry in August, 1851; was in the organization of Kings Mountain Association Nov. 7, 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 Springs and Mt. Pleasant: Preached the introductory sermon 1855; chosen pastor this year at Wall's and Sandy River, and appointed to prepare the circular letter for 1856, on the subject of Repentance.

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. Brother Rollins joined the church early in life, and was baptised in his 17th year of his life.

In the year 1851 he married Miss Melinda J. Jenkins, who has proved a loving and affectionate helpmate to him in the journey of life. May they live together many more years happily, while laboring in the vineyard of the Lord. Brother Rollins has heretofore been a good pastor and faithful laborer in the ministrations of the word. He is at present a member of Concord church, Rutherford county, N. C. and pastor thereof."

Elder Daniel Brown is mentioned as pastor of Mountain Creek in "Rise and Progress," as given elsewhere; but we are not inclined to the opinion that he was ever pastor of the church. The only mention made of him at any time was November 7, 1812, and is as follows: "Daniel Brown presented a letter to the church, and after reading the letter received him and immedi-

ately put him to work in the ministry." On the 8th received Elizabeth Brown by letter" (supposed to be his wife).

It is true that Mountain Creek had no pastor at that time, but does the above and nothing more, constitute sufficient evidence of Brother Brown's pastorate? I can find no further records of him here or elsewhere. I do not reckon him among the pastors, but in this I may be mistaken.

Elder Dove Parnell, served Mountain Creek church as the tenth pastor during the year 1854. He was a native of South Carolina and moved within the bounds of Broad River association about the year 1831, and joined the High Shoals; date of birth unknown to the writer. During the time he lived in Rutherford County he acted as civil Magistrate, and having joined the Baptist church he was licenced by High Shoals Church to preach the gospel, and in 1844 was ordained to 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 Kings Mountain Association, and preached the introductory sermon before that body from the words "The Hour has Come."

Elder Parnell having identified himself with the Kings Mountain body, was at several times subsequently chosen to preside as moderator over the deliberations of the body, and at session of 1852 he was appointed to write a circular letter on the subject of Election.

At the session of the association in 1860 a division of the association took place on the subject of temperance, and Elder Parnell 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 Parnell, after laboring faithfully many years in the ministry under great disadvantage by reason of the lack of an early educational training, died at his home on the 26th day of March 1881, in the exercise of the gospel faith he had so earnestly preached.

He was a well-meaning, pious christian minister, and doubtless is now resting in full fruition the reward laid up for the finally faithful.

Elder B. R. Doggett, the eleventh pastor of Mountain Creek church, served the church only for the year 1855. He made his first appearance in the Green River Association as a delegate from Sulphur Springs church in 1853; again in 1854 as a delegate and ordained minister; as pastor of Mountain Creek church in 1855; and as a delegate and ordained minister from Sulphur Springs at the session of 1856.

He removed in 1856 or 1857 to Madison County, where we are told he commenced the practice of medicine by the use of herbs. Soon after his removal to Madison he attached himself to Spring Creek Baptist church, from which he was afterward excluded for heterodoxy. He afterward returned to Rutherford County, and after preaching the doctrines of the universalist church to such congregations as he could gather for a time, finally became an infidel. Then, to evade the laws of his state for supposed complicity in the murder of Lafayette Hamrick, which occurred at or near a grocery kept by Doggett at that time, and possibly for violations of the internal revenue laws of the United States, he fled to Spartanburg County, S. C., where he died in 1882 or 1883.

It is gratifying to learn that Doggett expressed satisfaction at the thought that he had, he believed, made no converts to the religion which he professed and preached during his last years. We also hope that God in much mercy kindly forgave whatever may have been wrong in his life before his death;

and that he rests among the redeemed in the better land. In his personal appearance it is said he was by no means prepossessing. He was of medium height very muscular; weighing about 180 pounds. His eyes were very small and were covered by prominent shaggy brows which forced him to throw his head well back while speaking to bring his audience plainly in view. His education had been very limited, but he was regarded as a fair speaker.

Elder William Harrill, the twelfth in line of succession, was pastor of Mountain Creek church for the years 1856-57-58-59, and again in 1862-63. He was born on Beaver Dam Creek, then Rutherford but now Cleveland County, N. C., October 1st, 1804. His education was limited to the common schools. He was married to Miss Elizabeth Benrick, February 17, 1824, when only a little over 19 years of age, by whom he reared nine children to the age of manhood and womanhood. Of these Martin J. Harrill was for many years clerk of Cool Springs church, and for several years Coroner of Rutherford County; and Elder H. D. Harrill, who was for four years pastor of Mountain Creek church. He joined the church at Concord in 1839, where he was licensed to preach, 1840, and ordained to the full gospel ministry January 11, 1845, by a presbytery consisting of Elders James M. Webb and Alanson Padgett, assisted by fourteen deacons.

He first appeared in the Green River association as a delegate and licentiate at the session of 1844 from Concord church, and as an ordained minister in 1845-46. In 1849 he is reported pastor of Concord, Sulphur Springs, and Cool Spring churches. It seems that his membership was transferred from Concord to Bethel church. He was pastor of Bethel at that time. Again his membership was transferred to Cool Springs of which he became pastor in 1849 and where his membership remained up to his death in 1886. He then became permanently identified with the Green River Associations and though he never occupied any official position in this body, he justly ranked among her busiest and most successful pastors. Of her churches he supplied Wall's, Ebenezer, Sulphur Springs, Green's Creek, Shiloh, Pleasant Hill, Mount Pleasant, Bill's Creek, Rock Springs, Cane Creek and Mountain Creek, besides Sandy Springs, Boiling Springs, Bethel, and possibly others of the Kings Mountain association. He served on many important committees of the Green River, and was often sent as a messenger to other associations.

As a revivalist he was among the first of his day. A common man himself, he knew just how to reach common men. As an evidence of his success in this particular sphere, we extract from an old memorandum found in his possession after his death, and written in his own hand the following:

"As I feel that I am not going to live long, I leave this to show how many persons I have baptised. The number is 1,360."

His son, Elder H. D. Harrill, believes this entry only refers to his work in the Green River. If this opinion is correct, and his success was anything like so phenomenal in the Broad River, it is safe to assume that he baptised not less than fifteen or sixteen hundred persons. Of the above sixty-eight were baptised at Mountain Creek in 1857 and 1858. He gave up his pastorate at Mount Pleasant, the last church he ever supplied in 1875, on account of declining health, but immediately took charge as superintendent of the Sunday school at Cool Springs, his home church, which position he continued to fill up to and including the last Sunday he was permitted to live on earth. The next Sabbath, March 15, 1886, he was a corpse. During his last illness he was never confined to his bed a single day; but though able to walk about the house, he had a premonition of his demise, in which he was not mistaken, and so strikingly correct as to cause much surprise. On Thursday before his death on Saturday, he sent for his son, Elder H. D. Harrill, who lived near by, and

with whom, when he had come, he said he wished to make a settlement, as he would not be alive on his (the son's) return from a church of which he was pastor on Sunday. At this interview he gave directions concerning his funeral, selected the hymn to be used, "Amazing Grace," & c., named Elder C. B. Justice to conduct the services, and even went so far as to direct that a plain slab, giving date of birth and death, and bearing the simple inscription, "A Sinner Saved by Grace" should be placed at his grave. It is needless to say that loving hands have fully complied with all his wishes. On the return of Elder H. D. Harrill from Pleasant Hill on Sunday, his father was no more. He had quietly crossed over the river the evening before, Saturday, March 14, 1886, at the age of 81 years, 6 months and 13 days. He was buried at Cool Springs church, where the simple slab that marks his resting place may be seen as a constant sentinel to the remains of one of the purest and best men that ever lived. He was very unpretentious in his habits, dressed plainly, was a little below medium height and rather stooped; weight about 160 pounds. He was blind in one eye, which seemingly gave to the other eye a very peculiar lustre.

Elder Joseph C. Grayson, the thirteenth pastor of Mountain Creek church, served here only two years—1860-61. So much has been said of him our remarks can only be preliminary to what has been said heretofore. While Elder Webb was the "Father." Elder Grayson may be regarded as the "stay" of the Green River association; for God blessed the latter for many years of usefulness after the former had ceased to be. He began his career as clerk in 1841, and died as moderator in 1884. His History is the history of the association. After forty-one years connection with this body, the minutes show that the four years; that he preached seven introductory sermons, and was absent on one occasion when he had been appointed; that he wrote nine of the circular letters, and was excused once on account of sickness, when only thirty-six were ever written the custom being discontinued several years before his death; and that he was moderator 24 years. Deacon John R. Logan, author of history of Broad River and Kings Mountain association, has this to say of Elder Grayson: Elder Joseph C. Grayson, was born June 15th, 1804; was baptised into the fellowship of Head of First Broad Baptist church by Elder John Padgett, March 20, 1825. About a year afterwards 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; Elder 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 these years he baptised fifty-seven persons. He then took a letter of dismission and united with others in the constitution of a new church at Harmony Grove, which he served as pastor 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 35 years. Elder Grayson is recognized as being one of the best men always engaged, endeavoring to roll on the wheels of Zion by giving aid and encouragement to all different enterprizes 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. On Jan. 1827, he married Miss Eliza R. Wilson, an amiable, christian lady, with whom he lived in tender affection near 30 years and reared an interesting family. She died Dec. 31, 1856. In 1872 (then in his 68th year) he married Eliza Roderick

with whom he is traveling the journey of life at the present time.

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 people were asleep." And yet Elder Grayson was a well educated man.

Elder Washington Haynes, the fourteenth pastor of Mountain Creek, served this church as associate pastor to Elder Wm. Harrill in 1863, and as pastor in 1864. He joined the church here Aug. 1857, where he was licensed to preach Aug. 1858, and ordained to the full work of the gospel ministry Sept. 1862, by a presbytery composed of Elders Wm. Harrill, T. B. Justice and C. B. Justice, assisted by deacons of this church. He is a native of this county and married Ann Eliza, daughter of Elder J. C. Grayson, sometime during the war. She died about the close of hostilities leaving an only daughter, Minnie, who grew into lovely womanhood and died at Rutherfordton about two years ago. Brother Haynes was a delegate to the association every year from his connection with this church until he removed to Haywood in 1867 or 68. During those years he served on the committees of Correspondence, temperance, and others, and was sent frequently as a messenger to Broad River, Salem and King's Mountain Association, and was a delegate to the Western Baptist Convention in 1865. He was also pastor of Round Hill church in 1865-66. Since his removal to Haywood we have lost sight of him, but presume he is still engaged in the Master's work. He is now and has been for some years a resident of Buncombe County, N. C.

Elder Wm. Harrill Logan, the fifteenth in line of pastors, and who served this church from 1865 to 1870 inclusive, was born in Rutherford County, N. C., January 18, 1825. His educational advantages were limited to the common schools; but being of an observing and studious nature, he has become reasonably proficient in the English language, both as speaker and writer. He was first married to Miss Rachel E. Morris, of McDowell county in 1852, by whom he had born to him three children — two boys and a girl. These are all married and living. His first wife died in 1860, and he was married a second time to a widow, Mrs. Mary Bagwell, at Bill's Creek church, by Elder T. B. Justice in 1861. He joined Bill's Creek church by experience November 1846. There he was ordained to full work of the gospel ministry in 1858 by a presbytery composed of Elders Wm. Harrill, A. J. Cansler and Alanson Padgett. He took charge of this church as Pastor the next year, and continued his relations here as pastor until 1839, 30 years. When he was faced to give up active ministerial labor on account of declining health, much to the regret of those who had listened to his ministrations for the average life of a generation. In addition to this continued pastorate he has supplied at different periods the following churches: Cooper's Gap, Pleasant Hill, Mountain Creek, Mt. Vernon, Montford's Cove, Bethel, Bethlehem, Cane Creek, Broad River, Silver Creek, Chimney Rock, Stone Mountain, Piney Knob, and Columbus. He was clerk of the association in 1862, 1865 and 1868; preached the introductory sermon before the body in 1868; and was moderator in 1887-88.

His success as a minister has been very marked. It is estimated that during his ministry he has baptised into fellowship of several churches of which he has had charge not less than fifteen hundred persons, or about one third as many members as now compose the association—a record larger with possibly one exception (that of Elder Wm. Harrill) than any minister of this association, living or dead can show. In addition to his pastoral work he yielded to the overwhelming popular demand of the people of his native county in 1868, and was elected to the convention of North Carolina which gave the

state the first Constitution after the close of the war. As a companion Brother Logan has always been affable and pleasant; as a preacher earnest, plain and fearless. The smart alecks and Dolly Vardens of his Congregations soon learned that when in his presence they must either demean themselves properly or submit to rebukes that would almost make the devils themselves quail. One, and we believe the principal element of his success lay in the complete mastery he exercised over his audiences. The people were afraid to do wrong in his presence. In Dec. 1889, he gave up all his charges by the advice of his physician, who told him that he must either quit active ministerial work or die. This course at first seemed to be too much for him, but he was obliged to succumb to the inevitable, and his life work, which has been alike honorable to himself and especially advantageous to the church, seems now to be forever closed. We join his many friends in extending to him our sympathy in suffering, and indulge the hope that his life may be prolonged many years to his family, and his advice to the churches which he has so long and so faithfully served.

Elder Carr Baylus Justice, the sixteenth pastor of Mountain Creek is the eldest son of Elder T. B. Justice and Harriet Justice, and was born in Henderson County, November 4, 1836. He was pastor of this church from 1871 to 1882 inclusive. In addition to his common school education he attended Rutherfordton Male Academy for some years under the tutorage of Prof. Charles H. Chapin, Lafayette Twitty and James O. Hanlow, where he obtained a good English education.

He was married at the age of twenty, 1856, to Miss Eliza A. Higgins, of McDowell County, by whom he has had born to him eleven children. Four of these are dead, the oldest son having died very recently. He joined the church at Providence, then of the Union Association in 1851 or 1852, and was for a time clerk of that church. By the union of this church with Mountain Creek, he became a member of the latter May 1857, but was dismissed by letter in July following, and soon thereafter joined the church at Rutherfordton.

Later we believe he became a member of Montford's Cove church, but after a short time returned again to Rutherfordton, where his membership now is. He commenced the active work of his ministry in 1859 without the usual form of license, believing as he did that there was no scriptural authority for the practice. He was ordained at Rutherfordton by a presbytery composed of Elders Wm. Harrill, W. H. Logan and T. B. Justice May 17, 1862. During his ministry he has exercised the pastorate of Smyrna church in the Catawba River association, Liberty of the Union, besides Bethlehem, Harmony, Grove, Dysartsville, Round Hill, Montford's Cove, Pleasant Hill, Cool Springs, Floyd's Creek, Columbus, Marion and Rutherfordton, of Green River association of the latter body he was clerk in 1866-67-68-69-70-71-72 and '75; and before which he preached the introductory sermon at the sessions 1873, '75; '81; '83; '84; and '89; and quite a number of the associational missionary sermons. The subject of missions is the one ruling thought of his mind. Take this away and Elder Justice I verily believe would quit the ministry.

It is in all his sermons, in all his hymns, in all his prayers, in all his thoughts. The proudest recollection of all the acts of his life is that he baptised in the fellowship of Floyd's Creek church Elder George P. Bostick, now a missionary in China. For his zeal in this particular line he was honored some eight or ten years ago by the Baptist state convention to a position on the Foreign Mission Board, which he has held uninterruptedly ever since. He generally attends the Baptist State Convention, no matter what the sacrifice, and its next meeting at Shelby is largely due to his wise co-operation.

He is an earnest and zealous worker in his master's service, and is re-

garded by all as being among the wisest and ablest ministers of the Green River association. Being yet in the prime of life, we are justified in the hope that there remains to him many coming years of usefulness to his church.

Elder H. D. Harrill the seventeenth of Mountain Creek pastors, was a son of Elder Wm. Harrill, and was born in Rutherford County, N. C., August 20, 1842. In addition to his common school advantages, he attended Oak Grove Academy for sometime. He volunteered in the beginning of the war and was attached to the 16th N. C. Regt., and went through four years of the most sanguinary part of the struggle.

To persons having any knowledge of this part of our country's history no higher honor can be conferred on any man's patriotism than to say that he belonged to the 16th N. C. Regiment. Returning to his home after this unfortunate episode with nothing save his character as a patriot, he joined the church at Cool Springs in August 1865.

Not quite a year later he was married to Miss Martha B. King, April 22nd, 1866, by whom he became the father of seven children. He was licensed to preach at Cool Springs March 25, 1870, and ordained February 17, 1812; has served as pastor, Cane Creek, Mt. Lebanon, Mt. Vernon, Mt. Zion, Walls, Floyd's Creek, Cool Springs, Pleasant Hill, Piney Knob, and Montford's Cove. He is now preaching to five churches, Bethlehem, Camp Creek, Dysartsville, Round Hill and Pleasant Grove, and has baptised to date 805 persons. In 1872 he was put on the committee on Temperance. The report is given to show the setiment of the association on this subject at that time. "We believe the making or using as a beverage of ardent spirits to be unscriptural and sinful and would advise the churches composing this association to discontinue it in all forms. Ministers should preach against it showing the evil results that invariably follow a course of intemperance. No minister should be called to the pastorate of any church unless he is an advocate of the principles of temperance in their stringent sense.

"Nor should a minister continue with a church as her pastor after having faithfully labored by precept and example to enforce the principles of temperance, and failed. A great deal of the intemperance now prevalent in the county might have been avoided had the ministry been as faithful in rebuking the evil as God's word requires them to be. J. W. Morgan, chairman."

He was appointed on the Board of Missions in 1873, and was made treasurer, which position he held until 1882. At this session the entire board was changed; he was again put on the board in 1886, and at last session 1889; he was appointed a delegate to the Baptist State Convention in 1874; he was clerk of the association in 1874 and '76", and preached the introductory sermon at sessions of 1878 and 1886. A difficulty arose between Elder Harrill and one of the members of Cool Springs church in 1887, with which the association had something to do in 1888, this was settled by a committee in November of that year. Brother Harrill is punctual to a fault; whatever his other faults may be, he is always at his appointments; he is an earnest, faithful and zealous minister, and from the record he has made in the past it is safe to predict that he will be a worthy successor to his sainted father, who was universally beloved by all with whom he ever came in contact.

Elder Tobias Bright, the eighteenth and present pastor of Mountain Creek church was first called to the pastorate in 1888, since which time he has continuously served the church until the present, and has been called and accepted the work for the coming year 1891. He was born in Spartanburg County, S. C., November 3, 1845; his father removed to Madison County, N. C., in 1854. Prior to his marriage to Miss Cynthia E. Case, of Buncombe County, May 23, 1865, his education was such only as he could obtain in the common schools

of the county, and his wife taught him his first lessons in English grammar. His first wife died at Marshall, Madison County, N. C., in 1875 and he was again married to Miss E. J. Hampton, of Buncombe, May 3rd, 1878; he joined Mt. Pleasant church, Madison county, in 1862, where he was first licensed to preach in 1868; he afterward became a member of Fork of Sandy Mush church, where he was ordained in 1871; he supplied the following churches at different periods, west of the Blue Ridge; Mt. Pleasant, Piney Grove, Spring Creek, Turkey Creek, Ebernezer, New Found, Bethel, Zion Hill, Pleasant Grove, Burnt Creek, Avery's Creek, Mills River, Little River, and Green Mountain. Besides these he did missionary work for the New Found association three or four years, and revival work in portions of Tennessee and in Clay County, Kentucky. A short time after his second marriage the deficiency in his education became so painfully apparent to him that he removed with his wife and six children to Hendersonville, N. C., and entered school at Judson College as a class mate of his own girls. He continued here in school one year and three months, when he accepted the agency of the Board of Education of Western Baptist Convention. After one year's labor among the churches in the interest of Judson College he removed to Polk County and accepted the pastorate of White Oak, Silver Creek, and Rock Spring churches in 1883; he removed to Forest City some two or three years ago, where he still resides. His present field is Mountain Creek, High Shoals, Henrietta and Waco churches,

He was moderator of the association at its session at Round Hill in 1884. Although Brother Bright has been identified with the Green River Association for only a comparatively short time, he has already won the character of a busy and zealous worker in the chosen profession.

As a pastor he puts himself very often to great inconvenience to visit the poor, the aged, and the sick of his churches. As a preacher he ranks among the best, and as a revivalist he is superior to many.

SOME ADDITIONAL FACTS AND REFLECTIONS:

THE UNION ASSOCIATION

This body, notwithstanding the fact that it was guilty of some irregularities in the reception of members, is entitled to the credit of being in advance of the Green River in missionary enterprises. During the nine years of its existence it never ceased to foster this department of Christian work.

Elder T. B. Justice, who will be remembered carried off thirty-four of the members of Mountain Creek in August 1849 to join his new organization, has the credit of introducing the first missionary resolution before the separation in the Green River at the session of 1845; and Elder James Blythe, who was regarded as the Father of the New association, had been removed by the Green River by being chosen to preach the first associational missionary sermon in 1846.

All honor to these consecrated fathers in the ministry both of whom are still living, for inaugurating among us the issue of all issues the greatest that of sending the gospel to heathen lands. Providence Church, the "renting" branch of Mountain Creek, was supplied from its organization in 1850 till 1857 by Elders T. B. Justice and L. M. Berry. The Clerks were C. B. Justice, Wm. Johnson, and D. D. Walker. This church was annually represented during its existence in the Union association.

The doctrines of election and of free grace do not antagonize and the differences have been, we hope, settled for all time to come so far as the Baptist churches are concerned. The belief of predestination upon the one hand and of free grace upon the other can only be made to harmonize by the candid admission that God's ways are not man's ways, and that what seems dark

and mysterious to us here will be made plain in the great hereafter, when the "great mystery of Godliness" shall be fully made known.

Temperance is one of the unsolved problems that is still vexing the churches of today. The discussion of this issue began in the Green River in 1852, since which time many opinions, many resolutions and reports have from time to time been adopted. In the beginning of these discussions the secular government had nothing to do with the traffic; but these relations have been changed, and the government derives much of its revenue from this source. Bonded and other officers are placed by secular power over this part of the governmental service. Members of Baptist churches frequently engage in this service. The "so far and no farther" line is the point to which all true churches wish to go. This point has not been fully defined and agreed upon. The author of the constitution of the Federal Government, Thomas Jefferson, admitted that he obtained the leading principles of this document from a Baptist church near Monticello, Va., and though in this sheet—anchor of our people, as a nation it was intended that all should have equal rights before the law, it is now a question as to which, the Government or the church, our communicants shall yield obedience. At one time in the history of Mountain Creek it was not thought proper for any church member to accept any public or private office whatsoever under the laws of either the state or the United States. This objection was after a time waived, and members were allowed to hold office. Now again the question arises what kind of office? If civil or military, in the general acception of these terms, no objection will be made, though the duties involved may require the taking of a human life; but should such civil office pertain to the making or vending of ardent spirits, it subjects the member engaged to censure and exclusion. Judicial and executive officers are not amendable to church laws for legal acts in office; but makers, venders and retailers of intoxicating liquors must answer for premeditated crimes against society and the church. This seems to be the present tendency, and Mountain Creek comes to the front by declaring non-fellowship with all persons exercising any functions of office connected with legalizing the liquor traffic, and disallows its members to sell any farm products to distillers or their agents. This may be regarded by some as an abridgement of their personal rights as citizens. But in our opinions the church is or should be superior in its mandates to all secular law. We can not serve "God and mammon." If the Government is right the church is wrong, and if the church is right the government is wrong. It becomes a question of citizenship. We are either component parts of a church the objects of which are spiritual, or subjects of a government the objects of which are secular. May God give us wisdom and understanding to fully do our duty and to settle soon and forever these questions.

Open Communion is another issue that all true baptist churches will soon be called upon to settle. The northern churches are already engaged in this fight and the southern churches must soon meet it. Rev. Charles H. Spurgeon than whom no greater divine is now living, is an open communionist.

The adoption of this creed will invalidate the great landmark of our distinctive principles—baptism by immersion—and accept other modes as valid.

Missions are on an upward tendency and will continue to grow. In this we carry a long—suppressed truth to the front—

Truth Crushed to earth will rise again,

For the eternal years are hers;

While Error wounded writhes in pain,

And dies amid her worshipers.





