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MINUTES
of
THE TWENTY FIRST ANNIVERSARY
of the
FRENCH BROAD BAPTIST ASSOCIATION
held at

CATHEY'S CREEK MEETING-HOUSE
Buncombe County, N. C.

August 23d, 24th, and 25th

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MINUTES
of
THE TWENTY FIRST ANNIVERSARY
of the
FRENCH BROAD BAPTIST ASSOCIATION
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CATHEY'S CREEK MEETING-HOUSE

Buncombe County, N. C.

August, 1828

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The French Broad Association, held its twenty-first anniversary in the Meeting-House, at Cathey's Creek, Buncombe county, N. C. August 23d, 24th, and 25th, 1828.

Saturday, 23rd.---The Association Sermon was delivered, agreeably to appointment, by Elder Joseph Byers, on Mark 16 ch., 14 v.

1. Received and read letters from twenty churches, and enrolled their delegates' names.

2. Chose Elder BYERS, Moderator; and JAMES WHITAKER, Clerk.

3. On motion, read our rules of decorum, and received two newly constituted Churches, viz: Cowee, and Mount Zion.

4. On motion, received corresponding letters, viz: A letter and Minutes from the Saluda Association, by the hands of their messengers, Brethren Coble, Murphey, and Lewis;

From the Catawba, a newly organized Association, a packet of minutes, and letter, by the hand of their messenger, Reuben Coffee, inviting a correspondence;

From the Tugulo, a letter, and minutes, by the hands of their messengers, Kykendall, and McMin;



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From the Broad River, Brother Hannon attended, the other messenger with their letter failed to appear;

From the Holsten, a letter and minutes by the hand of their messenger, Brother Smith;

From Chatahoocha, a letter and minutes, by their messengers, Christopher and Barnett. All were cordially invited and took their seats with us.

5. The following appointments were then made:

Elder Posey, to write to the Saluda, himself and Byers messengers.

Morgan to write to Catawba, Kimzey and Posey messengers; Byers to write to Tugulo, himself and Posey messengers; Kimzey to write to Broad River, himself and Morgan messengers.

Smith to write to Holsten, himself and Morgan messengers;

Corn to write to the Chatahoocha, himself and Byers messengers;

6. Appointed a committee of arrangements, to consist of members Byers, Whitaker, Posey, Coffee, and Morgan, to whom all papers shall be referred.

7. Appointed a committee of finance, to consist of members Corn and Smith, with directions to report on Monday.

Elders Coffee, Kimzey, and Posey, were appointed to preach to-morrow in the order of their names. Divine service to begin at 11 o'clock, A. M.

Adjourned, until Monday, 9 o'clock, A. M.

Sunday 24th.---The stage was occupied by those appointed, to a large congregation, with apparent good effect.

Monday 25th.---Met according to adjournment; prayer by the Moderator.

9. The arrangement was received from the committee; and, on motion, brother Posey was added to the committee of finance.

10. Query, from Mud Creek Church: Is it good order for members to choose the church in which their membership should be, without regard to their local circumstances?

Answer: We think, in general, it is best for members to have their membership in the church most convenient to them.

11. Received and read a letter from Elder Garrett Dewese, on the subject of his separation from this Association; and ordered that it be filed in the office of the Clerk.

12. Cany River, and Middle Fork Churches, not being represented in this Association, and report saying that they have broken off from our union,

Resolved, therefore, that a committee of five be appointed to visit them, two of whom shall form a quorum; whose duty it shall be to inquire into all the circumstances connected with their separation; and report to next Association; the committee to consist of members Posey, Byers, Whitaker, King, and Blythe; and they are empowered to adjust any differences that may be in the way.

13. The letters of correspondence were read, and signed by the Moderator and Clerk.

14. On motion, *Resolved*, that Brother James Whitaker write the next Circular Letter, and choose his own subject.

15. *Resolved*, that Elder Freeman preach the next Association Sermon; or Elder Morgan, in case of failure.

16. Voted, that our next association be held at Ebenezer, Buncombe county, N. Carolina; to begin the day before the fourth Sunday in August, 1829.

17. *Resolved*, that the Clerk get 800 copies of these Minutes printed, and distribute them as usual; and allow him Eight Dollars out of the Association money, for his trouble.

18. The committee of Finance Report:
Received, in contributions, from churches, - - - - - \$19 49
From Shadrack Guthery, Esq. for minutes, - - - - - 25
In the Treasurer's hands, after last year's expenses, 25 00

Total, - - - - - \$44 74

The Association then adjourned, to the time and place above mentioned.

JOSEPH BYERS, *Moderator*.

JAMES WHITAKER, *Clerk*.

Philo White, Printer, Salisbury, North Carolina.

A TABLE. . . . Shewing the Churches and Delegates' names. Ordained Ministers
Licentiates in *Italics*: † Is a mark of absence.

| CHURCHES. | NAMES OF DELEGATES. |
|--------------------------------------|---|
| 1. <i>Little Ivy</i> | Jabez Jarvis, Robert Ponder, - - - - - |
| 2. <i>Locust Old Field</i> | CHRISTOPHER HOWEL, Henry Howel, Sherwood Osborn, - - |
| 3. <i>Newfound</i> | ISAAC MILES, J. P. Burnett, Thomas Ingram, - - - |
| 4. <i>Cany River</i> | No return. |
| 5. <i>French Broad</i> | WILLIAM KIMZEY, Jeremiah Osborn, Jesse Rickman, Elijah Williams |
| 6. <i>Cane Creek</i> | Joshua Whitaker, Robert Pinkerton, - - - - - |
| 7. <i>Mud Creek</i> | John Heatherly, Lincoln Pullum, Joseph Evans, - - - |
| 8. <i>Flat Creek</i> | STEPHEN MORGAN, Sam'l. Smith, Madison Owenby, - - - |
| 9. <i>Hominy</i> | Porter Owenby, James Morgan, - - - - - |
| 10. <i>Crabtree</i> | George Clark, Silas Woody, - - - - - |
| 11. <i>Roan Mountain</i> | John Green, Willis McKenny, - - - - - |
| 12. <i>Beula</i> | ROBERT JORDAN, Jesse Blythe, Wm. Sentell, - - - |
| 13. <i>Ebenezer</i> | John Jones, James Kincaid, Abram Steel, James Step, - - |
| 14. <i>Bull Creek</i> | MOSES FREEMAN, † Wm. Reese, Levi Baily, - - - |
| 15. <i>Middle Fork</i> | No return. |
| 16. <i>Unity</i> | ADAM CORN, Benjamin E. Hatfield, Moses Wilson, - - - |
| 17. <i>Cathey's Creek</i> | BENJAMIN KING, Wm. Gillespie, John C. Gallaway, - - - |
| 18. <i>Grassy Creek</i> | William Blalock, John Edwards, - - - - - |
| 19. <i>Franklin</i> | HUMPHREY POSEY, STEPHEN WHITE, † James Whitaker, John Ammons, |
| 20. <i>Waynesville</i> | John Howel, Banister Turner, Thomas Woodfin, - - - |
| 21. <i>Big Ivy</i> | John Greenwood, Robert Bell, - - - - - |
| 22. <i>Head of Tennessee</i> | JOSEPH BYERS, James Mays, Jos. Webb, - - - - - |
| 23. <i>Cowee</i> | George F. Caler, - - - - - |
| 24. <i>Mount Zion</i> | Samuel Sherrill, John Hide, - - - - - |
| | - - - - - |



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MINUTES

of the

FRENCH BROAD BAPTIST ASSOCIATION,

FOR 1829.

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Printed by Philo White.

SALISBURY:

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1829

MINUTES.

The twenty-second anniversary of the *French Broad Baptist Association*, was held at Ebenezer, Buncombe county, N. C. August 22d, 23d, and 24th, 1829.

Saturday, 22d: The Association Sermon was delivered by Elder STEPHEN MORGAN, on Rom. 8, 35. Elder MOSES FREEMAN, who was appointed from last year, being absent.

1. Received, and read, Letters from 22 Churches, and enrolled their delegates names.

2. Chose Elder POSEY, Moderator; and Brother JAMES WHITAKER, Clerk.

3. On motion, read our Rules of Decorum.

4. Received corresponding letters, viz: From the Broad River, a letter and minutes, by the hands of Brethren Guthrey, Dobbins, and Hannon, their Messengers. From the Saluda, a letter and minutes, by the hands of Brethren Barber and Murphey, their Messengers. From the Tugulo, a letter and minutes, by the hand of Brother Posey, their messengers failing to attend. From the Catawba, a letter and minutes by the hands of Brethren Webb, and Gracen, their messengers. From the Holston, a packet of minutes, but no messenger. From the Scripta, a letter and minutes, by the hands of Brethren Calloway and Manning, inviting a correspondence.

5. The following appointments were then made: Posey to write to the Broad River, Morgan and Cantrill messengers. Byers, to write to Saluda; himself and Posey, messengers. Corn, to write to Catawba, Posey and Howel, messengers. King, to write to Tutulo, Byers and Posey, messengers. Morgan to write to Holston, himself and Honeycut, messengers. Kimzey, to write to Chatahoocha, himself and Posey messengers. Posey, to write to Scripta, himself, Kimzey, and Howel, messengers.

6. Appointed a committee of arrangement, King, Byers, and Morgan, with Moderator and Clerk.

7. Appointed a Committee of Finance, A. Corn, and J. Morgan.

8. Brother Whitaker, presented a Copy of the Minutes of the Sixth Triennial meeting of the Baptist General Convention, together with several numbers of the Baptist General Tract Magazine, all of which was referred, with other papers, to the Committee of Arrangement.

9. Resolved, that Elders Dobbins, Calloway, and Webb, occupy the stage in preaching tomorrow. Divine service to begin at 10 o'clock, A. M.

Adjourned, until nine o'clock, Monday morning.

Sunday, 23d. The Ministers designated to the stage, met a very large assemblage of people; and we hope the word preached may have a lasting effect on those who heard it.

Monday, 24th. Met, according to adjournment; prayer by the Moderator.

10. The committee presented the arrangement; which was read, and received.

11. The committee appointed by the last Association, to visit Cany River and Middle Fork Churches, to inquire the reasons for not representing themselves by letter, and delegates, report, that on visiting these churches, they were informed that they would not be represented amongst us, and that they have become a separate people, calling themselves Free-will, or Liberty Baptists.

On motion, this report was received; and the association resolved, to withdraw from said churches; and whereas, Garrett Deweese, an ordained Minister, belonging to said Middle Fork Church, and William Roberts, an ordained Minister, who, with sundry other members of Newfound Church, were excluded on the same principles, and are preaching independent of any authority from the French Broad Association, we therefore advise our Churches not to invite them to preach among them, for we think it disorder.

12. The committee to whom was referr'd the several Nos.

of the Baptist General Tract Magazine, report, that in examining the Magazine, they find a resolution of the Baptist General Tract Society, tendering a donation of tracts to every church in the United States, for the purpose of leading the churches more fully into the views of the Tract Society; and recommend that we avail ourselves of the offer.

The association, on considering the subject, unanimously resolved to accept the generous donation, and instructed their clerk to make the necessary arrangements with the general agent of the Society, to have them conveyed to each church in our Union, as soon as may be.

13. The Circular Letter prepared by James Whitaker, was called for, read, and received; and ordered to be printed.

14. The following Churches petitioned the Association for dismission, in order to form a new Association, viz: Franklin, Head of Tennessee, Cowee, Unity, Mount Zion, Waynesville, Crabtree, and Locust Old Field; which was granted.

15. Resolved, that brother King write the next circular letter, on the best means to promote practical Religion.

16. Voted, that Elder Kimzey preach the next Association Sermon; and Elder Jordan, in case of failure.

17. Voted, that our next Association be held at Cane Creek, Buncombe County, N. C. the day before the fourth Sunday in August, 1830.

18. Resolved, that the Clerk be requested to superintend the printing, and distribution of the Minutes; and that he receive \$5 for his services; 800 copies to be struck.

19. The committee of finance report, as follows:

| | |
|--|----------|
| Received in Contributions from Churches, - - - - | -\$19 30 |
| Remaining in Treasurer's hands - - - - - | - 28 70 |
| Total, - - - - - | -\$48 00 |

The Association then adjourned, to the time and place above mentioned. Prayer, by Elder Posey.

HUMPHREY POSEY, *Moderator.*

JAMES WHITAKER, *Clerk.*

A TABLE. . . . Shewing the Churches, and Delegates Names; Ordained Licentiates in *italics*; * is a mark of absence.

| CHURCHES. | DELEGATES. | Baptised. |
|--------------------------|--|-----------|
| 1. Little Ivy | Robert Ponder - - - - - | 0 |
| 2. Locust Old Field . | CHRISTOPHER HOWEL, Henry Howel - - - - - | 1 |
| 3. Newfound | ISAAC MILES, <i>Thos. Stradley</i> , Swan P. Burnet, T. Ingram | 10 |
| 4. French Broad | WILLIAM KIMZEY, John Sutton, John Morgan - - - - - | 0 |
| 5. Cane Creek | Joshua Whitaker, Robt. Pinkerton - - - - - | 0 |
| 6. Mud Creek. | John Heatherly, Lincoln Pullim, Wm. Mince - - - - - | 0 |
| 7. Flat Creek | STEPHEN MORGAN, Jacob Miller, M. Owenby - - - - - | 5 |
| 8. Hominy | Porter Owenby, James Morgan, Union Warren - - - - - | 1 |
| 9. Crabtree | George Clark, Silas Woody - - - - - | 0 |
| 10. Roan Mountain. . . | Willis McKinney, Simeon Burlison - - - - - | 0 |
| 11. Beula. | ROBERT JORDAN, Jacob Cantreel, E. Hightower - - - - - | 0 |
| 12. Ebenezer | James Kincaid, John Jones, John Lion - - - - - | 1 |
| 13. Bull Creek | MOSES FREEMAN, *W. Reese, Lewis Briant, Ed'. Salmes | 1 |
| 14. Unity. | ADAM CORN, B. E. Hatfield, Wm. Cathy - - - - - | 7 |
| 15. Cathey's Creek . . | BENJAMIN KING, Wm. Seniard, R. H. Galaspy - - - - - | 2 |
| 16. Grassy Creek . . . | Jacob Honeycut, Robert Burchfield - - - - - | 1 |
| 17. Franklin | HUMPHREY POSEY, STEPHEN WHITE, *James Whitaker - - - - - | 6 |
| 18. Waynesville. . . . | <i>Thos. Woodfin</i> , Henry Platt - - - - - | 0 |
| 19. Big Ivy. | Robert Bell - - - - - | 0 |
| 20. Head of Tennessee. | JOS. BYERS, Jno. W. Webb, John Patterson - - - - - | 6 |
| 21. Cowee. | Levi Truit - - - - - | 4 |
| 22. Mount Zion | Samuel Gibson - - - - - | 12 |
| | Total, - - - - - | 67 |

CIRCULAR LETTER.

Loving Brethren: It has hitherto been our practice to address you on the most part, the subject given at a previous meeting; but as we are

regard to subject, we can think of no other, better calculated to stir us up to new and more religious action, than a short retrospect of former days; when (*as Job says*) "the candle of the Lord shone upon our head, and the secret of God was upon our Tabernacle."

Beloved Brethren; bear with us, while we call your attention back to our infancy as an Association; remember the French Broad Meeting House, in October, 1807. A few who are now here, were then assembled within these sacred walls. For what purpose? was it to mourn a separation? No! But to form a Union, and to draw up rules, whereby that union might be perpetuated. It was a time of joy, a happy day. Altho' we were then but a feeble band, yet we were in the vigour of youth. Animated with glorious anticipations, we met with joy, and parted in love. The constitution and rules that were then formed, for the regulation of this body, was the same that we now have, with a very small exception perhaps in one or two articles. The number of our churches was then only six, and our whole number of members, two hundred and seventy. But ah, Brethren! we were then in union; divisions were unknown amongst us; we travelled on, as a band of brothers; our aims were one, our joys one, and, like David and Jonathan, our love to each other was wonderful. Our second anniversary, brought us in one additional church, and with this church we received an acquisition of strength, both in the Ministry and in discipline. Altho' our number of members increased but little. In the year 1811, it was, that the small amendment to our constitution was made, and it was at this time, also, that our hearts were seemingly united, as the heart of one man; but not as regular, nor as separate; but as united Baptists, bound for Heaven, and immortal glory; and thus, brethren, under this name we lived and prospered. And from this time we moved on; not in more harmony than before, but with a firmer step, and God was pleased to grant us enlargement, many joined the standard of the Cross. And at our next anniversary, we found our churches increased to ten, and our members to four hundred and forty five, and the good work still going on, and notwithstanding the troubles and trials we had to encounter. Yet the goodness of God was manifested, as at our next association, we received two more new churches, and one hundred and seventeen members, most of them Baptised in the course of the year; and in 1814, we received two more churches, and in 1815 one, which raised our number of churches to fifteen. From this time, until in 1818, we

remained measurably stationary, still in love, and some faint manifestations that the pleasure of the Lord was still prospering in the hands of our Emanuel. But in this year the Lord added to us three more churches, making our number eighteen. From this time until 1822, we only received one church into our union. But in this year we had the happiness of seeing five new churches added, and with them one hundred and thirty two members. Thus raising our number of churches to twenty-four, and our members to 754. Our number of churches increased in 1824, to 25. But the next year instead of an increase in numbers, we were under the painful necessity of pronouncing two of our churches extinct. Namely, Bethany and Mountain Page. And in 1826---7, we dismissed two, to join other associations. But in 1827 and 8, we were again blessed with an increase of three churches, raising our number again to twenty-four, and our true number of members to 942, (an error having somehow got into our Minutes for that year.) Our minutes, Brethren, will show the circumstances of the present year; our increase has been small, say fifty-four members; but the painful necessity of separating from two of our churches, leaves our number of churches twenty-two, and our whole number of members only 880. And now, Dear Brethren, where are we? Are we rejoicing to see our number increasing, and sinners bowing on the right hand and on the left, to the standard of the Cross? or are we not called to mourn our coldness and barrenness, and to lament, that instead of Union, as in former days, we see division; instead of prosperity, we see adversity; and instead of love, we see deep rooted jealousy; and a zeal, more, we fear, for party, than for the honour and cause of Religion. Ah! Brethren, what shall we say? Shall we cover our present situation, by a detail of our former prosperity? Shall we conceal our present deformity, by an exhibition of the goodness of God to us in our infancy? Or, shall we not rather in honesty make an acknowledgement of things as they are? And this Brethren will bring us to approach the most distressing and heart-rending scene of all. After living for twenty-one years in fellowship, and seeing the work of the Lord prosper amongst us, and altho' we remain firm on the principles of our constitution, and under the appropriate name of United Baptists, having the Bible for our standard and guide, yet a faction has risen amongst us, a party have broken off, and we are brought to the painful necessity of making them public, by insertion in our minutes. Oh! "Tell it not in Gath, publish it not in the streets of Askelon,

least the daughters of the Philistines rejoice, least the daughters of the Uncircumcised triumph." But let every friend to Zion mourn, let the daughters of Jerusalem weep, and let us all join to pray, that the Lord may heal the breach, that he may revive our prospects, that he may bless Zion with enlargement, and that our dry and thirsty land may become pools of water, and the desert blossom like the rose.

Brethren, we are under many obligations to the Giver of all good. For notwithstanding we meet with troubles and disappointments, even to an unusual degree, yet we doubt not, but the promises of God are ever sure, and that all these things will work together (in some way) for our good. If we are his children, and called, according to his purpose, we do know brethren that the Lord is not slack concerning his promise, but is of long suffering, and tender mercy; and altho' he visits our transgressions with a rod, and our iniquities with stripes, yet nevertheless, he has promised that his loving kindness shall not be utterly taken from us, nor his faithfulness suffered to fail. Thus, brethren, may we not comfort one another, with these words.

Our Association Letters, for the most part, have been intended for your edification and comfort. But in this you are called upon in a solemn manner to mourn, with those who mourn in Zion; and we would recommend you, as well with this, as with all other of our epistolary letters, and minutes, to read them, examine them particularly; they may afford you lessons of instruction, and perhaps comfort, too. But above all, we exhort you to confine yourselves closely to the Bible, make it the man of your council; and while you read, forget not to pray.

And Brethren, here at the close of our letter, we deem it necessary to observe, that from a resolution of this meeting founded on the request of some churches, we have agreed to make a friendly division of our Body, for convenience sake. The territory over which our churches are scattered is too extensive for us with propriety to meet in one Body; we have therefore, as our minutes will show, made a division in love, and altho' we do not expect to meet together any more, as one association, yet we expect to hold converse with each other, and aid if possible with our counsels and our prayers.

Then, Brethren, farewell; all the saints salute you, chiefly the messengers of the French Broad Association.

The Grace of our Lord Jesus Christ, be with you all,
Amen.

HUMPHREY POSEY, *Moderator.*

JAMES WHITAKER, *Clerk.*

Typed by BHC staff from photocopy in
Director's office. 11-30-77



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MINUTES

OF THE

Twenty-Third Anniversary

OF THE

FRENCH BROAD

BAPTIST ASSOCIATION,

CONVENED AT

CANE CREEK MEETING HOUSE,

BUNCOMBE COUNTY, N. C.

August 21st, 1850.

The Association sermon was delivered on Saturday, at 12 o'clock, A. M. by Elder William Kimzey, from Acts, 16th ch. and latter clause of the 30th verse.

1. Letters from 14 churches were read; the names of their Delegates enrolled; the state of each church minuted; Elder S. Morgan, elected Moderator, and Elder W. Kimzey, Clerk.

2. Read the Decorum of this Body.

3. The Bethlehem, Mount Pleasant, and Walnut Creek, newly constituted Baptist churches, applied for admission into this Body, and were cordially received.

4. Read letters of Correspondence, viz.: from the Broad River, Catawba, Holstein, Saluda, Sarepta, Tuguloo, Tuckaseega, and Twelve mile River Associations. These two last have been newly formed. Messengers from the Tuguloo failed. The following messengers were cordially received and invited to seats in council, viz.: From the Broad River, Dobbins and Richards; the Catawba, A. Webb; the Holstein,

White and Boyles; the Saluda, Wm. Magee, and M. Gambrell; the Sarepta, Cobb; the Tuckaseega, Posey, Howell, and Webb; the Twelve mile, Jacob Lewis, and Wm. Murphrey.

5. Appointed the following brethren to write to the Corresponding associations, viz.: King, to the Broad River; Jordan, to the Catawba; Morgan, to the Holstein; Crawford, to the Saluda; Stradley, to the Twelve mile; Kimzey, to the Tuckaseega. At the same time appointed the following brethren, Messengers,: Crawford, Mince and Kimzey, to the Broad River; Morgan and Burchfield, to the Holstein; Jordan and Lyons, to the Saluda; King and Jordan, to the Twelve mile; King and Stradley, to the Tuckaseega.

6. Appointed B. King, the Moderator and Clerk, a committee of arrangement for the business of the session.

7. The Ebenezer and Mount Pleasant churches having requested this Body to appoint a presbytery at its present session, for the purpose of ordaining Jacob Conril, John Lyons and Thomas Stradley to the work of the ministry; the following are appointed for this purpose, viz: Posey, Dobbins, Webb and Freeman.

8. Appointed Crawford, Jordan and Jervis, a committee of finance.

9. Appointed Elders Cobb, Webb, Dobbins and Posey to preach to-morrow.

Adjourned to 10 o'clock Monday morning.

Lord's day. The brethren appointed for the services of this day preached to a large assembly of precious and immortal souls, with effect, we trust.

10. Monday morning. The Association met, and after prayer by the Moderator, proceeded to business.

11. The report of the committee of arrangement was received and concurred in.

12. Resolved, That the thanks of this Association be presented to Bro. Whittaker for his services as Clerk and Treasurer of this Body. The papers in his hands were delivered to his successor.

ordered to receive the money in the hands of the former Treasurer.

14. Read and accepted the Circular Letter prepared by Bro. King.

15. Appointed Bro. Stradley to write the next Circular on the two Covenants.

16. Resolved to unite with the Holstein Association in the observance of the first Sabbath in January next, as a day of fasting and prayer.

17. Appointed the following union meetings, viz.:

1. To be held at Mud Creek, commencing on the Friday before the fifth Lord's day in October next.

2. To be held at Mount Pleasant, commencing on the Friday before the fifth Lord's day in January next.

3. To be held at Grassy Creek, commencing on the Friday before the fifth Lord's day in May next.

The brethren Jordan, Stradley and Kimzey, as volunteers propose to attend these meetings.

18. The report of the committee of finance was accepted; viz.

Balance in hand of the former Treasurer, \$19 07½

Received from the churches 13 91½

Do. of James B. Ward, 22½

\$33 21½

19. At the request of the Cotta's Creek church, she is regularly dismissed to join the Twelve mile River Association.

20. Appointed the meeting of this Association to be held at Flat Creek church, Buncombe County, N. C. on the Saturday before the 4th Sabbath in August, 1831: Elder Stradley to preach the Association sermon; in case of failure Elder Jordan.

21. Requested the Clerk to superintend the printing and distribution of 600 copies of these minutes.

STEPHEN MORGAN, *Moderator.*

WILLIAM KIMZEY, *Clerk.*

CIRCULAR LETTER.

VERY DEAR BRETHREN,

As you expect an annual address from us, touching those things, which tend to promote the glory of God, and the welfare of Zion, permit us to remind you of the best means to advance practical religion, and to urge you to employ them for these great objects. By religion, we mean obedience to God in his worship, the exercises of piety, and of true godliness.

1. The first means, which we shall mention for advancing us in these holy duties, is the diligent reading of the word of God. "All scripture," says an Apostle, "is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." Hence the Savior says, "Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me." By reading the scriptures, we may learn our duty to God, and to our fellow creatures in all the relations that we stand to them. The benefit of being intimately acquainted with the scriptures is shown in the testimony of Paul to the conduct of his son Timothy, who "from a child had known the holy scriptures, which were able to make him wise unto salvation, through faith which is in Christ Jesus." This case furnishes a striking illustration of the Psalmist's meaning in the following question and answer: "Wherewith shall a young man cleanse his way? By taking heed thereto according to thy word."

Now in reading God's word that we may profit by it in the practical duties of religion, we should be care-

teach. And when we do find what it teaches, we should faithfully believe and practice as we are taught, however much it may go against what we were before in favor of. It is true that this is generally acknowledged, but many acknowledge it only in theory, since if we may know them, as we do trees by the fruit which they bear, we must believe that many professing the religion of Jesus Christ go quite contrary to what he teaches in his word. It is to be feared that many are united together as professors, not by faith in Christ, not by the influence of the truth, but merely from the good opinion which they have of the parts to which they belong. And that their submission to ordinances, and their moral conduct are all regulated, not by the word of God, but by the opinions of their party. The remedy for this great evil may be found by those, who are willing to believe and practice according to the truth, in making the scriptures the rule of their faith and practice, and instead of altering the scriptures to suit them, let it be their ardent desire and constant aim to alter themselves in their views and conduct to suit the scriptures, which are like their author unchangeable, "the same yesterday, to-day, and forever."

2. The second means that we mention, is a compliance with the direction, which our Lord gave to his disciples in his last affectionate discourse with them: "A new commandment give I unto you," saith he, "that ye love one another. As I have loved you, that ye also love one another." "By this shall all men know that ye are my disciples, if ye have love one to another." This love is the proof of our having passed from death unto life, "for he that loveth is born of God. For if we love him that begat, we shall love him that is begotten of him." But when envyings, and strifes, and divisions arise, we thereby show that we walk as men, and not as christians. When we give up to these things, we do not obey our Savior's directions; we do not love our brethren

enemy of our souls. This conduct, too, commensurates men in sin, and causes the name of Christ to be evil spoken of. When we give occasion to these evils, we are far from practical religion. But on the contrary when we love as brethren, our souls are strengthened in righteousness, we bear each others burdens, and so fulfill the law of Christ.

3. We urge upon you, in the third place, self examination as another means of improvement in practical religion. "Examine yourselves," saith an Apostle, "whether ye be in the faith." This ought to be done deliberately, wisely, and with a desire to be purified, and more and more transformed into the image of our Blessed Savior.

4. Prayer, in the fourth place, let us affectionately say to you, ought to be attended to as a powerful means of God's appointment for our growth in grace. It is one of our highest privileges, and most imperious duties. "Men ought always to pray and not to faint." Nothing is more rational or consistent than the full exercise of this duty. We hereby acknowledge the obligations we are under to the Divine Being, and supplicate him for the blessings of which we stand so greatly in need. It is the happy means of promoting our fellowship with the Father and with his son Jesus Christ. When spiritually performed, it has great influence on our tempers and conduct, and increases our submission and obedience to the divine commands. When we pray in faith, we converse with the Lord of life and glory, who generously answers the supplications we present to him. Thus the spiritual christian walks with God, and holds communion with him every day. Let us then be diligent in the use of this and the other means we have pointed out to you, that we may grow in grace and improve in practical religion. Let us cultivate love one towards another, not judging one another censoriously, but judge this rather, that no man put a stumbling block, or an occasion to fall in his brother's way. Finally brethren farewell, be perfect, be of good comfort, be of one mind,

live in peace, and the God of love and peace be with
you. Amen.

We remain, beloved Brethren, yours affectionately
in Gospel Bonds.

STEPHEN MORGAN, *Moderator.*

WILLIAM KIMZEY, *Clerk.*

RECEIVED of Elder William Kimzey Thirteen Dollars
for printing 600 copies of these Minutes. O. H. WELLS.

STATE OF THE CHURCHES.

Ministers' Names are in SMALL CAPITALS.—Those marked thus (†) were not present.

| CHURCHES. | MINISTERS AND DELEGATES. | | | | | | | | | | Total Contributions. | |
|-------------------------------|--------------------------|----|----|---|----|---|-----|-----|----|----|----------------------|--------|
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | Excluded | Total |
| Little Ivy, Newfound, | 0 | 0 | 1 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | \$0 75 |
| French Broad, Cane Creek, | 2 | 1 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 1 04 |
| Mud Creek, Flat Creek, | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 68½ |
| Hominy, Roan Mountain, | 0 | 2 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 1 50 |
| Bulae, Ebenezer, | 19 | 12 | 2 | 3 | 3 | 2 | 3 | 2 | 9½ | 1 | 0 | 1 00 |
| Bull Creek, Cotta's Creek, | 2 | 3 | 3 | 1 | 0 | 0 | 0 | 0 | 4½ | 0 | 0 | 1 50 |
| Grassy Creek, Big Ivy, | 1 | 3 | 3 | 0 | 0 | 2 | 0 | 0 | 0 | 0 | 0 | 0 50 |
| Bethlehem, Mount Pleasant, | 1 | 1 | 3 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 75 |
| Walnut Creek, | 1 | 2 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 50 |
| | 4 | 5 | 13 | 0 | 0 | 0 | 0 | 0 | 39 | 0 | 0 | 0 50 |
| | 2 | 0 | 3 | 0 | 0 | 0 | 0 | 0 | 36 | 0 | 0 | 0 85 |
| | 2 | 1 | 23 | 2 | 5 | 0 | 0 | 0 | 28 | 0 | 0 | 1 00 |
| | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 9 | 0 | 0 | 0 62½ |
| | | | | | | | | | 21 | | | 1 00 |
| | | | | | | | | | 13 | | | 0 50 |
| | | | | | | | | | 14 | | | 0 75 |
| | 31 | 29 | 74 | 7 | 13 | 4 | 368 | 413 | 91 | | | |

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MINUTES

OF THE

Twenty-Fourth Anniversary

OF THE

FRENCH BROAD

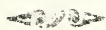
BAPTIST ASSOCIATION,

CONVENED AT

FLAT CREEK MEETING HOUSE,

BUNCOMBE COUNTY, N. C.

August 27th, 1881.



G. R. WELLS, PRINTER. GREENVILLE, S. C.

1881.

MINUTES

OF THE

Twenty-Fourth Anniversary

OF THE

FRENCH BROAD

BAPTIST ASSOCIATION,

CONVENED AT

FLAT CREEK MEETING HOUSE,

BUNCOMBE COUNTY, N. C.

August 27th, 1831.



1. The introductory sermon was delivered by Elder Thomas Stradley, from Acts, 21st ch. and 28th verse.

2. Letters from 13 churches were read; the state of each church minuted, and the names of their Delegates enrolled.

3. Chose Elder Stephen Morgan Moderator, and Elder William Kimzey Clerk.

4. Read the Decorum of our Association.

5. Read Corresponding letters, viz.: from the Holstein, by the hand of brother Wm S. Erwin; from the Tuckaseag, by Elder H. Posey, with a package of Minutes; from the Nolachucky, by Elders Tho. Smith and Michael Bronson, who were received as correspondents, with a package of Minutes and all cordially invited to take seats with us.

6. Appointed the following brethren to write Corresponding letters, viz.: T. Stradley to the Broad River, Jacob Cantil and A. Tredway messengers. P. Stradley to the Catawba, S. Morgan and M. Onbey messengers.

by himself and David Blackwell messengers. S. Morgan to the Holstein, Wm Reese and Edmund Sims messengers. T. Stradley to the Tuckaseag. Himself and H. Onbey messengers.

7. Appointed brethren T. Stradley, P. Stradley, Levi B. Sizer, with the Moderator and Clerk, a Committee of management.

8. Appointed to preach on the Sabbath, Elders Jacob Grant, Thomas Smith, and Wm. Kimzey, who preached in the order of their names, with apparent success.

9. Appointed brethren Lincoln Fullum and Tho. Jenry a committee of Finance. Adjourned until Monday morning, 9 o'clock, at which time the Association met and Elder Posey prayed.

10. Called for the arrangement, which was read and received. Read the Circular Letter, prepared by T. Stradley, and adopted it.

11. Considered the request of Mud Creek church, concerning a division of the Association, for convenience. We therefore recommend our sister churches who wish a dismission, to petition next year, by their letters and delegates, after consulting their own convenience.

12. Appointed the meeting of our next Association at Roan Mountain, Burke county, N. C. on Saturday before the fourth Sunday in August, 1832.

13. Appointed Elder William Kimzey to write our next Circular Letter, and choose the subject.

14. Read letters of correspondence, and signed them.

15. Appointed Elder William Reese to preach the next introductory sermon, and in case of failure, Wm. Kimzey.

16. Received from the Committee of Finance the following collection from the churches, \$13 65

N. Blackstock's contribution, 12½

\$13 77½

17. The Treasurer reports that he, according to our request, has called on brother James Whittaker, the former Treasurer, for \$19 07½, that was in his hands, and has received but ten dollars.

18. We agree to give our present Treasurer ten dollars for his services the present and last year, and appoint him to superintend the printing and distribution of 600 copies of these Minutes.

19. We recommend our churches to notice the tenth article of our association faith, when they license or ordain a minister.

20. Signed by order of the Association, and adjourned to the time and place appointed.

STEPHEN MORGAN, *Moderator.*

WILLIAM KIMZEY, *Clerk.*

CIRCULAR LETTER.

BELOVED BRETHREN:

In performing the pleasing duty enjoined on us at our last Association, we declare ourselves unable to do that justice we could wish done to such a momentous, delightful subject as the one then proposed, but as the ablest have to depend upon the influence of the Holy Spirit to make their attempts useful, so, also, the weakest may rely on his promise, who hath said, "Lo, I am with you always, even to the end of the world."

THESE ARE THE TWO COVENANTS.

Rom. 4. 24. second clause.

A covenant is either an agreement or an appointment. The two covenants, so often mentioned in the inspired volume, are sometimes called old and new, at others first and second. But we believe their beauty to be so much connected, that it will not edify to keep them at a distance; but let the servant follow close, that the master may be honored. For if we wish to see the glorious character of the second Mediator, we must bear in mind the requirements brought by the first, from off that mountain, which none but the servants of God could approach, (Moses and Aaron.)

By the obedience of the Son of God, yielding himself up to death, the old covenant was set aside, and the new covenant manifested, dedicated, and confirmed. The old or first covenant is that which God made with the nation of Israel at Sinai by the mediation of Moses, in pursuance of his promise made to Abraham respecting his fleshly seed. This covenant was but a temporal, earthly shadow of the new and better covenant, which was to be made after those days. The new or second covenant is that which God made, by the mediation of Christ with the true Israel, the spiritual seed of Abraham, consisting of believing Jews and Gentiles, according to the promise he had made him, of blessing all nations in his seed, which is Christ. These two covenants were allegorically represented in Abraham's family; the first by Hagar, the bond woman, the last by Sarah, the free woman; and the people of these covenants were represented by their respective sons, Ishmael and Isaac. The two covenants could not be in force at the same time, because the former was the type of the latter.

They were also incompatible with each other in this respect, that the first included the nation of Israel only, and shut out the Gentiles as aliens and foreigners, whereas, the second comprehends believers of all nations. It is evident, therefore, that the new covenant could not take place till the first was made old and ready to vanish away, (Heb. 8. 10.) The Lord of old had promised to make this new covenant; but it was not actually made till Christ by his own offering had set aside the legal sacrifices, and perfected forever them that are sanctified. For this is what the apostle gives us as the accomplishment of that promise. "Sacrifices and offerings thou wouldst not, neither hadst pleasure therein which are offered by the law." Then said the Mediator, "Lo, I come to do thy will, O God." Thus taking away the first that he may establish the second, so that it was made upon Christ's sacrifice. The first covenant was not dedicated without blood, "for when Moses had spoken every precept to all the people according to the law, he took

the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, this is the blood of the covenant, which God hath enjoined unto you." Jesus shows what answers to this in the second, when he says, "this is the new covenant in my blood;" "or this is my blood of the new covenant, which is shed for many, for the remission of sins." Plainly intimating that the new covenant was made in or by his blood; hence, his blood is called "the blood of sprinkling," the blood of the everlasting covenant.

It is through Christ's blood that all the promises of the new covenant take effect. By it he purchased or redeemed all the people of this covenant out of every kindred and tongue, and nation, and people, and sanctified or consecrated them unto God as a royal priesthood, an holy nation, a peculiar people. Thus the covenant relation took place, as contained in the promise, "I will be their God and they shall be my people."—By this he made a complete and everlasting atonement for their sins, and upon this ground the promise is fulfilled, "I will forgive their iniquity," and "I will remember their sins no more."

It is only in the atonement the true character of God is manifested as the just God and the Savior; and hereby all the people of this covenant know the Lord, from the least unto the greatest. It is through the application of this blood, through the Spirit, that the conscience is purged from dead works to serve the living God; and the faith of it working by love, is the accomplishment of that promise, "I will put my law in their inward parts, and write it in their hearts." Thus they are elect, according to the foreknowledge of God the Father, through the sanctification of the Spirit, unto obedience and sprinkling of the blood of Christ. It was the blood of Christ that confirmed the covenant, and ratified all the exceeding great and precious promises upon which it is established. It is the ratification of promises that give them a covenant form. In this respect the new covenant is compared to a testament, which is of force by the death of the testator, but of no force at all while he liveth. When

God made promise to Abraham, he confirmed it by an oath; not as if His word had been insufficient, but that he might more abundantly shew unto the heirs of promise, the immutability of his counsel, and give them strong consolation. This was the highest confirmation words could give, for he could swear by none greater than himself. But the new covenant is confirmed in a still more striking and wonderful manner, even by the blood of his Son; which, as it is the meritorious ground of the promises, and the highest demonstration of the divine love and good will towards men, is suited to remove every ground of suspicion from the human heart, and to give the strongest assurance of all stipulated blessings; such as the remission of sins, the adoption of children, and the eternal inheritance. For if "God spared not his own Son," (a person of infinite dignity and worth, and the object of his supreme love) but delivered him up for us all, how shall he not with him freely give us all things, and especially when we consider he was delivered for this very end. Thus we see how the new covenant was made and ratified in Christ's blood, or upon his sacrifice.

Many view these two covenants as only different dispensations of one and the same covenant, though the Apostle calls them two in the words of our foundation. Had they been one covenant, then it behooved the Mediator, people, priest, sacrifice, sanctuary and the inheritance, to be the same also, or at least of the same kind. But in all these the scriptures make such a difference as is between flesh and spirit, earth and heaven, shadow and substance, things temporal and things eternal. This mistake leads them also to contrast the new covenant with a covenant supposed to have been made with Adam; whereas, the scriptures always speak of it with reference to, and in distinction from, the old covenant made at Sinai, which was its type.

The law given to Adam is not held forth under the notion of a covenant, that being applied in scripture to God's entering into a friendly relation with sinful men, which could not take place without shed-

ding the blood of sacrifice: hence the original expression for making a covenant signifies, to cut off a purifying victim, as explained by Jeremiah. 34. 18.—and exemplified, Genesis. 15. 17. and 18.—Exodus, 34. 5. to 11.—but for this there was no occasion while Adam stood in favor with his Maker. Yet the law given to Israel, in the Sinai covenant, represents and calls to mind, in several respects, the original law given to Adam. And in this view it was the ministration of death and condemnation to sinners, and is opposed to the promise; Gal. 3. 18:—also to grace, Rom. 11. 6.—also to faith. Gal. 3. 12.—also to the righteousness of faith, Rom. 4. 13. and 10. and 5. 6. We believe it was given to that people, with a view to make them sensible of their sin and danger, and of their need of salvation by the promised seed, and so was subservient to the promise; see Gal. 3. 20. and 7. 13.—Gal. 3. 13. to 25.

It is probable that some who may peruse this, will wonder how the analogy of the covenants (as some says there is) can be disproven. We must say for ourselves, in all our researches, we have found nothing to warrant us to believe, that as Abraham under the covenant of grace, (as some say) was commanded to circumcise his children, therefore christian parents under the same covenant are enjoined to baptize their children. If we model premises as we please, we can establish any conclusion deducible from them. But let us hear the law of circumcision. Abraham was commanded not only to circumcise his children, but his servants, nay his slaves bought with money. Is this law applicable to christian baptism? It is not, in our view. Again, when we consider that circumcision, nor uncircumcision availeth any thing, but a new creature; therefore, persons of both sexes or any country can be wrought upon by divine power, and so made partakers of the covenant blessings. Whether children of believing or unbelieving parents, they are equally alike (clay) in the hands of the potter; therefore, if there be any initiation into the free favor of the great covenant-maker, we are charitable enough to believe all are upon the same footing, equally

dependent upon divine grace for the sovereign operation of his Holy Spirit, to make them willing, in the day of his power, to accept the terms of his covenant, which is salvation in and through a crucified Redeemer. We shall now charge, so often brought against the Baptists (namely) that in being immersed they were not content. We have above stated, that Christ died for us by his death; He being the surety, who discharged all the sinner had nought to pay; consequently, we view baptism as an acknowledgement of the precious and valuable love to the believer, who has been raised up from the dead by the glorious work of the Father, so we also should walk in obedience of his first command, being born again by baptism, feeling the weight of his Spirit, as with John. Thus it behooveth us to fulfil his business. He as the great lawgiver gave us grace to the ordinance by obeying it himself; thus a living example to precept, not to be incorporated into the priestly office, as some have said, for he is emphatically called a priest forever, after the order of Melchisedec. And indeed the Messiah sprung from the tribe of Judah, of which tribe Moses spake nothing concerning the priesthood. Again, was not Christ the priest that offered the atonement for our patriarchs, prophets, and saints, whose names were known on the earth before his advent? Or was there another covenant by which they could be saved, or any other mediator.

Dearlly beloved, these descriptions of the covenants which we have selected from the best authorities, viz: Moses, the Prophets and Apostles, may be sufficient to show what are the covenants, with the design of them, to your satisfaction. But in the conclusion, permit us to ask one important question. Have you felt your inability to render the requirements of the first covenant? Has it ever had its full force upon you as upon the Apostle Paul, which made him to say, that when the law came, sin revived and he died? If not, you have not entered into the enjoyment of the second, consequently you are now without a mediator between God and your never-dying soul;

ers should be truly devotional: The desires of the heart should be offered up to God, through faith in him, as being the only source of good, both temporal and spiritual. Christians should worship God in prayer: they should pray for the advancement of Christ's kingdom, and that he would send more laborers into his harvest-fields. They should pray that God's name may be glorified, sinners be born again, and the church filled up daily with such as should be saved."

Churches and members should not only say, ministers go and preach and be the means of converting poor sinners, but they should wrestle and pray incessantly, with true devotional exercise at a throne of grace with God, that he would go with his ministers, and attend their labors by the operation of divine grace; or in other words, by his Holy Spirit. Elijah, the prophet, in time of a great famine and pestilence, sent his servant up to the top of Carmel to look towards the sea; at the same time he cast himself down upon the earth, and put his face between his knees." And when the Sanaanite woman had lost her son, she hastened to Elisha, the prophet, that he might raise her son: Elisha bid his servants, and took his staff on the face of the child; but the woman held fast to the feet, and would not let him go till he was gone. From this we plainly perceive, that it is the duty of Christians not only to send their ministers to preach, but to look for rain, or lay the staff, or hold fast to the feet, but to bow down before him, and pray that he would accompany them, by the operation of his Spirit, and assist them in their labors. Christians should pray for their ministers in public, in the church, in the great assembly, and when they have retired to their dwellings for rest; and by doing this earnestly and in faith, they worship God.

We do not know how Christians can live without worshipping God in prayer. The Lord has said he would "be enquired of by the house of Israel, to do it for them." He has also said, "ask and it shall be given you, seek and you shall find." Christians are too remiss in the duty of prayer. The Apostle has said, "pray without ceasing." For ministering brethren, when preaching together, to say public prayer has already been made, omitting and go to preaching, does not seem comforting or saluta-

ry to a tender congregation. Our religious meetings should always be prayer meetings: that is, prayer should be the main devotional exercise. For ministers to frequently omit public prayer in their congregations, shews a deadness of soul, a want of energy on their parts, which is inconsistent with the commands of God, whose servants they profess to be. While we believe that preaching, exhortation, public prayer, and labor in church discipline, is worshipping God, family prayer, we think, constitutes another material part of that worship; and we must think, that ministers and heads of families neglect an important scriptural duty by omitting family worship.

Fasting is a part of the worship of God: we do not pretend to say that it must be practiced daily, or weekly, but as duty requires. Abraham sued for Sodom with earnest entreaties: and in like manner, in great calamity or distress, we should deny ourselves earthly enjoyments, abstain from food or any sensual gratification, beg and pray the Lord to avert the calamity, or turn away his just judgments: in so doing we reverence and worship God. Instance the case of Ninevah: Jonah preached at Ninevah, saying, "yet forty days and Ninevah shall be overthrown." Then the king of Ninevah rose from his throne and proclaimed a Fast, and said, let neither man nor beast, herd nor flock, taste any thing; let them not feed nor drink water; let them cry mightily unto God: who can tell if God will turn away his fierce anger that we perish not." Again—A man came to Christ, praying him to cast out of his son a devil; and when the devil was cast out, his disciples enquired why they could not cast him out; and Jesus said, because of your unbelief. "Howbeit this kind goeth not out but by prayer and fasting." This gives us to understand, that in sore temptations or grievous distress, we should fast and pray, and beg at a throne of grace for God to have mercy, relieve us from distress, guide us through the wilderness below, and finally receive us into his kingdom, through the merits of our blessed Lord and Saviour:

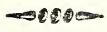
There is another duty, in which the saints ought to worship God: we mean the duty of administering to the wants of the poor and needy. James says, "if a brother or sister be naked, or destitute of daily food, and one of

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MINUTES
OF THE
Twenty-sixth Anniversary of the
FRENCH BROAD
BAPTIST ASSOCIATION,
CONVENED AT
NEWFOUND MEETING HOUSE,
BUNCOMBE COUNTY, N. C.

AUGUST 24, 1833.



1. The introductory Sermon was delivered on Saturday by Elder JORDON, from 1st Corinthians, 13—13.
2. Letters from 16 churches were read, the state of each church minuted, and the names of their delegates enrolled.
3. Elder STEPHEN MORGAN was chosen Moderator, and Elder WILLIAM KIMZEY Clerk.
4. Read the Rules of Decorum.
5. Received one newly constituted church by the name of New Bethany.
6. Received corresponding letters, viz: a letter and minutes from Tuckasee, by the hands of Elders H. Posey and B. E. Hatfield. From Nolachucky, a letter and minutes by the hands of Elders Thomas Hill, Thomas Smith, M. Bronson and J. McCoy. A letter and minutes from the Twelve-mile River, by the hand of Bro. Samuel Cantrel, their messengers failing to attend. A letter and minutes from the Holstein, by the hands of Elders Rees Boyles and Valentine Bowers. The following brethren were then appointed to write and bear letters to corresponding Associations, viz: E. Hightower to write

to the Tuckaseige, Wm. Kimzey and Lyons messengers. M. Onby to write to the Nolachucky, Jacob Cantrel and S. Morgan messengers. Robert Jordon to write to the Twelve-mile, himself and E. Hightower messengers. S. Morgan to write to the Holstein, himself and Wm. Rees messengers.

7. *Resolved*, That the Moderator, Clerk, H. Posey, Hill, and Rees Boyles be a committee of arrangements, and E. Hightower and M'Clerry a committee of finance.

8. Appointed Elders Hill, Wait, and Posey to preach on the Sabbath—service to commence at 10 o'clock.—Then called for the Circular Letter and referred it to the committee of arrangements. After prayer by Elder Samuel Wait, the Association adjourned till Monday morning, 9 o'clock.

Sunday. The stand was occupied by those appointed, with apparent good effect.

9. Monday. Met according to adjournment, and Elder Webb prayed. Then received a letter and minutes from the Catawba Association, by the hand of their messenger A. Webb. Appointed S. Morgan to write, himself, T. Stradley, and R. Burchfield, messengers to the Catawba Association. Then invited ministering brethren to take seats with us.

10. Called for, read and received the report of the committee of arrangements. Read the Circular Letter, prepared by S. Morgan, and ordered it to be printed with our minutes.

11. Appointed Elder T. Stradley to write our next Circular Letter, on the scriptural grounds and utility of an Association.

12. *Quere*. Is it consistent with the gospel to hold fellowship with members who propagate or contend for the doctrines of Nullification, as propagated in South Carolina? *Answer*. We recommend our brethren not to engage in political disputes, in any manner whatever.

13. *Quere*. What kind of medicine would the Association advise a church to administer to weak and sickly members, and such as sleep? *Answer*. We recommend a compound of scriptural knowledge and gospel discipline, sweetened with brotherly love.

14. The corresponding letters were read and adopted.

15. *Resolved*, That Elder Miles preach the next Association sermon, and in case of failure, Elder Cantrel.

16. *Resolved*, That our next Association be held at Bulea Meeting House, Buncombe County, N. C., and commence on Saturday before the fourth Lord's day in August, 1834. It is also recommended that we camp on the ground, if convenient.

17. The committee of finance report, as follows: Received in contributions from the churches, \$13 77 $\frac{3}{4}$
From the former Treasurer, 4 22 $\frac{1}{2}$
Philip Sitton's contribution, 12 $\frac{1}{2}$

\$18 12 $\frac{3}{4}$

18. The Clerk was appointed Treasurer, and requested to superintend the printing and distribution of 500 copies of these minutes. Also, requested the Treasurer to pay E. Hightower five dollars for his former services as Clerk of this Association.

Signed, by order of the Association.

WILLIAM KIMZEY, *Clerk*.

STEPHEN MORGAN, *Moderator*.

CIRCULAR LETTER.

DEARLY BELOVED BRETHREN:

We address you this year in our Circular on the worship of God. A consummate explanation of so copious subject in one epistle can scarcely be expected; but we will proceed to make some remarks. The worship of God is an acknowledgment of him. The patriarch Jacob worshipped God at Bethel, when he said, "how dreadful is his place; this is none other but the house of God, and here is the gate of Heaven." Abraham's servant, when he received the promise of Rebecca for his master's son, worshipped the Lord, bowing himself to the earth." The worshippers of God will reverence him, delight to honor him, and praise him as God. They love to worship him, their only Lord, and they call him so, "but by the Holy Ghost." The worship of God does not consist

in a multiplicity of words alone: neither in eloquence of language nor loud speaking, but in the surrender of the heart to God: "not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." Hence, when we worship in prayer, we should humbly and fervently implore the aid and operation of his divine Spirit, and earnestly plead and beg for it. God is the only object of religious worship. Jesus said to the woman of Samaria, "God is a spirit, and they that worship him, must worship him in spirit and in truth:" that is, give God inward, religious honor, whereby one thinks, and trusts, and loves, and fears, because of his infinite excellence, mercy, power and wisdom. The wise men of the east came to Jerusalem to worship, "saying, where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him." God in Christ is the only object of religious worship. John, when in the island of Patmos, on hearing of the blessedness of the saints and of those called to the marriage-supper of the Lamb, fell down at the feet of the Angel that talked with him, and would have worshipped him, but the Angel said, "see thou do it not; I am thy fellow servant, and of thy brethren that have the testimony of Jesus—worship God." Here we plainly see, that neither men nor angels are to be worshipped, but the true and living God. Dear brethren, we humbly conceive that it should be our chief and only concern, to worship God in spirit and in truth, which is done in preaching, praying, fasting, distributing our earthly goods, &c.

People worship God by obeying his word. Jesus informed his disciples that all power was given unto him in Heaven and in earth; "go ye, therefore, said he, and teach all nations, baptising them in the name of the Father, Son and Holy Ghost; teaching them to observe all things whatsoever I have commanded you: lo, I am with you always, even unto the end of the world." Go then, ministers, and preach the gospel with boldness: be faithful, and shun not to declare the whole counsel of God, and in so doing you will worship him, and feel yourselves acquitted. Jonah worshipped God when he preached at Ninevah, and spake as God commanded him, notwithstanding he first suffered sore chastisement for neglect and

disobedience. St. Paul says, "through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ: yea, so have I strived to preach the gospel." From this we learn that he had a warm and anxious zeal to worship God in preaching the glorious gospel of King Immanuel. Again: we notice Philip, one of the seven deacons, (who seems to have resided at Cesarea, on the west of Canaan) endowed with the Holy Ghost for preaching the gospel; and after the death of Stephen, he went and preached in the country of Samaria, where he wrought miracles, baptising many. He seems to have been a zealous worshipper of God in many instances, as noticed in the 8th chapter of Acts: Directed by an Angel to go towards Gaza, he arose and went, and found an Ethiopian eunuch, who had been to Jerusalem to worship, was returning, and sitting in his chariot, read Esaias the prophet. Then the Spirit said unto Philip, go near, and join thyself to this chariot." He zealously obeyed, and at the request of the man, opened and explained the scriptures; and preached Jesus unto him, and he believed: and coming to a certain water, at the request of the eunuch the chariot was stopped, and they, both Philip and the eunuch, went down into the water, and Philip baptised him; and when they were come up out of the water, the eunuch went on his way rejoicing. And Philip was at Azotus, and preached the gospel in many cities shortly afterwards. In obeying the Angel he worshipped God: in obeying the Spirit that said "join thyself to the chariot," in baptising the eunuch, and in preaching the gospel at Azotus, he also worshipped God, which appears to have been his delight, as a faithful servant of the Most High. We hope, dear brethren, that by rehearsing his warm zeal in our letter, you may all be stirred up to a diligent search for the path of duty, in your different gifts, lots and spheres. May our ministering brethren be aroused to a renewed diligence, and have a full view of the awful situation of poor unconverted men, who are still in the gall of bitterness and bonds of iniquity: may they worship God in preaching the glad tidings of life and salvation, through a crucified Redeemer, and hold up Christ Jesus on the pole of the

gospel. We conceive the work of the ministry to be of weighty and grand importance. Hear what Paul says when writing to his son Timothy: "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long suffering and doctrine." This plainly teaches us, that ancient divines or ministers did not shun to declare the whole counsel of God, and did not stop at every trifling difficulty, but travelled and preached the gospel, praying as they went, no doubt, that God would bless their labors.

The calamities that abound in zion, among which may be numbered divisions and coldness, seems as if they may have a tendency to chill and dampen the zeal of God's ministers, or lay an embargo on their labors. O, ministering brethren, do not be slothful, but courageous and bold, for the cause is good and must prevail. The prophet Jeremiah complained of mockers and persecutors, as though his wounds were incurable; but the Lord said unto him, "if thou take forth the precious from the vile, thou shalt be as my mouth." Stand forth, watchmen—take courage—the night of coldness and barrenness will soon be gone. Veterans in the gospel field may not see the morning of revival, but the young heralds will see a revival—a time of ingathering again, as we earnestly hope and pray—a time when the camps of Israel will travel, sons and daughters will be born to God, and the watchmen will worship together, and see more and more, eye to eye. Dear brethren of the laity, where are you? are you standing in your ranks? are you engaged for the prosperity of zion—the advancement of Christ's kingdom? There seems to be a long drought in our union—a sore famine; "not a famine of bread or a thirst for water, but of hearing the words of the Lord." Brethren, worship God in prayer—use the words that Christ taught his disciples: "Our Father which art in Heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as it is in Heaven; give us this day our daily bread," &c. which implies that we are his children on earth, and he our Father in Heaven. "Hallowed be thy name:" *i. e.* set apart, distinct or separate from all others. Our pray-

and if you finish your course thus, you will seal a covenant with hell, and a league with death eternal.

But if God has made known his covenant to you, the evidences thereof will be your daily delight, feeling an earnest desire to depart from all iniquity, and proving you are his people, the sheep of his pasture, not feeding on the husk that swine eat, but your meat and drink will be to do the will of your Father, which is that you should live righteously, and soberly, and godly, in this present evil world, and that you should be engaged in his moral vineyard, with all your influence, letting your light so shine that others seeing your good works may glorify your Father which is in Heaven—not hiding the covenant evidences amongst the workers of darkness, nor encouraging them in the least degree who oppose themselves, and are of their father the devil, and his works they will do; following the works of flesh and of darkness; who are intoxicated with the things of this world, and will be shortly overtaken with that day as a thief in the night.

Wherefore, finally, dearly beloved, let us strive to lay hold only, on eternal life, and an interest in the new covenant. Be steadfast, immovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord.

STEPHEN MORGAN, *Moderator.*

WILLIAM KIMZEY, *Clerk.*



RECEIVED of the Rev. William Kimzey, \$18 00 for printing 600 copies of these Minutes.

O. H. WELLS.

STATE OF THE CHURCHES.

Ministers' Names are in SMALL CAPITALS — Those marked thus (†) were not present.

| CHURCHES | MINISTERS AND DELEGATES. | | | | | | Bapt., Bp., Rev., Bearer, Ex-officio. | | | Total | Contributions | | | |
|-----------------|---|--|--|--|--|--|---------------------------------------|-----|------|-------|---------------|---|-----|----------|
| | | | | | | | Bapt. | Bp. | Rev. | | | | | |
| Little Ivy, | DAVID BLACKWELL, John Hulcomb, Robert Ponder, | | | | | | 0 | 3 | 2 | 0 | 0 | 1 | 11 | \$0 07½ |
| Newfound, | ISAAC MILLS, † Peter Miller, | | | | | | 1 | 2 | 3 | 2 | 5 | 0 | 60 | 1 00 |
| French Broad, | WILLIAM KIMzey, | | | | | | 0 | 0 | 0 | 2 | 0 | 1 | 23 | 0 76½ |
| Cane Creek, | W. VINCENT CREEK, | | | | | | 0 | 0 | 0 | 0 | 0 | 0 | 29 | 1 25 |
| Red Creek, | FRANCIS BRANSON, † Lincoln Pullum, | | | | | | 43 | 6 | 2 | 3 | 1 | 0 | 145 | 1 00 |
| Flat Creek, | STEPHEN MORGAN, Wm. Dockery, Tho. Jentry, H. Gilliam, | | | | | | 0 | 0 | 2 | 0 | 0 | 0 | 45 | 1 00 |
| Honey, | | | | | | | 0 | 0 | 0 | 0 | 0 | 0 | 00 | 0 00 |
| Horn Mountain, | | | | | | | 0 | 0 | 0 | 0 | 0 | 0 | 00 | 1 00 |
| Kules, | HARRIS JORDON, † Jesse Blythe, | | | | | | 0 | 0 | 0 | 0 | 0 | 0 | 15 | 0 60 |
| Benzer, | JACOB CARTER, JONAS LYONS, | | | | | | 11 | 4 | 2 | 0 | 1 | 0 | 56 | 1 25 |
| Bull Creek, | ROSEY FREEMAN, † David Edwards, Levy Bayley, | | | | | | 0 | 1 | 0 | 1 | 0 | 0 | 38 | 0 75 |
| Grassy Creek, | William Blylock, | | | | | | 0 | 0 | 0 | 0 | 1 | 0 | 27 | 1 25 |
| Big Ivy, | John Greenway, Jesse Roberts, | | | | | | 0 | 0 | 0 | 0 | 0 | 0 | 8 | 0 00 |
| Bethlehem, | Jacob Honeycutt, | | | | | | 0 | 1 | 0 | 0 | 0 | 0 | 22 | 1 00 |
| Mount Pleasant, | THOMAS STRADLEY, Peter Hradsky, | | | | | | 0 | 2 | 0 | 1 | 0 | 1 | 13 | 1 00 |
| Wheat Creek, | Wm. HERRING, DAVID PERRY, Leonard Seaton, | | | | | | 1 | 1 | 0 | 0 | 0 | 0 | 16 | 0 60 |
| | | | | | | | 59 | 20 | 11 | 9 | 10 | 2 | 559 | \$13 03½ |

C. H. WELLS, PRINTER, GREENSBORO, N. C.



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Baptist Association
French Broad
1930-1900

MINUTES

OF THE

THIRTY-FOURTH ANNIVERSARY

OF

THE FRENCH BROAD BAPTIST ASSOCIATION,

BEGUN AND HELD AT NEWFOUND MEETING-HOUSE,

BUNCOMBE COUNTY, N. C.

FROM THE 20TH TO THE 23D OF AUGUST, 1811.

MONTAGUE LIBRARY
More Hill College

ASHEVILLE:

J. E. CHRISTY, PRINTER.

.....

1811.

MINUTES
OF THE
FRENCH BROAD BAPTIST ASSOCIATION.

1. THE INTRODUCTORY SERMON was delivered by Elder Stephen Morgan, according to appointment, from the 23d Psalm, 1st verse.
 2. Read letters from 12 churches and enrolled the delegates' names.
 3. Chose Elder Stephen Morgan Moderator, and Elder Luke L. Branson Clerk. Read the Rules of Decorum, Association Plan, &c.
 4. Read letters from corresponding Associations, viz: From Nolachucky, a letter and minutes by the hand of bro. Joseph Hale; from Catawba, a letter by the hand of Elder Wade Hill; from Holston, a letter and minutes by the hands of Elders Reuben Bayless and Reece Bayless; from Tuckasiege, a letter and minutes by the hand of Elder John Raynes; and from the Salem, a letter and minutes by the hands of Elders Thomas Stradley, and Merit Graham. All of whom being cordially received, took seats with us in council.
 5. On motion, appointed brethren Levi Baly, Wm. Peek, Jacob Holified, with the Moderator and Clerk, a Committee of Arrangement, to whom all papers were referred.
 6. Appointed Stephen Morgan, Jr., Jeremiah Davis and George Peek a Committee of Finance, who were requested to report on to-morrow.
- Adjourned till to-morrow, 10 o'clock. Prayer by the Moderator.
-

SATURDAY.

Met according to adjournment. Prayer by the Moderator.

7. Read and received the report of the Committee of Arrangement, and Committee discharged.
8. The following appointments were made, viz: Bro. H. P. Parham to write to Nolachucky; brethren Ebed Jones and Jeremiah Davis, bearers. Elder Stephen Morgan to write to Catawba; himself and bro. J. Holifield bearers. Bro. George Peek to write to Holston; Elders Wm. Rees, S. Morgan and bro. Jas. Buchanan bearers. Bro. Noah Morgan to write the Salem; Elder P. Miller, and brethren H. P. Parham and H. Brooksher bearers. Bro. Stephen M. Collis to write to Tuckasiege; Elders Peter Miller and S. Morgan bearers.

9. Called for the Circular Letter, (prepared by Elder S. Morgan.) Read^d and adopted it.

10. Appointed Elder William Rees to write the next year's Circular Letter—choosing his own subject.

11. Appointed our next year's Association at Roan Mountain meeting-house, Yancey county, N. Carolina, situate about 17 miles N. E. of Burnsville, commencing on Friday before the 4th Sunday in August, A. D. 1842.

12. Appointed Elder Luke L. Branson to preach next year's Introductory, and in case of failure, Elder Peter Miller.

13. Appointed Union Meetings as follows, to wit: 1st District, at Grassy Creek m. h., commencing on Friday before 2d Sunday in November next; Elders Rees, Patterson and Morgan to attend it. 2d District, at Bull creek m. h., to commence on Friday before 2d Sunday in April next; Elders Morgan, Rees, Branson and bro. H. P. Parham to attend it. 3d District, at Pine Creek m. h., to commence on Friday before 1st Sunday in March next; Elders John Haynes, S. Morgan and Wm. Rees to attend.

14. The Committee of Finance report:

| | |
|--------------------------------|----------|
| In the hands of the Treasurer, | \$ 5 92 |
| Churches' contribution, | \$16 83½ |

Total, \$22 75½

15. Chose Elders John Haynes, Baly Bruce, Wade Hill, and Reece Bayless, to preach on to-morrow, in the order of their names.

Adjourned till Monday, 10 o'clock. Prayer by the Moderator.

SUNDAY.

The stand was occupied by those appointed, who preached concurrently the plain truths of the Gospel to a large, well-behaved, and attentive congregation; and we hope the benefits will be felt in eternity.

MONDAY.

Met according to adjournment. Prayer by Elder John Haynes.

16. Called for letters written to sister Associations; read and adopted them.

17. Appointed the Clerk to superintend the printing and distribution of these minutes, and that 450 copies be struck; and that he pay the Printer by giving him an order on our treasurer.

18. *Resolved*, That we recommend Little Ivy Church to select a committee from sister Churches to adjust a difficulty existing between her and neighbor Churches.

19. Distributed corresponding minutes.

Adjourned to the time and place above named. Prayer by Elder T. Stradley.

Signed by order.

STEPHEN MORGAN, *Moderator*.

LUXE L. BRANSON, *Clerk*.

STATE OF TENNESSEE.

CHURCHES.

DELEGATES' NAMES.

| | | | | | | | | | | |
|-------------------|---|----|----|---|----|----|-----|---|---------|---|
| 1. Little Ivy, | Jesse Adams, John George, Robert Ponder, John Ramsey, A. Hooker, | 0 | 0 | 0 | 3 | 4 | 151 | 0 | 75 | 3 |
| 2. Newland, | Peter Miller, Humphrey P. Parham, Henry Brooksher, J. Rich, E. Jones, | 1 | 1 | 4 | 6 | 0 | 179 | 1 | 55 | 3 |
| 3. Flat Creek, | Stephen Morgan, Stephen Morgan, Jr., Noah Morgan, | 0 | 3 | 1 | 4 | 0 | 55 | 1 | 96 | 1 |
| 4. Harmony, | Dolph Jones, | 2 | 1 | 0 | 1 | 6 | 37 | 1 | 35 | 4 |
| 5. Peasaport'n | Jas. Buchanan, John Buchanan, Thomas Wilson, George Woody, | 13 | 0 | 0 | 1 | 0 | 77 | 2 | 50 | 3 |
| 6. Paul Creek, | William Rees, Luke L. Branson, Levi Baly, Lewis Bryan, | 0 | 0 | 0 | 1 | 0 | 32 | 1 | 00 | 2 |
| 7. Grassy Creek, | Jacob Tridfield, Jas. Washburn, Isaac Washburn, Stephen M. Collis, | 0 | 0 | 0 | 0 | 1 | 143 | 2 | 00 | 2 |
| 8. Big Ivy, | Romney Payne, Jesse Roberts, Edward Wilson, | 0 | 4 | 1 | 4 | 2 | 36 | 0 | 72 | 4 |
| 9. Bethlehem, | Jas. Wilson, Edward Bailey, John Edwards, Moses Honeycut, | 1 | 0 | 1 | 0 | 0 | 31 | 2 | 02 | 4 |
| 10. Walnut Creek, | David Davis, William Peck, George Peck, | 0 | 1 | 0 | 0 | 0 | 18 | 0 | 60 | 4 |
| 11. Pine Creek, | Jeremiah Davis, George Roberts, Hugh Rogers, | 0 | 0 | 0 | 0 | 0 | 25 | 1 | 10 | 1 |
| 12. Macedonia, | Thomas Deaton, | 0 | 0 | 0 | 0 | 0 | 20 | 1 | 25 | 3 |
| | | 17 | 10 | 7 | 19 | 13 | 6 | | \$16 83 | |

Ordained Ministers in small capitals; Licentiates in *Italics*, and members are written in Roman.—Absentees marked thus †

† The north and 1st column, under the word Sunday, shows when the Churches, respectively, hold their monthly meetings.

GENERAL LETTER.

DEARLY AND WELL BELOVED BRETHREN—Agreeably to a common practice, we address you this year in a circular; and the subject is Church Discipline; and in order, as we conceive, to do any ample justice to our subject, we must first show what a Gospel Church is. By a Gospel Church, we understand an assembly of christians—baptized believers, united together and meeting in one place for the solemn worship of God. Paul calls it the church of the living God—the pillar and ground of the truth. 1 Timothy 3, xv., The true members of it are such as are born again. James ii. 14, 26. They come out from the world, they openly profess love to Christ.—Mark viii. 34. They walk in all the ordinances of the Lord blameless. None but such are proper members of the true church, nor should any be admitted as members to the church of Christ, but such as give satisfactory evidence of having passed from death unto life. Church fellowship is the communion that the members enjoy one with another. The end of church fellowship, is the maintainance and exhibition of a system of sound principles.—2 Tim. 1, 13. 1 Tim. 6, 3, 4, 2. The support of the ordinances of the Gospel worship in their purity and simplicity. Deut. 12, 32. Rom. 15, 6 v. The impartial exercise of church government and discipline—which will now lead us on to speak of Church Discipline, which is the right treatment of offending members. The church which neglects this duty, resembles a State in which the administration of justice, is omitted, and crime is permitted to be practised with impunity. That part of the design of church union which consists in mutual watchfulness, is lost. Backsliders are encouraged to go farther astray—hypocrites are patronised in their self-delusion—the ruin of men's souls abetted—the society is corrupted—and the honor of religion is compromised. It is this sin, which the Apostle describes in these awful words: “If any man defile the temple of God, him shall God destroy.” The church is the temple, and to defile it, is to introduce improper members to its communion, or to tolerate them in the practice of sin. To suffer offences to be committed from time to time, without being noticed, and removed, must be greatly displeasing in the sight of God. A single unpunished transgressor, troubled the whole camp of Israel, and brought calamity on the nation, nor could the favor of God rest upon the people, till Achan was discovered and destroyed. Nothing can be conceived of, more likely to grieve the Holy Spirit, or to induce him to withdraw his gracious influence from a church, than the neglect of a scriptural discipline; and it is worth while to examine whether this is not one of the causes of the declining state of many christian societies. The advantages of discipline, are obvious and numerous. It reclaims backsliders—it detects hypocrites—it circulates a secret and salutary awe through the church—supplies an additional incentive to watchfulness and prayer, by exhibiting at once, the most affecting proofs of human frailty, and the painful consequences resulting from its exposure, while in addition, it is a public testimony borne by the church, against all unrighteousness. Discipline well may be called an eccle-

ecclesiastical rod, and the God of Heaven has the power of laying on the rod.— And sometimes it is great kindness to chastise, as much as at other times to feed with the best of sweet meats. And good discipline will not lead the members to glide by offences and look over them with impunity, but with faithful and brotherly affection, bring the offenders to a hearing, and tenderly examine his or her case with plain, truthful, and gentle words; and when the nature of the offence is plainly and tenderly opened, if the church thinks best, to wait longer, be not weary in well doing; leave the offender in suspense, if thought proper by the church, till another church meeting; and the church may go on with her business, as though all were in fellowship. Good discipline may be learned from Christ's own words. Mat. 18, 15.— If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother &c. Read two more verses for the full account, which teaches us that any offence of a private nature, should be a private thing, till we, as individuals, make trial to settle it in a private way. But not so with any crime that has become public or atrocious: it may be examined, and dispensed with in public. Discipline is not mentioned but once in the scriptures, or word of divine Revelation. God speaking of the righteous, Job 36 and 10, says, "He openeth also their ear to discipline, and commandeth that they return from iniquity. Discipline is rule and order, with the best acceptance of the term that we can have, which will lead us to be very careful in receiving or excluding members, which should be with the unanimous voice of every member present in either case. And a church of Christ should never exclude, only by testimony of church members. Good and strict discipline exercised in love, makes the house of God shine with resplendent beauty to promote which, should be the engagement of every member of the church of Christ or house of God. There are different gifts in the church, but all by one spirit. There is not one member in the church that should say, "I am not a speaker, I am not accountable." As well may the finger say, "I do not belong to the hand, or the hand to the foot" &c. Are they not members of the same body? All members of the church should pray for order in the house—should ask of God to bless the church—should attend all church meetings—pray that God would aid the ministers in preaching, and fill their seats in the house of God, and God will bless them. Pastors, Deacons and Elderly leading members should act kindly, and speak very tenderly with the weak members and babes in Christ, bear with them and endeavor to instruct them in love and tenderness. Churches and their members may well be compared to fathers and mothers ruling and raising their children. Parents have children that are weakly and small, and they own them as their own children, and with much tenderness nurse them, and at festivals or meal times feed them, asking where is little Samuel or Joseph, Mary or Martha, and if there are any best bits, or sweet milk, give it to the little children that they may grow and thrive, and if there is one timid and dwarfish, more than others, father and mother, always own it as their son or daughter, feed it, and take special care of it &c.

Jesus says, if ye then being evil, know how to give good gifts unto your children, how much more shall your heavenly father give the Holy Spirit to

them that ask him—Luke 11 and 13. And younger members should be subservient to fathers and mothers, and especially to their ministers, who stand as watchmen on the walls of Zion, and have to give account to God; and in cold times or times of revival they are not to hold their peace day nor night. Isa. 62d c. 6v. Christ Jesus is everlasting father. Isa 9th and 6th v. The church is our mother. Gal. 4th and 26th. What good order and wholesome discipline may we obtain from the Everlasting Father and the Church that he so freely imparts his blessings unto. How loving should the church members all be to each other—how obedient to the Great Head of the Church, and prayerful for good discipline to be kept in the church!—In so doing, they will have special care to their pastor or minister, that supplies them and prays for them, and be at all times ready to administer to their necessities, to give them encouragement in approving their doctrine, (or disapproving if need be,) and admonishing them to bear patiently their many conflicts in the ministry, and be ready to take the weight of discipline (if possible) off the minister's shoulders. The learned Apostle speaks in these words: We beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you to esteem them very highly in love for their works' sake, and be at peace among yourselves.—1 Thess. 5th chap. 12th and 13th. Taking these things into view, we are ready to say how good and how pleasant it is for brethren to dwell together in unity, endeavoring to keep the unity of the spirit in the bond of peace—Ps. 133 and 1v. Eph. 4 and 3. We say, brethren, be very careful not to hurt the church, neither individuals of the church members, and keep peace with all men, and try to support good discipline in the church. To be our Great Master's rule—He took care of Jacob when he was alone, and comforted him about—He instructed him—took care of him as the apple of his eye—Deut. 32 c. and 10 v. Remember what an awful sentence Christ pronounced against him that should offend one of those little ones that believe on me. Mark 9 and 42. The church is compared to a company of horses in Pharaoh's chariots, and if the ministers comparable to horses drawing in the gospel chariot should get stubborn and self-important, and against the advice of tender lay members, and the advice of our annual councils in associations, do they not act the part of the heavy and high-headed Paul spanners? (That is, in the way, or an impediment to those that do draw well in the gospel chariot.) Dearly beloved brethren, let us pay more respect to wholesome good church discipline; let us pay respect to the rights and loving advice of our annual councils. Good wholesome church discipline is teachable from the Sacred Scriptures; and Christ's own example while here in the body. Brethren, let us try to support and keep good decorum, with regular and wholesome discipline, with love to each other and love to all men, especially the household of faith. The only cord that binds in discipline is love to God, and to each other. We do not know any thing about a Christian that does not love God and his children, and all mankind, as God's creatures, especially God's ministers, who woo and humbly entreat them to come to Christ, believe and be saved. We now close and say, may the God of peace and love be with you all, for Jesus' sake. Amen.

MINUTES OF THE THIRTY-FIFTH ANNIVERSARY

OF THE

FRENCH BROAD BAPTIST ASSOCIATION,

Begun and held at Roan Mountain Meeting-House, Yancey county, N. C., from the 26th to the 29th of August, 1842.

1st. The introductory sermon was delivered according to appointment, by Elder LUKE L. BRANSON, from 1st Cor. 13th chap. and 13th verse—"And now abideth," &c.

2nd. Read letters from 12 churches, and enrolled the delegate's names.

3rd. Chose Elder Robert Patterson, Moderator, and Stephen Morgan, Clerk.

4th. Agreed to read Rules of Decorum to-morrow morning.

5th. Opened a door for the reception of new churches, and a letter was presented by a new church, called Tow River, and on it, our being satisfied of her sound orthodox principles, &c., received her delegates by giving the right hand of fellowship, and inviting them to a seat, with us.

6th. Read letters from corresponding Associations—(1st) from Holston, by Elders Rees Bayless, Peter Kuhn, Jerome [?], and [?], Keeth, and brother Abel Edwards, with a packet of letters, and delegates were joyfully received by giving them the right hand of fellowship. A letter and Minutes from Salem Association by her delegate, Elder [?], Rickman, who was likewise joyfully received.

7th. Chose a Select Committee to arrange the business of the Association by to-morrow, to whom all papers are referred, consisting of Elder Miller, Luke L. Branson, Jeremiah Davis, with the Moderator and Clerk.

8th. Chose a Committee of Finance, (i. e.) Jesse [?], Daniel [?], Murray, and Stephen Morgan, jr. with orders to report on Monday morning.

On motion, adjourned till to-morrow morning 10 o'clock—prayer by Elder Rees Bayless.

Saturday.

9th. Met according to adjournment—prayer by Elder Thomas Carlton—read the Rules of Decorum—Association plan, &c.

10th. Called the Roll, and then received the arrangement of, and discharged the Select Committee, and proceeded to the business of the Association for the day.

11th. Received a letter and packet of Minutes by the hands of one of our own members, from our sister Association, Nolachucky, but no messenger. Also, a letter from our sister Association, the Catawba, by our well-beloved brother, Elder T. Carlton—read the letter, gave brother Carlton the right hand of fellowship, and he took a seat.

12th. Appointed brother Jeremiah Davis to write to the Holston Association, and Stephen Morgan, and Robert Patterson, and brother James Hooker to bear the letter. Brother Daniel W. Murray to write to the [?].

son Association, and Elders Peter Miller and Humphrey P. Parham, and brother Henry Brookshur to carry the letter. Brother James Hooker to write to the Nolachucky, and Elder Robert Patterson and brethren Jesse Radford and Josiah Woody to bear the letter. Elder Stephen Morgan to write to the Catawba Association, himself, Jacob Hollifield, Isaac Washburn, George Woody, and Edward Baley to bear the letter. Elder Luke L. Branson to write to the Tuckasee Association, and Elders Peter Miller and Humphrey P. Parham, and brethren Jeremiah Davis and Henry Brookshur to bear the letter.

13th. The Circular was called for, read, accepted and ordered to be printed in these Minutes.

14th. Queries taken up, and

1st. Query from Pine Creek Church:—Is a Church duty bound to support their own poor, or depend upon the provisions made by the law?

Answer. We refer you to the Circular attached to these Minutes.

15th. The request from Bethlehem. The Association does cheerfully acquiesce in what that Church did with respect to the Bankrupt law.

The Roan Mountain Church query: What shall our Preachers do when they are with the Freewill Baptists? Shall they exercise their gifts together where they feel to in any case, or not?—Taken up, and after lengthy and faithful discussions for a considerable time, agreed to postpone or lay it over till another year, or future period.

Request from Flat Creek Church (as appears on her letter,) considered, and the Association grant her request, (i. e.) that all the Churches meet on the 4th of July, 1843, at their respective meeting houses, and have preaching and prayer meeting; and where a preacher cannot be had, the church members meet and try to hold prayer meeting; keep it as a fast day, and abstain from earthly food, and pray and invoke the Great God of Heaven to bless our American land, and revive the spirit of religion in our Churches. We also agree to join our beloved sister, Holston Association in keeping the 25th of December, 1842, a day of fasting and prayer, and prayer for the blessing of God on our distressed, guilty land; and, also for His special blessings on the church of Christ in general.

16th. Agreed that our next Association be held with Big Ivy church, Friday before the 4th Sabbath in August, 1843, at Big Ivy Meeting House, 16 miles north of Asheville, Buncombe County, and days following.

Agreed that Elder Peter Miller preach our introductory sermon, and Elder Stephen Morgan, in case of failure.

17th. Appointed by ballot Ministers to occupy the stand to-morrow (i. e.) Elders Rees Bayless, Thomas Carlton, Peter Kuhn, and Merit Rickman, after which, the Association adjourned till Monday morning 10 o'clock—Elder Rees Bayless prayed.

Sabbath.

The preaching stand was filled by those appointed, who preached in unison or full concurrence, to a large and attentive congregation. Elder Rickman opened the service from Zachariah, 6th chap. and 4th and 5th verses; Elder Kuhn followed from 42d chap. of Isaiah 11th verse, and after an interval, Elder T. Carlton preached from Luke, 4th chap. and 18th verse, and Elder Bayless closed preaching from James 1st chap. and part of the last verse; then followed several exhortations and prayers; then dismissed a weeping, rejoicing, and much affected congregation.

Monday.

18th. Met according to adjournment, prayer by the Moderator, called the roll, and proceeded to the business of the day.

Appointed Luke L. Branson to write a Circular for next year, and choose his own subject.

19th. Called for corresponding letters, read and signed them by our Moderator and Clerk.

20th. The Committee of Finance reported, and discharged—said Committee say, the churches' contributions for this year is

| | |
|---------------------------|---------|
| In the Treasurer's hands, | \$17.51 |
| | 7.75 |

Total,

| | |
|---------------------------|---------|
| Allowed our former Clerk, | \$25.26 |
| | 5.00 |

Remainder,

| | |
|---------------------------------------|---------|
| Widow Polly Burlinson's contribution, | \$20.26 |
| | .10 |

Deposited in our Treasurer's hands, under the control of the Association,

\$20.26

21st. Appointed Union Meetings—1st. At Bethlehem, 4th Sabbath in October, 1842, and Friday and Saturday before, Elders Patterson and Morgan to attend. 2d. Union Meeting, Flat Creek, 1st Sabbath in May, 1843, and Friday and Saturday before, and Elders Luke L. Branson, Peter Miller, and Robert Patterson to attend. 3d. At New Found, 3d Sabbath in April, 1843, and Friday and Saturday before, and Elders Rickman, Morgan and Patterson to attend those meetings.

22nd. Brother Stephen Morgan, sr. appointed to superintend printing 450 copies of these Minutes, and pay for the same out the funds in his own hands as the Association's Treasurer, and distribute the Minutes as usual.

Read these Minutes, and signed them by the moderator and clerk, and then adjourned till the time and place above mentioned; prayer by Elder T. Carlton.

STEPHEN MORGAN, *Clerk.*

ROBERT PATTERSON, *Moderator.*

STATE OF TENNESSEE

CHURCHES.

EXPENDITURES.

| CHURCHES. | HARRISBURG. | REMOVED BY LETTER. | RESIGNED. | DISMISSED. | EXPELLED. | DEAD. | NUMBER OF MEMBERS. | CONTRIBUTIONS. |
|-------------------|---|--------------------|-----------|------------|-----------|-------|--------------------|----------------|
| 1. Little Ivy, | Robert Ponder, John George, John Fansley, Absalom Hooker. | 0 | 0 | 1 | 1 | 0 | 0 | 0 |
| 2. Newfound, | Peter Miller, Humphrey P. Padham. | 0 | 4 | 2 | 5 | 19 | 2 | 69 |
| 3. Flat Creek, | Stephen Morgan, sr. Stephen Morgan, jr., Frederick Wild, Oliver Mc-Davis. | 0 | 1 | 0 | 5 | 2 | 0 | 99 |
| 4. Harmony, | Hodge Rabun. | 1 | 1 | 0 | 0 | 0 | 39 | 1 |
| 5. Rees Mountain, | Jas. Buchanan, Jno. Buchanan, Henry Woody, Jas. Buchanan, jr., W. Davis. | 2 | 0 | 0 | 20 | 1 | 0 | 58 |
| 6. Bull Creek, | Jacke L. Branson, Daniel W. Murry, William Peck, William Rees, | 0 | 0 | 0 | 0 | 1 | 1 | 0 |
| 7. Grassy Creek, | Jacob Hoffield, Jas. Washburn, Stephen Collis, Isaac Washburn. | 0 | 1 | 0 | 5 | 1 | 0 | 38 |
| 8. Big Ivy, | Robert Patterson, John Greenwood, Jas. Hooker, William Davis. | 4 | 2 | 0 | 2 | 1 | 0 | 39 |
| 9. Bethlehem, | James Wilson, Edward Baley, John Edwards, Jesso Radford. | 0 | 0 | 0 | 1 | 0 | 33 | 2 |
| 10. Walnut Creek, | George Peck. | 0 | 0 | 0 | 1 | 0 | 16 | 0 |
| 11. Pine Creek, | Jeremiah Davin, George Roberts. | 0 | 1 | 0 | 2 | 0 | 1 | 60 |
| 12. Macedonia, | William Randolph, Jas. Rentfro, George Peck, Thomas Deaton. | 1 | 0 | 0 | 3 | 1 | 1 | 17 |
| 13. Tow River, | Edward Woody, Josiah Woody, George Woody. | 0 | 0 | 0 | 0 | 0 | 31 | 1 |

CIRCULAR LETTER.

DEAR BRETHREN:—You are expecting us to address you this year, on some Scriptural subject, which may be profitable to you, and we know not any thing of more importance, than PRACTICAL RELIGION—Which remarks will be drawn from Rom. xii. and part of the 13th verse. “Distributing to the necessity of Saints.” That numbers of this class have in all ages, and still do belong to the church, there can be no doubt. God said of Israel, or the holy land, (when the body of the nation was carried into captivity.) “I will also leave in the midst of thee an afflicted, and a poor people, and they shall trust in the name of the Lord.” This is a very common state of the people of God; as to things of this world, they are poor. James says, “hath not God chosen the poor of this world, rich in faith and heirs of the kingdom which he hath promised to them that love him.” Hence God hath in all ages, ever since he had a church on earth, a particular regard to the poor of his flock. See Psalms, 41, 1, and Heb. 13, 16. Again, it was enjoined on the Israelites, when they came into possession of the holy land, in reaping their fruits and gathering the fruits of their orchards, that particular regard should be paid to the poor of the land, and that gleaning of the grain and fruit, should be left for their support. Dut. 19, 9, 10, also 15th chap. 7th verse. “If there be among you a poor man, one of thy brethren, within any of thy gates, in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother, but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth” &c. to the 11th verse. “For the poor shall never cease out of the land: Therefore, I command thee saying, Thou shalt open thine hand wide unto thy brother, to thy poor and to thy needy in the land.” Was the Lord thus particular in making provisions for his national church, and will he be less mindful of his suffering saints under the Gospel dispensation, who are subjects of his spiritual kingdom? Surely not. They are as dear to him as the apple of his eye, and he that feedeth the ravens that cry to him from the tops of the rocks, and takes care of the sparrow, will have the wants of his children supplied. But how is it to be done? Miraculously, as in the case of Elijah, who was fed by ravens? No. But by means of his people. In proof of this being binding upon all christians who have the means, and where necessity of suffering saints require it. Observe the direction given by the Head of the Church, as to the manner of performing the duty.—Matthew 6th and 2nd. “Therefore, when thou doest thine alms, do not sound a trumpet before thee” &c. Now alms are given in humility, and are a proof of our love to, and sympathy with the needy. It is to be given of things lawfully gotten and as a debt due the poor, not for their own sakes but for the Lord’s, and is to be given from a principle of true love and compassion for the needy. Hence it is said of Cornelius, Acts x. 2nd.—“He was a devout man, he feared God with all his house, and gave much alms to the people.” Paul says, Acts 24 and 17, “Now after many years I came to bring alms to my nation.” We hear of frequent collections made and sent by the Apostles and others to the poor saints who dwelt at Jerusalem and elsewhere. 1st Cor. 16th. “Now concerning the collec-

... I have given orders to the churches of Galatia, even so do ye, upon the first day of the week, let every one of you lay by him in store, as God has prospered him, that there be no gathering when I come." Gal. 2d 10. It was enjoined on Paul, by the Apostles, to remember the poor, which, he says, "I was forward to do." Heb. 6, 10. "For God is not unrighteous to forget your work and labor of love, which ye have shown towards his name in that ye have ministered to the saints and do minister." Heb. 13, 16. "To do good and to communicate forget not, for with such sacrifice God is well pleased." 1st. John 3d. 17. "But whose hath this worlds goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" James 1st chap. and 27th verse. "Pure religion and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction," &c.—Again, Isa. 1st chap. 13, 17 vrs. and 58, 67, &c. Again, Jas. 2, 15, &c. "If a brother or sister be naked, and destitute of daily food, and one of you say unto them depart in peace, be you warmed and filled, notwithstanding ye give them, not those things which are needful to the body, what doth it profit?" Having all this evidence before us, from the oracle of truth, can we doubt our obligation to distribute to the necessity of the saints? But to whom doth this commandment belong? We answer, to the people of God. It was given to the national church, as being canonically holy, but more especially to believers, as being personally sanctified by faith, and set apart to the worship and service of God; these are the characters who are called saints. Now, dear brethren, let us ask ourselves, are we as strict and diligent in the discharge of this duty as we ought to be? Does not conscience with many of us, answer no, and charge us with being dreadfully remiss in attending to this duty? But perhaps some will say, "have not the laws of our country and provisions, so as to supersede the necessity of ministering to the poor of Christ's flock?" We answer, no. The benevolent law of our country has done much towards alleviating the sufferings and supplying the wants of the poor, which ought to be received with gratitude by those sons and daughters of poverty and affliction, for whom the provision is intended. Gratitude to our civil rulers—praise and thanksgiving to that God who put it into their hearts to make such a merciful provision for the poor of our highly favored country. In this provision, the saints, according to the laws of our country, enjoy equal interest. In other respects, some cannot. It would be hard for them to decide between support in a poor-house, and death—owing to the wretched state of society. Some in second childhood—others deprived of reason and others who ought to view themselves on the very threshold of eternity, are awfully wicked. Would it be right, under all circumstances, to compel the saints of God, by hunger and nakedness, to seek food and raiment in a poor-house? We think not. Although we do believe it is the duty of christians, in general, thankfully to accept of that charitable provision, yet we believe there are cases in which contributing to the relief of suffering saints is as binding now, as it was in the days of the Apostles. But would it be right in the sight of God, and the passages cited from the holy Scriptures, to suffer aged disciples of Jesus, who have spent their lives in the cause of Christ, and under the pressure of age, are not able to support themselves and need attention which public institutions cannot conveniently give? Would it be right for the church of Christ, for their brethren and sisters to suffer them to be forced into a poor-house, to obtain support for the body? Surely this cannot be right in the sight of God. This cannot be manifesting our love to Christ in the members of His

words, "Inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me." Neglecting saints is neglecting their head! Our ears ought always to be open to the cries of the fatherless and the widow, the poor and the needy, and our hearts open to their wants; we should consider ourselves as stewards under God. All we possess is from Him, and should be devoted to His honor and glory. And surely He requires us to distribute to the necessities of saints. This is enjoined by the Lord Jesus Christ, the Head of the Church, who is the only King and Law-giver in Zion, and ought to be obeyed by all his professed followers.

Oh! brethren and sisters, remember the obligations you are under to this precious Saviour, who gave himself for you, to redeem you from all iniquity: and that you are not your own, but are bought with a price, not of corruptible things, as silver and gold, but with the precious blood of the Son of God, which he shed upon the Roman Cross for you: and let his love constrain you in return, not to let him suffer in the poor afflicted members of his mystical body; what we do to them, he takes as done to himself. Consider your relation to Christ, and to each other. God is your Father—Christ is your Elder Brother. We are all members of the same body. All saints constitute but one family, as to natural relations. Would we not think it cruel and unkind in a brother to have food and raiment to spare, and a brother or a sister suffering hunger and nakedness, and would administer no relief? Let us then remember the relation of saints is of much higher kind. Natural relationship is temporal and fleshly—but ours is spiritual, and eternal; and can we see a brother in heavenly relation, a brother or a sister for eternity suffering, and shall we refuse to administer.

The love of the world has taken such deep root in the hearts of some professors, that it is with reluctance we contribute any part of our worldly substance to the service of the Lord. Let us not forget that the Bible declares conscientiously to be idolatry. And Eternal Truth has said, "If any man love the world the love of the Father is not in him." Ought not such language as this to be alarming to the votaries of mammon? to those who love their hearts and affections glued to the world?

Let us not forget that love is the chief principle of the religion of Jesus. Hence it is said in the scriptures that "God is Love: and he that dwelleth in love, dwelleth in God, and God in him:" and the Saviour has said, "If you love me keep my commandments." This is one way in which we are to evidence our love to Christ, in the great day of accounts when the line of separation shall be drawn between the righteous and the wicked, the friends and the enemies of the Eternal Judge. He will place his friends on his right hand; that is, those who have manifested their love to him in the members of his mystical body, and will say to them, "Come ye blessed," &c. Has our love to Christ and his people been such as to lead us to a similar course of conduct in regard to the duty of distributing to the necessities of saints? Let us not love in word, but in deed, and in truth, since by this, all men shall know that ye are the disciples of the Saviour of sinners, when we have love one to another. Love is the powerful main spring in Zion, which moves her wheels swiftly to the Heavenly Canaan.

One part of the duty of Deacons is, to look out and be active in administering relief to suffering saints. In this labor of love, the Deacons should search out the suffering, present them to the charity of their brethren, if known to be in want. Again, we are to do good to all men, especially those of the household of faith. We are bound to do good to all men by the

unchangeable law of God. It saith unto the saint and unto the sinner, "Love thy neighbor as thyself."

If it be our duty to feed our enemies, surely it must be our duty, so far as God hath blessed us with the means, to feed the hungry and clothe the naked of his suffering flock.

Dear Brethren—we exhort you to the faithful discharge of this duty; and as motives to the same, consider the authority of Christ, the glorious King of Zion. His unspeakable love to you, as set forth in the great work of our redemption—a love that was stronger than death; and let that love constrain you to the faithful discharge of this duty. O! remember your relation to Christ, and to all the members of his mystical body; do not suffer the world, or want of love to Christ, in his own person, or in the person of his members, to prevent you from distributing to the necessities of the saints.

Finally, Brethren, farewell. Be perfect—be of good comfort—be of one mind—live in peace, and the God of love and peace shall be with you.

Signed by order of the Association.

ROBERT PATTERSON, *Moderator.*

STEPHEN MORGAN, *Clerk.*

{Price of printing 450 Copies Fourteen Dollars.

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MINUTES

OF THE

THIRTY-SIXTH ANNIVERSARY

OF THE

FRENCH BROAD BAPTIST ASSOCIATION.

BEGUN AND HELD AT

BIG IVY MEETING-HOUSE,

Runcombe County, N. C.,

From the 25th to the 28th of August, 1893, Inclusive.

REVISED
MAY 1894
MRS. H. H. C.

ASHEVILLE, N. C.

PRINTED AT THE MESSENGER OFFICE.

MINUTES.

ARTICLE 1. The introductory sermon was delivered according to appointment, by Elder Peter Miller, from 7th Ps., 4th verse.

2. Read letters from 13 churches, and enrolled delegates' names.

3. Chose El. Robert Patterson Moderator, and El. Luke L. Branson Clerk.

4. Read letters from corresponding Associations, i. e. from Holston, letter and minutes by the hands of Elders David D. Shackelford, William Keith, and brother David W. F. Peoples. From Salem, letter and minutes by the hands of El. Merit Rickman and brethren Joshua Souther and Elisha Cole. From Tuckesege, a letter and minutes by the hands of El. William Haynes: and the above brethren received the right hand of fellowship and took seats with us.

5. Appointed Elders S. Morgan, P. Miller, and brother Ebed Jones, with the moderator and clerk, a Committee of Arrangements, and invited corresponding delegates to a seat with them, (to whom all papers were referred.)

6. Appointed Jeremiah Davis, Jas. Buchanan, and Stephen Morgan, jr., a Committee of Finance, and requested them to report on to-morrow.

7. Adjourned till to-morrow, 10 o'clock. Prayer by the moderator.

Saturday.

1. When convened, prayer by El. Stephen Morgan.

2. Agreed that our next Association be held with Walnut Creek Church, about 20 miles below Asheville, commencing on Friday before the 4th Sunday in August, A. D. 1844.

3. Agreed that brother G. Peek write to Holston, and that Elders S. Morgan, Wm. Rees, and brethren Jas. T. Buchanan and S. Morgan, jr., bear it. El. S. Morgan to write to Catawba, himself, Jacob Holifield, and Jas. Washbourn to bear it. Brother Jeremiah Bradley to write to Salem, and Elders R. Patterson, P. Miller, H. P. Parham, and brother H. Brooksher to bear it. Brother Jeremiah Davis to write to Tuckesege, and Elders P. Miller and S. Morgan bearers.

4. The church on Hominy petitioned for dismissal, and it was granted.

5. The circular, prepared by Elder L. L. Branson, was read, approved, and ordered to be annexed to these minutes.

6. Appointed Union meetings as follows:—1st District to be held at Grassy Creek, commencing on Friday before the 2nd Sunday in November, 1843; Elders Rees, Patterson, and Morgan to attend. 2nd District to be at Little Ivy, commencing on Friday before the 1st Sunday in Nov.

1849: Elders Branson, Parsons, & M. Jones, to attend. 2d Dist. of Free-will Baptist Church, beginning on Tuesday, 18th Dec. in Paris, & in the P.M. Morgan, Rees, Miller, Branson, Parham to attend.

7. Agreed that El. S. Morgan deliver the next years Introductory, and in case of failure, El. Wm. Rees.

8. The committee of finance reported: Churches contributions, \$17 62½
In the hands of the Treasurer, 6 36

23 98½

9. Paid former clerk,

4 00

Remains now in the treasury, \$19 98½

10. Answered queries: 1st, from Roane Mountain, (a query last year,) What shall our preachers do when they are with the Free-will Baptist—shall they exercise their gifts together, where they feel to, in any case or not? 2nd, from Little Ivy, Is it not expedient for this Association to reconsider the 21st Article of our minutes of 1837?

Ans. In answer to each, we advise the churches to adopt a rule as suggested by El. S. Morgan, as follows:

Whereas, the French Broad Baptist Association did, in her minutes for 1829, say it would be disorder for us to invite the Free-will Liberty Baptist to preach with us, (or to that amount) as those people then called themselves) and as some of our brethren since that time seem inclined to preach with said Freewill brethren,—we now, as a body, say, If any desire to preach with them, as they would with other religious denominations, it shall not be a breach of our christian fellowship. And if any of our brethren, ministers or lay members, think it improper, or not good order to preach with them, or to allow them to preach with us, we allow them to use their privilege, and it shall not be a bar of fellowship on either side: Provided, that on either side do not commune with the Free-will Baptist, or set in fellowship with them in one church; but still continue to remain a distinct body of Baptist, similar to that they have been ever since 1752.

And further, we would say to any belonging to that society, as members, and have, or may have a desire to live with us: make the same known to any one of our churches, relate to us an experience of grace, which satisfies us as to their christianity, we will receive them as members, if they profess to be satisfied on their former baptism, as they have been baptized by those that believe in adult baptism by immersion only.

11. Chose ministers to preach to-morrow in the order of their names, viz.: WILLIAM REES, WILLIAM HAYNES, MERIT RICKMAN.

Lord's Day.

The stand was occupied by those appointed who addressed a large and attentive audience with apparent good effect; and we hope the result will be gloriously realized in eternity.

Monday, 10 o'clock.

12. Prayer by El. M. Rickman.

13. Read and signed letters to corresponding Associations.

14. Agreed that our clerk superintend the printing and distribution of these minutes, and that 450 copies be printed, and that he pay the printer by giving him an order on our treasurer.

15. Distributed the corresponding minutes among the Churches, and adjourned to the time and place above named. Prayer by El. S. Morgan.

ROBERT PATTERSON, *Moderator.*

LUKE L. BRANSON, *Clerk.*

STATE OF THE CHURCHES.

| CHURCHES. | DELEGATES' NAMES. | BAPTISED. | RECD BY LET. | RESTORED. | DISMISSED. | EXCLUDED. | DEAD. | NO. MEMBERS | CONFIRMATIONS. |
|------------------|---|-----------|--------------|-----------|------------|-----------|-------|-------------|----------------|
| 1 Little Ivy, | John George, Robt. Ponder, Jno. Ramsey, A. Hooker. | 1 | 1 | 5 | 1 | | | 45 | 0 75 |
| 2 New Found, | PETER MILLER, POSEY PARHAM, Henry Brooksher, Jeremiah Rich, & Ebed Jones. | 2 | 1 | 3 | 2 | | | 57 | 2 02½ |
| 3 Flat Creek, | STEPHEN MORGAN, sr., S. Morgan, jr., Frederick Wild, and Thos. Gentry. | 1 | | 3 | | | | 47 | 2 17½ |
| 4 Homony. | Hodge Rabourn. | 1 | 2 | | | 3 | 1 | 35 | 1 00 |
| 5 Roan Mountain, | Jas. Buchanan, Jas. T. Buchanan, Wm. Davis, and Geo. C. Hopson. | 3 | | | | | | 61 | 2 82½ |
| 6 Ball Creek. | WM. REES, LUKE L. BRANSON, Riley Allen, Jer. Bradley, J. A. Peek. | 1 | | 3 | 3 | | | 26 | 1 00 |
| 7 Grassy Creek. | Jacob Holfield, Isaac Washburn, Jas. Washburn, Jas. Collis. | | | | | | | 40 | 2 40 |
| 8 Big Ivy, | ROBERT PATTERSON, Jno. Greenwood, James Hocker, Edw. Wilson, Wm. Davis. | 1 | | 4 | 1 | | | 34 | 1 21½ |
| 9 Bethlehem, | Jas. Wilson, Jno. Edwards, Edward Baly. | 2 | | 1 | 4 | | | 30 | 1 01½ |
| 10 Walnut Creek, | Wm. Peek, David Davis, Geo. Peek. | | | | | 1 | 1 | 14 | 0 50 |
| 11 Pine Creek, | Jeremiah Davis, George Roberts. | 1 | | 2 | | | | 25 | 0 82½ |
| 12 Macedonia, | Thos. Deaton. | | | 3 | | | | 17 | 1 02½ |
| 13 Tow River. | Josiah Woody and Thos. Wilson. | | | | | | | 21 | 0 87½ |
| | | | | | | | | 455 | |

Ordained ministers' names in SMALL CAPITALS.

CIRCULAR.

DEAR BROTHER:—As you are expecting to be addressed this year in a letter annexed to our minutes, we will drop you some of our views on GRACE, FAITH and GOOD WORKS.

GRACE, when attributed to God, signifies the disposition of the Divine mind which led the Creator to pity the lost condition of man, and provide the means for his redemption; and when spoken of as existing in man, it signifies the effect on the heart, by the efficacious operation of the HOLY SPIRIT, imparting to the soul a sense of DIVINE LOVE. Faith implies a simple belief of the testimony of God, with a firm reliance on his promises; and good works are those acts of the creature, which spring from a principle of obedience to the Supreme Being, and are done in accordance with his revealed will.

Between these three there is an inseparable connexion; the one can not exist without the other. GRACE is the principle from which they all spring; FAITH is the channel through which this grace is communicated to man; and GOOD WORKS are the effects of it, as exhibited in the conduct—or, as we might say, GRACE is the root, which furnishes sap, or nourishment to the tree; FAITH is the trunk, which conveys the sap to every part; and GOOD WORKS are the fruit produced.

Now, unless Grace be given, Faith is but an empty profession, and morality only the cleansing of the outside of the cup, or the external garnishing of the sepulchre, which, within is full of dead men's bones. Without Faith the connexion between God and the soul is broken; the channel whereby his Grace is communicated to the heart, is taken away; and morality is still but the wild grapes of a degenerate vine. And without Good works, the individual can neither possess Grace nor Faith. "The tree is known by its fruit:" but the fruits of the flesh can not spring from the root of Grace. "Faith without works is dead;" wherefore, "Whosoever is born of God doth not commit sin," "but he that committeth sin is of the devil," and manifests by his conduct whose he is and whom he serves. And no works can be acceptable in the sight of God, but such as flow from a principle of love to himself, and a desire to serve and glorify him. "The carnal mind is enmity against God," consequently, while it remains in this state, there can exist no desire to serve or glorify God. And as all men since the fall of man, came into the world in this state of enmity, until the heart be changed no man can perform any service acceptable in the sight of the Great Judge of all. But no man can change his own heart, nor convert its natural enmity into the love of God. Nothing but the SPIRIT shedding abroad the love of Christ in the heart, can effect this: for, "We love him because he first loved us." The spirit communicates to the soul a sense of divine love, thereby drawing the sinner unto his God and enabling him to believe the promises of mercy made in the word of Truth. Of this sense

of the divine love, Faith is the effect, not the cause. For the sinner is not loved because he believes; but believes because he feels the sweet influence of Divine Grace on his heart. Hence the salvation of man springs not from any merit which he possesses in himself, but from the free and unmerited Grace of God. We cannot say that it was from the foreknowledge of the good which any individual would do, that God was induced to love him, but out of His mere good pleasure, (Luke, xii, 32—Eph., i, 5, 9, and 11th verses.) He determined to destroy the works of Satan, and bring a numerous people to the enjoyment of himself.

Those means whereby this great end was to be accomplished, were devised in the councils of eternity, and executed in the fullness of time, when Jehovah's Son came into the world to suffer for the sins of men. The Eternal Spirit applies this salvation to the hearts of individuals, when he convicts them of their lost condition by nature, sets before them the fulness and freeness of Divine Grace, as exhibited in the death of Christ, and leads them to seek pardon through a crucified Redeemer. Thus Faith is produced in the heart. Weak and feeble it may be at first, scarcely able perhaps to conceive the possibility of finding acceptance with God, yet sufficient to keep the sinner still looking to the Saviour; but increasing in strength, with different degrees in different individuals, until, in some happy instances, it reaches to the full assurance of Faith." At the same time a change is produced in the outward conduct. When a sense of sin reaches the heart, and a view of the holy character of God is obtained, sin is then abhorred as altogether hateful. And when Faith points to Calvary and shows what the sinner's ransom cost, the individual can no longer indulge in that which cost his Savior so much. The terrors of the law seem standing on the one hand, displayed in all their awfulness, to frighten the sinner from the forbidden paths of wickedness: while all the motives of love and gratitude, on the other hand, are inviting to follow the paths of piety and peace. Hence the Christian life is a life of holiness. Having received the spirit of adoption, whereby he is enabled to regard himself as a child of God, and an heir of an eternal inheritance, it becomes his earnest desire to walk worthy of the vocation wherewith he is called. He sets the example of his Savior continually before him, and desires to be holy, even as he is holy. And though from the remains of inward corruption—from the assaults of outward temptations—and the continual attacks of his spiritual foes, he is often led into that which he allows not, yet sin cannot maintain its empire over him. He hates it with a perfect hatred, and longs to be conformed to the image of the Savior, to which glorious image, precious brethren! let us ever strive more and more to be conformed, "looking unto Jesus, who is the author and finisher of our Faith."

ROBERT PATTERSON, Moderator.

LUKE L. BRANSON, Clerk.

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MINUTES

OF THE

THIRTY-SEVENTH ANNUAL

OF THE

FRENCH BROAD BAPTIST ASSOCIATION.

BEGUN AND HELD AT

WALNUT CREEK M. E.

HUNTERSBURG COUNTY, N. C.

August the 23d. and following days

GREENEVILLE TENN.

PRINTED AT THE CHRONICLE

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MINUTES.

OF THE

Thirty Seventh Anniversary.

OF THE

FRENCH BROAD BAPTIST ASSOCIATION.

- Article 1st. The Introductory sermon was delivered (at the stand) according to appointment, by El. STEPHEN MORGAN *From II Kings I V, Chapter, 33 verse.*
2. After retiring to the house the Moderator proceed to sing and pray. after which we read letters from 12 churches, and enrolled delegates names and state of the churches.
3. Chose El. R. PATTERSON Moderator, and El. LUKE L. BRANSON Clk.
4. Opened a door for the reception of newly constituted churches and received 3. (viz) Bar Creek, Big Laurel and Rock Creek. enroll'd delegates names and No. of members.
5. Rec'd and read letters from corresponding asoc. 1st. From Hel-ton, a letter and Minutes per Elder David D. Sheckelford Wm. Keith and Reuben Bayless, and Breth. Wm. S. Ewin and Jacob C. Sams, 2nd. From Catawba, letter and minutes per Elders Alexander Abernathy, Thos. Carleton and Miles J. Abernathy. 3. From Tuckesege, a letter and minutes by El. John Hynes and bro. Samuel Roberson. 4. From Salem, a letter and minute by El. J. Blythe and bro. Martin Lance. All of whom, recieved the right hand of fellowship and took seats with us.
6. El. Ste. Morgan and brethren John Greenwood and Ebid Jones with the moderator and Clerk were appointed for a committee of arrangement, to whom all papers were refered Corresponding delegates being invited to set with them.

Y. John W. Peck, Jerry Haris and Stephen Morgan, Junr were appointed a committee on Finance who asked leave to report on tomorrow.

2. Adjourned till to-morrow 10 O'clock. Prayer by EL John Haynes.

SATURDAY.

9. After Prayer by EL Thos. Carleton, called the delegates names, and read the Association's constitution, Discipline and rules of decorum &c.

10. Appointed EL S. Morgan to write to *Halton, Waverland* brethren James Wilson, D. W. Murry and S. Morgan, Junr. to hear it. Bro. D. W. Murry to write to Salem and Elders Patterson and Miller and brethren Jas. Hooper and Edw. Jones to bear it. Bro. George Peck to write to Luckesage and brethren John Greenwood and Henry Brooksher to bear it. Bro. Jas. Marker to write to the Cut wgs. and EL S. Morgan and brethren L. M. Collins, D. W. Murry, Jacob Hoffler, David Bird, Frederick Hoppes and Jesse Dickson to bear it.

11. The Committee of Finance report churches contribution ----- \$21 57 1/2 cents
in the hands of the treasurer after paying former clerk \$4,00cis }
for his services } 1.98 }
Total 23.56 1/2

12. Appointed Union meetings as follows (ie) first district at Tow river M. H. commencing on Friday before the first S. in Nov next, Elders, Morgan, Paterson and Branson and brethren D. W. Murry and S. M. Collins to attend. — 2nd District at Flat creek M. H. on Friday before the first S. in May next, Elders Keith, Patterson, Rees and Morgan and bro. Collins to attend. — Third at New Found Friday before third S. in April next, Elders, Morgan, Patterson Rees and Jethro to attend.

13. Query from Flat creek Church. What shall be done with churches or members who deviate from the rule and advice of the Association?

Answer. We advise such as may be grieved on that ground, with such as deviate, to join in humble and prayerful reasoning from the word of GOD. And try to agree in future.

14. Appointed the next association to be held at Bethrem M. H. Yancey county N. C. 4 miles west of Barnsville commencing on Friday before the 4th Sunday in August 1845.

15. Agreed that EL William Rees preach the introductory, and in case of failure EL R. Patterson.

16. In answer to a request from the Salem Association we recommend our churches to send (each) one delegate to meet at Salem M. H. 12 miles South of Ashville, on Friday before the first Sunday in April next for the object of bringing about a reconciliation between the united Baptist and free will Baptist.

17. Appointed the following Ministers to fill the stand on to-morrow (ie) Jas. Blythe, Jas. Haynes, Reuben Bayless and Thos Carleton.

18. After Prayer, Adjourned until Monday 10 O'clock.

LORDS DAY:

The three first named brethren preached; but EL Carleton failed to preach on the account of a threatening Cloud which some what discomposed the Congregation, however the worship was closed by exhortation, singing and prayer and we hope many souls will enjoy the benefit.

MONDAY.

19. After Prayer the roll was called and the letters addressed to corresponding Associations were read and signed.

20. Agreed that the Clerk superintend the printing and distribution of these minutes, together with the constitution of the Association &c. and that 550 copies be struck and that the treasurer furnish him with our funds to defray all expences.

21. Distributed corresponding minutes.

22. Adjourned to the time and place above named

Prayer by EL S. Morgan

ROBERT PATTERSON Mod
LUKE BRANSON, Clk.

1844

STATE OF THE CHURCHES.

| CHURCHES NAMES. | ORDERERS NAMES. | BAPTISED. | MEMB'Y LET. | DISCHARGED | FROM THE WILL BE EXPERIENCE | DISCH'GD BY LET. | MEMB'Y RECEIV'D | DEATH. | TOTAL MEM MEMB' | MEMB'Y CONTRIBUT | SEEKING TIME ETC. | MEMB'Y CONTRIBUT |
|-----------------|--|-----------|-------------|------------|-----------------------------|------------------|-----------------|--------|-----------------|------------------|-------------------|------------------|
| Little Ivy | R. Ponder J. George, Jno Ramey A. Hooker | 13 | 10 | 4 | 2 | 1 | 1 | 102 | 1 | 1,00 | 1 | 1,00 |
| 3. New Found | PETER MILLER, POSEY PARHAM, Henry Brook sher Ebad Jones. | 1 | 1 | 0 | 3 | 1 | 2 | 58 | 2 | 1,00 | | |
| 3. Flat Creek | Srs. MORGAN senr, Ste Morgan, Jnr, Frederic Wild, North Morgan. | 4 | 2 | 0 | 8 | 0 | 1 | 41 | 1 | 2,57 | | |
| 4 Zion Moun't | Jas. Buchanan, Jos Buchanan, S. McKin- ney, P. H. Wilson. Jas Davis | 79 | 3 | 2 | 50 | 2 | 0 | 93 | 5 | 2,50 | | |
| Bull Creek | WM R. ES. L. J. BRAN- SON, D. W. Murry, L. Byran, Jno V Peck. | 22 | 4 | 4 | 8 | 0 | 0 | 63 | 2 | 1,20 | | |
| 6 Grassy Creek | Jas. Hollifield, David Byrd, Jesse Dickson, Frederick Hoppel. | 40 | 3 | 1 | 35 | 2 | 0 | 53 | 1 | 2,12 | | |
| 7 Big Ivy | Rob't PATTERSON, Jas Hooker, Jno Green- wood, Wm Davis. | 26 | 1 | 2 | 5 | 0 | 1 | 55 | 8 | 1,00 | | |
| 8 Be thlehem | Jas Wilson, Moses J Huneycut, Jno H. El- wards. | 4 | 2 | 0 | 0 | 0 | 0 | 26 | | 1,00 | | |
| 9 Walnut Creek | Geo Peck, Garret Ram- sey, Wm Peck, Reu- ben Rica. | 14 | 4 | 1 | 1 | 0 | 0 | 23 | | 0,77 | | |
| 10 Pine Creek | Geo Robert, Jery Davis Aron P. Freeman, D E Freeman. | 4 | 1 | 0 | | 0 | 0 | 22 | 1 | 0,50 | | |
| 11 Macedonia | Thomas Deaton | 3 | 3 | 0 | 0 | | 1 | 22 | 3 | 1,00 | | |
| 12. Tow River | Edward Woody, Josiah Woody, Tho Wilson | 16 | 1 | 1 | 4 | 2 | 0 | 40 | 1 | 1,50 | | |
| 13. Bar Creek | Stephen M. Colles Azer Bradshaw, Jas. Colis, Henry Norman. | | | | | | | 60 | 2 | 1,50 | | |
| 14. Big Laurel | Jno Holcombe, Thomas Wallen, James Tweed. | | | | | | | 88 | 2 | 1,00 | | |
| 16 Rock Creek | Geo C Hepson, Sha- drach Greene, Joseph Greene. | | | | | | | 39 | | 1,00 | | |
| | | 256 | 35 | 15 | 4 | 114 | 7 | 6 | 779 | | | |

CONSTITUTION, & C.

OF THE

French Brethren Meeting Association,

AS ADOPTED BY THAT BODY IN THE YEAR 1837.

ASSOCIATION COVENANT.

Article 1. We believe in one God, Father and true God, and that there are three persons in the Godhead—the Father, the Son, and the Holy Ghost, and that these three are one in substance, yet equal in power and glory.

2. We believe the Scriptures of the Old and New Testaments are the word of God, and the only rule of our faith and practice.

3. We believe in the necessity of Original Sin.

4. We believe no man is able to recover himself from the fallen state he is in, by his own free will and ability.

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

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

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

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

9. We believe that no person has a right to administer the ordinances but such as are regularly called and qualified thereunto.

10. We believe that no man should be ordained to the Ministry without the unanimous voice of the Church to which he belongs.

11. We believe in the resurrection of the dead, and a general Judgment; that the punishment of the wicked shall be everlasting, and the joy of the righteous eternal.

12. We, the members of the French Brethren Association, according to the above articles, of Faith &c. for and in behalf of the churches whom we represent, covenant, agree, and give ourselves unto each other, in church and christian fellowship, in order to keep up the unity of the spirit in the bonds of peace, and to assist each other in all matters of distress, and to pray for each other's prosperity.

ASSOCIATION PLAN, &c.

As the communion of saints, so the communion of Churches is a desirable blessing, to obtain and promote which ought to be the study and endeavor of all the people of God.— Although churches formed on the gospel plan, are independent of each other, with regard to power, yet not so strictly so, as to their regard to communion for as saints in general have a right to share in others gifts and graces, so have churches in this joint capacity; and as such, there ought to be a clearing, or a uniting of several churches, into one body, so far as their local situation and other circumstances will admit. But as it is impracticable for all the individual members thus to associate together, the churches should each respectfully choose and delegate some of the most able, pious and judicious, from among themselves, and particularly their Ministers, to convene at such time and place as may be thought most conducive to the great end proposed.

RULES OF DECORUM.

1. The messengers thus chosen and sent, are to be recommended to the Association by letters from the churches by whom they are sent, which shall be expressive of their fellowship; also of those baptized, received by letter, dismissed, excommunicated, and the number deceased, since the last association, and the total number in full worship.

2. The members thus convened, shall have no power to lord it over God's heritage, nor shall they have any coercive power over the churches, nor shall they infringe on any of the internal rites of any church in the union.

3. This association shall be governed by a regular and proper decorum; in the first place

a Moderator and Clerk, chosen by the suffrage of the members present.

4. The session shall be opened and closed by prayer; only one shall speak at a time, who shall rise and address the Moderator; the person thus speaking shall not be interrupted while speaking, who shall attend closely to the subject, without making any remarks on or the slips or blunders made by the person who spoke before him; and every member shall have a right to speak in his turn, provided he observes these rules.

5. No person shall absent himself in time of business, without leave from the Moderator.

6. No person shall rise and speak more than three times on one subject, without leave from the Moderator.

7. The Moderator shall have the same privilege of speaking as another member, provided the chair be first.

8. We admit of no other union brother, in our addresses to each other, when engaged in business.

9. Churches praying for admission into the association may petition by letter and by delegates, and upon examination, if orthodox and orderly, shall be received, and their reception manifested by the Moderator giving them the right hand of fellowship, and inviting them to a seat.

10. Every resolution made and recorded, shall come under the consideration of the association, except it be withdrawn by the member who made it.

11. There shall be an association fund kept, for defraying the expenses thereof, and for the supporting of which each church in the Union may contribute voluntarily such sums as they shall think proper, and send by delegate; and such money thus sent by the churches and received by the association, shall be deposited in the hands of a Treasurer, who shall be accountable to the associations for all sums by him received.

12. The association have a right to take notice of the churches that fail to attend annually, (or as they shall think proper) by their delegates, and enquire the cause.

13. They may admit any of the distant brethren in the ministry as assistants, who may be present at the time of their sitting, but not allow them a vote.

14. The names of the several members that compose the association, shall be enrolled by the Clerk, and called over as often as is considered necessary.

15. Any member breaking these rules shall be admonished.

16. The Minutes of the Association shall be read, and corrected if need be, and signed by the Moderator and Clerk before the Association rises.

N. B. Amendments to this plan or form of government, may be made at any time by a majority of the union, when they may deem it necessary.

BENEFITS.

The benefits arising from an association are many, a few of which are as follows, viz.

1. Every query sent to the Association by any church shall be acceded to, if it appears on the church letter from whence it came, and the Association shall answer it if consistent with good order, and agreeable to the word of God.

2. The Association may appoint any member or members, by and with their consent to transact any piece of business which they think proper.

3. This Association will appropriate and encourage a sound ministry, while she will cry down and disprove an unsound and disorderly one.

4. The Association has power to withdraw from a sister church who deviates from the orthodox principles of the gospel, or fellowship's orders, after they have been labored with agreeable to the gospel, by two or more sister churches.

5. The association shall not send helps to any church in our union by the authority of an Association, but advise churches to apply to sister churches.

6. The association shall have power to adjourn themselves to any future time or place, as they may think proper.

Upon the conclusion of the whole, we assume no higher power, title, or authority than, advising council.

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MINUTES

OF THE

THIRTY-EIGHTH ANNIVERSARY OF THE

FRENCH BROAD BAPTIST ASSOCIATION,

*Begun and held at Bethlehem Meeting House, Yancey
County, N. C., August 22nd and following days.*

Friday, August 22, 1845.

1. The Introductory Sermon, according to appointment, was delivered by Elder Wm. Rees, on Proverbs, 9th chap. 1st and 2nd verses: "Wisdom hath builded her house" &c. The Delegates then retired to the meeting house, where prayer was offered up by El. Robt. Patterson.
2. Read letters from fifteen Churches, and enrolled their Delegates' names.
3. Elected Elder ROBERT PATTERSON Moderator, and Elder LUKE L. BRANSON Clerk.
4. Received into our body by letter, the Church called Flag-Pond, and one newly constituted Church by the name of Low Gap; gave their delegates the right hand of fellowship and enrolled their names.
5. Received correspondence as follows: From the Holston, a letter and minutes by Elders Rees Bayless, Reub. Bayless, and D. D. Shackelford, messengers; from the Salem, a letter and minutes by Elder Robert Jordan and brethren Henry Cagle and Albert McKinney, messengers; from the Catawba, a letter and minutes by brethren Portland Warlick and Wm. Carrell, messengers; from Tuckasee, a letter and minutes by their messengers, Elders Wm. Haynes and Joshua Ammons;—all received the right hand

1845

-6. Appointed El. S. MORGAN to write to Holston, himself and breth. Thomas Wilson, Ste. Morgan, jr., and S. Rice to bear it; D. W. Murry to write to Salem, himself and Elders P. Parham, R. Patterson, and breth. Stephen Wallen, J. Greenwood, J. George, and Thos. Runnion to bear it; S. M. Collis to write to the Catawba, Elders S. Morgan, S. M. Collis, and breth. Jacob Holifield, Isaac Washburn, Jas. Collis, and Abram McFalls bearers; Geo. Peek to write to Tuckasiege, himself and Elders Wm. Reese, P. Miller, L. L. Branson, P. Parham, and breth. S. Wallen, D. W. Murry, Jno. George, and Ebid Jones bearers.

7. Appointed a Committee of Arrangement consisting of Elders S. Morgan, Wm. Rees, S. M. Collis, with the Moderator and Clerk, and invited corresponding delegates to set with them.

8. Wm. Deaton, D. W. Murry, and S. Morgan, jr., were appointed a Committee of Finance.

9. Adjourned until to-morrow morning, 10 o'clock.—Prayer by El. Rees Bayless.

Saturday, August 23.

Met according to adjournment. Prayer by El. Reuben Bayless.

10. Called the roll, and read Rules of Decorum.

11. Appointed Union Meetings as follows: 1st District, to be held at Bar Creek meeting house, on Friday before 4th Sunday in October next, Elders Wm. Reese, S. M. Collis, S. Morgan to attend; 2nd, at Flag-Pond, beginning Friday before 4th Sunday in November next, Elders Robt. Patterson, Wm. Rees, and Rees Bayless to attend; 3rd, at Big Laurel, beginning on Friday before 3rd Sunday in May next, Elders S. Morgan, S. M. Collis, Wm. Rees, Robert Jordan, and Robert Patterson to attend.

12. Agreed that our next Association be held at Little Ivy meeting house, Yancy county, 21 miles North from Asheville, commencing on Friday before the 4th Sunday in August, 1846. Elder Posey Parham to preach the Introductory, or in case of failure, Elder Stephen M. Collis.

13. Noticed a request from Flat Creek, Grassy Creek, Bar Creek, and Bethlehem Churches, to rescind the tenth Article in our minutes of 1843, and voted not to rescind.

The Committee of Finance reported.

| | |
|------------------------------------|-----------------|
| Churches contributions | \$23 53 3-4 |
| Contributed by Charles Byrd, Esq., | 12 1-2 |
| In the hands of the Treasurer, | 8 56 1-4 |
| | Total 32 22 1-2 |

9. Consulted on the Union question, and agreed to lay it off until next year.

10. Robt. Jordan, Joshua Ammons, Wm. Haynes, and one Fearless were elected to preach on to-morrow in the name of their names.

11. Adjourned to Monday, 10 o'clock. Prayer by R. Jordan.

Sabbath.

The stand was occupied by those appointed, who preached to a large and well behaved audience, with apparent good effect.

Monday, August 25.

Met according to adjournment. Prayer by El. D. D. Macaeford.

18. After calling the roll, read the letters written to the corresponding Associations and assigned them.

19. By request from the Salem Association, we recommend our Churches to unite with them and others, in observing Friday before the first Sunday in Sept. next, as a day of fasting and solemn prayer to Almighty God for an intervention of his mercy to stay the calamity which seems to threaten our land and country, that his loving kindness to us and our children be not withdrawn.

20. Agreed that our Clerk superintend the printing and distribution of our minutes, and that 600 copies be struck, and that he be allowed four dollars for his service.

21. Distributed corresponding minutes.

22. Adjourned to the time and place above named. Prayer by El. Rees Bayless.

ROBERT PATTERSON, *Moderator.*

LUKE L. ERANSON, *Clerk.*

STATISTICAL

Names of Ordained Ministers are found in *Statistical Year-books in Italy*

CHURCHES.

NAMES OF THE ORDEAINEES.

| CHURCHES. | NAMES OF THE ORDEAINEES. | BAPTIZED. | RECEIVED. | DISMISSED. | EXCLUDED. |
|-------------------|--|-----------|-----------|------------|-----------|
| 1 Little Ivy. | Wm. Keith, J. George, A. Crocker, R. Foulkes, M. Jarvis, J. Ramsey, E. Scott, J. M. Vandy. | 46 | 4 | 4 | 2 |
| 2 New Found. | Peter Miller, Percy Parham, Ebid Jones. | 1 | 6 | 1 | 1 |
| 3 Flat Creek. | Sturtevant Morgan, senr., Stephen Morgan, jr., Thomas Geary, Thomas Parsons. | 18 | 2 | 3 | 2 |
| 4 Round Mountain. | James Buchanan, John Buchanan, William Ellis, George Woody. | 10 | 5 | 2 | 1 |
| 5 Bull Creek. | William A. Keys, Luke L. Blanson, Daniel W. Barry, William Peck. | 6 | 3 | 3 | 1 |
| 6 Grassy Creek. | Jacob Hollifield, Isaac Washburn, Abram Mc. Falls, James J. Dixon. | 3 | 2 | 3 | 1 |
| 7 Blue Ivy. | Robert Patterson, John Greenwood, Pleasant Hurst, Thomas Runyon. | 18 | 4 | 1 | 3 |
| 8 Bethshem. | James Wilson, John H. Edwards, Edward Baily, William Thomas, William Peck, George Peck. | 7 | 1 | 1 | 1 |
| 10 Pine Creek. | George Roberts. | 2 | 1 | 5 | 1 |
| 11 Macredonia. | William Randolph, George Edwards. | 4 | 1 | 2 | 1 |
| 12 Tow River. | Thomas Wilson, William Deaton, Thomas Howell. | 4 | 1 | 4 | 1 |
| 13 Bar Creek. | Stephen M. Cozias, James Colfiss, Azar Bradshaw, Joshua Baily. | 4 | 4 | 1 | 4 |
| 14 Big Laurel. | Stephen Waller, William Davis, Robert H. Haro. | 34 | 6 | 5 | 7 |
| 15 Rock Creek. | George C. Hopsom, John Hugas, J. Green, Peetecest Cardines. | 12 | 4 | 4 | 4 |
| 16 Flag Pond. | William J. Murrey, Jacob C. Sauer, Ellis Higgins, Spencer Rice. | 1 | 1 | 1 | 1 |
| 17 Low Gap. | Levi Houston, Isaac McLeard. | 1 | 1 | 1 | 1 |

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OF THE
**THIRTY-NINTH ANNIVERSARY OF THE
French Broad Baptist Association,**
Begun and held at Little Ivy Meeting-House, Yancey
County, N. C., August 21st and days following.

Friday, August 21, A. D., 1816.

The introductory sermon was delivered according to appointment, by Elder Posey Parham, from John, 5th ch. 35th v., after which the delegates repaired to the house, where prayer was offered up.

1. Read letters from 17 churches and marked the statistic.
2. Elected Elder STEPHEN MORGAN, Moderator, and Elder LEVE L. BRANSON, Clerk.
3. Opened a door for the reception of Churches, and received one newly constituted Church by the name of

Called for correspondence and received from the ... letter and package of minutes by the hand of ... Elder Kuhn, Henry H. Ghoern, and bro. William ... who were invited and took seats with ... The ... a letter and minutes by the hand of ... Wm. Haynes and Joshua Ammon, whose ...

Invited to seats. Elder S. ... to the Holston, and himself and ... R. ... F. M. Collis, S. Wallen, T. Wilson and ...

Appointed bro. George ... and Elders Wm. ... and brethren D. W. Murry, J. ... and brethren D. W. Murry, J. ... bearers; and whereas, the ... meet last year in consequence ... had no delegation from them, but ... audience with them, appointing ... write to them, and himself and Elders S. Morgan, ... and brethren Jacob Holmick and James J.

Appointed Elders William Rees, Peter Mills, and ... Murry, with the moderator and clerk, ... arrangement, and invited corresponding dele- ... set with them; but the moderator requested ab- ... and nominated Elder W.

6. Appointed brethren Daniel W. Murry, Jeremiah Davis, and S. Morgan, Jr., a committee of finance.

Adjourned until to-morrow morning 10 o'clock. Prayer by the moderator.

Saturday, August 22.

Met according to adjournment. Prayer by Elder Peter Kuhn.

7. After calling the roll, the committee of arrangement reported and were discharged.

8. Received from the Salem Association a letter and minutes by the hand of the delegates, Elders John Lyon, James Payne and bro. Martin Rickman, who were invited and accepted with us; and D. W. Murry agreed to write to them, and himself and Elders P. Miller, Wm. Keeth, P. Parham, Wm. Rees, R. Patterson, and brethren T. Runion, S. Morgan, Jr., James Wilson and Ebed Jones, to bear it.

9. Read rules of Decorum, &c.

10. Noticed the reference in the 15th Article of our last year's minutes and agreed to postpone the Union question.

11. Proceeded to appoint Union meetings as follows:—

1st. District at Rock Creek m. h. commencing on Friday before the 1st Sunday in November next; Elders R. Patterson, S. Morgan, S. Wallen, S. M. Collis, and bro. D. W. Murry to attend. 2d. At Bethlehem m. h. Friday before 4th Sunday in October; Elders S. Morgan, William Keeth, H. H. Gilbert, William Rees, R. Patterson, and bro. D. W. Murry, to attend. 3rd, at New Found, Friday before 3rd Sunday in April next; L. L. Branson, H. H. Gilbert, S. Morgan, Wm. Keeth, R. Patterson and S. Wallen to attend.

12. Agreed that our next Association be held with Full Creek Church, Buncombe county, N. C., about 22 miles west of Burnsville, and north from Asheville, commencing Friday before 4th Sunday in August, 1847; Elder M. Collis, to preach the introductory sermon, or in case of failure, Elder Robert Patterson.

13. The committee of finance reported and were discharged.

| | |
|--------------------------------------|----------|
| Contributed by the churches, | \$ 20 39 |
| By J. B. Jarvis, | 12 |
| By Jesse Radford, | 10 |
| Found in the hands of the Treasurer, | 18 22 |

1846
Paid for printing these minutes,
Paid our Clerk for his services,

\$ 33 84 1-2
10 00
4 00

\$ 14 00
\$ 24 84 1-2

Leaves a ballance in the Treasury of
14. Moved that we offer correspondence with the Green River Association; Elder S. Morgan agreed to write to them, and Elders Robert Patterson, S. M. Collis, William Keeth, and bro. J. Hollifield and T. Runion, bear it.

SUNDAY, A. M.

1st. Elder Peter Kuhn preached from Gen. 24 and last clause of 33rd verse;—and Elder J. Blythe followed from Rev. 8, and 3rd and 6th verses inclusive. P. M. The congregation met, part at the stand, who were addressed by Elder Joshua Ammons, from Isa. 35 and 8, and Elder William Haynes followed from 1st Peter, 1st chapter and 2d verse; and Elder R. Patterson closed by exhortation. And being rainy, part met in the house, who were entertained by Elders Wm. Rees, H. H. Gilbert and S. M. Collis; and bro. Murry closed by exhortation. And we hope the labors of the day will be crowned with blessings.

15. Appointed ministers to fill the Stand to-morrow, viz: Elders Peter Kuhn, Joshua Ammons, James Blythe and William Haynes.

Adjourned to Monday 10 o'clock. Prayer by Elder R. Patterson.

Monday, August 24.

Met according to adjournment. Prayer by the Moderator.

16. Finding an inquiry among the brethren as to how many delegates one church ought to send up to the Association, we advise all our churches to act at discretion.

17. Read the letters written to sister Associations and signed them.

18. Agreed that our Clerk superintend the printing and distribution of these minutes, and that 600 copies be struck, and that the Treasurer supply him with the necessary funds, and pay him four dollars for his services.

19. Distributed corresponding minutes.

20. Adjourned to the time and place above named.

STEPHEN MORGAN, *Mod.*

LUKE L. BRANSON, *Clerk.*

S T A T I S T I C .

| CHURCHES. | P. OFFICES. | BY WHOM SUPPLIED. | Meeting Day. | DELEGATES NAMES. | EXPO. | BAPTISED. | REC'D. by LET.: | RESTORED. | DISM'D. by LET.: | EXCLUDED | DEAD. | TOTAL NUMBER. | CONTRIBUTIONS.: |
|-----------|---------------|-------------------|--------------|---|-------|-----------|-----------------|-----------|------------------|----------|-------|---------------|-----------------|
| to Ivy. | Ivy. | Wm. Keath. | 1 | Wm. Keeth, John George, R. Ponder, J. Ramsey, Absalom Hooker. | 1 | 1 | 1 | 0 | 1 | 4 | 0 | 171 | \$1 60 |
| to Ivy. | Turkey Creek | Peter Miller. | 3 | PETER MILLER, POSSEY PARHAM, J. Parham, H. Brooksher, Ebed Jones. | 3 | 1 | 1 | 2 | 6 | 1 | 1 | 51 | 1 50 |
| to Ivy. | Stocksville. | S. Morgan. | 1 | S. Morgan, Sr., Henry Wild, S. Morgan, Jr., Noah Morgan. | 1 | 3 | 3 | 1 | 1 | 2 | 1 | 43 | 1 35 |
| to Ivy. | Bakersville. | R. Patterson. | 3 | James Buchanan, James Green, Joseph Buchanan. | 3 | 6 | 6 | 3 | 3 | 0 | 0 | 71 | 1 60 |
| to Ivy. | Ivy. | Wm. Rees. | 2 | Wm. REES, L. L. BRANSON, H. M. Peck, J. Gillespie, L. Baly, R. Allen. | 2 | 9 | 9 | 4 | 4 | 3 | 1 | 67 | 1 00 |
| to Ivy. | Grassy Creek. | S. Morgan. | 2 | Jacob Holfield, Isaac Washburn, James J. Dixon, David Byrd. | 2 | 1 | 1 | 1 | 1 | 1 | 1 | 53 | 2 12 1/2 |
| to Ivy. | Red Creek. | R. Patterson. | 4 | ROBT. PATTERSON, J. Greenwood, T. Runtion, Wm. Coal, J. Burlison. | 4 | 1 | 1 | 1 | 3 | 1 | 1 | 55 | 1 25 |
| to Ivy. | Lapland. | H. H. Gilbert. | 4 | James Wilson, J. Edwards, Edward Baly, Wm. Briggs, Wm. Thomas. | 4 | 2 | 2 | 3 | 1 | 2 | 2 | 52 | 1 00 |
| to Ivy. | Lapland. | Wm. Rees. | 4 | George Peck, Keuben Rice, Garrett Ramsey. | 4 | 2 | 2 | 3 | 1 | 2 | 2 | 44 | 68 1/2 |
| to Ivy. | Burnsville. | S. M. Collis. | 3 | Jereemiah Davis, George Roberts, Daniel E. Freeman. | 3 | 1 | 1 | 2 | 1 | 1 | 1 | 22 | 60 |
| to Ivy. | Burnsville. | Thos. Wilson. | 1 | THOMAS WILSON, William O. Wilson, William Robeson, Josiah Woody. | 1 | 4 | 4 | 3 | 1 | 1 | 1 | 24 | 60 |
| to Ivy. | Bakersville. | S. M. Collis. | 4 | STEPHEN M. COLLIS, James Collis, Matthew Sparks, Willburn Normon. | 4 | 3 | 3 | 1 | 1 | 2 | 1 | 49 | 60 |
| to Ivy. | Lapland. | Wm. Keath. | 3 | STEPHEN WATKINS, Wm. Davis, Azariah Thompson, Jesse Rice. | 3 | 3 | 3 | 1 | 5 | 3 | 80 | 1 11 1/2 | |
| to Ivy. | Bakersville. | S. M. Collis. | 1 | George W. Hays, John Hughes, Junat High, S. Jackson Short. | 1 | 2 | 2 | 1 | 6 | 2 | 1 | 54 | 1 50 |
| to Ivy. | Ivy. | No supply. | 1 | James T. Hays, S. W. Collins, James Tilton, Samuel Higgins. | 1 | 1 | 1 | 1 | 5 | 1 | 1 | 76 | 1 00 |
| to Ivy. | Grassy Creek. | S. M. Collis. | 2 | Wm. Keath. | 2 | 1 | 1 | 2 | 2 | 1 | 1 | 14 | 0 75 |
| to Ivy. | Grassy Creek. | S. M. Collis. | 2 | Wm. Keath. | 2 | 5 | 5 | 1 | 23 | 1 | 1 | 25 | 1 03 1/2 |
| | | | | | | 26 | | | | | | 1104 | |

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1847

MONTAGUE LIBRARY

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MINUTES

OF THE

FORTIETH ANNIVERSARY

OF THE

French Broad Baptist Association.

Held with the Church at Bull Creek Meeting-house,

Buncombe County, N. C., August, 20th and

following days, 1847.

Friday, August 20th, A. D., 1847.

According to appointment, the introductory sermon was delivered by elder Stephen M. Collis, from Matthew, 7th chap. 13 & 14 verses: Enter ye in at the strait gate, &c.

After a small recess, prayer was offered up, and the association called to order, when letters were read from 17 churches, and the delegates names enrolled, &c.

1. Elected elder Stephen Morgan, Moderator, and continued elder Luke L. Branson, Clerk.

2. Called for correspondence, and received from the *Holston* a letter and package of minutes by the hands of their messengers, elder Peter Kuhn, and bro. George C. Bogarte; from the *Catawba*, a letter and minutes, but no messenger; from the *Tuckasee*, a letter and minutes by their messengers, elder Wm. Haynes, J. Ammons and bro. Jacob Stillwell; from *Salem* association, a letter by their messengers, elders H. W. Patterson and J. W. Freeman, and brethren Perminter D. Morgan, Enoch Morgan and J. Brown; from *Green River*, a letter and minutes by the hands of their messenger, elder Baily Bruce, all of whom were gladly received, and took seats with us in council.

3. There was a letter presented from the *Big Ivy* association by the hands of elders Samuel Byrd and J. M. Bryan praying correspondence with us upon certain principles, and the letter was referred to the committee of arrangement, to be brought forward to-morrow.

4. Appointed elders R. Patterson, Wm. Keith, William Rees, S. M. Collis and D. W. Murry, with the moderator and clerk, a committee of arrangement, and invited correspondents to set with them.

5. Appointed S. Morgan, Jr., Jesse Dixon and Jacob C. Sams, a committee of finance, who were requested to report to-morrow.

6. Appointed brethren H. Brookshier, A. Ball, J. Hoffield, with the delegates of *Bull Creek church*, to arrange preaching for to-morrow and Monday.

Adjourned to 10 o'clock, to-morrow. Prayer by elder Joshua Ammons,

Saturday, 10 o'clock, Aug. 21st.

7. After prayer by elder Baily Bruce, the arrangement of the committee was read, received, and the committee discharged.

8. Called the roll. Read rules of decorum, &c.

9. Ministering brethren who were not delegates, were invited, whereupon eld. H. M. Sloop, accepted a seat in council with us.

10. Distributed the minutes of corresponding associations.

11. Appointed elder S. Morgan, to write to the *Holston Association*, and elders R. Patterson, J. Martin, and brethren J. C. Sams and T. Runnion, to bear it. S. M. Collis to write to *Catawba*, and elders S. Wallen, S. Morgan, T. Wilson, and bro. Isaac Washburn, to bear it. D. W. Murry, to write to *Tuckasiege*, himself and elders P. Miller, S. Morgan, and brother Jesse Pate, to bear it. Luke L. Branson to write to *Salem*, himself and elders H. W. Gilbert, Wm. Keith and D. W. Murry, to bear it. H. P. Par-

ham, to write to *Green River*, himself and elders R. Patterson, S. M. Collis, Wm. Keith and D. W. Murry to bear it.

12. Took under consideration the letter, or petition from Big Ivy Association, and referred the subject till Monday morning.

13. Elected elder Joshua Ammons, Wm. Haynes, Baily Bruce and H. W. Patterson, to preach on to-morrow in the order of their names.

14. The committee on finance report:

| | |
|--------------------------|-------------|
| Churches contributions, | \$19 33 3.4 |
| In the Treasury, | 24 84 |
| Donation of J. B. Jarvis | 19 |
| " of J. E. Mitchell, | 10 |

| | |
|--------|-------------|
| Total, | \$41 37 3.4 |
|--------|-------------|

| | |
|----------------------------------|-------|
| Paid for printing these Minutes, | 13 00 |
|----------------------------------|-------|

| | |
|-----------------|------|
| Paid the Clerk, | 5 00 |
|-----------------|------|

| |
|---------|
| \$18 00 |
|---------|

| | |
|------------------|-------------|
| Balance on hand, | \$26 37 3.4 |
|------------------|-------------|

Sabbath

The Stand was occupied by those appointed, who preached to a very large and well ordered congregation, and we were made to rejoice, while our ears were saluted by the sound of the gospel and our souls seem to tremble, and some were heard to cry for mercy, and we humbly hope the fruit of this day's labor will be enjoyed in eternity.

Monday, 10 o'clock. August 22.

Prayer by the Moderator.

15. Took up the reference from Saturday, and the following resolution was presented, and adopted, viz: Whereas, the Big Ivy Association have made application by letter, or petition, to correspond with the Eastern Broad Association, without any definite terms of Union. Resolved, Therefore, that we are in favor of a Union, and recommend Big Ivy Association, by their churches, to send up letters and delegates to our next Association, in the ordinary way: And a union can be effected honorable to both parties without further concession.

First. From Little Ivy. Do we act consistent with our faith as a church in the way we receive members from the Freewill, or Separate Baptist?— Answer: We advise each church to act at discretion in that case.

Second. From Tow River. Will the Association lay down (in their minutes) a rule whereby disputes shall be proceeded in between members of different churches? Answer: Just as directed in the 15th chapter of Matthew.

17. Some of the time was occupied in discussing the Missionary subject, and we advise our churches to send up their views on that subject to our next Association.

18. In regard to Union meetings, we advise our churches to appoint Protracted meetings, and humbly pray our ministers to attend them.

19. We propose our next Association to be held at Grassy Creek meeting house, Yadon County, about 15 miles east from Burnsville. Elder Robert Hatcher to preside the first week, and elder Wm. Keith his alternate.

20. Read and signed corresponding letters.

21. In consideration of our gloomy situation of our country, and the awful condition of religion in many places, this Association have appointed the first day of January next, a day of fasting and solemn prayer to Almighty God, that he may visit us in mercy, turn away every evil, bless our country in general, remove every cause of war, bring about a glorious peace, and that he may bless the church of Christ every where in particular, revive religion among us, and save our friends from sinking down in sin. And may the Lord hear our prayer for Jesus' sake. Amen.

N. B. We also invite all corresponding Associations, and all people who feel willing to join with us in prayer and fasting.

22. Agreed that our Clerk superintend the printing and distribution of these minutes, and that he lay 800 copies printed and send the Big Ivy Association 50, and distribute the balance as usual.

23. Ordered that our Treasurer furnish the Clerk with money enough to pay the printer, and also pay him \$5 for his services.

Adjourned to the time and place above named.

Prayer by Elder Wm. Haynes.

STEPHEN MORGAN, MODERATOR.

LUKE L. BRANSON, Clerk.

CONSTITUTION, &c.,

OF THE

FRENCH BROAD BAPTIST ASSOCIATION,

AS ADOPTED BY THAT BODY IN THE YEAR 1807.

ASSOCIATION COVENANT.

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

2. We believe the Scriptures of the Old and New Testaments are the word of God, and the only rule of Faith and practice.

3. We believe in the doctrines of Original Sin.

4. We believe in man's impotency to recover himself from the fallen state he is in, by his own free will and ability.

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

6. We believe the Saints shall persevere in grace, and that they never shall fall finally away.

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

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

9. We believe that no person has a right to administer the ordinances but such as are regularly called and qualified thereunto.

10. We believe that no man should be ordained to the Ministry without the unanimous voice of the church to which he belongs.

11. We believe in the resurrection of the dead, and a general Judgment; that the punishment of the wicked shall be everlasting, and the joys of the righteous eternal.

12. We, the members of the French Broad Baptist Association, agreeing to the above articles of Faith, do, for and in behalf of the churches whom we represent, covenant, agree, and give ourselves up to each other, in church and christain fellowship, in order to keep up the unity of the spirit in the bonds of peace, and to assist each other in all matters of distress, and to pray for each other's prosperity.

STANFORD CHURCHES

| CHURCHES. | POST OFFICES. | BY WHOM SUPPLIED. | Meeting Day. | DELEGATES NAMES. <i>Note.—The NAMES OF ORDAINED MINISTERS are written in small CAPITALS, and LICENTIATES in Italics.</i> | Experience. : | Baptised.: | Rec'd by Let..: | Restored.: | Dismid by let'r | Excluded.: | Dead.: | Total Number of Members. | Contributions |
|----------------|---------------|-------------------|--------------|---|---------------|-----------------|-----------------|-----------------|-----------------|-----------------|-------------|--------------------------|---------------|
| Little Ivy. | Ivy. | Wm. K. Rath. | 1 | Wm. Kermit, John George, John Ramsey, John Manney, | 0 | 3 | 0 | 3 | 9 | 4 | 1 | 163 | \$1 32½ |
| New Found. | Turkey Creek. | P. Miller. | 3 | Peter Muller, H. P. Parham, John Parham, H. Brooksher, J. Rich. | 2 | 0 | 0 | 3 | 3 | 3 | 0 | 56 | 1 50 |
| Flat Creek. | Stoakesville. | S. Morgan. | 1 | S. Morgan, Fred. Wild, Stephen Morgan, Jr., Amraphel Ball. | 0 | 1 | 1 | 3 | 3 | 0 | 0 | 49 | 1 13½ |
| Roan Mountain. | Bakersville. | R. Patterson. | 3 | Philip Wilson, Samuel McKinney, James Green. | 3 | 8 | 0 | 0 | 0 | 1 | 1 | 81 | 1 65 |
| Ball Creek. | Ivy. | William Rees. | 2 | Wm. Rees, Luke L. Branson, J. Gillespie, L. Peck, H. M. Peck. | 0 | 2 | 0 | 2 | 5 | 3 | 0 | 61 | 1 00 |
| Grassy Creek. | Grassy Creek. | S. Morgan. | 2 | Jacob Holifield, T. Washburn, Jesse Dixon, Isaac Carter. | 0 | 4 | 0 | 4 | 6 | 1 | 3 | 50 | 1 50 |
| Fig Ivy. | Ivy. | R. Patterson. | 4 | R. Patterson, Wm. Coal, N. Artowood, T. Runion, A. J. Burlison, | 3 | 2 | 0 | 2 | 2 | 2 | 1 | 44 | 1 00 |
| Redlickem. | Ball Creek. | do. | 0 | James Wilson, John Elyward, Wm. H. Thomas. | 0 | 3 | 0 | 3 | 2 | 1 | 1 | 55 | 2 00 |
| Salant Creek. | Lopland. | H. W. Gilbert | 4 | Hexar W. Gilmaney, George Peck, G. Sams. | 0 | 0 | 0 | 0 | 1 | 1 | 1 | 40 | 62½ |
| Grave Creek. | do. | Wm. Rees. | 1 | George Roberts, George Goforth. | 0 | 0 | 0 | 1 | 1 | 1 | 1 | 21 | 61½ |
| Gracedonia. | Burnsville. | S. M. Collins. | 2 | Wm. D. Campbell, Benjamin Howell. | 0 | 2 | 0 | 3 | 0 | 0 | 2 | 27 | 50 |
| Law River. | do. | T. Wilson. | 1 | P. W. Wilson, D. M. Johnson, William Deaton. | 2 | 0 | 0 | 0 | 2 | 1 | 0 | 47 | 1 30 |
| Law Creek. | Bakersville. | S. M. Collins. | 4 | Wm. D. Campbell, Wm. H. Thomas, J. Spauld, Thomas Willis. | 4 | 0 | 0 | 6 | 2 | 0 | 0 | 43 | 1 40 |
| Big Laurel. | Lopland. | Wm. W. Rath. | 1 | George Roberts, Thomas W. Rath, John Haddock, Wm. Runion. | 1 | 3 | 2 | 4 | 10 | 0 | 0 | 72 | 1 00 |
| Black Creek. | Bakersville. | S. M. Collins. | 0 | John Hughes, George Goforth, Sharon Green. | 0 | 2 | 0 | 4 | 1 | 0 | 0 | 51 | 1 10 |
| Low Pond. | Ivy. | R. Patterson. | 6 | Edgar Rogers, D. W. Menary, J. C. Sams, S. Rice, Jesse Fate. | 60 | 10 | 2 | 6 | 5 | 0 | 0 | 128 | 1 48½ |
| Lawville. | Grassy Creek. | D. W. Manney. | 2 | John Stephenson | 1 | 1 | 1 | 1 | 2 | 0 | 0 | 13 | 30 |
| | do. | do. | | No Returns. | 2 | 75 | 53 | 11 | 56 | 27 | 7 | 1003 | \$19 33½ |

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MINUTES

OF THE

FRENCH BROAD BAPTIST ASSOCIATION.

HELD WITH BIG LAUREL CHURCH, YANCY COUNTY,

NORTH CAROLINA, AUGUST 23^d,—25th, 1850.

The sermon introductory to business was delivered by Elder Jno. Parham, on Luke, the 24th chap. and 46th verse.

1st. Read letters from 14 Churches and enrolled their delegates names, and entered the statistical accounts.

2nd. Elected Elder R. Patterson Moderator, and L. Palmer Clk.

3d. Received a newly constituted church into the Union, by the name of Fork of Ivy.

4th. Received a package of Minutes from the Holston Association, by the hands of her Messengers, Elders Reece, Bayles, Peter Kuhn and Bro. W. T. Erwin; also Minutes from the Roan Mountain by the hands of her Messengers, Elders S. M. Collis and John Buchanan, who were invited to seats and friendly accepted the invitation.

5th. Appointed Elders Wm. Keith, Wm. Reece, Stephen Morgan Sr., Luke L. Branson & H. W. Gilbert with the Moderator and Clk, a committee of arrangement with leave to invite correspondents to sit with them to arrange the unfinished business and report to-morrow morning, also J. C. Sams, Stephen Morgan Jr., and J. B. Jervis a committee of Finance and require them to report before the Association rises.

Adjourned to 10 o'clock to-morrow.



SATURDAY, 24th.

Met according to adjournment, prayer by Elder Kuhn.

6th. The report of the committee of arrangement called for, read, received and the committee discharged.

7th. Received Minutes from the Union Association by the hands of her Messengers, Elders T. B. Justice and W. C. Berry, who took seats with us.

8th. The Association dispensed with the practice of writing corresponding letters, and require the Moderator and Clerk to give certifi-

ates setting forth the appointment of corresponding Messengers.

9th. Appointed Elders Gilbert, Patterson and Bro. Leroy Sams correspondents to the Holston Association; Elders Byrd, Reece and Brethren Deaver and Palmer to Union; Elders Keith, Reece, Gilbert, Patterson, Midcalf and Brother Thomas to Roan Mountain.

10th. Appointed our next association to be held with the New Found Church, North Carolina, Buncombe county, to commence Thursday before the fourth Sabbath in August 1851, and that Elder Midcalf preach the introductory sermon and Elder Reece be his Alternate.

11th. Appointed L. L. Branson and L. Palmer a committee to divide the funds in the hands of the Treasurers of Big Ivy and French Broad Associations, so as to give an equal distribution to the Churches that have been dismissed to form other Associations, according to their number.

12th. Resolved by the Association that the Clerk be Treasurer for the time being, and he is required to pay to his successor in office, all monies that may be in his hands when the office becomes changed.

13th. Ordered that the former Treasurer be allowed five dollars out of the funds on hand as a remuneration for former services.

| | |
|---|-----------------------|
| 14th The Committee of Finance report that they find in the hands of the Treasurer | \$26 89 $\frac{1}{2}$ |
| Received in contribution from Churches | 13 97 $\frac{1}{2}$ |
| Allowed the former Treasurer | 5 00 |

| | |
|-----------------|-----------------------|
| Leaving on hand | \$35 87 $\frac{1}{2}$ |
|-----------------|-----------------------|

| | |
|---|----|
| After the above there was 10 cts. by Big Ivy and 10 by Laurel Churches, contributed | 20 |
|---|----|

15th. Appointed Elders Kuhn, Collis, Justice and Bayles to preach to-morrow in the order of their names, divine service to commence at 10 o'clock.

16th. Ordered that the Clerk have 800 copies of these Minutes printed, and distribute them among the Churches according to their contributions, reserving one copy for each Church of corresponding Associations.

Distributed corresponding Minutes.

Adjourned to the time and place above mentioned.

ROBERT PATTERSON, Moderator.

L. PALMER, Clerk.

SABBATH.—The stage was occupied by those appointed and the word preached appeared to have good effect.

1850

ORDAINED MINISTERS.

Wm. Keith, H. P. Parham, John Parham, S. Morgan, Wm. Beece, L. L. Branson, H. W. Gilbert, S. R. Miller, M. Freeman, S. Wallin, R. Patterson, S. Byrd, Jacob Midcalf.

LICENTIATES.—Wm. Sprinkle, G. G. Coats.

ATKIN & REYNOLDS, Printers.—Price of 800 Copies, \$6 00.

S T A T E O F T E N N E S S E E

1850

| CHURCHES. | / 850 | DELEGATES. | | | |
|--------------------------------|--|-------------------|---|--|-------|
| <i>Little Ivy.</i> | W Keith, J Keith, J Ramsey, Jas Keith, J B Jarvis, W | 15 | 3 | 7 | 3 |
| <i>New Found.</i> | H P Parham, J Parham, Henry Brookshier. [Brigs. | 2 | 6 | 1 | 46 |
| <i>Flat Creek.</i> | S Morgan, sr., S Morgan, jr., H Wild, O McDaris. | 1 | 4 | 1 | 50 |
| <i>Bull Creek.</i> | W Reece, L L Branson, L L Roberts, Z Bryan, L Peck. | 1 | 1 | 1 | 54 |
| <i>Walnut Creek.</i> | H W Gilbert, S R Miller, R Rice, G Peck. | 4 | 2 | 1 | 45 |
| <i>Big Laurel.</i> | S Wallin, J Wallin, A Thompson, Wm Davis. | 2 | 1 | 2 | 53 |
| <i>Flag Pond.</i> | J C Sams, T Brown, E Higgins, L W Sams, S Higgins. | 1 | 3 | 1 | 94 |
| <i>Pine Creek.</i> | D E Freeman, J Davis—but no return. | 1 | 3 | 1 | 80 |
| <i>Big Ivy.</i> | Robert Patterson, G G Coats, J C Williams. | 3 | 2 | 2 | 63 |
| <i>Cane River.</i> | S Byrd, J Wilson, W H Thomas, H Rhea, S Robertson. | 5 | 1 | 1 | 121 |
| <i>Middle Fork.</i> | Jacob Midealt, E Carter. | 3 | 8 | 1 | 56 |
| <i>Gabriel's Creek.</i> | J Fox, I Palmer, Levi Deweese, D Buckner. | 4 | 3 | 3 | 30 |
| <i>Bull Creek.</i> | No return. | | | | 1,574 |
| <i>Pleasant Grove.</i> | Tho's Henderson, Tho's Tread, Wm H Runtion, | 1 | 1 | 2 | 22 |
| <i>Price's Creek.</i> | Barnet Blankenship, William Wilson. | 4 | 2 | 2 | 21 |
| <i>Fork of Ivy.</i> | T S Deaver, J Buchanan, Geo Robertson, Geo Woody. | | | | 32 |
| <i>Number of Churches, 16.</i> | | | | <i>Total, 43 23 89 13 8 8 8 19 13, 974</i> | |

Contributions.
Total.
Dead.
Restored.
Excluded.
Dismissed.
Rec'd by Let.
Baptised.

\$1,45
46
1,437
50
82
1,127
45
90
1,00
80
20
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1162
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50
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1127
45
90
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MINUTES

OF THE

French Broad Baptist Association,

*Held at Newfound Meeting House,
Buncombe County, North Carolina,
Thursday, August 21st—24th,
1851.*

The sermon introductory to business was delivered by Elder James Hooker, those appointed having failed to attend.

1. Read letters from sixteen churches, and enrolled their delegates names.

2. Elected Elder Robert Patterson Moderator, and L. Palmer, Clerk.

3. Received a package of Minutes from the Holston association, by the hand of her messenger, Jno. H. Same, also Minutes from Roan Mountain Association, by the hands of her Messengers Stephen M. Collis and Leonard Buchanan all of whom were invited to seats, and accepted the invitation.

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4. Appointed Stephen Morgan Jr., John Hensly and W. A. Patterson a Committee of Finance, and they are required to report to-morrow. Also appointed Wm. Keith, Stephen Morgan Sen., James Wilson, Luke L. Branson and Stephen Wallen with the Moderator and Clerk, a Committee of arrangements, with leave to invite corresponding messengers to sit with them, and they are required to report to-morrow morning.

Adjourned to 10 o'clock to-morrow.

Friday, 22nd.

Met according to adjournment, prayer by the Moderator.

5. The report of the Committee of Arrangements called for, read, received and Committee discharged.

6. Appointed J. B. Jervis to write to the Holston Association; Elders S. Morgan sen., R. Patterson, J. Hooker, and Breth. May Jervis, Spencer Nice, and Wm. A. Patterson Messengers. James Hooker to write to the Union Association. Elders H. W. Gilbert, W. Keith, S. Wallen, W. Briggs, A. Fur, R. Coffee and J. Wilson, Messengers. Stephen Morgan to write to the Roan Mountain; Elders R. Patterson H. Gilbert, S. Morgan sr., and

1851

Brothers W. Briggs, E. Baley, John Hensley I. Woodard, and L. Palmer, Messengers. May Jervis to write to East Tennessee; Elders R. Coffee, J. Parham and S. R. Miller, Messengers.

7. The Committee appointed at the last Association, to divide the funds in the hands of the Treasurer of this Association, reported, report referred to the Committee of Finance, and Committee discharged.

8. Appointed our next Association to be held with Flag Pond Church, Washington County Tennessee, thirty miles north of Asheville, to commence Friday before the 4th Sabbath in August, 1852, and that Elder Stephen Wallen preach the introductory sermon, and Henry W. Gilbert be his alternate,

9. Invited Ministering brethren to a seat, whereupon Elder Deaver took a seat with us.

10. Received a letter of Correspondence and Minutes from the Union Association, by the hands of Elders T. B. Justice and Jas. Blythe, Messengers, who were invited and took seats, also Elder Wm. Deweese was invited and took a seat.

11. Query from Newfound church.

What shall we do with the members who join the Sons of Temperance?

Answer.—Intemperance should not in any wise be indulged in by the church of Christ; therefore we advise our churches to neither make, vend, or use distilled spirits, except for medical, mechanical or sacramental purposes. And we also advise the members of our churches not to join any institution, whose works do not appear to the world; nor to be unequally yoked together with unbelievers.

12. The Committee of Finance report that they find in the hands of the Treasurer

\$21 05 1-2

Received in contributions from churches

\$15 95 3-4

Making an aggregate of \$37 01 1-4

13. Bald Creek church applied for dismission in order to become attached to the Roan Mountain Association, and the request was granted.

14. Requested the Clerk to have eight hundred copies of these Minutes printed and distribute them among the churches, according to their contributions, reserving at least three copies more to each Association with whom we correspond than they have churches in their Union, and al-

low him ten dollars for former and present services.

15. Appointed Elders Deaver, Justice and Blyden to preach to-morrow, in the order of their names; service to commence at 10 o'clock.

Adjourned to 10 o'clock to-morrow.

Saturday 23d.

Met according to adjournment; prayer by Elder Keith.

16. Inasmuch as many who were appointed delegates to this Association have failed to attend, we therefore advise the churches not to appoint those as delegates who will not attend.

17. Received a church into our Union, by the name of Cheoah whose delegates took seats in council.

18. Distributed Corresponding Minutes.

19. Appointed Elds. Justice, Col-
lis, Patterson and Haynes to preach to-morrow—divine service to commence at 10 o'clock.

Adjourned to the time and place above named.

R. PATTERSON, *Moderator.*

L. Palmer, *Clerk.*

Ordained Ministers:

Wm. Keith, Jno. Parham, S. Mer-

1851

6

gan, Wm. Reece, H. P. Parham, L. L. Branson, H. W. Gilbert, S. R. Miller, Moses Freeman, S. Wallen, R. Patterson, Jacob Midealf, Reuben Deaver.

LICENTIATES.

Wm. Sprinkle and G. G. Cotes.

SABBATH:

The stage was occupied by those appointed, to a large and well behaved congregation—the word seemed to be preached with power, and we have reason to believe the benefits of the labors of the day will be realized in eternity.

Henderson Co., July 19, 1851.

We the United Baptist Church of Christ, at Green River, to the United Association, greeting:

DEAR BRETHREN.—Through the tender mercies of God, we have been spared through another Associational year, and brought to the period in which we should meet you by letter and delegates; we have chosen and sent our Brethren, who are in fellowship with us, whom we hope you will receive in your advisory council, viz: Meredeth Freeman, B. Ward and Elbert Hart, to bear this our epistle of love to you, and may

the great Head of the church, and
over you and may all that you de-
tend to promote the Redeemer's
Kingdom on earth, and give general
satisfaction to the churches you rep-
resent. The state of our church is as
follows:—Baptized 1; Rec'd. by Let-
ter 0; Restored, 0; Dismissed, 2; Ex-
cluded 2, Dead, 0. Total number 37.

J. DAVIS, C. C.

The above letter was received
since the Association, with 40 cents
for minutes.

*Price of Printing and folding these
Minutes, - - - - - \$7 50.*

N. C. BAPTIST OFFICE,

ASHEVILLE, N. C.

STATE OF THE CHURCHES.

CHURCHES.

DELEGATES' NAMES.

| CHURCHES. | DELEGATES' NAMES. | Baptised,... | Rec. by let. | Dismissed... | Excluded... | Restored... | Dead..... | TOTAL No. | Contributions. |
|-------------|---|--------------|--------------|--------------|-------------|-------------|-----------|-------------|-------------------------|
| Little Ivy. | W. Keith, M. Jervis, J. D. Woodard, J. B. Jervis, W. Briggs, R. Jervis. | 4 | 6 | 16 | 2 | 0 | 1 | 154 | 1 33 ¹ |
| New Found. | J. Parham, P. Parham, R. Coffee H Brookshire, J. Rich, W. Edwards. | 6 | 7 | 5 | 3 | 1 | 2 | 52 | 1 10 |
| Flat Creek. | S. Morgan, Sr., S. Morgan, Jr., T. Gentry, C. Henderson, T. Davis. | 8 | 9 | 5 | 1 | 0 | 0 | 62 | 1 00 |
| Bull Creek. | Wm. Reece, L. L. Branson, Riley Allen, Hiram Peak,..... | 1 | 0 | 10 | 1 | 0 | 2 | 42 | 1 00 |
| Walnut Crk. | M. Freeman, H. W. Gilbert, S. N. Miller, Wm. Peak, George Peak, | 8 | 2 | 1 | 1 | 0 | 0 | 53 | 1 00 |
| Big Laurel. | S. Wallen, Wm Rice, A. G. Tread, Jesse Rice, Joseph Wallen,.... | 0 | 1 | 2 | 3 | 1 | 1 | 49 | 65 |
| Big Pond. | S. Rice, J. C. Sams, I. Rice, J. Woodard, J. Sams, J. W. Hooker,.... | 20 | 16 | 3 | 1 | 2 | 1 | 139 | 1 25 |
| One Creek. | George Roberts, A. P. Freeman,..... | 00 | 0 | 2 | 0 | 0 | 0 | 12 | 59 |
| Big Ivy. | R. Patterson, J. Greenwood, J. Burlison, J. C. Williams,..... | 7 | 0 | 4 | 1 | 0 | 2 | 62 | 1 00 |
| Waney River | Jas. Wilson, H. Rhea, E. Baley, Samuel Robertson,..... | 3 | 0 | 7 | 1 | 1 | 2 | 115 | 1 60 |
| Hill Fork | J. Midcalf, E. Carter, John Briggs,..... | 00 | 0 | 2 | 1 | 0 | 0 | 53 | 1 00 |
| Smith's Crk | W. Sprinkle, J. Fox, L. P Chambers, J. Buckner, L. Palmer,..... | 46 | 7 | 2 | 1 | 0 | 0 | 50 | 1 40 |
| Flat Creek. | Enos Hensley, H. Lewis, Matthew Lewis,..... | 0 | 2 | 3 | 4 | 0 | 0 | 24 | 25 |
| Flat Grove | L. Peak, W. H. Runion,..... | 0 | 2 | 1 | 1 | 0 | 0 | 22 | 37 ¹ |
| Flat Grove | John Hensley,..... | 1 | 1 | 0 | 0 | 1 | 1 | 23 | 50 |
| Flat Grove | Wm. A. Patterson, Adolphus Fur, G. L. McDaris,..... | 26 | 6 | 0 | 0 | 0 | 0 | 63 | 1 00 |
| Flat Grove | R. Deaver, Jacob Davis, J. Caringer,..... | 0 | 0 | 0 | 0 | 0 | 0 | 43 | 1 00 |
| | Total..... | 130 | 57 | 61 | 21 | 6 | 13 | 1047 | 1595¹ |



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MINUTES

OF THE

FORTY-FIFTH ANNIVERSARY

OF THE

FRENCH BROAD BAPTIST ASSOCIATION,

HELD AT FLAG POND MEETING-HOUSE,

WASHINGTON COUNTY, TENNESSEE,

FRIDAY, AUGUST 20 AND 23, 1852.

The Sermon, introductory to business, was delivered by Elder S. Wallen, from Matt. 18, 19v.

1. Received and read letters from sixteen churches, and enrolled the delegates names.

2. Elected H. W. Gilbert Moderator and L. Palmer Clerk.

3. Received four newly constituted churches into the Association, viz: Reems' Creek, constituted January 24, 1852; Shallow Ford, constituted April 16, 1852; Shut-in-Creek, June 8, 1852; Turkey Creek, June 12, 1852.

4. Received corresponding messengers, viz: a package of minutes from Holston Association, by the hand of their messengers, J. Edwards, Wm. Cate, and W. T. Erwin; minutes from Roan Mountain, by their messengers: Jas. Collis, S. Hunnycut, and Eneas Hensley; messengers from Union, Jan. Blythe and Jos. King; minutes from East Tennessee, by their messengers T. Buckner and J. B. Castilian; minutes from Enoree River Association, by their messengers S. Powell and C. M. Phillips.

5. Invited ministering brethren to take seats. Whereupon Elders Noah Carr and L. M. Berry cordially accepted the invitation, and took seats with us.

6. Appointed Noah Morgan, Jacob Sams, and Wm. A. Patterson a Committee of Finance, and required them to report before the Association; also, James Hooker, Samuel Byrd, N. Patterson, Jacob Midcalf, and Wm. Keith, with the Moderator and Clerk, a Committee of Arrangements, with leave to invite correspondents and other ministering brethren to sit with them to report to-morrow morning.

Adjourned to 10 o'clock to-morrow, A. M.

SATURDAY.

Met according to adjournment. Prayer by L. M. Berry.

7. Called the roll, and read rules of decorum.

8. The Report of the Committee of Arrangements called for, read, received, and committee discharged.

9. Query from Cany River Church, "How shall we receive members from the Free Will Christian Communion Baptists, who wish to join us?"

Answer.—We believe that those of the faction alluded to are in disorder upon the subject of communion, as it was delivered to the church by Christ and his inspired Apostles, and that they should be received into our churches by relation only, and

that great care and scrutiny should be observed in regard to the validity of their baptism.

10. Believing as we do that the gospel mission is extended to the whole human family, and inasmuch as there are many places in the bounds of this Association which are destitute of Baptist preaching, we deem it expedient to appoint a Board of Managers, whose duty it shall be to recommend ministers to ride and preach among the destitute, and that we, as an Association, adopt the best possible means of raising funds to sustain them.

11. Appointed a Board of Managers, consisting of five members, viz: L. Palmer, James Wilson, Noah Morgan, J. C. Sams, and E. Carter, to attend to the receiving and paying out money to ministers that may ride as missionaries in the bounds of the Association the ensuing year; also, to recommend ministers to ride and report to the next Association.

12. Appointed S. Morgan, H. W. Gilbert, J. W. Hooker, corresponding messengers to the Holston Association; S. Morgan, R. Patterson, J. Midcalf, to Roan Mountain; R. Patterson, John Parham, S. Wallen, Wm. Keith, J. McElroy, H. N. Edwards, to Union; John Parham, H. W. Gilbert, James W. Hooker, to Enoree; S. Byrd, John Martin, T. S. Deaver, to East Tennessee.

13. Appointed the next Association to be held with Cany River Church, Yancy County, N. C., to commence Friday before the fourth Sabbath in August, 1853, and that H. W. Gilbert preach the introductory Sermon, and Wm. Keith be his alternate.

14. Ordered the Clerk to have 800 copies of these Minutes printed, and distribute them among the churches according to contribution, reserving one copy for each church belonging to corresponding Associations, and allow him \$5 for his services.

15. Resolved, That we recommend the North Carolina Baptist and the Home and Foreign Journal to the liberal patronage of our churches and members.

16. The Committee of Finance submitted the following report, and were discharged, viz:

| | |
|--|---------|
| They find in the hands of the Treasurer, | \$20.00 |
| Received in contributions from churches, | 16.57 |
| Making an aggregate of | 36.57 |

17. Appointed Elders Wm. Cate, James Blythe, and Noah Cate to preach on Sabbath service to commence at 10 o'clock.

18. Cheoah Church applied for dismission, and it was granted.

19. Requested the editors to publish in the North Carolina Baptist a Discourse on the History of Missions, by the Rev. Wm. Cate.

Adjourned to Monday morning, at 9 o'clock.

SABBATH.

The stand was occupied by those appointed, who preached to a numerous congregation, and we hope the word had a good effect, and that the same will be realized in eternity.

MONDAY, August 23.

Met according to adjournment. Prayer by the Moderator.

20. We instruct our church not to contribute money to defray the expense of printing the Minutes for the next year, as there are funds sufficient for that purpose on hand.

Adjourned to time and place above.

H. W. GILBERT, Moderator.

L. PALMER, CLK.

ORDAINED MINISTERS.

Stephen Morgan, Wm. Keith, R. Patterson, L. L. Branson, William Reece, H. P. Parham, H. W. Gilbert, S. R. Miller, Moses Freeman, S. Wallen, Jacob Midcalf, John Parham, S. Byrd, James Hooker, John Martin.

LICENTIATES.—G. G. Coats, William Brigs, and Wm. Sprinkle.

1852

State of the Churches.

DELEGATES NAMES.

| Churches | Baptised. | Rec. by letcon. | Dismissed. | Excluded. | Restored. | Dead. | Tot. Number. | Contributions. |
|-----------|-----------|-----------------|------------|-----------|-----------|-------|--------------|----------------|
| L. Ivy | 15 | 4 | 7 | 2 | 1 | 2 | 167 | 1.09 |
| N. Found | 27 | 3 | 3 | 2 | 3 | 3 | 61 | 1.25 |
| F. Creek | 3 | 3 | 5 | 1 | | | 58 | 1.05 |
| B. Creek | 1 | 4 | 2 | 1 | | | 45 | 1.05 |
| W. Creek | | | 32 | 1 | | | 20 | 40 |
| B. Laurel | 1 | 1 | | | | | 51 | 77 |
| F. Pond | 26 | 11 | 36 | 1 | 1 | 1 | 134 | 1.00 |
| B. Creek | | 12 | | 1 | | 2 | 32 | 0.61 |
| Big Ivy | 6 | 4 | 20 | | | 1 | 56 | 90 |
| C. River | 15 | 6 | 12 | 3 | 1 | 1 | 126 | 1.40 |
| M. Fork | 1 | 2 | 1 | | | | 55 | 60 |
| G. Creek | | | 1 | 4 | 3 | 1 | 74 | 1.00 |
| F. Grove | | 2 | | | | | 21 | 50 |
| F. of Ivy | 7 | 2 | | | | | 28 | 50 |
| Chocoh | 7 | 5 | 1 | | | 1 | 73 | 1.00 |
| R. Creek | 3 | 13 | 1 | 1 | | 1 | 68 | 1.00 |
| S. Ford | | | | | | | 21 | 75 |
| S. Creek | | | | | | | 44 | 65 |
| T. Creek | | | | | | | 14 | 30 |
| | | | | | | | 13 | 75 |
| Total. | 109 | 74 | 121 | 15 | 7 | 14 | 1164 | 16 57 |

1852

WORTH CAROLINA BAPTIST OFFICE.

ASHEVILLE, N. C., 1852.

Price of printing eight hundred copies \$8.00

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MINUTES

1853

OF THE

FORTY-SIXTH ANNIVERSARY

OF THE

FRENCH BROAD BAPTIST ASSOCIATION;

HELD AT

CANY RIVER MEETING-HOUSE;

FANCY COUNTY, N. CAROLINA;

AUGUST 26...29 inclusive, 1853.

MONTAGUE LIBRARY

Mars Hill College

“Carolina Baptist” Office,

HENDERSONVILLE, N. C.

1853.

MINUTES.

The sermon introductory to business was delivered by Elder H. W. Gilbert, on Genesis, 45th chap. and part of the 24th v.

1st. Read letters from 17 churches and enrolled the delegates names.

2d. Received two newly constituted Churches, viz. Jewel Hill and Upper Laurel.

3d. Elected Elder Robert Patterson, Moderator, and L. Palmer, Clerk.

4th. Received Corresponding Messengers, viz. from Holston Association, Minutes by the hands of Wm. C. Newel, Isaac Murray, Wm. T. Erwin, and Peter Kinn. From Roan Mountain, Minutes by the hands of S. M. Collis, S. Honecut, Jas. Collis, and John Buckhanaa. From Union, Minutes by the hands of Wm. C. Berry, James Blythe and M. B. Lance. From N. Tennessee, Minutes by the hands of Joseph Manning and Thos. Paman. From Enoree, Minutes by the hands of O. M. Phillips and Stephen Powell, all of whom were invited and kindly took seats in council.

5th. Appointed H. W. Gilbert, John Parham, James Hooker, Stephen Morgan, sr., and H. P. Parham with the Moderator and Clerk, a committee of Arrangement, with power to invite correspondents to set with and assist them, to report to-morrow morning.

Adjourned to 10 o'clock to-morrow.

SATURDAY 27th.

Met according to adjournment. Prayer by the Moderator.

6th. The Committee of Arrangement reported and were discharged.

7th. Query from Gabriel's Creek: Inasmuch as this Church has taken the counsel of the Association, and excludes her members for either making, vending, or using ardent spirits, except for medical or mechanical purposes: How shall we act toward the members of other churches, who make, vend, or use ardent spirits as a bev-

Ans: No member should be indulged in the practice alluded to in the query; therefore, we advise the churches in this Association to use all diligence to reclaim their members from this evil practice.

8th. Appointed L. L. Branson, Stephen Morgan, sr., Robert Patterson and J. F. Michel Correspondents to the Holston Association; H. W. Gilbert, Samuel Byrd, Wm. Brigs, Jacob Midealf, John Hensley, L. Palmer, A. T. Allen and Thos. Brown to Roan Mountain; John Parham, James W. Hooker, H. W. Gilbert Samuel Miller, Wm. Reece, Samuel Byrd, Wm. Brigs and A. T. Allen to Union; L. L. Branson, H. W. Gilbert, Wm. Rice, Samuel Miller, John Parham, Wm. Sprinkle, George Robertson, J. C. Sams I. D. Woodard, Wm. Blackwell, Samuel Robertson, Wm. Brigs, A. T. Allen, Lawrence Backner and L. W. Sams to Enoree; Samuel Byrd, Robert Patterson and Wm. Davis to East Tennessee.

9th. Appointed the next Association to be held with the Fork of Ivy Church, commencing Friday before the fourth Sabbath in August, 1854; Elder James Hooker preach the Introductory Sermon, and Jacob Midealf his alternate.

10th. Ordered the Clerk to have 1,000 copies of these Minutes printed, and distribute them among the churches according to former contributions, and allow him \$5 00 for his services.

11th. Appointed Elders J. M. Runion, James Blythe, W. C. New-el and Joseph Manning to preach on Sabbath in the order of their names, and that Elder Blythe deliver a discourse on the subject of Missions, service to commence at 10 o'clock.

Adjourned to 9 o'clock on Monday.

SABBATH 28th.

The stage was occupied by those appointed to a large and attentive congregation with apparent good effect, and we hope the same will be realized in eternity. And after the Missionary discourse a collection was taken to the amount of \$39, for the support of Domestic Mission, which was placed in the hands of Executive Board.

MONDAY 29th.

Met according to adjournment. Prayer by Elder Branson.

12th. The sad intelligence having reached us of the death of our beloved brother, Elder Wm. Keath,

On motion, Elders L. L. Branson and James Blythe were appointed to draw up and present to this body a short Obituary notice of the deceased, to appear in these Minutes.

13th. Distributed Corresponding Minutes.

14th The following resolution was offered by Elder W. C. Newel, of Holston Association, and unanimously adopted.

1. *Resolved*, That we are convinced of the great importance of giving more attention and encouragement to the subject of education, than we have hitherto done; and also, that we feel the need of schools of higher grade, in which instruction is given in a more thorough manner than it is done in our schools generally, and in which the higher branches are taught; and inasmuch as this body has no such schools of her own at present, therefore

2. *Resolved*, That we recommend to our brethren the two schools (male and female) now in successful operation, under the patronage of our brethren of Holston Baptist Association in E. Tenn., viz. "Fall Branch Seminary," at Fall Branch Washington co., and "Holston Baptist Female Institute," Jonesborough, which are both supplied with teachers eminently qualified, successful, and acceptable.

15th. The following preamble and Resolutions in reference to the decease of our beloved brother Keath, was unanimously adopted. viz.

Whereas, we as an Association have just received the sad intelligence of the death of our beloved brother, Elder Wm. Keath who departed this life at his residence in Madison County, N. C., on the 28th inst., in the 59th year of his age. And whereas, we desire to give some public testimonial of our esteem for the high character of the deceased, who, for many years previous to his death was one of our most humble and efficient Ministers, and of the deep sense we entertain of the great loss this Association has sustained in this sad and irreparable event.

1. *Resolved*, Therefore, that we as a body in our united capacity, do hereby express our highest esteem, and most devoted affection to the memory of our departed brother.

2. *Resolved*, That we deeply sympathize with the surviving friends, and various Churches with which he so faithfully labored for a number of years.

3. *Resolved*, That we exhort the members of this Association to endeavor with all diligence to imitate the many virtues of our beloved brother, that they like him, may finish their course with joy and meet death with a smile.

4th. *Resolved*, That we confidently believe, whilst we are shrouded in the habiliments of mourning here on earth, that his disembodied spirit is singing around the throne, where death can never come.

16th. *Resolved*, That we recommend to our brethren of this Association, the "Carolina Baptist," published at Hendersonville, N. C., Edited by our worthy brethren, Blythe and Bryan—and earnestly request them to sustain it by their patronage, believing it of immense advantage to our denomination in disseminating knowledge amongst us.

17th. Received the following Report of the Executive Board.

Report of Executive Board.

We, the Board for Domestic Missions, beg leave to submit the following report, viz:

| | |
|--|----------|
| Received from Churches and individuals on former pledges | \$104 55 |
| Sabbath collection during present session, | 39 00 |

Making an aggregate of

\$142 55

MISSIONARY REPORTS.

Elder R. Patterson reports 81 days labor, baptized 117 persons, witnessed 171 conversions, for which service we paid him \$40 50.

Elder William Keith reports 34 days labor, and witnessed 70 conversions, and baptized about the same number, for which we paid him \$17.

Elder H. W. Gilbert reports 60 days labor, attended 6 protracted meetings, witnessed a number of conversions, aided in the constitution of 2 Churches, baptized 56 persons, and received \$30.

Leaving a balance on hand of \$57 06.

All of which is respectfully submitted.

L. PALMER, *Chm.*

18th. Appointed the following brethren to act as an Executive Board for the ensuing year, i. e. L. Palmer, James Wilson, Noah Morgan, J. C. Sams and E. Carter.

19th. Appointed the following brethren to ride one month each as Missionaries, the ensuing year, in the bounds of this Association and adjacent settlements. (viz.) Elders J. Blythe, J. W. Hooker, Wm. Rees, J. M. Runion, J. Manning, J. Parham, R. Patterson, S. Wallen and W. C. Newel.

20th. On motion adjourned to the time and place above written.

L. Palmer, *Chk.*

R. PATTERSON *Mod.*

Ordained Ministers.

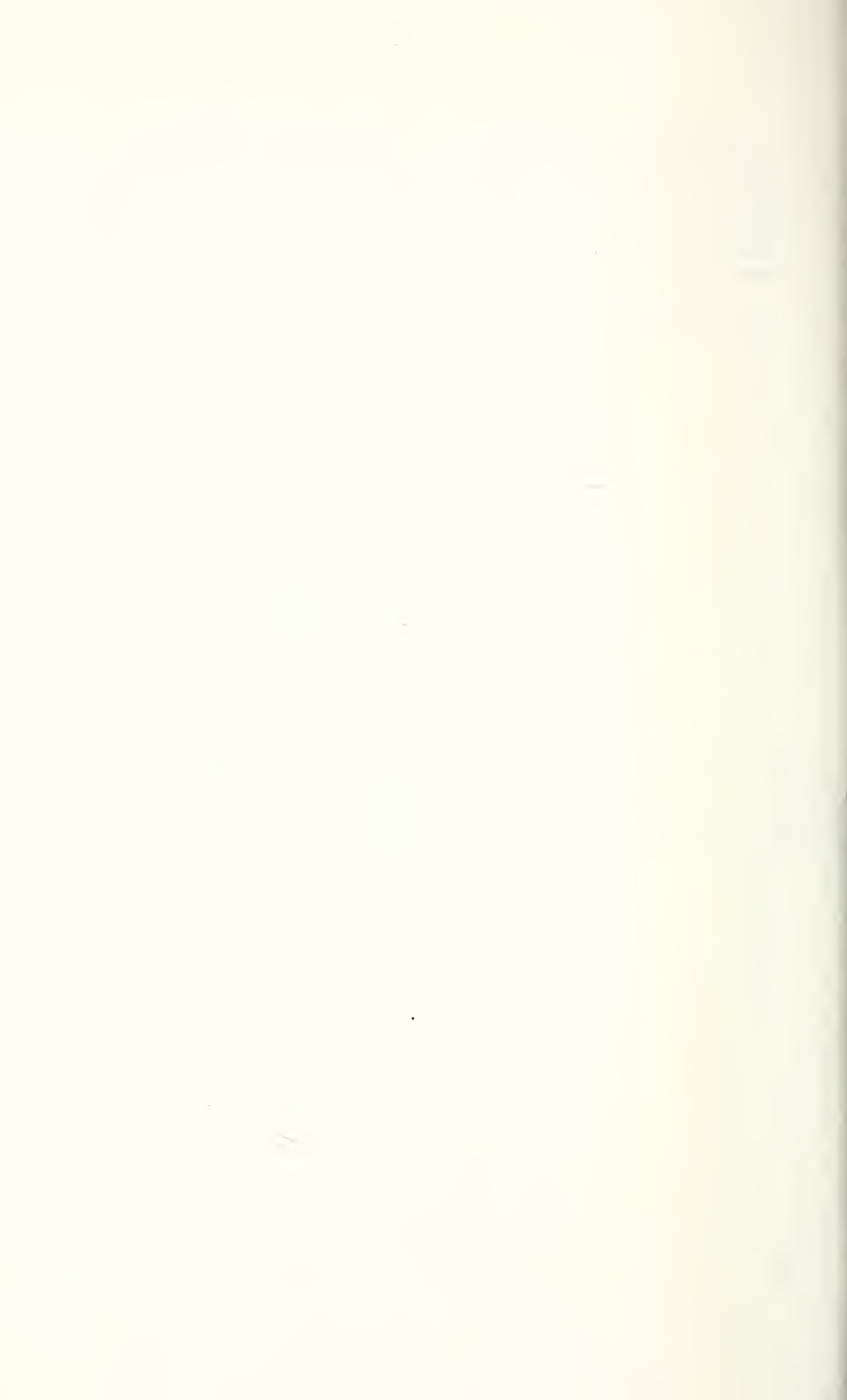
Stephen Morgan, Robert Patterson,
 L. L. Branson, Wm. Reece, H. P. Par-
 ham, H. W. Gilbert, S. R. Miller, Mo-
 ses Freeman, Stephen Wallen, Jacob
 Midealf, John Parham, Samuel Byrd,
 Jas. Hooker, John Martin, A. T. Allen,
 Jesse Whit.

Licentiates.

G. G. Coates, Wm. Sprinkle, Wm.
 Brigs, L. W. Sams.

Individual Pledges.

| | |
|---------------------------------|---------|
| Delegates of Little Ivy Church, | \$10 00 |
| James Miller, | 1 00 |
| Wm. Goldsmith, | 2 50 |
| L. L. Roberts, | 2 50 |
| George Stearns, | 1 50 |
| C. Carter, | } 6 00 |
| B. Duck, | |
| M. H. Brigman, | |
| J. B. Banks, | 1 00 |
| Wm. Rice, | 1 00 |
| James Redman. | 2 00 |



STATE OF THE CHURCHES.

CHURCHES.

DELEGATES NAMES.

Pledges for Domestic Missions

| | |
|------------------|---|
| Little Ivy, | John Ramsey, Wm Briggs, I. D. Woodard, A. Jervis, E. S. Carter, J. B. Jervis, J. F. Mitchell |
| New Found, | H. P. Parham, Henry Brookshire, Jeremiah Rich, Joseph Miller, Geo. H. Sterns, |
| Fiat Creek, | Stephen Morgan, Sr., Stephen Morgan, Jr., Fredrick Wild, William Henderson, |
| Bull Creek, | L. L. Branson, Wm. Reece, Wm. Sprinkle, Hiram Peak, Riley Allen, Wm. Goldsmith, L. L. Roberts, |
| Walnut Creek, | George Peak, Wm. Peak, Jr., Jesse Peak, Wm. H. Runion, |
| Big Laurel, | Stephen Wallen, Wm. Rice, Jesse Wallen, Wm. Davis, |
| Flag Pond, | H. W. Gilbert, J. W. Hooker, John Martin, J. C. Sams, Ellis Higgins, Samuel Higgins, W. E. Tilson |
| Rear Creek, | George Roberts, Samuel Miller, James Redman, Joel Rector. |
| Big Ivy, | Robert Patterson, Solomon Carter, John Greenwood, Jackson Burlison, Henry N. Edwards, |
| Cany River, | Samuel Byrd, Henry Rhea, Henry Roland, Sr., Henry Roland, Jr., Samuel Robertson Jas. Wilson, |
| Middle Fork, | Jacob Midcalf, E. Carter, Berry Duck, Josiah Robertson, May Brizman, Haly Buckner, |
| Gabriel's Creek, | Laurence Buckner, Levi Deweese, John Fox, Abraham Andrew, L. Palauer, |
| Price's Creek, | 1 80 A. T. Allen, B. Blankenship, John Hensley, |
| Fork of Ivy, | 5 George Robertson, Wm. A. Patterson, Adolphus Fair, Jas. Whit, |
| Reem's Creek, | Wm. Arowood, Alexander Bradley, |
| Shallow Ford, | 5 L. W. Sams, Thomas Brown, Wm. Ferguson, John Clouse. |
| Shut in Creek, | 5 No return. Total No. from last year's Minutes, |
| Turkey Creek, | 5 John Parham, Wm. Blackwel, Wm. Martin, Jeremiah Redman, Daniel Black, |
| Jewel Hill, | 5 Reuben Rice, David Henderson, Nathan Riddle. |
| Upper Laurel | 5 John O. Blankenship, J. B. Banks. |

Price of printing 1,000 \$10 00.

| | |
|-----------------|------|
| Total..... | 290 |
| Dead..... | 1 |
| Restored..... | 2 |
| Excluded..... | 3 |
| Dismissed..... | 5 |
| Rec'd by Letter | 0 |
| Baptized..... | 134 |
| | 184 |
| | 3 |
| | 3 |
| | 31 |
| | 33 |
| | 18 |
| | 33 |
| | 18 |
| | 6 |
| | 19 |
| | 34 |
| | 17 |
| | 2 |
| | 61 |
| | 0 |
| | 2 |
| | 0 |
| | 12 |
| | 0 |
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| | 426 |
| | 66 |
| | 87 |
| | 19 |
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MINUTES

OF THE

FORTY-SEVENTH ANNIVERSARY,

OF THE

FRENCH BROAD

BAPTIST ASSOCIATION,

HELD AT

FORK OF IVY MEETING HOUSE,

MADISON COUNTY, N. C.,

AUGUST 25-28, INCLUSIVE.

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"CAROLINA BAPTIST" OFFICE,

HENDERSONVILLE, N. C.

1854.



1854

FRIDAY 25th.

The sermon introductory to business, was delivered by Elder J. Hooker, on Proverbs 3: 9.

1st. Read letters from Twenty Churches, and enrolled their Delegates names.

2nd. Received four newly constituted Churches into the Union, viz: Coffee Ridge, Little Mountain, Spring Creek, and Sugar Camp Branch, and their Delegates took a seat in council.

3rd. Elected Robert Patterson, *Moderator*, and L. Palmer, *Clerk*.

4th. Received Corresponding Messengers, viz: From Holston Association, William Cate, and James A. Davis.

From Roan Mountain, H. Lewis, Thos. Robertson, N. Deaton, and James Arrowood.

From Union, Minutes by their Messengers, Jas. Blythe, J. M. Bryan, and M. Lance.

From E. Tennessee, Thomas Buckner.

From Enoree, S. Powel. C. M. Philips, A. N. Nicols, J. M. Runion, and S. Tinsley, who took seats in council.

5th. Received a letter and Minutes from the West Union Association, by the hand of A. J. Hughs, her Messenger, offering correspondence to this body, which was accepted, and the Messenger took a seat.

6th. Invited Ministering brethren to a seat, whereupon J. Quarrels, W. J. Read, and L. M. Berry, accepted the invitation, and took a seat in council.

7th. Appointed Committees—S. Byrd, S. Wallen, Stephen Morgan, Sr., Wm. Reece, H. W. Gilbert, with the Moderator and Clerk, a Committee of Arrangement, with leave to invite correspondents to sit with them.

J. F. Mitchel, Stephen Morgan, Jr., and J. C. Sams, a Committee of Finance.

Bryan, Branson, Quarels, Blythe, and Davis, on Education.

Cate and Byrd, on Periodicals.

Hooker, and Gilbert, on destitution.

The Pastor and Delegates of the Fork Church, on preaching during the present session, except Sabbath.

Adjourned to 9 1-2 o'clock to-morrow morning.

SATURDAY 26th.

Met according to adjournment. Prayer by Elder Hooker. Called the roll, and read rules of Decorum.

8th. The committee of arrangement reported. Report received and committee discharged

9th. Appointed corresponding Messengers to sister Associations, viz: S. Morgan, Sr., L. W. Sams, S. Wallen, and R. Patterson, to Holston.

S. Byrd, S. Morgan, Sr., A. T. Allen, and Jacob Midcalf, to Roan Mountain.

Jas. Hooker, H. W. Gilbert, Juno. Parham, S. Morgan, Sr., Jacob Midcalf, J. C. Williams, J. F. Mitchel, Wm. Brigs, to Union.

Jacob Midcalf, Robert Patterson, T. S. Deaver, to East Tennessee.

Wm. Blackwell, W. Goldsmith, H. W. Gilbert, L. L. Branson, Wm. A. Paterson, Jesse Ammons, J. D. Woodard, J. C. Sams, L. W. Sams, and Thomas Brown, to Enoree.

John Miles, Samuel Byrd, Wm Brigs, and T. S. Deaver, to West Union.

10th. The Committee on Education—Report see letter A.

11th. The Committee on Periodicals, letter B.

12th. The Committee on Destitution, letter C.

13th. The Committee of Finance report in the hands of the Clerk,

| | |
|-----------------------------|-----------|
| Contribution from Churches, | \$ 8 57 |
| | 17 53 1-2 |

| | |
|------------|-------------|
| Aggregate, | \$26 10 1-2 |
|------------|-------------|

14th. Appointed Elders Quarels, Cate. Davis, and Blytha, to preach on Sabbath, service to commence at 10 o'clock.

15th. Appointed the next Association to be held with Walnut Creek Church, commencing Friday before the fourth Sabbath in August 1855, Elder J. Midcalf to preach the introductory sermon, and Elder J. Parham be his alternate.

16th. Appointed James Hooker, John Parham, and J. F. Mitchel, Messengers to the General Association of E. Tennessee, and Western Virginia, and present that Body with \$10, from the Missionary fund belonging to this Association.

Adjourned to 9 1-2 o'clock Monday morning.

S A B B A T H .

The stage was occupied by those appointed, who preached to a large congregation. Elder Cate delivered a Missionary discourse, after which a collection was taken for the support of Domestic Missions, to the amount of \$23 89, and we hope the word preached had a good effect.

Monday 28th.

Met according to adjournment. Prayer by Elder Powel.

17th. The Executive Board of Domestic Missions, report that some several of those appointed by the last Association, failed to perform the labor for which they were appointed, though some others who were appointed, performed the labor allotted them, and report as follows:—

| | |
|---|-------|
| Elder Reece, reports 30 days labor, preached 38 sermons, assisted in baptizing 1 minister, and received, | \$15 |
| Robert Patterson, 30 days baptized 1 | 15 |
| Elder Wallen, 30 days, aided in the ordination of 1 minister | 15 |
| Elder Hooker, 30 days, aided in the constitution of one Church, in the ordination of 1 minister, and 1 deacon, baptized 1 | 15 |
| Elder Parham, 4 days labor, | 2 |
| | <hr/> |
| | \$62 |

| | |
|--|----------|
| Received from Churches and individuals that pledged last year, | \$78 19 |
| The Sabbath collection, | 23 89 |
| | <hr/> |
| | \$102 08 |

After paying off and deducting the above leaves a balance on hand of

| | |
|--|---------|
| | \$97 14 |
|--|---------|

L. PALMER.

18th. Appointed J. F. Mitchel, J. C. Sams, Henry Rhea, L. Palmer, and B. Carter, an Executive Board, for the ensuing year.

19th. Appointed the following Ministers to labor as Missionaries the ensuing year, two months each, viz:—Elders Reece, Gilbert, Davis of Tenn., Blythe of Henderson, Collis of Yancey, and ordered the Executive board to pay them each \$15 per month, for their services.

20th. *Resolved*, That we, as a body, believe that the making, vending, and using alcoholic liquors as a beverage, has proven to be an awful curse, to both Church and State. Therefore, we advise the several Churches, and Ministers composing this Association, to use vigorous efforts to put down the same.

21st. *Resolved*, That we advise the Baptists of this Association, to use their utmost efforts to establish and sustain good Sabbath schools in the bounds of every Church in the Union.

22nd. *Whereas*, the Committee on Periodicals, have recommended the Carolina Baptist, therefore,

Resolved, That we request every minister in the Association, and

especially the *Carolina Baptist*, to lend aid for that paper, and to use every laudable effort to extend its circulation.

23rd. *Resolved*, That we grant the request of the Trustees, of the French Broad Baptist Institution, i. e. to lend aid and influence in the erection of a building, for the purpose of said Institution.

A.

In view of the great want of Education in our community, and of the responsibility devolving upon the Baptists, to remedy this evil, we would respectfully request, and to the Churches of this Association, the propriety of establishing a good institution of learning, at some suitable point within our bounds; and as the Association is yet destitute of such an institution, we would for the present advise our brethren to patronize the schools at Mossy Creek, and Paul Branch, and the Female Institute at Jonesboro', Tennessee, which are under the control of the Baptist denomination, and to spare liberally towards the support of the schools of our country.

JAMES BLYTHE, *Ch'm.*

B.

We, your Remonstrance on Petitioners, deem it indispensable to the demands of the present age, to maintain a sound evangelical literature in our Churches, and in order to accomplish that desirable end, we would recommend our brethren, to circulate and read our tracts, to wit: the Baptist Manual, Howel on Communion, &c. by Wm. Hinton on Baptism, Remington's Reasons for receiving the Baptist, &c.

And especially we would recommend our brethren of this Association, to avail themselves of the privilege of reading their own State paper, the *Carolina Baptist*, published at Hendersonville, N. C., and to circulate as far as possible, the *Home & Foreign Journal*, published at Richmond, Va.

WM. CATE, *Ch'm.*

C.

We, the Committee on destitution, beg leave to report a portion of Laurel, Pine Creek, and Shutin Creek, as destitute settlements, and recommend some of our Missionaries to visit those destitute places. We would further recommend some of our ministers to supply the Shutin Church.

J. F. MITCHEL, *Ch'm.*

Ordered the Clerk to have One Thousand copies of these Min.

ates printed, and distribute them among the Churches according to their contributions, reserving one copy for each Church composing those bodies with whom we have correspondence.

On motion, adjourned to the time and place above written.

ROBERT PATTERSON,

Moderator.

L. PALMER, *Clerk.*

Ordained Ministers.

Stephen Morgan, Sr., Robert Patterson, L. L. Branson, Wm. Reece, H. P. Parham, H. W. Gilbert, S. R. Miller, Moses Freeman, S. Waller, J. Midealf, Jno. Parham, S. Byrd, James Hooker, John Martin, A. T. Allen, Jesse Whit, E. W. Sams, John Cape.

LICENTIATES.

G. G. Coats, Wm. Sprinkle, Wm. Brigs.

Individual Pledges for Domestic Missions.

| | | | | | | |
|-------------------|---|---|---|---|---|--------|
| J. D. Woodward, | - | - | - | - | - | \$2 00 |
| B. W. Woodward, | - | - | - | - | - | 2 00 |
| J. F. Mitchel, | - | - | - | - | - | 2 00 |
| Stephen Morgan, | - | - | - | - | - | 0 50 |
| G. H. Sterns, | - | - | - | - | - | 2 00 |
| Wm. Goldsmith, | - | - | - | - | - | 2 50 |
| John Smith, | - | - | - | - | - | 2 50 |
| Wm. A. Patterson, | - | - | - | - | - | 1 00 |
| George Robertson, | - | - | - | - | - | 1 00 |
| T. S. Deaver, | - | - | - | - | - | 1 00 |
| J. B. Jervis, | - | - | - | - | - | 2 00 |
| E. S. Carter, | - | - | - | - | - | 2 00 |

\$20 50

STATE OF THE CHURCHES.

| CHURCHES. | DELEGATES NAMES. | Baptized.... | Rec'd by L. | Restored.... | Dismissed.. | Excluded.. | Dead..... | Number.... | Contributions..... |
|------------------|---|--------------|-------------|--------------|-------------|------------|-----------|------------|--------------------|
| Little Ivy, | J Annons, W Briggs, J B Jarvis, J F Mitchell, J Ramsey, B W Woodward, E S Carter, | 1 | 4 | 0 | 12 | 3 | 3 | 249 | 1 60 |
| New Found, | H. P. Parham, J. Miller, J. Miles, G. Sterns, A. Ingles, | 0 | 1 | 0 | 3 | 3 | 2 | 45 | 1 25 |
| Flat Creek, | Stephen Morgan, Sr., S. Morgan, Jr., J. H. Wild, | 1 | 0 | 0 | 15 | 0 | 1 | 42 | 85 |
| Bull Creek, | W. Reese, L. L. Branson, W. Sprinkle, H. Peak, R. Allen, J. Smith, W. Goldsmith, | 0 | 2 | 0 | 2 | 3 | 1 | 83 | 1 00 |
| Wagon Creek, | G. Peak, L. Peak, J. Peak, D. Davis, J. West, Wm. Peak, | 0 | 2 | 0 | 0 | 1 | 0 | 61 | 85 |
| Big Laurel, | S. Wallen, J. Tweed, E. Wallen, J. Banks, J. Jarred, | 1 | 1 | 1 | 7 | 0 | 2 | 57 | 70 |
| Flag Pond, | J. C. Sams, W. E. Tilson, J. Rice, J. B. Sams, H. W. Gilbert, J. Hooker, J. Martin, | 1 | 16 | 1 | 27 | 5 | 2 | 140 | 1 00 |
| Rear Creek, | S. Miller, G. H. Freeman, | 1 | 0 | 0 | 2 | 0 | 1 | 51 | 50 |
| Big Ivy, | R. Patterson, J. C. Williams, Henry Edwards, | 0 | 2 | 1 | 2 | 1 | 0 | 61 | 1 00 |
| Cany River, | S. Byrd, H. Blien, J. Willson, E. Bailey, H. Roland, | 4 | 3 | 0 | 2 | 3 | 2 | 143 | 1 00 |
| Middle Peak, | E. Carter, B. Buck, J. Briggs, J. Robertson, | 0 | 0 | 1 | 3 | 1 | 0 | 83 | 97 1-2 |
| Godwin's Creek, | J. Mildred, J. Fox, L. Buckner, A. Andrews, L. Palmer, | 0 | 3 | 0 | 4 | 2 | 0 | 66 | 1 00 |
| Price's Creek, | A. T. Allen, B. Blankenship, P. Blankenship, | 1 | 7 | 0 | 0 | 2 | 0 | 33 | 46 |
| Park of Ivy, | W. A. Patterson, J. Whit, J. Lance, N. Buckner, B. Laughter, | 0 | 0 | 1 | 7 | 2 | 0 | 117 | 1 10 |
| Ronan's Creek, | Wm. Arrowood Sr., Wm. Arrowood, Jr., A. Bradley, | 0 | 0 | 0 | 3 | 0 | 0 | 20 | 00 |
| Shallow Ford, | L. W. Sams, J. Tucker, A. Carter, B. Brown, T. Brown, | 2 | 6 | 3 | 7 | 2 | 0 | 53 | 50 |
| Shutin Creek, | Letter but no Delegates. | 0 | 0 | 0 | 0 | 0 | 1 | 13 | 00 |
| Turkey Creek, | J. Parham, W. Blackwell, S. James, J. James, | 12 | 3 | 0 | 0 | 1 | 0 | 47 | 1 00 |
| Steele Hill, | T. Henderson, B. F. Gilbert, J. Riddle, | 1 | 0 | 0 | 1 | 0 | 0 | 19 | 45 |
| Upper Laurel, | F. Hoppers, William Rice, | 0 | 3 | 0 | 0 | 0 | 0 | 16 | 50 |
| Golden Hoop, | S. Higgins, James Higgins, E. Higgins, J. W. Tilson, | 0 | 0 | 0 | 0 | 0 | 0 | 24 | 50 |
| Little Mountain, | Wm. Henderson A. Foley, | 0 | 0 | 0 | 0 | 0 | 0 | 13 | 25 |
| Spring Creek, | J. Plemons, R. S. Cook, | 0 | 0 | 0 | 0 | 0 | 0 | 31 | 65 |
| Sag-O-Catch, | H. Buckner, G. Wild, F. Gentry, | 0 | 0 | 0 | 0 | 0 | 0 | 23 | 50 |

Charges for Dues. Mts.-Big Laurel, \$2; Flag Pond, \$10; Mt. Fork, \$5; Gab. Creek, \$10; Blad. Ford \$5. 1489-1763 1-2

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MINUTES
OF THE
FORTY-EIGHTH ANNIVERSARY
OF THE
FRENCH BROAD BAPTIST ASSOCIATION.

HELD AT

WALNUT CREEK MEETING-HOUSE,

MADISON COUNTY, NORTH CAROLINA,

AUGUST 24TH—27TH, INCLUSIVE, 1855.

Friday, August 24th, 1855.

The introductory sermon was delivered, according to appointment, by Elder Jacob Midcalf.

Read letters from twenty-four Churches, and enrolled their Delegates names.

Received into the Association Bethel, and East Fork, two newly constituted Churches.

Elected H. W. Gilbert, *Moderator*, and L. L. Branson, *Clerk*.

Received corresponding Messengers, viz:

From Roan Mountain.—S. M. Collis and H. Lewis.

From Union.—L. M. Berry, T. J. Rollins, J. W. Blythe and W. Dewese.

From East Tennessee.—J. B. Castilier.

From Enoree River.—S. Powell.

From West Union.—R. Deaver.

From Holston.—J. W. Van, Wm. Cate and Wm. Erwin.

From Salem.—L. Fullam.

On invitation, Eld. J. Quarrels took a seat in council.

The following Committees were appointed:

A Committee to arrange the business of the Association.—J. W. Hooker, S. Byrd and L. W. Sams, with the Moderator and Clerk, and corresponding messengers were invited to set with them.

- On Education.*—J. Quarrels, L. M. Berry and J. W. Hooker.
On Sabbath Schools.—Wm. T. Erwin and J. W. Anderson.
On Preaching.—J. C. Sams, J. F. Mitchell, with the Pastor and Delegates of Walnut Creek Church
On Periodicals.—L. W. Sams and J. W. Blythe.
On Temperance.—L. Palmer and William T. Erwin.
On Destitution.—Wm. Rees and Jesse Ammons.
On Finance.—J. C. Sams, S. Morgan, jr. and J. F. Mitchell.
 Adjourned to 9 1-2 o'clock, to-morrow morning.

Saturday 25

1. Called the roll and marked out absentees.
2. Read rules of Decorum.
3. The Committee of Finance reported in the hands of the former Clerk,

| |
|------------|
| \$9 16 1-2 |
| 18 93 |

Aggregate, \$28 03 1-2

4. Appointed corresponding Delegates as follows, viz:
 - To Holston*—Samuel Byrd, J. W. Hooker and H. N. Edwards.
 - To Roun Mountain.*—J. Midealf, J. Ammons, H. W. Gilbert, S. Byrd and J. Bradburn.
 - To Union.*—J. Capps, R. Patterson, G. Starnes, R. Coffee and T. Runnon.
 - To East Tennessee.*—R. Coffee, T. S. Deaver and E. Carter.
 - To Enoree.*—J. Ammons, H. W. Gilbert, J. Capps, John Ammons, G. Starnes, D. Henderson, T. Henderson and C. Henderson.
 - To West Union.*—S. Byrd, Wm. Briggs, A. T. Allen and J. C. Sams.
 - To Salem.*—R. Patterson, J. Capps, J. Ammons, L. Palmer, C. Henderson and Thos. Runnon.
 - To the General Association of E. Tennessee, and Virginia.*—J. W. Hooker and S. Wallen, and sent by them \$10, from the Missionary fund.
5. Finding on the back of the letter from Spring Creek, a joint petition from the Churches at Spring Creek, Bear Creek, New Found, Turkey Creek, Bethel, Flat Creek and Little Mountain. They are regularly dismissed, to form a new Association, for their convenience.
6. Appointed L. W. Sams, J. W. Anderson and J. F. Mitchell, a Committee to consider the propriety of condensing the letters to be sent from the Churches to the Association, in future; and said Committee recommended the following form, viz :

The Baptist Church of Christ at ——— to the French Broad Baptist Association for 185—. We have chosen, and do hereby recommend ———, as our Delegates, to represent us in your Body.

Baptized — Received by letter — Restored — Dismissed — Excluded — Dead — Total —. Done by order of the Church.

7 Agreed that our next Association be held with the Church at Middle Fork, in the upper end of Madison County N. C., commencing at 11 o'clock, A. M., Friday before the 4th Sunday in August 1856; Elder L. W. Sams to preach the introductory, or in case of failure, Elder Stephen Wallen.

8. Re-appointed J. F. Mitchell, J. C. Sams, H. Ray, E. Carter and L. Palmer, an Executive Board; and agreed that they select Missionaries for the ensuing year.

9. Selected Elders Wm. Cate, J. Quarrels, J. Manning and J. M. Berry, to preach on Sunday.

Adjourned to 9 1-2 A. M. Monday.

S A B B A T H .

The stand was occupied by those appointed, who addressed a large and well-behaved audience, and we hope many were benefited by their instructions.

Monday August 27.

10 Distributed the Minutes received from corresponding Associations.

11. Called for pledges, and the following for missions, were made: Little Ivy, Middle Fork and Shallow Ford, each \$5; Cany River \$4 50; Gabriel's Creek \$10; and the Delegates from Lurel \$3. J. C. Sams, J. B. Sams, David Davis and G. G. Cotes, each \$2. William Tilson, H. W. Gilbert, J. W. Hooker, T. Runnion, S. Carter, H. Edwards, R. Patterson, J. C. Williams, G. Robertson, N. Buckner, R. Rice, T. Henderson, Jesse Ammons, J. Blackwell Sams, I. D. Woodard and Wm. Peek, each \$1. Samuel Smith \$10. J. F. M. Waddill \$1 50. H. Ball, J. West, J. Gillespie, Wm. Arrowood and Jacob Henderson, each 50cts; making from Churches, and individuals \$70 50.

The following ministers pledged to labor in the bounds of the Association, to the annexed amount, at Mission rates, to wit:

J. Quarrels, J. M. Berry, R. Deaver, J. B. Castiller, L. L. Branson, J. B. Man, S. Wallen, J. W. Hooker, S. Powell, Wm. Reer,

J. Whitt, R. Coffee, S. R. Miller and Wm. Sprinkle, each \$10; R. Patterson, L. W. Sams, H. W. Gilbert, J. Midealf and Jesse Ammons, each \$15; amounting to \$215.

12. Called for the report of Committees, and received the following reports.

Committee on Education, (See Report.)

Committee on Periodicals, (See Report.)

Committee on Sabbath Schools, (See Report.)

Committee on Temperance, (See Report.)

Committee on Destitution, (See Report.)

Report of the Executive Board of Domestic Missions, (See Report.)

13. Ordered that the Clerk superintend the printing and distribution of the Minutes, and that 1000 copies be printed, and that he be allowed \$5, for his services.

14. Elder Robert Patterson, was appointed Agent for the French Broad Baptist Institute, to solicit aid, and collect funds for the completion of the same.

Adjourned to the time and place above named.

HENRY W. GILBERT, *Mod.*

Luke L. Branson, *Clerk.*

Names of Ministers in the French Broad Association,

Ordained.—Jesse Ammons, William Briggs, *H. P. Parham*, Stephen Morgan, William Rees, Luke L. Branson, William Sprinkle, Stephen Wallin, Henry W. Gilbert, Jas. W. Hooker, John Martin, *Moses Freeman, Samuel R. Miller*, Robert Patterson, Samuel Byrd, Jacob Midealf, A. Turner Allen, Jesse Whitt, Leroy W. Sams, *John Parham, James Hemon, Reuben, Coffee, J. Capps.*

Note: Those marked in *Italics* are expected to be found in the New Association in future.

Licensed.—G. G. Cotes, John Ammons, A. Carter, *G. Starnes*, J. Miller.

REPORTS OF COMMITTEES.

Education.

The Committee on Education beg leave to report: *Brethren*.—The epoch hath arrived, that demands a united effort on this important subject. The mental, moral and esthetical man must be educated before he will be able to raise our political, civil, and re-

ligious institutions to a height which should characterize the age; and knowing that knowledge is power, we therefore recommend your body to assume such a position, as will tend to the erection of a school of high character in your midst, for the education of your children, and especially the necessary training of the Ministry. And whereas, you at your last session, agreed to lend aid and influence in erecting a suitable building for that purpose; we advise you should adopt the best plan to procure sufficient means for the completion of said building.

J. W. HOOKER, Ch'mn.

Periodicals.

We, your Committee on Periodicals, deem it indispensable to the demands of the present age, to maintain a sound, evangelical literature in our Churches. And in order to accomplish that desirable end, we recommend our brethren to circulate and read our standard works, such as Orchard's history of the Baptists, Howell on Communion, Hinton, or Duet, on Baptism, and the Church Member's Manual. And especially we would recommend our brethren, and Ministers in particular, to avail themselves of the privilege of reading the Carolina Baptist, and use the best possible means in giving it a more extensive circulation. We would also recommend the Tennessee Baptist.

L. W. SAMS, Ch'mn.

Sabbath Schools.

We, your committee on Sabbath Schools, in view of the great importance of religious information, recommend that the Ministers of this Association investigate the utility of Sabbath Schools within our bounds; and we also recommend that such Schools be established in every Church within our Associations.

W. E. TILSON, Ch'mn.

Temperance.

We, your Committee on Temperance, have investigated the subject to some extent, and find that your body has heretofore counselled the Churches to neither make, vend, or use ardent spirits, and have also passed a resolution disapprobating the practice of using alcoholic liquors as a beverage; and we are happy to say, those acts of yours, have had a good effect, yet we deeply lament

that there are a great many who yet follow the pernicious practice of dram drinking. Respectfully submitted,

W. E. TILSON, Ch'mn.

Destitution.

We, the committee on Destitution, beg leave to report the Pine Creek, Shut in Creek, and Laurel, as destitute settlements, and recommend our Missionary preachers to visit those destitute places, and preach the gospel to their people, as faith comes by hearing, and hearing by the word of God.

WILLIAM REES, Ch'mn.

Report of Board on Domestic Missions.

The Executive Board of Domestic Missions report, that some several of those appointed by your body, at its last session, have labored to perform the labor allotted them, and your Board have appointed others, who have performed a considerable part of the labor, which you will see reported below :

H. W. Gilbert reports 67 days labor, aided in the constitution of one Church; also in the ordination of two Deacons, baptized 24, received \$33 50

L. W. Sams reports 34 days labor, delivered 33 sermons, aided in the constitution of one Church, also in the ordination of two Deacons, received \$17 00.

J. B. Van reports 40 days labor, and received \$20 00.

S. Byrd reports 19 days labor, and received 9 50.

C. C. Tipton reports 24 days labor, received 12 00.

S. M. Collis reports 48 days labor, delivered 54 sermons received 24 00.

Wm. Rees reports 52 days labor, delivered 58 sermons, aided in the ordination of two ministers, received 26 00.

142 00.

Received from Churches and individuals pledged last year, 46 75.

Public collection, 10 05.

\$56 80.

After paying off the above Missionaries, we find in the hands of the Board, \$11 34.

Respectfully submitted,

7

STATISTICAL TABLE.

DELEGATES NAMES.

| CHURCHES. | | Baptized | R'e. by L | Restored | Dis by L. | Exclud'ed | Dead | Total |
|--------------------|---|----------|-----------|----------|-----------|-----------|------|-------|
| 1 Little Ivy, | Wm. Briggs, J. W. Anderson, E. S. Carter, J. F. Mitchell, A. Jervis, | 0 | 4 | 0 | 25 | 3 | 1 | 220 |
| 2 New Found, | H. P. Parham, Reuben Coffee, Joseph Miller, John Miles, | 1 | 2 | 0 | 6 | 0 | 1 | 40 |
| 3 Flat Creek, | Stephen Morgan, Jr., Noah Morgan, John Bell, | 0 | 4 | 0 | 0 | 1 | 2 | 32 |
| 4 Bull Creek, | William Rees, L. L. Branson, Wm. Sprinkle, H. M. Peak, J. West, J. Edwards, J. Gillespie, | 2 | 3 | 1 | 6 | 3 | 2 | 74 |
| 5 Walnut Creek, | Gabriel G. Cotes, Wm. Peck, David Davis, Lewis Peck, | 0 | 2 | 0 | 2 | 0 | 3 | 69 |
| 6 Big Laurel, | Stephen Wallen, Joseph Wallen, Wm. Rice, Jesse Rice, Jos. Rice, A. G. Twead, | 0 | 0 | 0 | 2 | 3 | 0 | 52 |
| 7 Flag Pond, | H. W. Gilbert, J. W. Booker, J. B. Sams, J. C. Sams, William E. Tilson, | 23 | 8 | 6 | 5 | 2 | 1 | 169 |
| 8 Bear Creek, | B. R. Miller, George Goforth, Garrett Ramsey, G. H. Freeman, | 4 | 0 | 0 | 0 | 1 | 1 | 54 |
| 9 Big Ivy, | R. Patterson, Solomon Carter, H. N. Edwards, J. C. Williams, Thos. Runnton, | 2 | 1 | 1 | 1 | 2 | 0 | 65 |
| 10 Cary River, | Samuel Byrd, Henry Bay, Samuel Robertson, | 1 | 3 | 0 | 2 | 0 | 1 | 144 |
| 11 Middle Fork, | Levi Midealf, James Midealf, Edward Carter, Berry Duck, | 0 | 3 | 0 | 0 | 0 | 1 | 25 |
| 12 Gabriel's Creek | Jacob Midealf, Levi Dewees, L. Palmer, Lawrence Buckner, John Fox, A. Andrews, | 15 | 0 | 1 | 4 | 2 | 1 | 75 |
| 13 Price's Creek, | A. Turner Allen, | 2 | 0 | 0 | 7 | 0 | 0 | 27 |
| 14 Fork of Ivy, | Amraphel Ball, James Whitt, George Robertson, Nimrod Buckner, | 0 | 0 | 2 | 8 | 2 | 1 | 107 |
| 15 Reem's Creek, | William Arrowood, A. Bradley, | 0 | 1 | 0 | 0 | 0 | 1 | 19 |
| 16 Shallow Ford, | L. W. Sams, A. Carter, James Tinker, Samuel Erwin, | 0 | 1 | 0 | 7 | 2 | 0 | 45 |
| 17 Shutin Creek, | J. F. M. Waddill, | 0 | 0 | 0 | 2 | 1 | 0 | 12 |
| 18 Turkey Creek, | John Parham, Jesse Whitt, Wm. Blackwell, Silas James, Joseph Bradburn, R. H. Hughey, | 5 | 7 | 0 | 2 | 7 | 1 | 49 |
| 19 Jewel Hill, | Reuben Rice, Thomas Henderson, David Henderson, Jacob Henderson, | 0 | 1 | 0 | 0 | 0 | 0 | 20 |
| 20 Upper Laurel, | Adam Hoppiss, S. Carter, Joseph Holcombe, | 3 | 9 | 0 | 0 | 0 | 0 | 38 |
| 21 Coffee Ridge, | John C. Gillis, Canida Foster, W. K. Hensley, | 9 | 1 | 0 | 0 | 0 | 0 | 34 |
| 22 Little Mount'n | William Henderson, Archibald M. Fore, Canida Henderson, | 0 | 0 | 0 | 1 | 0 | 1 | 30 |
| 23 Spring Creek, | James Plemons, Andrew Buckner, Silas Woody, | 2 | 0 | 0 | 3 | 1 | 0 | 29 |
| 24 Sag. C. Branch | H. Buckner, Nathan Buckner, | 0 | 1 | 0 | 0 | 2 | 0 | 22 |
| 25 Bethel, | John Caps, Geo. Starnes, Jeremiah Rich, | 0 | 0 | 0 | 0 | 0 | 0 | 10 |
| 26 East Fork. | Jesse Annans, John Annans, J. B. Sams, John Ramsey, John Smith, | 0 | 0 | 0 | 0 | 0 | 0 | 31 |
| | | 70 | 61 | 12 | 61 | 42 | 16 | 1528 |

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MINUTES

OF THE

FORTY-NINTH ANNIVERSARY

OF THE

French Broad Baptist Association,

HELD AT

MIDDLE FORK MEETING HOUSE,

MADISON COUNTY, N. C.,

August 22, 23, 24, 25, A. D. 1856.

 Friday, August 22, 1856.

1. The Introductory Sermon was delivered (according to appointment,) by Elder Leroy W. Sams, from 2 Corinthians, 6th chapter and 1st verse.

2. After a short recess, the delegates assembled in the House, where prayer was made, and letters were read from 13 churches, and the delegates names enrolled and numbers noted.

3. Received into the Association a newly constituted Church, named Pleasant Hill.

4. Re-elected H. W. Gilbert, Moderator, and L. L. Branson, Clerk.

5. Received correspondence as follows, to wit:

From Roan Mountain.—Elders S. M. Collins, Jas. Collins, and bro. J. Buchanan.

From Union.—Elder Willam Dewees, with minutes.

From Enoree.—Bro. Reuben Talley, with minutes.

From Holston.—Elder Wm. Cate, Bro. Wm. A. Keene, with minutes.

From Salem.—J. A. Brevard, with minutes.

From New Found.—(A newly constituted Association,) Minutes by the hands of Elder John Parham, and brethren George Starnes, S. Morgan, J. Miles, and J. Bell.

6. Invited visiting Ministers, who were not delegates, to set in council with us, and Elders J. M. Runion, S. Byrd, Geo. G. Sims and Jonathan Quarrels accepted.

7. Appointed Jesse Ammons, J. W. Hooker, R. Patterson, L. W. Sams, and S. Wallin, with the Moderator and Clerk, a

committee of Arrangement, and invited corresponding delegates to set with them.

8. H. Ray, and E. Carter, with the delegates of Middle Fork Church, were appointed a Committee on Preaching.

9. The following Committees were appointed:

On Education—Wm. E. Tilsen, and J. F. Mitchel.

On Sunday Schools—J. W. Hooker and L. W. Sams.

On Destitution—S. Byrd, and G. G. Coats.

On Books and Periodicals—John Ammons, and L. Palmer.

On Temperance—R. Patterson, S. M. Collis, and T. S. Deaver.

On Finance—George Peck, and T. S. Deaver.

10. Adjourned to half past 9 to-morrow morning.

Saturday, Aug. 23.

The Committee of Arrangement reported and were discharged.

On invitation, Elder S. Morgan took a seat with us.

1. Called the roll and marked out absentees.

2. Read Rules of Decorum.

3. Appointed corresponding delegates as follows :

To the Holston; Elders J. W. Hooker, L. W. Sams and brethren T. Brown and T. Runion.

To Roan Mountain; Elders J. Ammons, J. Martin, H. W. Gilbert, and brethren J. F. Mitchel, Isaac Rice, H. Ray, E. Baily and T. S. Deaver.

To Union; Elders Robert Patterson, Jesse Ammons, Wm. Briggs, and brethren John Ammons, J. F. Mitchel, A. Address, S. Carter, and T. Runion.

To East Tennessee; Abram Carter, E. Carter, and T. S. Deaver.

To Enoree; Elders L. L. Branson, J. Ammons, and brethren G. G. Coats, I. D. Woodard and J. F. Mitchel.

To Salem; Elder S. Wallin, and brother J. Ammons.

To New Found; Elder L. L. Branson, and brethren Wm. Goldsmith, James Whitt, A. Address and J. Merrill.

4. Agreed that our next anniversary be held with the Flag Pond Church, Washington county, Tennessee, commencing on Friday before the 4th Sunday in August, 1857. Elder Jesse Ammons to preach the introductory sermon, or in case of failure, Elder William Briggs.

5. Elected Elders Jonathan Quarrels, J. M. Runion, Wm.

Cate and S. M. Collis to preach to-morrow, and make their own arrangement.

6. Appointed L. Palmer, George Peek, Henry Ray, J. F. Mitchel, and E. Carter, an Executive Board.

7. Distributed corresponding minutes.

8. Committees reported. (See Appendix.)

9. Called on Missionaries to report, and gained the following information, (i. e.):

J. W. HOOKER labored 40 days, aided in the constitution of one church, and in the ordination of 2 deacons, and baptized 56. L. L. BRANSON labored 29 days, WM. REES labored 29 days, H. W. GILBERT labored 68, attended 8 protracted meetings, baptized 80, aided in ordaining 4 deacons, and witnessed a large number of conversions. S. WALLIN labored 16 days: L. W. SAMS labored 58 days, baptized 60, aided in constituting one church, and in ordaining 6 deacons. J. AMMONS labored 59 days, Robert Patterson traveled 45 days, witnessed about 150 conversions, aided in the constitution of one church, and in the ordination of two deacons. J. MIDCALF labored 56 days; WILLIAM SPRINKLE labored 22 days, preached 24 sermons, labored in two protracted meetings baptized 2, and witnessed several conversions.

Adjourned to half past 9 Monday morning.

SUNDAY,—A very rainy day.

There were three sermons preached at the Stand and two in the house, and we hope many will be benefited through the word preached.

Monday, August 25.

10. Called the roll.

11. Called for pledges, when the delegates pledged for the churches as follows:—Little Ivy, (by Wm. Briggs,) \$10; Walnut Creek, \$5; Big Laurel, \$5; Flag Pond, \$10; Cany River, \$5; Middle Fork, \$5; Gabriel's Creek, \$5; Price's Creek, \$4; Fork of Ivy, \$5; Reem's Creek, \$1; Shallow Ford, \$5; Jewel Hill, \$1 50; Coffee Ridge, \$3; S. C. Branch, \$1 50;

Pleasant Hill, \$5—Churches \$71; and individuals pledged as follows:

Wm. Goldsmith, \$1 50; Jas. Edwards, \$1 50; R. Patterson, \$2 50; T. Runion, \$2 50; Delegates of Upper Laurel, \$2; Delegates of E. Fork, \$2; T. S. Deaver, \$1; H. Ball, 50c; L. W. Peek, 50c; James Peek, 50c; E. Piercy, \$2; H. Hunter, \$1; John P. Young, 50c; H. B. Deaver, \$1; John Deaver, 50c—Individuals, \$19 50. Aggregate, \$90 50

12. Committee of Finance reported :

| | |
|--------------------------------------|-------|
| Received from Churches this year, | 15 79 |
| Found in the hands of the Treasurer, | 3 08½ |

Aggregate,

19 87½

The Clerk adds—paid the Printer, \$15

paid the Clerk, 4 87½ }

13. The Agent for the Institute reports:—Traveled 10 days; raised a subscription to \$70; collected one dollar of it, and collected \$10 on a former subscription, and it is ordered that he have \$10 for his services.

14. On motion, agreed that the Trustees of the F. B. B. Institute, appoint an Agent in future, when found necessary.

15. The following resolutions were presented and adopted:

Resolved, 1, That we recommend the Missionaries appointed to ride the ensuing year, to go out at least two by two, and hold protracted meetings at such places as they think the most good can be accomplished.

Resolved, 2, That we advise our pastors and ministers, to take pledges from those who may be willing to contribute for the Missionary purposes in the churches, previous to our next Association, and report the amount in the name of the churches.

Resolved, 3, That we advise our churches to ascertain the dates of their constitutions, and send up an account of it on their letters to our next Association.

Whereas, The Trustees of the French Broad Baptist Institute, have complied with the conditions offered by this body in 1854, in the completion of a building; therefore,

Resolved, 4, that we adopt said Institute as the School of this Association, and that we throw around it our fostering care.

Resolved, 5, That we tender our sincere thanks to the brethren and citizens of this neighborhood, generally, for their kindness and hospitality towards us during the present session of this body.

| | |
|---|---------|
| 16. The committee on Domestic Missions report : | |
| Remaining in the hands of the Treasurer, | \$11 34 |
| Sabbath collection, | 7 30 |
| Pledges of last year redeemed, | 53 58 |
| | <hr/> |
| Making an aggregate of | \$72 22 |

J. F. MITCHEL, Chm'n.

17. The Committee to appoint Missionaries report :
 Appointed Elders Wm. Rees, S. Wallin, J. W. Hooker, L. W. Sams, J. Ammons, and H. W. Gilbert, to labor one month each.

Agreed that the Clerk superintend the printing and distribution of these minutes, that 600 be printed, and that he have \$5 for his services.

H. W. GILBERT, MOD.

Flag Pond, Tenn.

L. L. BRANSON, Clerk.

Walnut Creek, N. C.

ORDAINED MINISTERS.—Wm. Briggs, Wm. Rees, Luke L. Branson, William Sprinkle, Stephen Wallin, Henry W. Gilbert, John Martin, Robert Patterson, Jas. W. Hooker, Jacob Midcalf, A. T. Allen, Leroy W. Sams, Jesse Ammons.
Licensed Ministers.—G. G. Coats, A. Carter, John Ammons.

APPENDIX.

REPORTS OF COMMITTEES.

Education.

WE, the committee on Education, beg leave to report:—
 Having taken some interest in the above cause, and gathered all the information we can upon said subject, we rejoice to say, that the time has arrived when Education is in a more prosperous condition than it ever has been in the bounds of

this Association. We rejoice to say, that the dark and benighted ages of Ignorance and Superstition, are fast receding, and the bright and refulgent rays of Education, which culminate and shine with that serene brilliancy which illuminate the intellect, and teaches and prepares men to do right, is gaining the pre-eminence. We are happy to say, that we now have an Institution in our midst, under the control of this Association, ready to commence a session this fall. And we flatter ourselves that we will be able to commence with near one hundred scholars. We would further say to this and adjacent counties, to come up to the help of the cause of Education; let us unite our efforts, and the time is not far distant when our ministers will be able to meet and contend with the boldest advocates of error. And from the good which has already resulted from the Female School, located at Jonesboro', Ten., both in mental and religious culture, we would further recommend that School, as being worthy of the patronage of those who desire to give their daughters a thorough practical education: the next session of which commences on the 1st of October, 1856, under the control of its former Principal, R. H. Keeling.

J. F. MITCHELL, Chm'n.

Sunday Schools.

WE, your committee on Sabbath Schools, beg leave to report:—We regret the negligence prevailing in our bounds, in regard to this important subject; yet we are glad to learn that three of our Churches have set to work on this subject, and have each a Sabbath School in lively progression. We advise the remainder of our Churches to follow their example.

J. W. HOOKER, Chm'n.

Destitution.

WE, your committee on Destitution, have considered the subject, and report Shutin and the lower settlement on Big Laurel, and what is called Shelton Laurel, to be places destitute of Baptist preaching and influence.

Respectfully submitted.

G. G. COATS, Chm'n.

1856

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Books and Periodicals.

WE, your committee on Periodicals, beg leave to make the following report:—We believe there is too much indifference among our churches, in regard to our denominational works. But would recommend our members to procure and read Orchard's History of Foreign Baptists, the Iron Wheel, or Republicanism Backward, Pendleton's Three Reasons, and Hillsman on the Covenants; and also recommend the Baptist Watchman, Edited by M. Hillsman, Knoxville, Ten., and the Tennessee Baptist, by Graves & Marks, Nashville, Tenn.

JOHN AMMONS, Chm'r.



SPECTATOR OFFICE,

ASHEVILLE, N. C.

1856.

STATE OF MISSISSIPPI

MEMBER NAMES

| CHURCHES. | Restored | Dis'm'd by Let.. | Excluded..... | Dead..... | Total Number.. | Contributions for printing. |
|---|----------|------------------|---------------|-----------|----------------|-----------------------------|
| 1 Little Ivy, Wm. Burgess, E. S. Carter, L. Halcombe, J. F. Mitchel, I. P. Woodard, T. D. Carter, ... | 1 | 36 | 7 | 1 | 231 | \$1 65 |
| 2 Bull Creek, W. Hays, L. G. BRANSON, W. SPRUNKLE, H. M. Peck, Jas. Edwards, Wm. Goldsmith, ... | 1 | 5 | 0 | 2 | 96 | 1 00 |
| 3 Walnut Creek, Moses Robert & G. C. Coats, John J. Bryan, George Peck, ... | 0 | 5 | 3 | 1 | 57 | 87 1/2 |
| 4 Big Laurel, STEPHEN WALKER, EDWARD ROBERTS, Wm. Rice, Jesse Rice, Abner G. Twced, ... | 0 | 1 | 2 | 0 | 50 | 80 |
| 5 Flag Pond, H. W. GILBERT, A. MARTIN, Isaac Rice, Wm. E. Tilson, Ellis Higgins, Josiah B. Sams, ... | 3 | 12 | 7 | 1 | 188 | 1 00 |
| 6 Big Ivy, ROBERT PATTERSON, Solomon Carter, Thomas Rnison, Alfred Andress, ... | 0 | 14 | 2 | 1 | 81 | 1 00 |
| 7 Cany River, J. W. Hooker, Henry Ray, Edward Bailey, S. Roberson, James Wilson, ... | 0 | 13 | 0 | 3 | 168 | 2 00 |
| 8 Middle Fork, Josiah Roberson, James Rice, James Midcalf, Joseph Chandler, Berry Duck, ... | 0 | 4 | 1 | 0 | 113 | 9 1/4 |
| 9 Gabriel's Creek, JACOB MUDGEE, L. Palmer, Dewees, Geo. Sprunkle, A. Andress, ... | 0 | 1 | 1 | 0 | 67 | 1 10 |
| 10 Price's Creek, A. T. ALLEN, Wm. Wilson, M. Wilson, Grandison Shepherd, ... | 0 | 2 | 4 | 0 | 47 | 60 |
| 11 Fork of Ivy, George Roberson, T. S. Deaver, Benjamin Laughter, James Whit, ... | 0 | 13 | 5 | 0 | 95 | 1 00 |
| 12 Reem's Creek, Alexander Bradley, William Arrowood, ... | 0 | 1 | 0 | 1 | 15 | 25 |
| 13 Shallow Ford, L. W. SAMS, J. Brown, Thomas Brown, William Brown, James Tinker, ... | 0 | 4 | 3 | 2 | 69 | 70 |
| 14 Shutin Creek, No Delegation, ... | 0 | 0 | 0 | 0 | 12 | 00 |
| 15 Jewel Hill, Nathaniel Riddle, Thomas Henderson, David Henderson, ... | 0 | 0 | 0 | 0 | 20 | 40 |
| 16 Upper Laurel, J. H. Edwards, S. Carter, Nathan Anderson, Moses Wardrope, J. O. Blankenship, ... | 0 | 28 | 21 | 0 | 67 | 94 |
| 17 Coffee Ridge, A. Carter, James Higgins, G. W. Higgus, William K. Heusley, ... | 0 | 10 | 2 | 0 | 43 | 50 |
| 18 Sug. C. Branch, John Fox, Jonathan Merril, ... | 0 | 0 | 4 | 0 | 26 | 40 |
| 19 East Fork, Jesse Amoss, John Amoss, John Ramsey, Philip Buckner, Jeremiah Bradley, ... | 0 | 9 | 3 | 0 | 36 | 60 |
| 20 Pleasant Hill, Edward Carter, John Keith, Obadiah Ramsey, ... | 0 | 0 | 0 | 0 | 26 | 50 |
| | 3251 | 188 | 23 | 102 | 39 | 12 |
| | 1507 | 16 | 12 | 1507 | 16 | 12 |

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MINUTES

OF THE

FIFTY-THIRD ANNIVERSARY

OF THE

French Broad

BAPTIST ASSOCIATION,

HELD WITH

BULL CREEK CHURCH,

MADISON COUNTY, N. C.

AUGUST 24TH-27TH, 1860.

ASHEVILLE:

PRINTED AT THE "SPECTATOR" OFFICE.

1860.

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FRIDAY, AUGUST 24th.

The sermon introductory to business was delivered by Elder J. J. Sparks, from Math. 28th chapter and 19th verse.

1st. Received and read letters from eighteen Churches and enrolled their delegates names; also received a newly constituted Church, viz: Mount Zion, and enrolled their delegates names.

2nd. Elected Elder L. W. Sams Moderator, and W. E. Tilson, Clerk.

3d. Received corresponding messengers from Sister Associations.

From Roan Mountain, Elders E. K. Blanton, S. M. Collis, S. Bird and Bro. N. Deaton, with minutes.

From New Found—Elders J. J. Sparks, F. D. Black and Bro's S. Morgan, Wm. Blackwell, N, Morgan. A Plemons with Minutes.

From Holston—Bro. W. T. Erwin.

4th. Invited visiting Ministers to a seat, and Elder John Parham accepted the same.

5th. Received correspondence from West Union Association by bro. Isaac Rice, their Messenger.

6th. Appointed the following Committees, viz:

OF ARRANGEMENT.—J. W. Hooker, Jno. Ammons, R. Patterson, H. W. Gilbert, L. Parmer, J. C. Sams, with the Moderator and Clerk with leave to invite correspondents.

FINANCE.—J. W. Anderson and Jesse Wallin.

PREACHING.—H. Ray, J. C. Sams, with the delegates of Bull Creek Church.

SABBATH SCHOOLS.—Jno. Ammon, H. W. Gilbert.

DESTITUTION.—S. Wallin, L. L. Branson.

EDUCATION.—Jesse Wallin, B. B. Whittington, J. J. Sparks.

MISSIONS.—J. W. Hooker, Jno. Parham.

TEMPERANCE.—T. D. Carter, S. M. Collis.

BOOKS & PERIODICALS.—L. Palmer, T. D. Carter.

Adjourned to 9½ o'clock, to morrow A. M.

SATURDAY 25th.

Met according to adjournment; prayer by J. J. Sparks.

7th. Committee of Arrangement reported and discharged.

8th. Called the roll and read rules.

9th. Appointed Correspondents.

To HOLSTON—Elders J. W. Hooker, Jno. Ammons, S. Wallin and bro's T. Brown, T. D. Carter, W. E. Tilson, and J. B. Sams.

TO ROAN MOUNTAIN—Elders L. W. Sams, J. W. Hooker, John Ammons, H. W. Gilbert, A. Carter and Bro. L. Palmer, J. M. Peck and B. B. Whittington.

TO EAST TENN.—Elders Jacob Midcalf, T. J. Rollins, L. L. Branson and bro's T. S. Deaver, Wm. Davis, Jessee Wallin and L. M. Allen.

TO NEW FOUND.—Elders L. L. Branson, Wm. Reese, R. Patterson, L. W. Sams and bre'n Wm. Goldsmith, Reuben Rice, H. L. McLain, L. Palmer and J. C. Sams.

TO WEST UNION—Elders H. W. Gilbert, A. Carter and bro's T. S. Deaver, A. Jervis and S. O. Deaver.

10th. Appointed the next Association to be held with Caney River Church, Yancey Co. N. C., commencing Friday before the fourth Sabbath in August 1861, and J. W. Hooker to preach the Introductory Sermon, and Jno. Ammons the alternate.

11th. Elected Elders J. J. Sparks, S. M. Collis, Jno. Parham and E. K. Blanton to preach on Sabbath and J. J. Sparks to deliver a discourse on the subject of Missions.

12th. Query from Caney River Church.—“Is feet washing an ordinance instituted by Christ to be of perpetual obligation in the Church.” The above query after being discussed, was withdrawn by the delegates from the Church which presented it.

Adjourned to 9½ o'clock Monday, A. M.

SABBATH.

The stand was occupied by those appointed, who preached to a large and attentive congregation with apparent good effect, and a collection was taken for the purpose of Domestic Missions, to the amount of \$17,70 and placed in the hands of the Domestic Board.

MONDAY, 27th.

Met according to adjournment; prayer by the Moderator.

13th. Invited Elder P. Rollins to a seat, who accepted the same.

14th. The following Committees reported and were discharged. viz: On Sabbath Schools, Destitution, Education, Missions, Temperance and Books and Periodicals. [See Reports.]

15th. Appointed T. D. Carter, H. N. Edwards, Jesse Wallin and G. W. Wilson delegates to the Western Convention.

16th. Distributed corresponding Minutes.

17th The Committee on Finance report—

Received from Churches - - - - \$19,55

| | |
|---------------------------|---------|
| In the hands of the Clerk | 1,73 |
| Aggregate | \$21,28 |

18th. Appointed a Minister's and Deacon's Meeting at Caney River Church, commencing Friday before the third Sabbath in Nov. 1860, and that T. S. Deaver, Edward Carter and L. Palmer be a Committee to select subjects for lectures and essays, at said meeting.

19th. Ordered the Clerk to have 800 copies of these Minutes printed and reserve 100 for Corresponding Associations, distribute the remainder among the Churches according to their contributions and have \$5,00 for his services.

RESOLUTIONS.

Resolved, That this Association contribute to Elder J. W. Hooker a sum sufficient to educate him ten months at Mars Hill.

Resolved, That we assist Elder A. Carter to obtain an Education at Mars Hill.

Resolved, That we assist L. W. Sams to obtain an Education at Mars Hill.

Resolved, That this Association advise the Churches to select such Ministers as they are willing to recommend and assist, and encourage them to procure an Education, and we as an Association promise our assistance.

Resolved, That this Association advise the Churches to be very careful in sending forth men as Ministers, and in such cases solicit the aid of sister Churches.

Resolved, That this Association request T. D. Carter to prepare for the Press against the next session of this body, the speech delivered by him on the subject of Temperance, in order that it may be published with the Minutes.

Resolved, That we tender our thanks to the citizens of Bull Creek and vicinity, for the hospitality exhibited in entertaining this Association.

Adjourned to time and place above named.

W. E. TILSON, Cl'k

L. W. SAMS, Mod.

Reports of Committees.
ON SABBATH SCHOOLS.

Your Committee are happy to report that at least half the Churches composing this Association have flourishing Sabbath Schools in successful operation, and we hope the time is not far distant when every Church will have the same.

The history of the Sabbath School enterprise is one fraught

with deep interest. In the Sabbath School a bent has been given to the minds of some of our greatest men—men who have labored long and zealously in other lands for the salvation of the untutored heathen. The Sabbath School is next in importance to the preaching of the Gospel—is a nursery for the Church from whence in after years will be taken the great lights of the Church; Ministers, Deacons and Christians of whatever position in the Church will have formed their character in the Sabbath School, and then will the Church stand forth “fair as the moon, clear as the sun, and terrible as an army with banners.” We can say to those Churches having Schools, *foster them*, to those having none *establish them early*.

JNO. AMMONS, *Chm'n.*

ON DESTITUTION.

Your Committee are aware that the citizens of West fork of Laurel and those of Shut-in Creek have preaching among them, yet we find those settlements too much neglected by the Baptist, and we do think our Ministers ought to labor more in those places.

L. L. BRANSON, *Chm'n.*

ON EDUCATION.

We feel deeply impressed with the importance of this subject, seeing that it is inseparably connected with our prosperity and progress as a christian people and an independent nation. While we are sensible that much remains to be done we feel proud of the efforts that have been made, and are being made for the advancement of educational interests in our midst. The Association has under her care an Institution of learning, which she confidently presents to the favorable consideration of the patrons of Literature. “Mars Hill College” is situated in a region of country far-famed for the salubrity of its air, the purity of its waters, and the sublimity of its natural scenery; surrounded by a moral, temperate, and industrious people and conducted by an efficient faculty. We therefore advise the friends of education to look well to the interest of this Institution, and render to it that patronage and support which will enable it to go on “prospering and to prosper.”

J. WALLIN, *Chm'n.*

ON MISSIONS.

We regard the cause of missions to be the cause of Christ and the only plan of operation which is calculated to affect that which was designed by Christ in his commission “Go teach all nations preach the Gospel to every creature &c. The gospel is a Missionary system, and while there appears to be an increasing interest

among our people on this subject, we are sorry to say that the Missionary spirit is cherished by too few and opposed by too many for the duty of extending the gospel to all nations rests upon us all, as an injunction of Heaven. We consider that those who labor for the accomplishment of this great work have enough to do to contend against the world, the flesh and the devil, without being opposed by their brethren. We therefore call upon all those who love the truth and the souls of men to give their means and influence on the side of the Gospel.

E. K. BLANTON, *Chm'n.*

ON TEMPERANCE.

In view of the evils of intemperance now extant in the country and the dissipation and vice resulting therefrom and believing a longer toleration of such evils to be pernicious to the best and dearest interest of the Kingdom of Christ on earth, and contrary to the plain teachings of the Bible, and believing any Church in disorder which allows her members to make, vend or use spirituous liquors as a beverage. The time having arrived when all may see the evils of intemperance by the light of Divine revelation as well as by observation. Therefore

Resolved. That this Association withdraw from any Church within her bounds as being in disorder that shall within the next twelve months fail to prohibit the use of intoxicating liquors as a beverage.

T. D. CARTER, *Chm'n.*

ON BOOKS AND PERIODICALS.

The time has been when it was next to impossible for our people to furnish themselves with a Baptist literature, but there are now *Publishing Houses* at different points in our United States, where our denominational works may be obtained, viz: Philadelphia, Charleston and Nashville, and we encourage our brethren to furnish themselves from those points, with the means of information. We recommend as Periodicals the Southern Baptist, the Home and Foreign Journal, and the Tennessee Baptist.

L. PALMER, *Chm'n.*

Ordained Ministers, R. Patterson, L. L. Branson, Wm. Reed, Wm. Sprinkle, S. Wallin, T. J. Rollens, Jno. Ammons, Wm. Briggs, Jacob Medcalf; A. T. Allen, J. W. Hooker, H. W. Gilbert, L. W. Sams, A. Carter, Jno. Capps. Licentiates, W. G. Coats, Joseph Wallin, L. Holcomb G. W. Wilson.

CHURCH STATISTICS

CHURCHES

DELEGATES' NAMES

| Church | Wm. Briggs, E. S. Carter, A. Jervis, T. D. Carter, A. A. Ponder, James Ramsey | Contributions | Total No. | Dead | Expelled | Discussed | Restored | Received Greater | Repealed |
|-----------------|--|---------------|-----------|------|----------|-----------|----------|------------------|----------|
| Little Ivy | J. W. Hooker, H. Ray, H. Roland, James Roland, B. E. Whittington | \$1.95 | 208 | 6 | 3 | 3 | 1 | 1 | 16 |
| Cany River | Wm. Pees, Wm. Sprinkle, Wm. Goldsmith, J. M. Peck, James A. Crowder, James Edwards | 2.00 | 191 | 1 | 2 | 7 | 5 | 1 | 26 |
| Bull Creek | Jac. Midcalf, B. Dwyck | 1.25 | 128 | 1 | 3 | 1 | 1 | 3 | 36 |
| Middle Fork | R. Patterson, S. Carter, N. Buckner, Joseph McKinney, H. N. Edwards | 1.00 | 105 | 1 | 3 | 3 | 3 | 1 | 29 |
| Big Ivy | L. Holcomb, G. G. Coats, J. J. Bryant, L. Peck, George Peck | 1.05 | 106 | 2 | 8 | 3 | 3 | 1 | 4 |
| Walnut Creek | L. W. Sams, J. C. Sams, P. Blankenship, B. W. Woodard, J. B. Sams, W. E. Tilson | .65 | 49 | 3 | 2 | 3 | 11 | 17 | 1 |
| Flag Pond | S. Wallin, Joseph Wallin, Wm. Davis, Thomas Tweed, Jesse Wallin | 1.70 | 199 | 3 | 5 | 3 | 2 | 2 | 28 |
| Big Laurel | A. Andrus, A. A. Dewese, George Sprinkle, L. Palmer | 1.10 | 158 | 1 | 2 | 3 | 2 | 1 | 2 |
| Gabriel's Creek | A. T. Allen, G. W. Wilson, N. M. Wilson | 1.15 | 58 | 1 | 1 | 1 | 3 | 3 | 9 |
| Pine's Creek | A. L. Logan, W. T. Ramsey, S. O. Deaver, T. S. Deaver, Joseph Brown | 1.25 | 81 | 3 | 3 | 3 | 3 | 3 | 4 |
| fork of Ten | P. Anderson, Stephen Carter, M. Wardrope, N. W. Anderson | 1.00 | 58 | 1 | 5 | 10 | 4 | 2 | 27 |
| Upper Laurel | T. Brown, Samuel Erwin J. M. Brown | 1.00 | 41 | 1 | 2 | 2 | 1 | 1 | 8 |
| Shallow Ford | John Capps, J. H. Bradley, Wm. Arowood | 1.00 | 57 | 3 | 3 | 4 | 3 | 1 | 4 |
| Reens Creek | No Return | .70 | 19 | 1 | 1 | 1 | 1 | 1 | 1 |
| Shad-In Creek | L. L. Branson, L. M. Allen | 1.00 | 23 | 1 | 1 | 3 | 3 | 1 | 4 |
| Marshall | H. W. Gilbert, A. Carter, W. K. Heusty, E. Edwards, K. Foster, J. C. Giles | .80 | 72 | 1 | 2 | 7 | 7 | 2 | 2 |
| Coffee Ridge | John Ramsey, H. L. McLean, P. Buckner, B. Sams | .65 | 66 | 1 | 1 | 1 | 1 | 1 | 2 |
| East Fork | T. J. Rollins, John Ammons, F. Carter, J. W. Anderson, Obediah Ramsey | .70 | 44 | 1 | 1 | 1 | 1 | 1 | 1 |
| Pleasant Hill | Reuben Rice, L. W. Barnett, W. Barnett, T. S. Rice | .50 | 16 | 1 | 1 | 1 | 1 | 1 | 1 |
| Mount Zion | | | | | | | | | |
| | | | | | | | | | 206.82 |
| | | | | | | | | | 59.66 |
| | | | | | | | | | 39.17 |
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| | | | | | | | | | 55 |

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MINUTES

OF THE

FIFTY-FIFTH ANNIVERSARY

OF THE

FRENCH BROAD ASSOCIATION,

HELD WITH

MARSH HILL CHURCH,

MADISON COUNTY, N. C.,

August 22nd and 25th, Inclusive,

1862.

ASHEVILLE:

PRINTED AT THE "NEWS" OFFICE.

1862.

1862

ORDAINED MINISTERS.

| | | |
|----------------|----------------|-------------|
| R. Patterson, | J. Midcalf, | L. W. Sams, |
| A. Carter, | T. J. Rollins, | D. Fisher, |
| Wm. Rees, | G. W. Wilson, | R. Pinner, |
| L. L. Branson, | W. K. Briggs, | S. Wallen, |
| John Ammons, | Wm. Sprinkle, | John Capps. |
| H. W. Gilbert, | J. W. Hooker, | |

LICENTIATES.

| | | |
|--------------|--------------|------------|
| L. Holcombe, | G. G. Coats, | J. Wallen. |
|--------------|--------------|------------|

MINUTES.

FRIDAY, AUGUST 22ND, 1862.

The Association met according to adjournment from Cany River, 1861.

1st. The Associational Sermon was delivered by Elder John Ammons, from Isa. xxxiii ch: 22 v.

2nd. After a recess of 30 minutes, the Delegates assembled in the house. Prayer by Elder H. P. Parham.

3rd. Read letters from 17 churches and minuted their statistics.

4th. Elected Elder R. Patterson, Moderator, and Elder John Ammons, Clerk.

5th. Called for Correspondents and received:

From *Newfound*—Elders J. Parham, H. P. Parham, J. J. Sparks, M. Rees, J. K. Wild, and br'n S. Morgan and T. Rees.

S. Byrd—Elder P. Rollins.

Room Mountain—Elder S. Byrd.

Leckston—M. L. Hart.

6th. Invited visiting Ministers to seats, whereupon Elders Joseph Parham, S. Wilson and H. Lewis came forward and took seats.

7th. Appointed Committees, viz:

Of Arrangement—J. W. Hooker, S. Wallen, L. W. Sams, J. C. Sams and S. Smith, with the Moderator and Clerk, with leave to invite Correspondents to sit with them.

On Finance—W. E. Tison and S. Smith.

On Preaching—J. C. Sams, E. S. Carter and H. Rowland, with the Pastor and Delegates of Mars Hill church.

On Sabbath Schools—T. J. Rollins and S. Wallen.

On Destitution—L. W. Sams and L. L. Branson.

On Education—John Ammons and J. W. Hooker.

On Missions—S. Byrd and John Parham.

On Temperance—M. L. Hart and W. E. Tison.

Periodicals—P. Rollins and A. Hart.

8th. On motion, adjourned to the next clock Saturday morning. Prayer by S. Byrd.

SATURDAY, 23RD, 9½ O'CLOCK

9th. Met according to adjournment. Prayer by S. M. Collis
Elder S. M. Collis took a seat as a visiting Minister.

10th. Committee of Arrangement reported and were discharged.

11th. Read and adopted Rules of Decorum.

12th. Called the roll and marked absentees.

13th. Appointed Correspondents:

To Helston—Elders T. J. Rollins, John Ammons; J. W. Hooker and br. W. E. Tilson.

Roan Mountain—Elders L. W. Sams, J. W. Hooker, John Ammons and br. H. Rowland.

East Tennessee—Elder T. J. Rollins and br. T. S. Deaver.

Newfound—Elders R. Patterson, L. L. Branson, Wm. Rees, D. Fisher, R. Pinner, J. Midcalf, and br'n S. Smith and J. W. Anderson.

Salem—Elders R. Pinner, D. Fisher and br. H. B. Deaver.

14th. Appointed the next Association to be held with the Flag Pond Church, Washington county, Tenn., commencing Friday before the fourth Sabbath in August, 1863. Elder T. J. Rollins to preach the Introductory Sermon, Elder J. W. Hooker Alternate.

15th. Adopted the reports of committees on Temperance, Education, Sabbath Schools, Missions, Destitution and Periodicals. See reports.

16th. The committee on Finance reported: Received from Churches, \$25 80.

17th. Elected Elders John Parham, S. M. Collis and J. J. Sparks to preach on Sabbath, in the order of their names; the second sermon to be on the subject of Army Colportage, and a collection to be taken for that purpose.

18th. The following Resolution was offered and adopted after interesting remarks by Elders Hooker, Ammons and others: *Resolved*, That in view of the moral and religious wants of our soldiers in the army, that we have a sermon, on Sabbath, on the subject of Army Colportage, and take a collection for the purpose of distributing Bibles and Tracts among the soldiers from Western N. Carolina. JOHN AMMONS.

19th. On motion, adjourned till 9 o'clock Monday morning. Prayer by Elder S. Wallen.

1863
5
SABBATH.

The stand was filled by those appointed, to an attentive audience, and we believe much good will result from the labors of the day. The collection amounted to \$86 05.

MONDAY, 25TH, 9 O'CLOCK.

Met. Prayer by Elder Wm. Rees.

20th. Adopted the following Resolution, after considerable debate, by Elders Rollins, Hooker, Ammons and others:

Resolved, That this Association advise the churches to immediately cut off the *distilling* and *vending* of *ardent spirits* from the churches except for *medical and mechanical purposes*, and report on their next year's letter their disposition of the Resolution of the Association for 1860. T. J. ROLLINS.

21st. Distributed Corresponding Minutes.

22nd. Appointed Elders John Ammons, J. W. Hooker and br. J. M. Peck, Delegates to the Western Baptist Convention.

23rd. Ordered that the Clerk superintend the printing and distribution of the Minutes; that he retain \$8 00 for his services, and have as many printed as he can with the remainder, distributing them according to the contributions.

24th. Ordered that the Clerk be released from the order of last year, to purchase a book for the use of the Association.

25th. *Resolved*, That the thanks of this body be tendered to the citizens of Mars Hill and vicinity for their hospitality in entertaining the Association.

26th. Elder John Ammons was appointed Agent to take charge of and direct to its proper end the money raised for Army Colportage.

27th. On motion, adjourned to time and place above named. Prayer by Elder T. J. Rollins.

ROBERT PATTERSON, *Moderator*.

JOHN AMMONS, *Clerk*.

REPORTS OF COMMITTEES.

TEMPERANCE.

Your committee on Temperance report: We are happy to say that there has been much good effected in the cause of Temperance within the last few years, in the bounds of this Association; and we would recommend the churches to go on

1862

in the work until the monster Interference is entirely destroyed.
M. L. HADSEEL, Chairman.

—o—
E D U C A T I O N .

Education! Word of wonderful meaning. How important for every one to understand its import.

Education signifies *training*, and embraces every step in the bringing up of youth, from infancy to riper years. The facts in the case show that mothers are generally the first preceptors of their children; and the first principles instilled in the young mind are by the mother. Education must be either washed as good or bad; literary or moral; and that the early training of children is often very bad is too evident.

"Train up a child in the way it should go, and when it is old it will not depart from it."—*Sol.* But, that children have not been thus trained is evident, because when they get old they delight to do evil. Parents, great is your responsibility. God has committed to you an all important trust, and which you cannot treat with indifference and neglect.—The moral and literary training of your children, and the best efforts should be put forth in this Heavenly Father's name.

But to us as a denomination, *Education* is a vast field; the field lies before us. It is ours to cultivate the harvest—literarily and morally. And while we know that our education, is to the mental and moral man which leads to the body, we ought to engage ardently in this work. Education is necessary in every department of life. While we rejoice at the result of former labors in this department, there remains much to be done. Those who have been educated at Mars Hill have mostly gone to the army, and all educational enterprises are prostrated. But Mars Hill should be kept up as it ought to be. We therefore earnestly request you to see that it is kept so.
JOHN A. MOORE

—o—
S A B B A T H S C H O O L S .

Your committee on Sabbath Schools report: The experience of another year furnishes new evidence for the demand, in the present and prospective condition of our country, for such an enterprise as the Sabbath School. It has afforded

proofs, new and many, of the good that may be effected through its agency; and has thus given indication of what may be hoped for in the future, if we continue our efforts in this Heaven blessed mission.

He, who while on earth, called the little ones unto Him and said, "Suffer little children to come unto me and forbid them not," has condescended to bless our labors, and to cheer us in our humble efforts to do good in this department of christian labor.

T. J. ROLLINS, Chm'n.

MISSIONS.

Your committee on Missions report: Jesus Christ our great Teacher, has shown us the importance of missions, in his commission to preach the Gospel, and beginning at Jerusalem to extend it to all the world. Very much may be done by us in this work by co-operating with other Missionary Societies. We recommend our churches to aid in this important work, for we believe it to be their duty.

S. BYRD, Chm'n.

DESTITUTION.

Your committee on Destitution, in retrospecting the past, hardly know what course to take. Shelton Laurel and Reems' Creek have been reported from year to year as destitute of Baptist preaching, and if any thing of consequence has been done to supply these places we are not aware of it. These places are still destitute. We deem it hopeless at this time, to make any special effort in behalf of Laurel, as there is a church on Reems' Creek, which is not able to maintain the stated ministry of the word, we recommend the Association to take some steps to assist those brethren in securing monthly preaching.

E. W. SMITH, Chm'n.

PERIODICALS.

Resolved, That we recommend the Bible Recorder, edited by Elder J. D. Huffham, and published at High, N. C., as a Baptist organ worthy the patronage of the Association.

P. ROLLINS, Chm'n.

FIVE HUNDRED COPIES—PRICE \$1.50—PAID

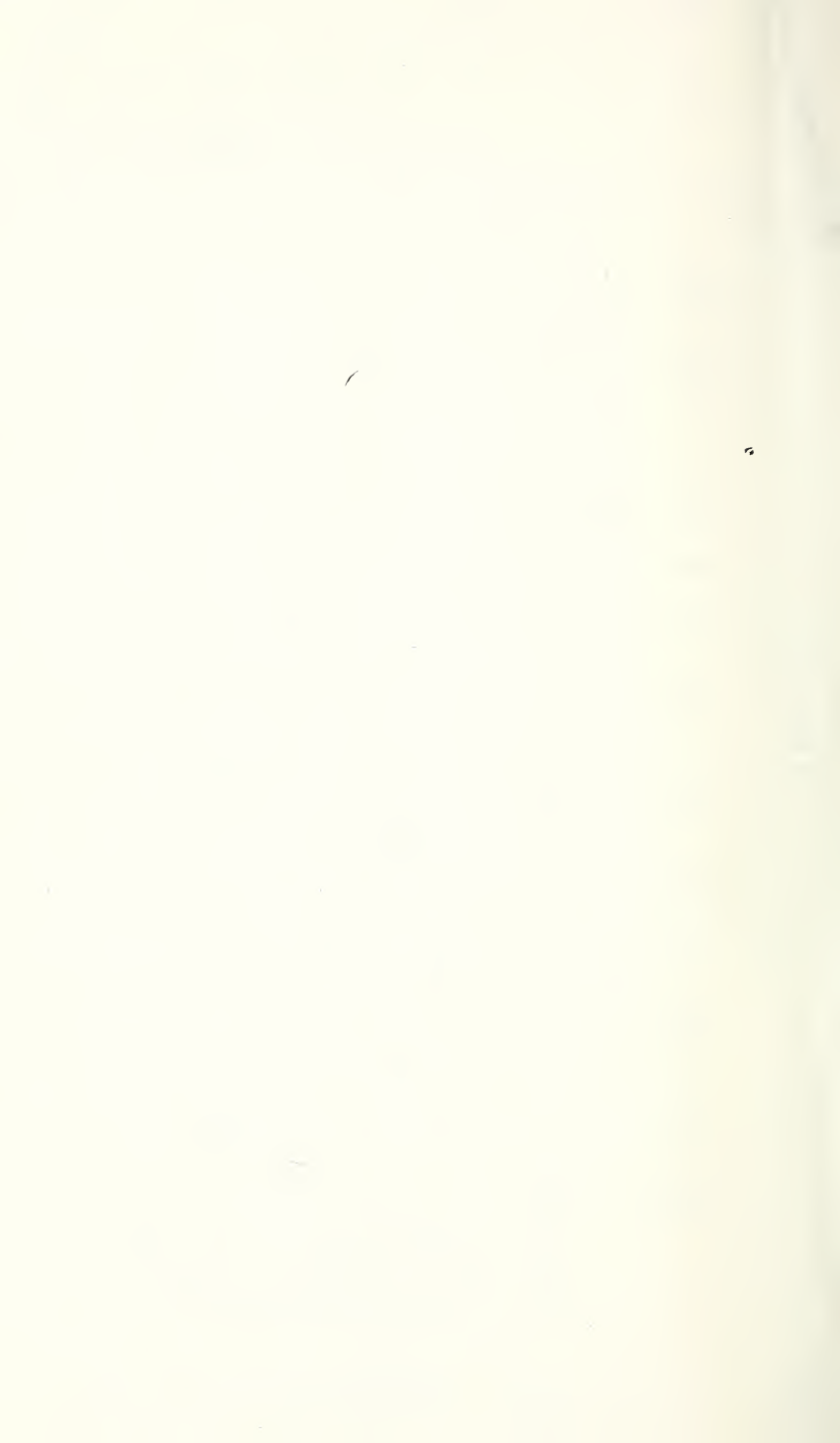
CHURCH STATISTICS.

1862

8

| CHURCHES. | DELEGATES NAMES. | | | | | | | Contrib't's. |
|------------------|------------------|-------------|----------|-----------|----------|------|-------|--------------|
| | Baptised | Rec. by let | Restored | Dismissed | Excluded | Dead | Total | |
| Little Ivy. | 31 | 11 | 2 | 1 | 1 | 3 | 239 | \$2 00 |
| Cany River. | 3 | 4 | | 3 | 3 | 3 | 184 | 2 50 |
| Bull Creek. | | | | 3 | 3 | 3 | 116 | 2 00 |
| Middle Fork. | 15 | 1 | | 3 | 3 | 1 | 120 | 2 00 |
| Big Ivy. | 1 | 1 | | 1 | 1 | 1 | 114 | 2 50 |
| Walnut Creek. | | | | 1 | 1 | 3 | 31 | 1 00 |
| Flag Pond. | 8 | 10 | 2 | 8 | 1 | 2 | 197 | 2 10 |
| Big Laurel. | 14 | | | 3 | 1 | 1 | 70 | 1 50 |
| Gabriel's Creek. | 5 | 8 | | 1 | | | 71 | 2 05 |
| Price's Creek. | 4 | 4 | | | 2 | 1 | 72 | |
| Forks of Ivy. | 11 | 2 | 1 | 1 | 1 | | 60 | 2 65 |
| Upper Laurel. | | | | | | | 52 | 70 |
| Stoolow Ford. | | | | 2 | | | 49 | 50 |
| Recess' Creek. | | | | | | | 17 | 75 |
| Marshall. | | | | | | | 92 | 1 15 |
| Coffee Ridge. | 1 | 3 | | 4 | | | 60 | 1 00 |
| East Fork. | | 2 | | | 4 | | 41 | 1 00 |
| Mars Hill. | | | | | | | | |
| Mount Zion. | | | | | | | | |
| Total..... | 88 | 46 | 5 | 24 | 21 | 13 | 1588 | \$25 80 |

1862



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MINUTES

OF THE

FIFTY-THIRD ANNIVERSARY

OF THE

FRENCH BROAD

Baptist Association,

HELD WITH THE

MIDDLE FORK CHURCH,

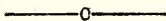
AUGUST 25th AND 26th, 1865.

JONESBOROUGH, TENN.:

GEO. E. GRISHAM, BOOK AND JOB PRINTER.
1865.

1865

MINUTES.



THE sermon introductory to business was delivered by Elder J. W. HOOKER, from Nehemiah, 2nd chap. and 27th verso.

1. Received and read letters from eighteen Churches and enrolled their delegates' names.

2. Elected Elder R. PATTERSON, Moderator, and W. E. TILSON, Clerk.

3. Called for Corresponding Messengers and received
From Newfound—Elders L. W. Sams, John Parham and brethren J. C. Sams, S. Morgan, Wm. Revis, P. Morgan.

From Roan Mountain—Elders Sampson Honeycut, Samuel Hampton, James Ayers.

From Holston—L. B. Bailey.

From Salem—Elder P. Rollins.

4. Invited visiting Ministers to a seat, and Elder Samuel Wilson accepted.

5. Appointed the following Committees, viz :

Of Arrangement—Elders T. J. Rollins, W. K. Briggs, L. L. Branson, H. W. Gilbert and brother E. Higgins, with the Moderator and Clerk, with leave to invite correspondents, and to report to-morrow morning.

On Finance—S. Wallen and Abner Jervis.

On Preaching—Samuel Higgins, E. S. Carter and H. Roland, with the Pastor and delegates of Middle Fork Church.

On Sabbath Schools—J. C. Sams and T. J. Rollins.

On Missions—L. L. Branson and J. W. Hooker.

On Temperance—Jesse Wallen and S Honeycut.

On Destitution—H. N. Edwards and James Midcalf.

On Education—G. W. Wilson and R. Pinner.

6. Appointed Corresponding Messengers. to Sister Associations.

To Newfound—Elders R. Patterson, L. L. Branson and brethren Wm. Robinson and J. W. Anderson.

To *Rcan Mountain*.—Elders J. W. Hooker, H. W. Gilbert, W. K. Briggs and brethren H. N. Edwards, H. Roland and Josiah Robinson.

To *Holston*.—Elders T. J. Rollins, H. W. Gilbert, G. W. Wilson and brethren David Guinn, J. C. Gillis and Samuel Erwin.

To *Salem*.—Elders R. Patterson, R. Pinner and T. J. Rollins. Adjourned to 9 o'clock A. M.

SATURDAY, August 26th.

Met according to adjournment. Prayer by Elder L. W. Sams.

7. The Committee of Arrangement reported and were discharged.

8. Called the roll and marked absentees.

9. Appointed our next Association to be held with Mars Hill Church, Madison County, N. C., commencing Friday before the 4th Sabbath of August 1866, Elder G. W. Wilson to preach the introductory, and Elder T. W. Rollins alternate.

10. The following committees reported and were discharged. On Sabbath Schools, Missions, Temperance, Destitution and Education. (*See Reports.*)

11. Query from Big Laurel Church—"Is it right for the Association to withdraw from a Church in disorder without first laboring to reclaim her?"

Answer. It is not.

12. Petition from Little Ivy Church. "We the Little Ivy Church implore all the Churches composing this Association, to use their influence to keep out of that body any thing like "jars" and "schisms" in the church on account of political opinions, growing out of the past excitement that has so much distracted our common country, and thereby save the cause of Christ."

Answer. We advise the Churches of this Association to labor to keep the unity of the spirit in the bonds of peace, and never suffer their political differences to affect their Christian union; and we further advise any church in this Association, that if she has dealt with any of her members for their politics, to rescind her act at once.

13. Application was made for a letter of dismissal for Marshal church, which was granted.

14. Committee on Finance report from churches \$27 05.

15. Elected Elders P. Rollins, H. W. Gilbert, L. W. Sams and John Parham to preach to-morrow.

16. On motion, agreed to hold four "Union Meetings" in the bounds of this Association.

1st. With "Walnut Creek Church," Madison County, N. C., to commence Friday before the 1st Sabbath in October, 1865.

2nd. With "Flag Pond Church," Washington County, Tenn., to commence Friday before the fifth Sabbath in October, 1865.

3rd. With "Caney River Church," Yancey county, N. C., commencing Friday before the 3rd Sabbath in November, 1865.

4th. With "Reems' Creek Church," Buncombe county, N. C. commencing Friday before the 4th Sabbath in April, 1866.

17. Ordered that the Clerk superintend the printing of the Minutes, and that he have five dollars for his services.

18. Whereas our country has just passed through a destructive and cruel war, and the element of domestic peace much disturbed, therefore

Resolved, That we recommend to the churches and Ministers to do all they can, consistent with their calling, to restore peace, and frequently hold prayer-meetings for our Chief Rulers and those who are in authority. "When the wicked rule the people mourn." "When the righteous are in authority the people rejoice."

19. *Resolved*, That we tender our thanks to the citizens of Middle Fork and vicinity. for the hospitality exhibited towards us during the session of this body.

Adjourned to time and place above named.

R. PATTERSON, *Moderator*.

W. E. TILSON, *Clerk*.

1865
6

REPORTS OF COMMITTEES.

On Sabbath Schools.

There are but few departments of Christian labor more important or more neglected than the Sabbath School. Its importance to the spread of the Gospel is so potent that it is very strange, indeed, that any friend to Christianity could be indifferent to it. We learn from the Word of God that the Jews were requested by Moses, the great Law Giver and leader, carefully to instruct their children in the truths given them from Mount Sinai. We also learn that the early Christians were required to train up their children in the fear and admonition of the Lord. It is known to us that childhood is the seed time of life. How important then that proper seed be planted, that a right direction be given to the youthful mind.

The child is a twig which may be bent while it is yet tender, and in a large majority of cases retain its shape in riper years. Thousands of children growing up in ignorance and sin, have been brought to a knowledge of Jesus Christ by the instrumentality of Sabbath training, and there are many earnest laborers for God both at home and abroad who owe their conversion to the Sabbath School. We would recommend that the churches of this Association take a decided stand in favor of Sabbath Schools.

J. C. SAMS, *Chairman.*

On Missions.

Your committee on Missions are glad to see, that notwithstanding the many difficulties we have had to meet, Zion has not despaired. And we hope the time is not far distant when they will all be able to concentrate their efforts for the general spread of the Gospel. We therefore advise the appointment of an Evan-

gelist to visit the Churches and indoctrinate them; and we further advise the Association to renew the appointment of Union Meetings.

L. L. BRANSON, *Chairman.*

On Temperance.

We are all aware of the many evils growing out of the use of ardent spirits as a boverage, and it is also plainly to be seen, that we are now threatened with more danger from that source than at any period heretofore. We would therefore advise all the Churches that compose this body to take prompt and efficient measures for the suppression of this crying evil among her members, for, by so doing, they will greatly honor the cause of Christ and promote the interests of his Kingdom upon earth.

JESSE WALLEN, *Chairman.*

On Destitution.

We find Shelton Laurel and Reem's Creek to be the most destitute places of preaching within the bounds of this Association, and we would recommend to this body to send Ministers to those destitute places and hold meetings, and endeavor to effect good among them.

JAMES MIDCALF, *Chairman*

On Education.

We, your committee, feel a delicacy in writing upon this subject, from the fact that it has been touched by the graphic pen of all countries and ages. We beseech this Association to support her school, to wit: "Mars Hill College."

G. W. WILSON, *Chairman.*

CHURCH STATISTICS.

CHURCHES.

Little Ivy.
 Canev River
 Bull Creek
 Middle Fork
 Big Ivy
 Walnut Creek
 Flag Pond
 Big Laurel
 Price's Creek
 Forks of Ivy
 Upper Laurel
 Shallow Ford
 Reems' Creek
 Marshall
 Coffee Ridge
 East Fork
 Mars Hill
 Mount Zion

DELEGATES' NAMES.

W. Briggs, J. Whit, A. Ponder, Risden Fisher, J. Kaussey, E. S. Carter, A. Jervis.
 J. W. Hooker, R. Pinner, H. Roland, J. H. Roland.
 L. L. Branson, Z. Bryan, John West, E. Wardrope.
 Josiah Robinson, S. T. Crawford, James Midcalf.
 R. Patterson, S. Carter, J. McKinney, H. N. Edwards, N. Buckner, J. C. Williams.
 W. H. Runion, L. Peck.
 T. J. Rollins, G. Gosnell, E. Higgins, J. B. Sams, Isaac Guinn, W. E. Tilson.
 S. Wallen, J. A. Gilbert, A. Davis.
 G. W. Wilson, N. M. Wilson.
 W. H. Robinson, H. B. Philips, T. S. Deaver, A. L. Logan.
 E. B. Holcomb, M. Wardrope.
 Samuel Erwin, J. M. Brown.
 A. Bradley.
 Jesse Wallen, N. Riddle.
 H. W. Gilbert, S. Higgins, David Guion, J. C. Gillis.
 J. Bradley, J. W. Peck, V. B. Peck, J. A. Smith.
 E. Carter, J. Anderson,
 Thomas Reese, Reuben Rice, J. Freeman.

Total.

| | | | | | | | | |
|------------------|-------|-------|-------|-------|-------|-------|-------|--------|
| Baptized. | 14 | 3 | 11 | 21 | 9 | 3 | 26 | 85 |
| Rec'd by Letter. | 2 | 3 | 2 | 2 | 1 | 3 | 11 | 20 |
| Restored. | 1 | 2 | 1 | 1 | 2 | 1 | 3 | 11 |
| Dismissed | 1 | 1 | 3 | 2 | 4 | 1 | 3 | 14 |
| Excluded. | 1 | 1 | 3 | 3 | 5 | 1 | 3 | 18 |
| Dead. | 1 | 1 | 1 | 2 | 4 | 1 | 3 | 14 |
| Total. | 25 | 135 | 82 | 119 | 72 | 73 | 100 | 648 |
| Contributions. | 51.50 | 3,000 | 1,450 | 2,665 | 2,550 | 1,000 | 1,500 | 19,889 |

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WAKE FOREST UNIVERSITY
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MINUTES
OF THE
FIFTY-FIFTH ANNIVERSARY
OF THE
FRENCH BROAD
BAPTIST ASSOCIATION,
HELD WITH
CANEY RIVER CHURCH,

YANCEY COUNTY, N. C.

AUGUST 23RD,--26TH,
1867.

"Gottschalck's" PRINT,



NEAR
HENDERSONVILLE, N. C.

1867.

Xerox copy made January 9, 1970 from originals in Mars Hill
College Library.

Friday, August 23rd, 1867.

The sermon introductory to business was delivered by Elder John Ammons, from Paul's letter to the Philippians, ii: 3.

1. Received and read Letters from fourteen Churches, and enrolled the Delegates' names, viz:

LITTLE IVY.—Elder W. K. Briggs, and brethren A. Ponder, W. E. N. Edwards, S. E. Edwards and J. W. Hall.

CANEY RIVER.—Elder R. Pinner, and brethren James Wilson, H. Roland, J. H. Roland, L. Ray and B. B. Whittington.

BULL CREEK.—Brethren Z. Bryan and J. M. Peek.

MIDDLE FORK.—Elder J. Midcalf and bro. S. T. Crawford.

BIG IVY.—Elders R. Patterson, J. W. Hooker, and brethren S. Carter, H. N. Edwards, W. M. Deweese, N. Buckner and Z. J. Carter.

WALNUT CREEK.—Brother Edward Wardrope.

FLAG POND.—Brethren C. J. Blevins, L. A. White, J. M. Brown, J. B. Sams and W. E. Tilson.

BIG LAUREL.—Elder S. Wallen and bro. J. S. Bishop.

PRICE'S CREEK.—Elder G. W. Wilson, and brethren J. B. Hensley, Wm. Wilson and R. M. Halcombe.

UPPER LAUREL.—Brethren M. Wardrope, J. Hamlen and W. B. Murray.

SHALLOW FORD.—Brethren Thomas Brown and C. R. Bean.

COFFEE RIDGE.—Elder H. W. Gilbert, and brethren J. C. Gillis and W. H. Hensley.

EAST FORK.—Brethren J. A. Smith, R. J. Sams and J. A. Clark.

MARS HILL.—Elders John Ammons, J. W. Anderson, and brethren E. Carter, Jno. Radford, O. H. Ramsey and D. C. Carter.

2. Elected Elder John Ammons, Moderator, and W. E. Tilson, Clerk.

3. Received Correspondence, viz:

NEW FOUND.—Elders L. W. Sams, J. Miller, J. R. Wild and brethren J. C. Sams and H. Davis.

ROAN MOUNTAIN.—Elders S. Hampton, James Collis, T. Reese, S. M. Collis and S. Honeycutt.

HOLSTON.—Bro's Elijah Bayless and John Longmire.

SALEM.—Elder P. Rollins.

EAST TENNESSEE.—No Correspondence.

TRANSYLVANIA.—Minutes, but no Delegation.

4. Received as visting Ministers, N. Bowen, Samuel Honeycutt and J. W. Ayres.

5. Appointed Committees, viz:

ON ARRANGEMENT.—Elder R. Patterson, H. W. Gilbert and J. W. Hooker, with the Moderator and Clerk, with leave to invite Correspondents.

ON PREACHING.—S. Carter, J. M. Peek, and D. G. Carter, with the Delegates from Caney River Church.

- ON DESTITUTION.—W. K. Briggs, C. J. Blevins and E. Carter.
 ON PERIODICALS.—G. W. Wilson and S. Collis.
 ON TEMPERANCE.—S. Wallen, S. Morgan and L. Ray.
 ON SABBATH SCHOOLS.—J. C. Sams and B. B. Whittington.
 ON MISSIONS.—N. Bowen and J. M. Brown.
 ON FINANCE.—T. Brown, J. B. Sams and H. N. Edwards.
 ON EDUCATION.—L. W. Sams, N. Bowen and J. W. Hooker.
 6. Appointed Correspondents, viz:
 To NEW FOUND.—Elders G. W. Wilson, J. W. Anderson, J. W. Hooker, and brethren H. N. Edwards, J. B. Sams and C. J. Blevins.
 ROAN MOUNTAIN.—Elders H. W. Gilbert R. Patterson, J. Midcalf and W. K. Briggs.
 HOLSTON.—Elders S. Wallen, Jno. Ammons, and brethren T. Brown, W. E. Tilson, D. J. Carter and W. B. Murray.
 SALEM.—Elders John Ammons, J. W. Hooker, and brethren J. M. Peek and A. Ponder.
 EAST TENNESSEE.—Elders J. W. Anderson, S. Wallen, John Ammons, G. W. Wilson, L. L. Branson, and brethren E. Carter, J. Radford and D. G. Carter.
 TRANSYLVANIA.—Elders G. W. Wilson, W. K. Briggs, and brethren H. N. Edwards and Leander Ray.
 7. Adjourned to 9 o'clock, a. m., Saturday.
 Prayer by Elder N. Bowen.

Saturday Morning, 9 o'clock.

- Met according to adjournment. Prayer by the Moderator.
 8. The Letter from Reem's Creek was presented, read, and Delegates' names enrolled, viz: J. D. Bradly and C. Lowry.
 The Forks of Ivy having failed to send up her Letter, bro. S. T. Deaver, one of her Delegates, was, on motion, enrolled.
 Elder S. Wilson was invited to a seat, as Transient Minister.
 9. Received the Report of the Committee of Arrangement, and discharged the Committee.
 10. Called the Roll and marked absentees.
 11. Read Rules of Decorum.
 Elder J. A. Hagaman was invited to a seat as a Transient Minister.
 12. The Association agreed to hold its session, for 1868, with the Church at UPPER LAUREL, Madison county, N. C., commencing on Friday before the 4th Sabbath in August.
 Elected Elder J. W. Hooker to preach the Introductory sermon, and Elder G. W. Wilson, alternate.
 13. Committees reported. (See Reports.)
 14. The Committee on Preaching reported that Elders John Ammons, N. Bowen, J. A. Hagaman and L. W. Sams, preach on Sab-

bath in the order of their names, and that a collection for Missionary purposes be taken after the second sermon.

Adjourned to Monday 9 o'clock, a. m. Prayer by Eld. N. Bowen

SABBATH.

The services were conducted by those appointed, to unannually large assembly. The attention was more than ordinarily good, and the effect was very perceptible. We trust its good results will be realized by many precious souls. The collection amounted to \$23 95.

Monday Morning, 9 o'clock.

Met according to adjournment. Prayer by bro. J. C. Blevins.

15. Application was made by Coffee Ridge Church for a letter of Dismission, which was granted.

16. On motion, appointed Union Meetings, viz :

CANEY RIVER, commencing on Friday before the 3rd Sabbath in October, 1867.

| | |
|----------------------------|------------------------|
| Essay on the Sacrament, by | Dr. B. B. Whittington. |
| “ “ “ Deaconship “ | Elder G. W. Wilson. |

| | |
|--|----------------|
| Sermon on the Rise and Progress of the Church, by | “ John Ammons. |
|--|----------------|

| | |
|--|-----------------|
| “ Reciprocal duties of Pastors & Churches “ | “ J. W. Hooker. |
|--|-----------------|

WALNUT CREEK, Friday before the 4th Sabbath in October.

| | |
|----------------------------|------------------|
| Essay on the Sacrament, by | Elder R. Pinner. |
|----------------------------|------------------|

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| “ “ “ Deaconship “ | “ J. W. Anderson. |
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| Sermon on the Rise and Progress of the Church, by | “ John Ammons. |
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| “ Reciprocal duties of Pastors & Churches, “ | “ G. W. Wilson. |
|---|-----------------|

BULL CREEK, Friday before the 2nd Sabbath in November.

| | |
|----------------------------|---------------------|
| Essay on the Sacrament, by | Elder G. W. Wilson. |
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|---------------------|-------------------|
| “ “ “ Deaconship, “ | “ J. W. Anderson. |
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| Sermon on the Rise and Progress of the Church, by | “ John Ammons. |
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| “ Reciprocal duties of Pastors & Churches “ | “ J. W. Hooker. |
|--|-----------------|

SHALLOW FORD, Friday before the 4th Sabbath in November.

| | |
|----------------------------|------------------|
| Essay on the Sacrament, by | Elder A. Carter. |
|----------------------------|------------------|

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|---------------------|-----------------|
| “ “ “ Deaconship, “ | “ W. E. Tilson. |
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| Sermon on the Rise and Progress of the Church, by | “ G. W. Wilson. |
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|--|------------------|
| “ Reciprocal duties of Pastors & Churches “ | “ H. W. Gilbert, |
|--|------------------|

REEM'S CREEK, Friday before the 3rd Sabbath in May, 1868.

- | | |
|--|---------------------|
| Essay on the Sacrament, by | Elder J. W. Hooker. |
| “ “ “ Deacoship, “ | “ J. W. Anderson. |
| Sermon on the Rise and Progress of the Church, by | “ John Ammons. |
| “ Reciprocal duties of Pastors & Churches, “ | “ W. K. Briggs. |

17. Ordered that the Clerk superintend the printing and distribution of these Minutes, and that he have \$5 00 for his services.

18. Distributed Corresponding Minutes.

19. Appointed Elders G. W. Wilson, John Ammons, J. W. Hooker, J. W. Anderson, and bro. H. N. Edwards, Delegates to the Western Convention.

RESOLUTIONS.

Resolved, That this Association endorse the action of the brethren from Flag Pond, in recommending bro. C. J. Blevins to the Trustees and Faculty of Mars Hill College, as a beneficiary, preparing for the Ministry.

L. W. SAMS.

Resolved, That this Association advise the Reem's Creek Church to appoint an Agent to visit the Churches, and solicit funds to enable them to save their house of worship from passing into other hands.

JOHN AMMONS.

Resolved, That this Association suggest to the Western Convention, the propriety of becoming auxiliary to the American Baptist Missionary Union.

R. PATTERSON.

Resolved, That the thanks of this Association are due, and are hereby tendered to the brethren and citizens of Caney River, for their hospitality during its sessions.

J. W. HOOKER.

20. The Finance Committee reported - - - \$24 45.

21. The business of the Association being finished, the utmost harmony having prevailed, no unkind words having escaped the lips of any one; on motion, adjourned to time and place above mentioned.

The Associon, at the request of the Moderator, engaged in singing the Christian's battle hymn:

“Am I a soldier, of the cross,” &c.,

and were led in prayer by Elder R. Patterson. Thus closed one of the pleasantest meetings in which it has ever been our privilege to participate.

ELDER JOHN AMMONS, Moderator,

W. E. TILSON, Clerk.

REPORT OF COMMITTEES.

DESTITUTION.

Your Committee on Destitution report Mt. Zion, Walnut Creek, and Reems Creek as Churches needing assistance, and Forter's Creek, and Shelton Laurel, as not well supplied with preaching.

We advise the Ministers of this body to do all they can to supply these destitutions.

W. K. BRIGGS, Chm'n.

PERIODICALS.

Your Committee feel the importance of the subject committed to them. Believing that a sound Religious Newspaper freely circulated and read, to be the means of great good. We, therefore, advise the members of the Churches to liberally support the paper being gotten up by bro. Bowen, near Hendersonville. N. C.

GEO. W. WILSON, Chm'n.

TEMPERANCE.

Your Committee on Temperance advise the Churches of this Association to discourage the evil practice of making, vending, and using ardent spirits, as a beverage, as unbecoming the Christian, and inconsistent with the dignity of the exalted character of the true disciple of Jesus. Every Christian should be temperate in all things, and shun every appearance of evil. We admonish brethren not to speak evil one of another.

S. WALLEN, Chm'n.

SUNDAY SCHOOLS.

The Sabbath School demands the attention, and co-operation of all the friends of Zion's King. There are two kinds of Sabbath Schools, diametrically opposite in their nature. In one is taught morality and religion; the precepts of Jesus—in the other is taught Sabbath-breaking, lying, swearing, stealing, and every species of vice, which the devil, the superintendant of this school, can invent. Therefore, let us rally to the school of Zion's King—take all your children to said school, that we may be able to render a good account.

J. C. SAMS, Chm'n.

MISSIONS.

The preaching of the Gospel to the poor and destitute, is one of the first duties binding on Christian men and women. "Goye, therefore, into all the world and preach the gospel to every creature," is

Statistical Report.

| CHURCHES. | PASTORS. | SALARY. | Post Office. | Stat. of Meeting. | Baptized | Recd by Letter | Restored | Dismissed | Excluded | Dead | Total | Contributions |
|----------------|-----------------------------|---------|-------------------|-------------------|----------|----------------|----------|-----------|----------|------|-------|---------------|
| Little Ivy. | W. K. Briggs. | \$25 00 | Ivy, N.C. | 1 | 00 | 5 | 0 | 7 | 7 | 1 | 264 | \$ 1 50 |
| Caney River. | L. W. Sams. | 30 00 | Stocksville, N.C. | 3 | 10 | 6 | 0 | 10 | 8 | 3 | 205 | 2 20 |
| Unli Creek. | L. Deweese. | | Bone Camp, N.C. | 2 | 2 | 0 | 0 | 9 | 5 | 0 | 73 | 1 50 |
| Middle Fork. | W. K. Briggs. | | Ivy, N.C. | 2 | 14 | 10 | 0 | 0 | 4 | 1 | 156 | 1 05 |
| Big Ivy. | R. Patterson & H. W. Hooker | 30 00 | Democrat, N.C. | 2 | 15 | 16 | 1 | 7 | 1 | 1 | 147 | 2 25 |
| Walnut Creek. | No Supply. | | | 0 | 06 | 4 | 6 | 1 | 1 | 1 | 20 | 40 |
| Flag Pond. | A. Carter, & G. W. Gosnel. | | Flag Pond, Tenn. | 3 | 34 | 24 | 3 | 15 | 44 | 2 | 162 | 2 09 |
| Big Laurel. | S. Wallen. | | Marshall, N.C. | 3 | 00 | 5 | 2 | 3 | 2 | 0 | 61 | 1 00 |
| Price's Creek. | S. Willson. | | Bull Creek, N.C. | 2 | 6 | 15 | 0 | 3 | 7 | 0 | 97 | 50 |
| Forks of Ivy.* | T. J. Rollins. | | Marshall, N.C. | 3 | 1 | 0 | 0 | 11 | 1 | 1 | 61 | 1 00 |
| Upper Laurel. | Jesse Whitl. | | Stockville, N.C. | 3 | 00 | 0 | 0 | 0 | 0 | 0 | 48 | 1 25 |
| Shallow Ford. | H. W. Gilbert. | | Longmire, Tenn. | 4 | 00 | 0 | 1 | 0 | 0 | 0 | 28 | 50 |
| Ream's Creek. | R. Patterson. | | Stocksville, N.C. | 4 | 1 | 0 | 1 | 1 | 0 | 0 | 17 | 50 |
| Coffee Ridge. | H. W. Gilbert. | | Longmire, Tenn. | 2 | 25 | 2 | 0 | 7 | 1 | 0 | 121 | 1 05 |
| East Fork. | L. L. Branson. | | Marshall, N.C. | 3 | 00 | 0 | 1 | 3 | 3 | 1 | 77 | 1 00 |
| Mars Hill. | L. Deweese. | | Bone Camp, N.C. | 3 | 00 | 0 | 1 | 3 | 1 | 1 | 75 | 1 55 |
| Mount Zion. | No Returns. | | | 4 | 00 | 12 | 1 | 2 | 1 | 1 | | |

* Statistics of last year]

[Individual Contributions,

Total

\$24 45

\$19 50
5 30

Baptist Association
French Broad
1930-1900

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1873

MINUTES

OF THE

FRENCH BROAD

BAPTIST ASSOCIATION,

HELD WITH

FLAG POND CHURCH,

Washington County, Tennessee.

AUGUST 22nd----25th, 1873.

WM. E. TILSON, CLERK, Washington County, Tennessee.



JONESBOROUGH, TENN.

PRINTED AT THE "HERALD AND TRIBUNE" OFFICE.

1873.

PROCEEDINGS:

FRIDAY, August 22d, 1873.

The sermon introductory to business was delivered by Elder W. T. Bradley, from 1st Thessolonians 2d chapter and 18th verse.

After a recess of thirty minutes the delegates assembled in the house. Prayer by Elder L. W. Sams.

1. Appointed W. A. Honeycutt and W. E. Tilson. Reading Clerks.

2. Received and read letters from twenty-five churches and enrolled the delegates names, viz :

LITTLE IVY—Brethren John F. Carter and S. E. Edwards.

CANEY RIVER—Brethren J. W. Wilson, J. F. Sams, Moses Anglin and Millard Rolland.

BULL CREEK—Brethren R. J. Oliver John Edwards, J. M. Hall and W. C. Sprinkles.

MIDDLE FORK—Brethren Wilson Rice and John Hall.

BIG IVY—Elders R. Patterson, L. W. Sams, S. J. Morgan and brethren Jacob Reed, J. M. Hurst, N. Buckner and E. C. Maney.

WALNUT CREEK—Brethren W. M. Willis, J. Lunsford and R. T. Wild.

FLAG POND—Elder G. W. Gosnell, and brethren W. E. Tilson, E. Higgins, B. W. Woodward, J. B. Sams, Isaac Guinn and J. M. Brown.

BIG LAUREL—Elders S. Wallen, L. Buckner, and brethren J. A. Wallen, H. G. Wild and S. S. Gosnell.

FORKS OF IVY—Brethren T. S. Deaver, Reuben Brown.

UPPER LAUREL—Brethren J. Merrell, J. Callahan, J. F. Jester, J. C. Ponder and Wm. Callahan.

SHALLOW FORD—Brethren Samuel Erwin and B. F. Brown.

REEMS' CREEK—Elder W. T. Bradley and brother J. Holcomb.

EAST FORK—Brethren S. Dill, John Ramsey, G. W. Peek and Milton Bruce.

MARS HILL—Elders J. W. Anderson and J. W. Hooker, and brethren O. H. Ramsey, J. R. Sams, L. C. Huff and L. M. Radford.

MOUNT ZION—Elders J. M. McDevet and W. E. King.

IVY GAP—Elder T. M. Honeycutt and brethren W. A. Honeycutt and A. Metcalf.

PAINT GAP—Brethren H. T. Crawford and Morris Gosnell.

BETHEL—Letter but no delegation.

CALIFORNIA—Brethren B. Callahan, Charles McPeters, J. T. Holcomb, W. B. Murray and T. M. Hamlin.

CLEAR BRANCH—Elder H. W. Gilbert and brethren I. W. Gilbert, J. C. Wild, G. W. Clouse and Jesse Clouse.

GABRIEL'S CREEK—Brethren P. Buckner, sen. and J. R. Address.

WEST FORK—Elder Wm. Sprinkles and brethren G. B. Robison and W. C. Fisher.

LAUREL HILL,—Elder P. McDevett and brethren L. Gosnell, and Wm. Norton.

LAUREL BRANCH.—Brethren H. Buckner and Z. L. Bryan.

LOWER WALNUT CREEK—Brother J. M. Robison.

PLEASANT HILL—Not represented.

3. Elected Elder G. W. Gosnell, Moderator, and brother W. E. Tilson, Clerk.

4. Received correspondents, viz :

From NEW FOUND—Brother J. C. Sams.

From WATAUGA—Brother L. B. Bailey.

1873

FRENCH BROAD BAPTIST ASSOCIATION.

From BLACK MOUNTAIN—Elders J. W. Ayers and J. W. Duncan and Brother J. W. Peek.

5. On motion Bro. J. H. Sams, from Sweetwater Association, was invited and accepted a seat with with us.

6. Appointed Committees, viz:

On Arrangement—J W Hooker, R Patterson, T M Honeycutt and the Moderator and Clerk, with leave to invite correspondents.

On Religious Exercise—J Lunsford, J R Sams and J Merrell with the Pastor and delegates from Flag Pond Church.

On Finance—J M Brown and E C Maney.

On Destitution—J M McDevett and S Wallin.

On Temperance—Jacob Reed and L C Huff.

On Sabbath Schools—J C Sams and S J Morgan

On Education—W T Bradley and W A Honeycutt.

On Missions—T M Honeycutt and J W Hall.

On State of the Churches—John Ramsey and R Patterson.

On Periodicals—L W Sams and J W Hurst.

On State of the Ministry—J W Anderson and H Buckner.

Adjourned to 9 o'clock, A. M., to-morrow.

Prayer by Elder J W Hooker.

SATURDAY, August 23d, 1873.

Met according to adjournment. Prayer by Elder R Patterson.

7. The Committee on Arrangement reported, the report received and the Committee discharged.

8. Read Rules of Decorum.

9. Called the roll and marked absentees.

10. On motion, Brother D W F Peoples, from the Holston Association, was invited and accepted a seat with us.

11. Received Reports of Committees, viz: "State of the Churches," "State of the Ministry," "Destitution," "Education" and "Missions." (See Reports.)

12. Appointed Correspondents, viz:

To NEW FOUND—Elders W T Bradley, J W Anderson, T M Honeycutt, W A Honeycutt and G W Gosnell.

To WATAUGA--Elders H W Gilbert and C W Caspell and brethren Samuel Erwin and J B Sams.

To BLACK MOUNTAIN—Elders G B Robison, Jesse Whit, Wm. Sprinkle, J W Hooker and L W Sams.

13. On motion agreed to renew correspondence with the Salem and Roan Mountain Associations, and appointed as correspondents to Roan Mountain, Elder T M Honeycutt; and to Salem, Elders J W Anderson, S J Morgan and R Patterson.

14. The Committee on Religious Exercise appointed Elders J W Anderson and J W Hooker to preach in the afternoon and Elders L W Sams and R Patterson in the forenoon on Sabbath.

Adjourned to 9 o'clock, A. M., Monday.

Prayer by Elder L W Sams.

SUNDAY SERVICES.

The Association assembled in the house with the Sabbath School at Flag Pond, where several pieces of music were sung by the choir at that place, conducted by Prof. Spoons; after which brother J C Sams read the Report on Sabbath Schools, and made some appropriate and well-timed remarks on the same, and on motion the Report was adopted. After a short recess, again assembled in the house. The stand was then occupied by Elders J W Anderson and J W Hooker,



in the forenoon, and Elders L W Sams and R Patterson, in the afternoon, who preached to a large and well-ordered congregation with apparent good effect.

MONDAY, August 25th, 1873.

Met according to adjournment. Prayer by Elder W T Bradley.

15. Appointed our next Association to be held with the WALNUT CREEK Church, Madison county, N. C., commencing Friday before the 5th Sabbath in August, 1874, and elected Elder L W Sams to preach the introductory sermon and Elder J M McDevett, Alternate.

16. Received Report on Periodicals; on Finance; and also Missionary Reports. (See Reports.)

17. Received Pledges to pay our former Missionaries. (See Pledges)

18. Distributed corresponding Minutes.

19. Answered Query from California Church, viz: "Is it Gospel order to subject a member to church discipline for communing with the Methodist?" Answer: "It is."

20. Appointed the Clerk to superintend the printing of the Minutes and have \$7 00 for his services.

21. Resolved, That this Association appoint a Ministers' and Deacons' Meeting, which shall be held annually. The first Session to be held with Bull Creek Church, Madison county, N. C., beginning on Friday before the 3d Sabbath in October, 1873, and that Elder J W Hooker preach the introductory sermon. W. T. BRADLEY.

22. Resolved, That we advise and urge the different Churches composing this body, to furnish a copy of the "*Religious Herald*" to every Pastor in this Association: J. R. SAMS.

23. Ordered that the obituaries of Elder L L Branson and Brother Solomon Carter be inserted in our Minutes.

24. Resolved, That we tender our thanks to the Church, and citizens of this vicinity, for the hospitality exhibited to us during the session of this body. S. J. MORGAN.

Adjourned to time and place above named.

Prayer by Elder J W Hooker.

G. W. GOSNELL, Moderator.

W. E. TILSON, Clerk.

[After the Association adjourned, the meeting was continued eight days by Elders L. W. Sams, S. J. Morgan and the Pastor of the church, assisted by Elder A. Carter. The meeting was attended with deep interest; many anxious friends were heard to cry for mercy and twenty-four made a profession of Faith in Christ, and there were added to the church twenty-eight.—CLERK.]

 REPORT OF COMMITTEES.

STATE OF THE CHURCHES.

We, your committee on the state of the Churches, are sorry to say that so far as our knowledge extends the Churches are not alive as we would wish them. Yet we hope from the signs of the times, that there is beginning to be a general struggle among the Churches; and we hope the effort will continue till a general travail of Zion takes place throughout our land and country.

R. PATTERSON, Chairman.

STATE OF THE MINISTRY.

Your committee beg leave to state that while our ministry are pious and zealous in carrying out the command of the Saviour from whom they are commissioned to teach the unsearchable riches of his grace yet we are pained to say that owing to the lack of means being provided for their support, the Gospel has been much hindered, and many precious souls are starving for the bread of life which should be offered to them in the Gospel; we further state that owing to the means placed in their reach they have not hitherto been able to obtain an education sufficient to enable many of them to contend successfully against the many erroneous doctrines which are now being taught and to enable them to be more successful it is only necessary for the denomination to provide means necessary to repair the College edifice at Mars Hill, this being done, there are propositions by men who are graduates, who are ready to commence the work of a general education where the mind may receive the proper training to enable those whom God has called to the ministry the more successfully to contend for the "Faith once delivered to the Saints." J. W. ANDERSON, C'n.

DESTITUTION.

Your committee on Destitution report that there is a boundary between the New Found Association and French Broad, south of the French Broad river; between Marshal and Warm Springs and also the upper part of Shelton Laurel as destitute of Baptist preaching.

J. M. McDEVETT, Chairman.

EDUCATION.

Your committee on Education submit the following :

We are glad to say that an increasing interest is being manifested in the cause of education; that educational facilities are being rapidly increased by the contribution of large amounts to promote the cause of education.

The Baptist of Kentucky are raising three hundred thousand dollars to remove the "Theological School" from Greenville, South Carolina, to Louisville, Kentucky. The Baptist of South Carolina are raising two hundred thousand dollars to endow Furman University. Yet, while efforts are being made in other parts of our country to raise the standard of education, we regret to say that we, as Baptist, are not doing as much as we should. We have as good talent in this mountain country as can be found anywhere, and this talent should be cultivated. Your committee regret to announce that "Mars Hill College" is vacant at present. Brethren it ought not so to be. We should lay our hands to the work and contribute our means to repair the College building and employ a competent teacher. The result of this would be the rooms would be filled with students. There are several flourishing schools within our bounds but not denominational; they are organized on the Peabody system and are doing much good.

The School at Morgan Hill is conducted by Profs. J. H. & J. P. Sams, and that at Walnut Creek is under the charge of Profs. Lunsford and J. White. There has also been a flourishing school at "Flag Pond Seminary," Washington county, Tenn. The third annual session of this Institution will open on Monday, September 8th, 1873. Prof. W. E. S. Armstrong, a graduate of the East Tennessee University, is the Principal. The prospects for a prosperous session is encouraging. The youths of the country should embark at once in these schools and try for an education. W. T. BRADLEY, Chairman.

MISSIONS.

Your committee on missions report, that there is a boundless field for labor in this very important work, though I fear we as the professed followers of Christ do not feel the importance of the work as we should. Home and Foreign Mission both claim our attention. Thousands of souls in our own Christian country need the word of life preached to them. Millions of heathens in foreign lands who are bowing down to stocks and stones, are dependent upon us in a great degree for the light of Gospel truth. Therefore, let us all be missionaries, not only in word, but in deed and in truth.

T. M. HONEYCUTT, Chairman.

SUNDAY SCHOOLS.

There has been so much written and said upon this subject that in a report like this we can do no more than say to those having schools, go on with renewed energy, be constantly encouraging others to action in this work; and to those who have no schools we would say, engage in the work at once—try it for one year and be assured you will not regret your labor.

J. C. SAMS, Chairman.

PERIODICALS.

Your committee respectfully recommend to the delegates, and especially the Pastors of this Association, to subscribe for and read the "*Biblical Recorder*," published at Raleigh, N. C., and the "*Religious Herald*," Richmond, Va., as indispensibly necessary to their success in properly indoctrinating the churches; and in understanding the history of our own denomination

L. W. SAMS, Chairman.

FINANCE REPORT.

Received from Churches.....\$29,80

J. M. BROWN, Chairman.

MISSIONARY REPORT.

Elder W. T. Bradley preached 60 sermons, delivered 33 exhortations, witnessed 24 conversions, baptized 10, assisted in the ordination of 4 deacons, traveled 755 miles, labored 62 days, received \$18.85.

Elder S. J. Morgan preached 56 sermons, delivered 23 exhortations, witnessed 24 conversions, baptized 8, ordained 3 deacons, labored 55 days, traveled 447 miles, received \$22.50.

OBITUARIES.

The French Broad Baptist Association to the churches and brethren composing the same: GREETING:

DEAR BRETHREN: We are again called upon to record the fact mournful to us, of the departure of another of God's faithful servants

from the walls of Zion. Elder L. L. BRANSON, long known and approved among you as a faithful minister of God's eternal truth, is no more among us.

On the 19th day of July last, and in the 65th year of his life, after a few days of severe suffering, his Master called him to his reward. For forty years he stood on Zion's walls declaring the words of life and salvation to the children of men. The faithfulness and earnestness with which he did his work, are known to all who knew him, and though his worth may not have been fully appreciated while living, we are now constrained to say of him, "A mighty one has fallen in Israel."

We cannot here speak fully of his virtues, public and private, but would simply enjoin it upon all, to strive to imitate his honesty and integrity as a citizen, and his faithfulness, love and piety as a christian; and we do pray that God may raise up other servants in his service who may, with equal ability, faithfulness and zeal, "contend for the faith once delivered to the saints." And now, while we would assure his bereaved wife, children and friends of our sympathy in their sorrows and are painfully conscious of the loss sustained in his death by the church militant here below, we rejoice in the hope that he now reigns with the church triumphant above. We rejoice to know that he fell with his face Zionward, that he died in the full assurance of the faith that God was able to keep that which he had committed unto him against that day. Finally, we would say of him and for the consolation of all:

"The pains of death are past;
Labor and sorrow cease;
And life's long warfare closed at last.
His soul is found in peace."

H. BUCKNER.

By the dispensation of Providence, we are caused to mourn the loss of a Father in Israel. Brother SOLOMON CARTER is no more! On the 27th of July, 1873, in the 83rd year of his age he was gathered to his fathers. While we mourn his loss we mourn not as those who have no hope. We cannot speak at length of his many virtues as a man and christian. As a citizen he was worthy and upright, respected by all. As a christian he exhibited all the graces of a true follower of the Redeemer of the world. Brother Carter lived as an exemplary member of the Baptist Church for more than 60 years; and for more than 50 years he served the Church as a Deacon, always exhibiting great energy and zeal in the discharge of his christian duties. To his beloved wife and children, and to his many sorrowing friends we tender our heartfelt sympathy in this their sore bereavement; but we are glad to know that they have the cheering consolation that the kind husband, the affectionate father, the friend of long years of earthly pilgrimage, died in the hope of a blessed immortality. He has gone to his reward where no cloud of sorrow shall ever obscure the bright sunshine of his happiness. "Let us die the death of the righteous and let our last end be like his." L. W. SAMS.

PLEDGES FOR MISSIONARY LABOR.

Upper Laurel Church, by Wm Callahan, \$200; Little Ivy Church, by J F Carter, \$300; Big Ivy, by N Buckner, \$500; Mars Hill, by J R Sams, \$500; Flag Pond, by J B Sams, \$200; Bull Creek, by W C Sprinkles, \$200; East Fork, by G W Peek, \$200; Walnut Creek, by J Lunsford, \$200; California, by John Halcome, \$500; Lower Walnut Creek, by J M Robertson, \$200; Laurel Branch, by H Buckner, \$200; Phillip Buckner, from Gabriel's Creek, \$200; Middle Fork, by W B Sams, \$200; Little Branch, by H W Sams, \$100; Ivy Gap, by A Nettles, \$100; Shallow Ford, by S Erwin, \$100.

STATISTICAL TABLE.

| CHURCHES. | Baptised. | Received by Letter. | Restored. | Dismissed. | Excluded. | Dead. | Total. | Contributions. |
|-------------------------------------|-----------|---------------------|-----------|------------|-----------|-------|--------|----------------|
| Little Ivy..... | ..... | ..... | ..... | 6 | 4 | ..... | 139 | \$ 1,50 |
| Caney River..... | ..... | 2 | 1 | 6 | 1 | ..... | 79 | 2,00 |
| Bull Creek..... | 2 | 4 | ..... | 5 | ..... | ..... | 80 | 80 |
| Middle Fork..... | 15 | 2 | ..... | 9 | 3 | ..... | 126 | 1,00 |
| Big Ivy..... | 2 | ..... | ..... | 10 | 11 | 3 | 240 | 3,00 |
| Walnut Creek..... | 3 | ..... | 2 | ..... | ..... | ..... | 70 | 1,00 |
| Flag Pond..... | ..... | ..... | 1 | 11 | 1 | 2 | 208 | 1,90 |
| Big Laurel..... | ..... | ..... | ..... | ..... | 6 | 1 | 95 | 1,00 |
| Forks of Ivy..... | ..... | ..... | 2 | 3 | ..... | ..... | 56 | 1,50 |
| Upper Laurel..... | 13 | 2 | ..... | 5 | 1 | 1 | 74 | 1,30 |
| Shallow Fork..... | ..... | ..... | ..... | 2 | ..... | ..... | 28 | 60 |
| Reems' Creek..... | 1 | 9 | ..... | 5 | 4 | ..... | 62 | 1,50 |
| East Fork..... | ..... | 1 | 7 | 9 | 3 | 1 | 103 | 1,40 |
| Mars Hill..... | 17 | 3 | 2 | 2 | ..... | 1 | 84 | 1,50 |
| Mount Zion..... | 3 | 1 | 1 | 6 | ..... | ..... | 45 | 1,00 |
| Ivy Gap..... | 9 | 8 | 1 | 11 | ..... | 1 | 97 | 1,00 |
| Paint Gap..... | 6 | 4 | ..... | ..... | ..... | ..... | 73 | 85 |
| Bethel..... | 10 | 3 | ..... | 3 | ..... | ..... | 49 | 50 |
| California..... | 13 | 8 | ..... | 2 | 3 | ..... | 59 | 1,15 |
| Clear Branch..... | ..... | 1 | ..... | 9 | 1 | ..... | 76 | 1,60 |
| Gabriel's Creek..... | ..... | 6 | 1 | 6 | ..... | ..... | 89 | 1,20 |
| West Fork..... | 11 | 1 | 3 | ..... | ..... | ..... | 63 | 1,00 |
| Laurel Hill..... | 3 | 2 | 1 | 2 | 6 | ..... | 21 | 75 |
| Laurel Branch..... | ..... | 2 | 2 | 3 | 2 | 1 | 63 | 60 |
| Lower Walnut Creek..... | 8 | 4 | ..... | ..... | ..... | 1 | 21 | 75 |
| Pleasant Hill. Not represented..... | ..... | ..... | ..... | ..... | ..... | ..... | 22 | ..... |
| Total..... | 116 | 192 | 24 | 115 | 54 | 12 | 2122 | \$29,80 |

1873

ORDAINED MINISTERS.

R Patterson, J W Hooker, H W Gilbert, L W Sams, Jesse Whitt, J W Anderson, S Wallen, W K Briggs, J Capps, G W Gosnell, J M McDevett, L Buckner, J Wallen, L Deweese, Wm Sprinkle, W T Bradley, T M Honeycutt.

LICENTIATES.

G B Robinson, A B Ray, E G Hensley, Barnett Ray, W A Honeycutt, P M Center.

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OF THE

Sixty-Eighth Anniversary

OF THE

French Broad Baptist
ASSOCIATION,

HELD WITH BULL CREEK CHURCH, MADISON CO.,

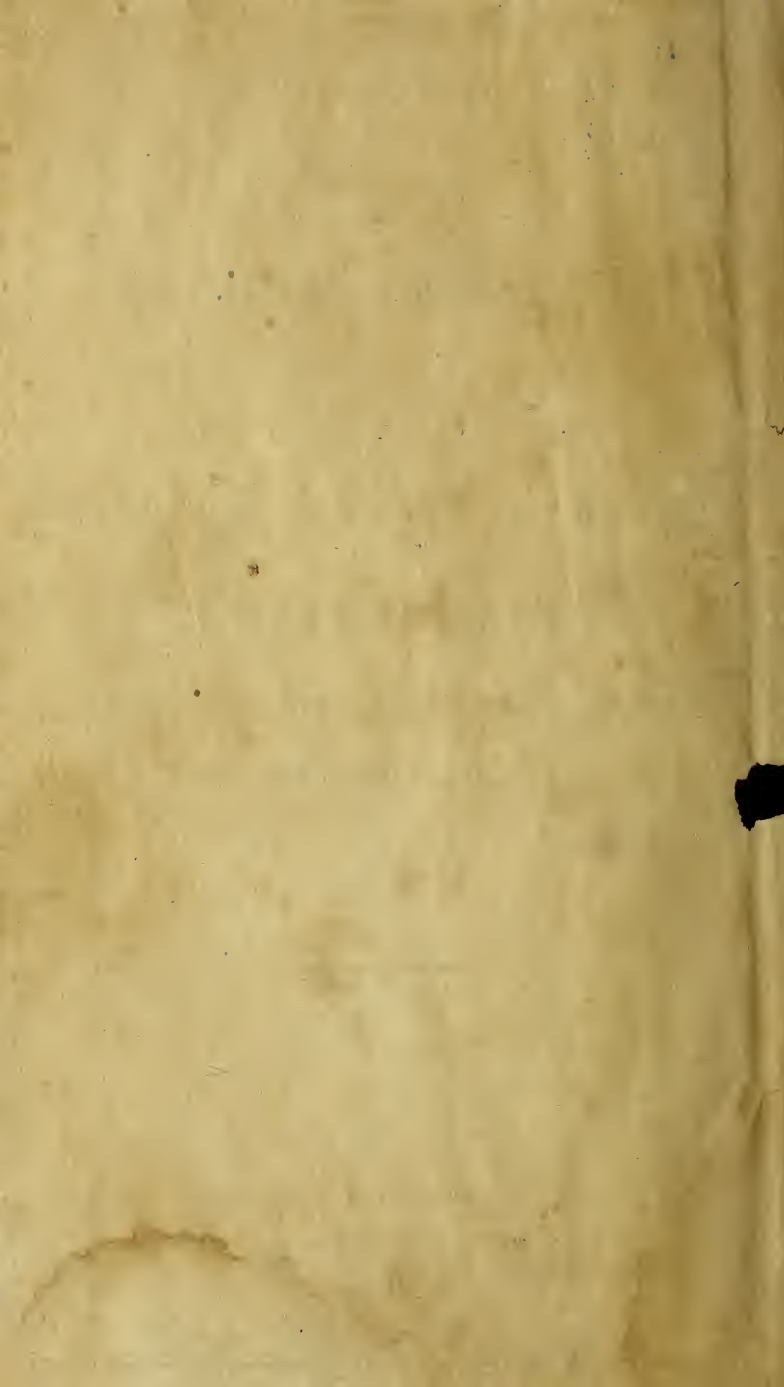
N. C., August 19th to 22nd 1875.



ASHEVILLE; N. C.

F. P. DAVIS, BOOK AND JOB PRINTER

1875.



PROCEEDINGS.

THURSDAY, August 19th, 1875.

The sermon introductory to business was delivered by Elder John Ammons, from Ecclesiastes 9th chapter and 10th verse, "Whatsoever thy hand findeth to do, do it with all thy might."

After a recess of thirty minutes the delegates met in the house. Prayer by Elder J. H. Moore.

1st, Appointed James Lunsford and W. E. Tilson, Reading Clerks.

2nd, Received and read letters from twenty-eight churches and enrolled delegates names, viz.:

LITTLE IVY—James Ramsey, E. S. Carter, Henry Deweese, Wm. Edwards and S. E. Edwards.

CANEY RIVER—Elder R. Pinner and brethren H. Pollard, I. J. Shepherd, Millard Pollard and N. W. Proffitt.

BULL CREEK—W. C. Sprinkle, J. W. Chambers, Joel Calahan, James Edwards and W. P. Waldrope.

MIDDLE FORK—Elder W. K. Briggs and brethren E. Arrowood, Wilson Rice, G. W. Briggs and Elbert Young.

BIG IVY—Elders R. Patterson, L. W. Sams and brethren Wm. H. Hurst, A. J. Greenwood, J. B. Whittmore, J. H. Carter, C. W. McKinney and M. H. Carrison.

WALNUT CREEK—James Lunsford, G. W. Bryan, L. M. Bryan and R. P. Wild.

FLAG POND—Elders T. J. Rollins, G. W. Gornell and brethren Wm. E. Tilson, J. C. Gibbs, B. W. Woodward, J. F. Tilson and J. M. Brown.

FORKS OF IVY—Elder John Ammons and brethren E. Jarvis, J. A. Whitt, B. F. Buckner and A. L. Logan.

UPPER LAUREL—William Calahan, F. M. Marchbanks, S. T. Crawford, Joseph Calahan and J. F. Justice.

SHALLOW FORD—A letter but no delegation.

EAST FORK—J. Ramsey, S. Dill, A. Green, R. R. Ball, James Sams and Z. Coats.

REEMS CREEK—Not represented.

MARS HILL—Elders J. W. Hooker, J. W. Anderson and brethren John Hall, Jackson Ingle, L. C. Huff and H. B. Carter.

MOUNT ZION—Elders J. M. McDevitt, Wm. E. King and brethren J. A. Gilbert, A. J. McDevitt, L. W. Barnett, J. A. Roberts and N. M. Barnett.

IVY GAP—Elder T. M. Honeycutt and brethren James W. Buckner, C. G. Robertson and Josiah Robertson.

PAINT GAP—Elder J. Metcalf and brethren John Dodd, Wm. Dodd, Wm. Thomas and James Metcalf.

BETHEL—John Donnahoe, James O. Scoggins, J. W. Robertson and S. F. Radford.

CALIFORNIA—C. McPeeters, W. B. Murray, J. M. Oliver, W. W. Hamlin and M. M. Halcombe.

CLEAR BRANCH—Elder H. W. Gilbert and brethren G. C. Wild, J. W. Gilbert, G. W. Thompkins, G. W. Clouse and Jesse Clouse.

GABRIEL'S CREEK—Elder L. Deweese and brethren S. Ammons, P. Buckner, M. S. Sprinkle and W. E. Fisher.

WEST FORK—Elder Wm. Sprinkle and brethren E. G. Hensley, A. Fisher, S. M. Coats and Jesse Sprinkle.

LAUREL HILL—Elders P. McDevitt, D. R. Gunter and brethren L. Gosnell, J. B. Gosnell, S. Norton and A. A. McDevitt.

LAUREL BRANCH—J. Fisher, H. Buckner, J. M. Reed, Z. Bryan and W. B. Tweed.

LOWER WALNUT—Thomas Henderson, James Davis and J. M. Robertson.

FOSTER'S CREEK—Elder J. L. Louis and brethren S. P. Peek and Joseph Louis.

PLEASANT HILL—Not represented.

3rd, Received Morgan Hill Church from Newfound Association, and enrolled delegates names, viz: J. C. Sams, J. T. Morgan, J. P. Morgan, R. K. Freeman, J. N. Morgan, A. M. Robertson and J. T. Myers.

4th, Received a newly constituted Church by the name of Little Creek, and enrolled delegates names, viz: A. Metcalf, R. H. Gentry and Henry Metcalf.

BIG LAUREL—Elders S. Wallen, L. Buckner and brethren J. A. Wallen, J. E. Rice and S. S. Gosnell.

5th, Elected Elder John Ammons, Moderator, and W. T. Bradley, Clerk.

6th, Received correspondents:

From NEWFOUND—Elders S. J. Morgan, J. R. Wild and brother S. Smith.

From ROAN MOUNTAIN—Elder J. Whitt.

From BLACK MOUNTAIN—Elder J. W. Peek.

7th, On motion invited visitors, from Watauga, Elder J. H. Hyder. From Holston, Elder J. H. Moore, brethren H. Mumfres and David Humphres. From Sweet Water, brother John Sams. From Salem, Elder N. Bowen.

8th, Received Elder J. D. Haffham, editor of the *Biblical Recorder*.

9th, Received Elder John Mitchel, pastor of Murfreesboro' Baptist Church, N. C.

10th, Appointed Committees, viz:

On Arrangement—Elders J. W. Hooker, J. Metcalf, T. J. Rollins and brother A. J. Greenwood, with the Moderator and Clerk.

On Religious Exercises—J. C. Sams, B. W. Woodward and I. J. Shepherd, with pastor and delegates of Bull Creek church.

On Finance—Wm. E. Tilson, W. C. Sprinkle.

On motion by Elder Sams, dispensed with the committee of Destitution.

On Temperance—Elder J. W. Anderson and brethren A. J. Greenwood and W. B. Murray.

On Sabbath Schools—John P. Morgan and Elder J. H. Hyder, and brother William Hurst.

On Education—Elders J. H. Moore, T. M. Honeycutt and brother J. T. Morgan.

On Missions—Elders L. W. Sams and James McDevitt and brother L. C. Huff.

On State of the Churches—Elders J. W. Hooker, G. W. Gosnell and William Sprinkle.

On Periodicals—M. S. Sprinkle, G. W. Bryan and Elder P. Metcalf.

On State of the Ministry—A. J. Greenwood, P. Buckner and B. K. Freeman.

On the Deaconship—Elders S. J. Morgan, J. R. Wild and J. Whitt.

Adjourned to 9 o'clock, A. M. to-morrow. Prayer by Elder J. H. Hyder. Benediction by Elder J. H. Moore.

FRIDAY, August 20th, 1875.

Met pursuant to adjournment. Devotional services by Elder T. M. Honeycutt.

11th. Received the Report of the Committee on Arrangement and the committee discharged.

12th. Called the roll.

13th. Read and received the minutes of yesterdays proceedings.

14th. Read Rules of Decorum.

15th. Appointed correspondents:

To NEWFOUND—Elders P. McDevitt, James McDevitt, W. T. Bradley and brethren J. T. Morgan, and J. P. Morgan.

To ROAN MOUNTAIN—Elder J. Whitt.

To BLACK MOUNTAIN—Elder T. M. Honeycutt, J. Whitt, J. Metcalf, J. W. Anderson, and brother Josiah Robertson.

To SALEM—Elder L. W. Sams.

To EAST TENNESSEE—Elders John Ammons and W. T. Bradley.

To HOLSTON—Elders R. Patterson, J. W. Hooker, and John Ammons.

16th. Called on committees to report.

Took recess thirty minutes. Benediction by Elder John Mitchel.

Met by singing.

17th. Took up the unfinished business of last Association as follows: How shall we receive members from the Free Will Baptist? Answer.

1st. Receive those who have left the Missionary Baptist Churches, by a full recantation of their errors.

2nd. Receive those who have been baptised by the Free Will Baptist, if of good moral conduct, by experience and Baptism.

3rd. Ordain their Ministers and Deacons if found worthy and competent.

ELDER N. BOWEN.

Adjourned to 9 o'clock to-morrow, A. M. Benediction by Elder J. D. Huffham.

SATURDAY, August 21, 1875.

Met according to adjournment. Prayer by Brother Jess Wallen.

18th. Received the following reports: On Sabbath Schools; on Education. (See reports.)

19th. Carried, that Elder J. H. Moore have the privilege on Sabbath of making up a collection, which collection is to assist in the completion of the Baptist Church at Greenville, Tenn. Recess thirty minutes.

Came together by singing. Received reports on Temperance, on

Missions, on State of the Churches, on State of the Ministry, on Finance, on Periodicals, on the State of the Deaconship. (See reports.)

20th. Elder J. D. Huffham, took up a collection amounting to \$22.80 cents for Foreign Missions.

21st. On motion, it was agreed to appoint a committee of five, whose business it shall be to recommend to the Board of the Western Baptist Convention for appointment to labor as Missionary, within the bounds of this Association. The committee consisting of J. T. Morgan, G. W. Bryan, A. J. Greenwood, William Hurst, and A. L. Logan. The said committee appointed Elder John Ammons.

22nd. Agreed to hold the next Association with California Baptist Church.

A Resolution by Elder J. W. Hooker, to commence on Saturday before the 4th Sabbath in August, 1876. Appointed Elder J. W. Hooker to preach the Introductory Sermon, and Elder G. W. Gosnell, Alternate.

23rd. Carried, that the Clerk have six dollars to superintend the printing of the Minutes.

24th. Appointed five delegates to the Western Baptist Convention, viz: Elders J. W. Hooker, W. T. Bradley, Jesse White, brethren J. T. Morgan, and S. Ammons. On motion, add brother A. L. Logan.

Resolved, That the thanks of this body are hereby tendered to this church and vicinity for their kindness during the labor of this body.

Resolved, That this Association meet in Mass meeting at 9 o'clock to-morrow morning and spend one hour in the interest of the Orphan Asylum at Mars Hill. L. W. SAMS.

Resolved, That this Association in future meet on Saturday instead of Thursday. J. W. HOOKER.

In as much as there is an Institution for the Instruction of Orphans, located at Mars Hill. Therefore,

Resolved, That this Association recognize, at least to some extent, our obligations in respect to this good work, and hereby express its hearty sympathy for this work, and declares its readiness to co-operate in every laudable way to promote its success. JOHN AMMONS.

Resolved, That this Association earnestly solicit the churches to take monthly collections for the support of Foreign Missions, which shall be sent to the Treasurer of the Southern Baptist Convention at Richmond, Va. JOHN AMMONS.

Resolved, That this Association recommend all the churches in her bounds to observe the requirements of the Southern Board of Foreign Missions, to observe the first Sabbath in October as a special season of worship and contribution for the cause of Foreign Missions. J. WALLEN.

Adjourned to time and place above named. Prayer by Elder J. D. Huffham. ELDER JOHN AMMONS, Moderator.

W. T. BRADLEY, Clerk.

REPORTS OF COMMITTEES.

FINANCE.

Received from Churches, \$30.95
 W. C. SPRINKLE, Chm'n.

TEMPERANCE.

Your committee on Temperance beg leave to report the following: We recommend that our Ministers and Churches protest against any member making or trafficking in Spirituous Liquors in any way, as it is deleterious to the interest of the Church of Christ, and should not be allowed. Respectfully submitted.

A. P. GREENWOOD.

SUNDAY SCHOOLS.

Your Committee on Sunday Schools submit the following report: The Sunday School cause is one of great interest, if schools are properly conducted. The time has come when we as a denomination should be united and work together; we would therefore recommend the Churches in this Association to organize Bible Sunday Schools in every Baptist Church, and use their own literature.

J. P. MORGAN, Chairman.

EDUCATION.

Brethren, your Committee on Education have nothing of much interest to report. The subject has been discussed from the stump, the pulpit and the press until little remains to be said. What more then can we repeat in a report on education than the repetition of a dull formula. The subject, however, is one that is full of interest. Every citizen, every parent, feels or should feel a deep interest in the education of his children. Much has been done already for the education of the masses. Our public men are doing much to arouse and quicken an interest in our schools. Many intelligent, enterprising men and women are devoting their time and talents to raise the standard of education in our midst, among whom are some of our own brethren. Your Committee think it superfluous to urge upon this body the necessity and importance of educating our children. A few thoughts, however, suggest themselves. Should we be content to give our children a partial instead of a thorough course of mental training? No, my brethren, we should not stop here; indeed, we should not begin here. We hold that education should be, 1st. Physical; 2d. Religious; 3d. Moral; 4th. Mental. Your Committee are of the opinion that as touching the subject of education, we as an Association of Baptist Churches overlook the most important feature of the subject, viz:

MINISTERIAL EDUCATION.

As a consequence much precious talent is lost to the Church, and many of our most promising young ministers are kept down for want of a helping hand, are forced to go from among us to find succor in more liberal fields of labor, whilst many others struggle on under great disadvantages. The consequence is, the church is not thoroughly educated in doctrine and practice, errors prevail and the church is crippled in her efforts to convert the world. Then as christian parents let us educate our children.

As Baptist Churches let us aid our young brethren that we ordain and set apart for the work of the ministry. Then may we pray in hope for the good times that are coming from the presence of the Lord. We further recommend to this Association the Wake Forest College where thorough instructions can be given.

J. H. MOORE,

Chairman.

MISSIONS.

On view of the negligence existing for some years in this Association on this subject, we therefore advise this Association to appoint a missionary to visit and preach to all the churches in our bounds on the duty and importance of Missions and request at the hands of the Deacons of each church to take public collections for his support.

L. W. SAMS, Chairman.

STATE OF THE CHURCHES.

We, your Committee, submit the following : We gather from the statistical accounts on the Church letters a very small increase in the last year which we deeply regret, we also regret that so many of our churches are worshipping in houses so inferior to the demand, but again, we are pleased to know that some improvements are being made. Again, we learn that Pastoral support is quite meagre, these things conspire to produce the backwardness. We have to endure, wherefore we advise the churches to rouse up to action all these important points.

J. W. HOOKER, Chairman.

PERIODICALS.

There are few who are able to appreciate the value of good religious papers from the fact that there are so few who take them. The solicitations that are being made on the important subject of reading our own denominational papers have become as idle talk ; but we hope that the time is coming when our people will open their minds and not let so many calls be made in silence. As a denominational paper, we recommend the *Biblical Recorder*. This is our own State paper, and is ably edited and adapted to indoctrinate the people of our denomination. Also we call the attention of the people to the *Baptist*, published at Memphis, Tenn. This is as good a religious paper as we ever read. All subjects of controversy are fully discussed in this paper.

On motion amended by inserting *The Religious Herald*, published at Richmond, Va., and *Kind Words*, published at Marion, Alabama.

M. S. SPRINKLE, Chairman.

STATE OF THE MINISTRY.

We, your Committee on the State of the Ministry, find that we have some efficient ministers who have qualified themselves for the work and are beacon lights to us : while we have others who are almost deficient in point of the qualifications which are required by the Scriptures ; not having studied the great principal of the Gospel, to show themselves workmen approved unto God. We believe much more good could be done if our churches would require their ministers to qualify themselves before being fully set apart to the work. We think also that great good might be affected by our ministers if they would visit and pray with the members and especially with the poor, and try to confirm them in the faith of the Gospel of Jesus Christ.

A. J. GREENWOOD, Chairman.

DEACONSHIP.

Your Committee on the state of the Deacons, submit the following The office of a Deacon is a high and sacred thing, and must be filled

with men possessing proper qualifications as set forth in the Gospel, 1st Tim, 3: 8-9, "Holding the mystery of the faith in a pure conscience." Therefore the churches ought to purge themselves of all Deacons who are polluted with anything like apostacy, the receiving of members without an experience of Grace and Baptism, and mixing communion, for they that use the office of a deacon well purchase to themselves a good degree and great boldness in the faith which is in Christ Jesus. Hence, Deacons should be firm in the faith; all of which is respectfully submitted.

S. J. MORGAN, Chairman.

SUNDAY, August 22nd, 1875.

Met in the house, and after singing "Land Ahead," "Over There," &c., Elders J. H. Moore and J. D. Huffham lectured in behalf of the orphans at Mars Hill, and took up a collection to something like a hundred dollars to be paid in money or kind.

Elder J. H. Moore's collection for the Church at Greenville, Tenn., amounting to ten dollars in cash, after which Elder J. D. Huffham preached a very interesting sermon, followed by Elder J. H. Moore, sung hymn "praise God from whom all blessings flow," &c., and received benediction.

ORDAINED MINISTERS.

R. Patterson, J. W. Hooker, Jacob Metcalf, L. W. Sams, J. W. Anderson, John Ammons, H. W. Gilbert, G. W. Gosnell, J. M. McDevitt, W. K. Briggs, W. T. Bradley, J. D. Bradley, T. M. Honeycutt, J. Wallen, W. E. King, L. Buckner, L. Deweese, William Sprinkle, T. J. Rollins, A. Gunter, D. R. Gunter, P. McDevitt, J. L. Louis and W. A. Honeycutt.

LICENTIATES.

G. B. Robinson, A. B. Rry, E. G. Hensley and L. M. Segle.





Statistical Table.

| CHURCHES. | PASTORS. | Pastor's Salary | Baptised | Rec'd by Lettr | Restored | Dismissed | Excluded | Dead | Total | Contributions |
|--------------------|-----------------|-----------------|----------|----------------|----------|-----------|----------|------|-------|---------------|
| Little Ivy | John Ammons | | | | 2 | 4 | 2 | 3 | 118 | \$2 35 |
| Caney River | R. Pinner | \$50 00 | 13 | 2 | 1 | 1 | | | 125 | 1 75 |
| Bull Creek | J. Ammons | | 1 | 2 | | 3 | | 1 | 67 | 1 60 |
| Middle Fork | | | | 1 | | 1 | | | 115 | 80 |
| Big Ivy | R. Patterson | 40 00 | 41 | 7 | 3 | 7 | 6 | 2 | 275 | 2 40 |
| Walnut Creek | J. W. Anderson | 25 50 | | 1 | 1 | 2 | | | 68 | 1 00 |
| Flag Pond | J. H. Hyder | 85 50 | | 4 | 2 | 8 | 2 | 2 | 208 | 1 75 |
| Big Laurel | | | | | | | | 6 | 92 | 90 |
| Forks of Ivy | L. W. Sams | 56 50 | 1 | 4 | 1 | 1 | | | 75 | 1 50 |
| Upper Laurel | T. M. Honeycutt | | | 5 | 3 | 3 | 1 | | 76 | 1 50 |
| Shallow Ford | H. W. Gilbert | | | | | | | | 28 | 25 |
| Reems Creek | J. D. Bradley | | 1 | | | | | 1 | 60 | |
| East Fork | John Ammons | | | 2 | | 4 | 2 | 1 | 102 | 1 50 |
| Mars Hill | J. W. Anderson | | | 1 | | 2 | | 1 | 74 | 1 25 |
| Mount Zion | J. McDevitt | | | 3 | | 4 | 1 | 1 | 49 | 70 |
| Ivy Gap | W. R. Briggs | | | 1 | | 18 | 1 | | 64 | 70 |
| Paint Gap | H. W. Briggs | | | 1 | | 4 | 2 | | 57 | 50 |
| Bethel | T. M. Honeycutt | | | 5 | | | | 1 | 45 | 60 |
| California | W. T. Bradley | 25 00 | | 2 | | 1 | | | 55 | 95 |
| Clear Branch | | | | | | 7 | | 1 | 69 | 1 00 |
| Gabriels Creek | | | | | | 1 | | 3 | 74 | 1 05 |
| West Fork | Wm. Sprinkle | | | | | 4 | 2 | | 75 | 1 15 |
| Laurel Hill | P. McDevitt | | 5 | 6 | 3 | 3 | 5 | | 45 | 70 |
| Laurel Branch | L. W. Sams | 33 80 | | 3 | | 1 | 2 | | 55 | 70 |
| Lower Walnut Creek | S. J. Morgan | 30 00 | 1 | 2 | | 2 | | 1 | 14 | 75 |
| Pleasant Hill | | | | | | | | | 18 | |
| Foster's Creek | | 19 37 | | 3 | | | 4 | | 68 | 1 00 |
| Morgan Hill | S. J. Morgan | 53 00 | 16 | 8 | | 6 | 2 | 1 | 103 | 2 00 |
| Little Creek | | | | | | | | | 9 | 50 |
| | | | 79 | 62 | 13 | 87 | 39 | 18 | 2223 | \$20 95 |

RECEIPT.

Asheville, N. C., September 30, 1875.

Received from W. T. Bradley, per C. M. Williams, Twenty-five Dollars (\$25), payment in full for printing 600 Copies of the Minutes of the 68th Anniversary of French Broad Association.

F. P. DAVIS.

MINUTES

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—OF THE—

SIXTY-NINTH ANNIVERSARY

—OF THE—

**FRENCH BROAD
BAPTIST ASSOCIATION,**

—HELD WITH—

**CALIFORNIA CHURCH,
MADISON COUNTY, NORTH CAROLINA.**

AUGUST 26th to 29th 1876.

W. E. HILSON, Clerk, Washington County, Tennessee.

JONESBOROUGH, TENN.,

PRINTED BY JOHN S. HAYES, GENERAL JOB-PRINTER.

1876.



MINUTES

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—♦—♦—♦—

**JONESBOROUGH, TENN.,
PRINTED BY JOHN S. HAYES, GENERAL JOB PRINTER.**

1876.



PROCEEDINGS.

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SATURDAY, August 26th, 1876.

The sermon introductory to business was delivered by Elder J. W. Hooker, from Nehemiah ivth Chapter and 19th and 20th verses.

After recess of 30 minutes the delegates assembled in the house. Prayer by Elder J. Mitchell.

1st. Appointed Brethren F. M. Williams and W. E. Tilson, Reading Clerks.

2d. Received and read letters from twenty-four Churches and enrolled Delegates names, viz :

LITTLE IVY—Brethren W. E. N. Edwards, R. P. Ponder, W. M. Jervis, H. Dewese and S. E. Edwards.

CANEY RIVER—Elder R. Pinner, and Brethren N. W. Proffit, T. B. Ray, Moses Anglin, J. F. Sams, M. F. Roland and Wm. Roland.

BULL CREEK—Brethren J. B. Sprinkle, Joel Calahan, W. P. Woldrope, John Edwards, R. Fisher and W. C. Sprinkle.

MIDDLE FORK—Elder W. K. Briggs and brethren E. Arrowood, Wilson Rice, G. W. Briggs, Elbert Young, Wm. Penley and J. W. Briggs.

BIG IVY—Elders R. Patterson, L. W. Sams, and brethren J. M. Hurst, A. J. Greenwood, A. W. Brown, C. M. Lewis,

J. E. Hurst, J. F. Carter, J. J. Greenwood, N. Buckner and J. M. McKenney.

WALNUT CREEK—Brethren G. W. Bryan, W. M. Willis and R. P. Wild.

FLAG POND—Elders G. W. Gosnell, T. J. Rollins and brethren B. W. Woodward, W. E. Tilson, J. C. Gillis, J. B. Sams, W. T. Gillis and J. F. Tilson.

BIG LAUREL—Elders S. Wallen, J. Wallen, L. Buckner and brethren H. G. Wild and L. E. Wild.

FORKS OF IVY—Elder John Ammons and brethren T. S. Deaver, A. L. Logan, B. F. Buckner and Robert Lankford.

UPPER LAUREL—Elders Jesse Whitt and brethren A. Ingle, F. M. Marchbanks, P. Anderson and J. C. Ponder.

SHALLOW FORD—Not represented.

EAST FORK—Brethren John Ramsey, S. Dill and R. J. Sams.

REEM'S CREEK—Elders W. T. Bradley, J. D. Bradley and brethren A. Bradley, M. N. Bradley, R. B. Wallen and B. Lankford.

MARS HILL—Elder J. W. Anderson, and brethren E. Carter, M. McHoul, A. J. Ingle, L. C. Huff and H. B. Carter.

MOUNT ZION—Elders J. M. McDevett, W. E. King and brethren J. A. Gilbert, E. Wardrope, W. Barnett, and J. R. Wild.

IVY GAP—Elder T. M. Honeycutt and brethren Wm. Metcalf, C. G. Robison, Josiah Robison and James Buckner.

PAINT GAP—Elder J. Metcalf and brethren J. M. Brown, John Dodd and G. W. Robison.

BETHEL—Brethren John Dunnoho, J. O. Scoggins and R. M. Duyck.

CALIFORNIA—Brethren R. Ball, E. B. Holcombe, M. M. Holcombe, Joseph Holcombe and C. McPeters.

CLEAR BRANCH—Elders H. W. Gilbert, J. L. Lewis and

brethren G. C. Wild, G. W. Tompkins, J. T. Clouse and J. Brown.

GABRIEL'S CREEK—Elder L. Deweese and brethren S Ammons, P. Buckner, John Radford, E. B. Crowder and N. J. Buckner.

WEST FORK—Elder Wm. Sprinkle, and brethren W. C. Fisher, J. B. Gosnell and J. Arrington.

LAUREL HILL—Brother L. Gosnell. (No letter.)

LAUREL BRANCH—Brethren Z. Bryan, G. G. Gwaltney, H. Buckner and R. T. Wardrep.

LOWER WALNUT CREEK—Not represented.

FOSTER'S CREEK—Not represented.

PLEASANT HILL—Not represented.

LITTLE CREEK—Brethren Wm. Calahan, Joseph Calahan. S. T. Crawford and G. W. Merrell.

MORGAN HILL—Elder S. J. Morgan and brethren J. C. Sams, J. N. Morgan, J. T. Myers, F. M. Williams, Wm. Morgan and J. P. Morgan.

3d. Received a newly constituted Church and enrolled the Delegates names, viz :

FALLS GAP—Brethren W. H. Hensley and Silas Hensley.

4th. Elected Elder L. W. Sams, Moderator, and W. E. Tilson, Clerk.

5th. Appointed a Committee on Religious Exercises, viz : G. W. Bryan, T. B. Ray, L. C. Huff and the Pastor and Delegates of California Church.

6th. Received Correspondents, viz :

NEW FOUND—Elder J. W. Hooker and brother S. Morgan.

ROAN MOUNTAIN—Elder S. M. Collis.

BLACK MOUNTAIN—Elder J. W. Peek.

HOLSTON—Elder J. H. Moore and brethren W. R. Bayless, L. S. Tilson and J. S. McInturff.

SALEM—Elder John Mitchell and brother J. B. Freeman.

7th. Received as visiting Ministers, Elders H. W. Briggs and E. L. Honeycutt from Black Mountain and Elder G. W. Purefoy, from Mount Zion Association.

8th Appointed Committees, viz :

On Arrangement :—John Ammons, H. W. Gilbert, R. Pinner and Moderator and Clerk, with leave to invite correspondents.

On Finance :—W. C. Sprinkle and James Myers.

On Temperance :—J. H. Moore and S. M. Collis.

On Education :—John Mitchell and J. W. Hooker.

On Missions :—J. Ammons, W. T. Bradley, S. J. Morgan.

On Periodicals :—J. W. Anderson, H. W. Briggs and A. J. Greenwood.

On State of the Ministry :—A. L. Logan, John Ammons.

On the Deaconship :—J. D. Bradley and W. R. Bayless.

On Sabbath Schools :—T. M. Honeycutt, J. P. Morgan and H. W. Gilbert.

9th. On motion, agreed to meet in mass meeting on Sabbath at 9 o'clock, a. m., in the interest of the orphans at Mars Hill. And appointed Elders John Ammons and S. M. Collis to address said meeting.

Adjourned to Monday 9 o'clock, a. m. Prayer by Elder J. H. Moore.

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SUNDAY, August 27th.

According to order of yesterday, met in mass-meeting in the interest of the orphan work. The meeting was addressed by Elder J. Ammons at some length, in an earnest and touching manner, after which a contribution was raised in cash and kind amounting to fifty-three dollars and thirty five cents. The congregation then assembled in the grove, where Elders G. W. Purefoy and J. Mitchell preached in the forenoon, followed by J. H. Moore in the afternoon.

A collection was also taken for Home Missions amounting to five dollars and fifty cents.

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MONDAY, August 28th.

Met pursuant to adjournment. Prayer by Elder, S. M. Collis.

10th. Received the Report of Committee of Arrangement and the Committee discharged.

11th. Appointed a Committee on time and place of our next Association, viz: B. M. Woodward, John Radford, and J. M. Hurst.

12th. Called the roll and read Rules of Decorum.

13th. Received Reports from our former correspondents to sister Associations.

14th. Appointed Correspondents, viz:

To NEW FOUND—Elders H. W. Gilbert, W. T. Bradley, J. D. Bradley and brethren H. Buckner, F. M. Williams, J. T. Morgan and J. N. Morgan.

To ROAN MOUNTAIN—Elders J. W. Anderson, L. W. Sams, and brethren Josiah Robison and Wm. Calahan.

To BLACK MOUNTAIN—Elders J. W. Anderson, W. T. Bradley, L. W. Sams and brethren E. B. Holcombe, W. T. Gillis, R. S. Ball.

To SALEM—Elders John Ammons, S. J. Morgan, and brethren F. M. Williams, J. C. Sams, J. P. Morgan, N. Buckner, jr., J. N. Morgan and R. K. Freeman.

To HOLSTON—Elders J. Ammons, R. Patterson, S. J. Morgan and brethren W. T. Gillis, G. W. Tompkins, W. E. Tilson, T. B. Ray and J. F. Sams.

15th. On motion, agreed to drop correspondence with the East Tennessee Association for the present.

16th. The Report of the Committee on Temperance was

read, and after some pointed and appropriate remarks by Elders J. Ammons and J. H. Moore the Report was adopted. (See Report.)

17th. Report on Sabbath Schools was read. Short, but impressive speeches by J. Ammons, W. R. Bayless, J. P. Morgan and others. Report adopted, (See Report.)

18th. Report on Education read. Speeches by Elders J. Mitchell, G. W. Purefoy and others. Report adopted. (See Report.)

19th. Report on Periodicals read. Speeches by A. J. Greenwood, L. W. Sams, J. W. Anderson, J. Mitchell and others. Report adopted. (See Report.)

20th. Report on the Deaconship was read, and after short speeches by J. D. Bradley and E. Carter the Report was re-committed and brother E. Carter appointed to assist on said Report.

21st. Report on Missions read. Remarks by J. Ammons, J. Calahan and others. Report re-committed.

Adjourned to 9 o'clock to-morrow. Prayer by Elder H. W. Gilbert.

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TUESDAY, August 29th.

Met pursuant to adjournment. Prayer by Elder S. M. Collis.

22d. On motion speeches were limited to ten minutes.

23d. Report on Deaconship read and adopted. (See Report.)

24th. Report on Missions read. Speeches by J. Ammons, W. T. Bradley and others. Report adopted. (See Report.)

25th. Report on the State of the Ministry read, which brought out some feeling and well-timed remarks from J. Ammons, L. M. Sams, G. W. Purefoy, R. Patterson and others. Report adopted. (See Report.)

26th. Received Missionary Report. (See Report.)

27th. Received Report of Committee on Finance. (See Report.)

28th. Appointed the Clerk to superintend the printing of the Minutes and have six dollars for his services.

Resolved, That the Delegates of this Association urge their Churches to furnish their Pastors with one or more of the papers named in the Report on Periodicals.

J. J. GREENWOOD.

Resolved, That the Constitution and Rules of Order be printed in the next year's Minutes, and that the Churches be requested to send up funds for this purpose.

J. AMMONS.

Resolved, That we tender our sympathy and love to the citizens of this community for their kindness and hospitality manifested to the members of this body during the meeting.

CLERK.

29th. The Committee on time and place of our next Association, reported, that our next Association be held with MIDDLE FORK CHURCH, Madison county, N. C., and commencing on Friday before the Fourth Sunday in August, 1877; which report was amended by striking out the words "Middle Fork" and inserting in lieu thereof "BIG LAUREL" which report as amended was adopted.

30th. Elected Elder W. T. Bradley to preach the Introductory Sermon, and Elder J. Ammons, Alternate.

31st. Appointed Brother S. Ammons a delegate to the Western Convention of North Carolina.

Adjourned to meet with BIG LAUREL CHURCH, Madison county, N. C., on Friday before the Fourth Sunday in August, 1877. Prayer by Elder J. Mitchell.

L. W. SAMS, MODERATOR.

W. E. TILSON, Clerk.

REPORT OF COMMITTEES.

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Temperance.

Your Committee on Temperance submit the following: We as Baptists are temperate in profession, but we fear that we are not so by practice. We are taught in the Scriptures to shun every appearance of evil; to have no fellowship with the unfruitful workers of darkness; and as drunkenness is spoken of in the Scriptures as an evil which disqualifies one from inheritance in the Kingdom of Heaven; Therefore, be it

Resolved, As the opinion of the Association, 1st. That it is unscriptural to recognize any member in as good standing with his Church who keeps a bar-room, or in any way patronizes such an institution of evil.

2d. *Resolved*, That we do covenant together, as the advocates of truth, morality and the religion of Jesus Christ, to apply all our powers in purifying our Churches from the crime and reproach of drunkenness.

J. H. MOORE, Chairman.

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Sunday Schools.

Your Committee on Sunday Schools submit the following Report: "The Sunday School should command the attention of every thoughtful mind, judiciously organized and properly directed it is a great auxiliary to the Church. Work is what we need in our Sunday Schools. We need men and women of brain and action, who will devise with their minds and execute with their hands. The object of the Sunday School work is to bring the people to Jesus, and promote the conversion of the world. Woe to the Church and the world, if the training of the children is neglected, as regards moral culture. We advise all the Churches to organize Sunday Schools and report to the Association.

J. P. MORGAN, Chairman.

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Education.

Your Committee feel that the subject of Education is so important that they cannot too strongly recommend it. Parents can do nothing better for their children than to educate them.

The great need of the times, and especially of the Churches is educated, consecrated, christian men and women as workers for Jesus; and we would earnestly recommend to all parents the wisdom of making the largest practical investment in the intellects and hearts of their children. "He is a wise parent who

empties his pocket-book into his child's head and heart." We have many good schools for boys and girls in our State, worthy of liberal patronage; among them we would mention Wake Forest College, and our Female Schools at Thomasville, Raleigh and Murfreesboro'. Respectfully submitted.

JOHN MITCHELL, Chairman.

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Periodicals.

We your Committee on Periodicals beg leave to recommend the *Biblical Recorder*, our own State journal, Also the *Religious Herald*, published at Richmond, Va., and *The Baptist*, published at Memphis, Tenn. Also the *Baptist Reflector*, published at Morristown, Tenn. These are all Baptist weeklies published by our denomination. We would urge our own members, and friends of the Baptist, to liberally subscribe for and read the same, that they may fortify themselves against the many *isms* of the day.

A. J. GREENWOOD, Chairman.

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Deaconship.

Your Committee on the State of the Deacons, submit the following: The office of a Deacon is a high and sacred office, and must be filled with men possessing all the qualifications as set forth in the Gospel, 1st Tim. III: 8-9, "Holding the mystery of the faith in a pure conscience." Therefore the churches ought to cleanse themselves of all Deacons who are polluted with anything like apostacy, or the receiving of members without being legally Baptized, or communing with other denominations, for they that use the office of a Deacon well, purchase to themselves a good degree and great boldness in the faith which is in Christ Jesus. Hence, Deacons should be sound in the faith.

J. D. BRADLEY, Chairman.

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Missions.

Your Committee on Missions report that while we are conscious of our obligations with respect to the mission work—yet we have been very slow in fulfilling this obligation. We do not like to be told that we have no mind to work, or that we are o-missionaries—it looks too bad, the picture is too dark; hence, we set ourselves to work to escape from the guilt of such a charge.

To do mission work is to go outside of the churches which have stated services and preach the riches of God's grace to the destitute. Whatever may be done in supporting the Gospel in our churches, is but a duty to our pastor and can give no relief from the charge of neglecting the missionary work. To the extent of our ability, both physical and financial, God bids us spread abroad his truth, and if we fail we are guilty. This obli-

gation to preach the gospel to every creature, rests alike on Ministers and people; the Minister cannot alone perform this duty, for the peoples' part remains to be done to fill up the measure of the obligation.

The Churches must give of their money, and the Minister accept and perform the duty of preaching the Cross of Christ; and in this way only can this obligation be kept. The world is the field, and to-day it invites us to labor. The Foreign field and the home field call loudly upon us, with the host of God's people. Will we enter it now, or say as in the past, "Four months and then cometh harvest."

Your Committee recommend that the Churches raise such amounts for missionary purposes as they may be able during the next year and send by their delegates to the next Association, so that we may have a fund in the Treasury with which to begin the great work.

JOHN AMMONS, Chairman.

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State of the Ministry.

Your Committee feel that the subject is one of great delicacy, but duty demands that we shall treat it faithfully and candidly. While we believe that most of our Ministers are men of good moral character, and honest aims, yet, candor compels us to say that some of them are men of very moderate abilities. It is universally accepted, that lawyers, doctors, and politicians should be men of good natural abilities, yet many of our Churches send forth men as ministers that lack almost every natural qualification. Paul says, "apt to teach," but it is notorious that there are brethren in this body that, to say the least, cannot tell even what they know, and it must be confessed that their knowledge is very limited. Such a condition of things is in the opinion of your Committee very reprehensible.

Again, we have a number of excellent young brethren, who have been sometime in the Ministry, and others who are just entering the work—men of good natural abilities—who have *brains*, but they are largely without the necessary educational training; these brethren have done good work, and are capable of doing very acceptable work; but how much more could they effect with the proper training? The older Ministers of this body are men of very good natural abilities, but little education; some of them have made commendable efforts to secure the necessary information to enable them to do the work of Evangelists, but their work will soon be done, and the signs of the times point to the necessity for a higher standard of ministerial qualifications. That these older Ministers have done their full measure of their duties is not affirmed, rather as we look back upon the past, we see where in many things they have failed. They have labored as Pastors and Evangelists at their own charges, and have in

this way indirectly educated the Churches to do but little in support of the ministry. The result is that the present ministry must begin where our fathers ought to have begun. The churches must now be taught to support their Pastors, and to realize that "they that preach the Gospel must live of the Gospel."

Your Committee is happy to be able to state that the body of our ministry is pious and devoted to the work of the ministry, the lack is in the things indicated. Now in conclusion we would venture to advise the churches that in setting forth men to the work of the ministry, great care should be had, and council taken with the most able churches, and we would further advise the churches to ordain no man that has not an education fitting him for successful and acceptable work. To the present ministry we say educate, by all means educate—trust God and seek a necessary preparation for your work. If you are thirty still go to school. One year after you have spent a year in school will be worth more to the cause probably than half a life time.

JOHN AMMONS, Chairman.

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Missionary Report.

Labored 29 days. Preached 28 sermons. Witnessed 42 professions. Baptized 15. Collected \$13 70. Of this amount Forks of Ivy paid \$1.30; Bull Creek \$1.20; Morgan Hill 75c; Little Ivy \$4.10; Big Ivy \$5.10; Flag Pond \$1.20; and S. Ammons 5c. This body must forever remain an *o-missionary* body until there is a general co-operation in the good work.

JOHN AMMONS, Missionary.

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Finance Report.

| | | |
|--------------------------|-----------|---------|
| Received from Churches | - - - - - | \$23 00 |
| Received from Individual | - - - - - | 1 85 |
| Total | | \$24 85 |

JAMES T. MYERS, Chairman.

STATISTICAL TABLE.

| CHURCHES. | Baptised. | Rec'd by Letter | Restored. | Dismissed. | Excluded. | Dead. | Total. | Contributions. |
|-------------------------------|-----------|-----------------|-----------|------------|-----------|-------|--------|----------------|
| LITTLE IVY, - - - - - | 28 | 5 | 7 | 7 | | | 84 | \$ 1.40 |
| CANEY RIVER, - - - - - | 13 | 5 | 1 | 3 | 2 | 3 | 128 | 2,40 |
| BULL CREEK, - - - - - | | 4 | | | | 1 | 57 | |
| MIDDLE FORK, - - - - - | 2 | | | | | 2 | 97 | 60 |
| BIG IVY, - - - - - | | 6 | | 8 | 1 | 5 | 270 | 2,10 |
| WALNUT CREEK, - - - - - | | | | 6 | | | 62 | 95 |
| FLAG POND, - - - - - | 30 | 6 | 7 | 21 | 25 | 5 | 183 | 2,25 |
| BIG LAUREL, - - - - - | 4 | | 5 | 3 | 6 | 1 | 91 | 85 |
| FORKS OF IVY, - - - - - | | 2 | | 9 | 1 | 2 | 71 | 1. 0 |
| UPPER LAUREL, - - - - - | 28 | 4 | 1 | 43 | 1 | 3 | 62 | 1,00 |
| SHALLOW FORD, - - - - - | | | | | | | 28 | |
| EAST FORK, - - - - - | 3 | 5 | 1 | 5 | 2 | 2 | 102 | 1,00 |
| REEMS' CREEK, - - - - - | | | | 6 | 1 | 2 | 55 | 80 |
| MARS HILL, - - - - - | 9 | | | 19 | | | 64 | 1,00 |
| MOUNT ZION, - - - - - | 1 | 4 | | | 2 | | 51 | 1,00 |
| IVY GAP, - - - - - | 6 | 1 | 1 | 4 | 3 | | 71 | 35 |
| PAINT GAP, - - - - - | | 5 | | 7 | 2 | | 33 | 55 |
| BETHEL, - - - - - | | 4 | | | | 1 | 45 | |
| CALIFORNIA, - - - - - | 12 | 2 | 1 | | | | 70 | 80 |
| CLEAR BRANCH, - - - - - | 25 | 8 | 2 | 2 | | 1 | 100 | 1,00 |
| GABRIEL'S CREEK, - - - - - | 13 | 8 | | 2 | | 1 | 92 | 1,15 |
| WEST FORK, - - - - - | | 11 | 3 | 4 | 2 | 1 | 68 | 25 |
| LAUREL HILL, - - - - - | | | | | | | 45 | |
| LAUREL BRANCH, - - - - - | 5 | 5 | | 3 | 2 | 1 | 64 | 70 |
| LOWER WALNUT CREEK, - - - - - | | | | | | | 14 | |
| FOSTER'S CREEK, - - - - - | | | | | | | 68 | |
| PLEASANT HILL, - - - - - | | | | | | | 18 | |
| LITTLE CREEK, - - - - - | | 28 | | | | | 37 | 85 |
| MORGAN HILL, - - - - - | 15 | 10 | 2 | 5 | 7 | 1 | 117 | 1,60 |
| FALL'S GAP, - - - - - | | | | | | | 27 | 50 |
| Grand total, | 194 | 123 | 31 | 157 | 57 | 32 | 2,77 | \$24,60 |

ORDAINED MINISTERS.

R. Patterson, Jacob Metcalf L. W. Sams, J. W. Anderson, John Ammons, H. W. Gilbert, G. W. Gosnell, J. M. McDevett, W. K. Briggs, W. T. Bradley, J. D. Bradley, W. E. King, T. M. Honeycutt, Jesse Wallen, S. Wallen, L. Buckner, L. Deweese, Wm. Sprinkle, T. J. Rollins, A. Gunter, D. R. Gunter, P. McDevett, J. L. Lewis, Jesse Whitt, S. J. Morgan, W. A. Honeycutt, R. Pinner.

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Licentiates.

G. B. Robeson, A. B. Ray, L. M. Seigle, James Metcalf, F. M. Williams, Wm. Morgan.

UNIVERSITY OF CHICAGO

THE UNIVERSITY OF CHICAGO
DEPARTMENT OF CHEMISTRY
54 SOUTH EAST ASH AVENUE
CHICAGO, ILLINOIS 60607

MEMORANDUM

TO: [Illegible]

FROM: [Illegible]

DATE: [Illegible]

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MINUTES

OF THE

SEVENTIETH ANNIVERSARY.

OF THE

FRENCH BROAD BAPTIST ASSOCIATION,

HELD WITH

BIG LAUREL CHURCH,

MADISON COUNTY, NORTH CAROLINA,

AUGUST 24th to 26th, 1877.

W. E. TILSON, CLERK, UNICOI COUNTY, TENN.

JONESBOROUGH, TENN.;

PRINTED AT THE JONESBOROUGH JOURNAL OFFICE,

1877.

1877

PROCEEDINGS.

FRIDAY, August 24, 1877.

The sermon introductory to business, was delivered by Elder W. T. Bradley, from 1st Corinthians, 3d Chapter, and 9th verse: "For we are laborers together with God."

After recess of thirty minutes, the delegates assembled in the house, where, after singing, Elder S. H. Price, led in prayer.

1. Appointed Brethren John Ammons and W. W. Baley, Reading Clerks.

2. Received and read letters from twenty-seven Churches, and enrolled the names of the delegates, viz:

CANEY RIVER—Elders R. Pinner and E. L. Honeycut, and Brethren B. B. Whittington, J. F. Sams, W. A. Ray, T. B. Ray and A. H. Proffitt.

BULE CREEK—Brethren L. A. Reese, W. P. Wardrope and W. C. Sprinkle.

MIDDLE FORK—Brother Wilson Rice.

BIG IVY—Elder L. W. Sams, and Brethren Z. J. Carter, J. M. Hurst, T. S. Dillingham, N. T. Buckner, and J. E. Hurst.

WALNUT CREEK—Brethren L. Peek, G. W. Runnion, W. M. Willis and J. Griffin.

FLAG POND—Elders G. W. Gosnell, T. F. Rollins, and P. McDevett; and Brethren W. E. Tilson, J. B. Sams, B. O. Runnion, Samuel Moore, W. F. Gtrinn, W. T. Woodward and J. F. Tilson.

BIG LAUREL—Elders S. Wallen, Joseph Wallen, L. Buck-

ner; and Brethren J. A. Wallen, J. M. Wallen, L. E. Wild, and W. J. Buckner.

FORKS OF IVY—Elder John Ammons; and Brethren T. S. Deavor, D. F. Buckner and Robert Lankford.

UPPER LAUREL—Elders H. W. Briggs, Jesse Whitt; and Brethren J. C. Ponder, A. Ingle, A. L. Ponder, and F. M. Merribanks.

SHALLOW FORD—Not represented.

EAST FORK—Brethren R. J. Sams, R. R. Ball, M. Bruice.

REEM'S CREEK—Elders W. T. Bradley, J. D. Bradley and Brother J. H. Holcombe.

MARSH HILL—Elder J. W. Anderson; Brother J. Ingle.

MOUNT ZION—Elders J. M. McDevett, W. W. Ramsey, Wm. King; and Brother Wardrope.

IVY GAP—Elder T. M. Honeycut; and Brethren C. G. Robison, W. S. Briggs, J. W. Buckner, and J. A. Buckner.

PAINT GAP—Elder J. Metcalf; and Brethren John Dodd, J. M. Brown, and W. J. Brown.

BETHIEL—Letter, but no delegation.

CALIFORNIA—Brethren A. J. Chandler, H. Ball, W. B. Murray, and C. B. Holcombe.

CLEAR BRANCH—Elders H. W. Gilbert, and J. L. Lewis; Brethren G. W. Tompkins, John Clouse, and J. W. Gilbert.

GAERIE'S CREEK—Elder L. Deweese; Brethren P. Buckner, N. J. Buckner and M. S. Sprinkle.

WEST FORK—Elder Wm. Sprinkle; Brethren Lemon Goshnell, J. B. Goshnell and S. H. Coats.

LAUREL HILL—Not represented.

LAUREL BRANCH—Brethren Jesse Fisher, G. G. Gwaltney, Z. Bryan, H. Buckner, and Wm. Ammons.

LOWER WALNUT CREEK—Letter, but no delegation.

FOSTER'S CREEK—Brethren J. E. Roberts, R. Ramsey, J. W. Lewis.

PLEASANT HILL—Brother J. Walker.

LITTLE CREEK—Brethren G. W. Merrell, Jos. Calahan.
MORGAN HILL—Elder S. J. Morgan; Brethren J. C. Sams,
S. R. Williams, J. N. Morgan, N. Buckner, jr., and F. M.
Williams.

FALL'S GAP—Brother Samuel Higgins.

3. Elected Elder L. W. SAMS, *Moderator*, and W. E. TILSON, *Clerk*.

4. Received Correspondents, viz: NEW FOUND. Elder J. R. Wild. ROAN MOUNTAIN, Elders J. W. Ayers, S. M. Collis, and W. C. Parsons. HOLSTON, Elder S. H. Price; and Brethren J. S. McInturff, W. W. Baley, and L. S. Tilson.

5. Received as visiting Ministers: Elder J. W. Livingston, from East Tennessee Association, and Elder J. W. Peck, from Black Mountain Association.

6. Appointed Committee, viz:

On Religious Exercise—W. B. Murray, Jesse Fisher and John Hurst, with the Pastor and Delegates from Big Laurel Church.

On Arrangement—T. M. Honeycut, J. W. Anderson, Jno. Ammons, and the Moderator and Clerk, with leave to invite correspondents.

On Finance—W. C. Sprinkle, T. B. Ray.

On Temperance—S. M. Collis, W. T. Bradley.

On Education—J. Ammons, J. F. Tilson.

On Missions—J. W. Anderson, H. G. Gilbert, Will W. Baley.

On Periodicals—J. W. Ayers, W. C. Parsons, J. C. Sams.

On State of the Ministry—B. B. Whittington, P. McDevett
J. B. Sams.

On Qualification and Duty of Deacons—John Ammons,
S. M. Collis, T. J. Rollins.

On Sabbath Schools—J. C. Sams, S. H. Price, F. M. Williams

On Changes and Obituaries—J. Ammons, H. W. Gilbert,
S. Wallen.

7. On motion, Bro. J. H. Sams, from New Providence Association, Loudon, Tennessee, was invited and accepted a seat with us.

8. Appointed correspondents, viz: To NEW FOUND, Elders T. J. Rollins, P. McDevett, and Brethren B. M. Williams, and J. B. Gosnell. To ROAN MOUNTAIN, Elders J. Ammons, J. W. Anderson, H. W. Gilbert, T. M. Honeycut, and Brother J. C. Sams. To BLACK MOUNTAIN, Elder T. M. Honeycut, and Brethren B. B. Whittington, T. B. Ray and J. F. Sams. To HOLSTON, Elders J. Ammons, W. T. Bradley, E. L. Honeycut, S. Wallers, and Brother J. F. Tison. To SALEM, Elders L. W. Sams, J. Ammons, and Brethren N. T. Buckner, F. M. Williams, J. N. Morgan, and J. S. Hurst.

Adjourned to 9 o'clock, to-morrow. Prayer by Elder S. M. Collis.

SATURDAY, August 25, 1877.

Met pursuant to adjournment. Prayer by Elder J. Wild.

9. Received the letter from Little Ivy Church, which was read and enrolled the name of her delegate present, viz.: Brother W. E. N. Edwards.

10. Received Sugar Camp Branch Church, by letter, from New Found Association, and enrolled the names of her delegates, viz.: Brethren J. J. Fisher, W. J. Reese, N. Wild, and J. J. Fox.

11. On motion, Elder Jesse Wallen, from New Found, was invited and accepted a seat with us.

12. Received the Report of the Committee on Arrangements, and Committee discharged.

13. Read and corrected the Minutes of yesterday, and marked absentees.

14. Read Rules of Decorum.

15. On motion, a Committee was appointed to lay off the the Association into Districts, viz: J. Ammons, B. B.

Whittington, J. B. Sams, S. Wallen, and J. C. Sams, who after retiring for a few moments, reported the following, which was adopted viz :

1st. District to consist of the following Churches : Caney River, Ivy Gap, Bethel, Middle Fork, Paint Gap, Little Ivy, and California.

2d. District, Big Ivy, Morgan Hill, Reems' Creek, Forks of Ivy, Sugar Camp Branch, Gabriel's Creek and Mars Hill.

3d. District, Clear Branch, Falls Gap, Flag Pond, Foster's Creek, Little Creek, Upper Laurel, Shallow Ford and Pleasant Hill.

4th. District, Mount Zion, Lower Walnut Creek, Walnut Creek, Laurel Branch, West Fork, East Fork, Bull Creek, and Big Laurel.

16. Report on Missions read ; and after some feeling and appropriate remarks by J. W. Anderson, John Ammons, T. J. Rollins, and L. W. Sams, the report was adopted : Also, resolutions were offered by J. Ammons, relative to the Mission work, which were ordered to be appended to the Report. (See Report.)

17. On motion, J. C. Sams, L. Peek, B. B. Whittington, T. J. Rollins, and J. M. Hurst, were appointed a Mission Board, and vested with the whole management of the Missionary labor in our bounds.

18. Report on the state of the Ministry read, and after some interesting remarks by B. B. Whittington, the report was adopted. (See Report.)

19. Report on the Qualification and Duty of Deacons read —remarks by J. Ammons, S. M. Collis, and B. B. Whittington ; report adopted. (See Report.)

20. Report on Temperance read ; remarks by S. M. Collis, J. R. Wild, and B. B. Whittington ; report adopted. (See Report.)

21. Report on Finance ; read and adopted. (See Report.)

22. Report on Education read; remarks by J. F. Tilson and J. Ammons; report adopted. (See report.)

23. Report on Periodicals read; remarks by J. C. Sams, J. R. Wild, J. Ammons, S. M. Collis and T. J. Rollins; report adopted. (See Report.)

24. Report on Sabbath Schools read; remarks by J. C. Sams and W. A. Sams; report adopted. (See Report.)

25. Report on Changes and Obituaries read; and after some very feeling remarks by J. Ammons, L. W. Sams, B. B. Whittington and T. S. Deavor; the report was adopted. (See Report.)

26. On motion, agreed to take up a collection on Sunday to be applied, through the Western Baptist Convention, one half to the Bible fund, and the other to Home Missions.

27. Appointed Elders J. Ammons, and L. W. Sams, to preach in the forenoon on Sunday, and Elders S. H. Price and S. M. Collis, in the afternoon.

28. Appointed our next Association to be held with Caney River Church, Yancey County, North Carolina, commencing on Friday, before the Fourth Sunday in August, 1878, and that Elder J. Ammons, preach the introductory sermon, and Elder T. M. Honeycut, be his alternate.

29. *Resolved*, That this Association urge the Churches, that in the administration of the Sacrament of the Lord's Supper, they use nothing as a substitute but the expressed juice of the vine.

30. *Resolved*, That we tender our thanks to the citizens of Big Laurel and vicinity, for the hospitality exhibited toward us during the session of this body.

31. Appointed Elders John Ammons and T. J. Rollins, as our Delegates to the Western Baptist Convention.

32. Appointed the Clerk to superintend the printing of the Minutes, and have seven dollars for his services.

1877

33. Ordered that the Constitution and Rules of Decorum of this Association be printed in our Minutes.

Adjourned to time and place above named. Prayer by Elder John Ammons.

W. E. TILSON, *Clerk.*

L. W. SAMS, *Moderator.*

SUNDAY: Elder John Ammons, preached in the forenoon, followed by Elder L. W. Sams; after which a collection was taken up for Home Missions, amounting to \$8.40.

In the afternoon, Elder S. H. Price, preached on the subject of Communion, followed by Elder J. W. Anderson,

1877

REPORTS OF COMMITTEES,

MISSIONS.

We your Committee on Missions, are of the opinion that the efforts which have been made in this association for the past few years, have been almost an entire failure on the subject of Home Mission. from the fact that the Churches have failed to raise means to keep a Missionary in the field of labor; and we think that there could be much more done to support our Missionaries in foreign fields. We hope therefore that the brethren will devise such means as will enable us, to keep at least one Missionary in the Home work, and do more for the support of our Ministers in foreign fields. Respectfully submitted.

J. W. ANDERSON, Chairman.

Resolved, That this body appoint a Mission Board, which shall put into operation some agency the best adapted to secure means for the support of the Missionary work in our bounds, and that said Board be instructed to appoint a Missionary to labor in the destitute places in the territory of this Association.

JOHN AMMONS.

Resolved, That all our Missionaries be instructed to report to the Western Baptist Convention, as well as to our Board; and that we co-operate with the Convention.

JOHN AMMONS.

STATE OF THE MINISTRY,

We your Committee submit the following; That as regards the Moral and Religious qualification of our Ministry we find it good; notwithstanding, we would earnestly recommend to the Churches that, for the present great care should be taken, not to ordain and set apart any person to the work in the Ministry, unless he has proven himself worthy.

B. B. WHITTINGTON, Chairman.

QUALIFICATION AND DUTY OF DEACONS.

Your Committee on Deaconship Report: For qualifications we refer to Acts. 6th Chapter, and 1st Tim., 3-8-10. From this we learn that Deacons must not only be good men, sound in

the faith, but wise men—men of business habits, and men of brains. The duties of the Deacons may be learned from Acts, 6th. in particular, and the Apostolic letters in general. They are the stewards of the Churches, to look after the temporal interest of the Church. The care of the poor, the support of the Pastor, and the collection and proper direction of Missionary contributions, in the opinion of your committee pertain to the office-work of the Deacon. Where these things are neglected in the Church, or any of them are left undone, the Deacons fail, or refuse to do what the very nature of the office enjoins upon them.

Resolved. That it is the sense of this body that the material progress of the Churches, in a large measure, depends upon the faithful discharge of the duties of the Deaconship.

JOHN AMMONS, Chairman.

TEMPERANCE.

Your Committee on Temperance report the following: The Apostle Paul tells against Temperance there is no law; and he also says it is good neither to eat flesh nor drink wine, nor anything whereby thy brother stumbleth or is offended, or is made weak. And John the Baptist, neither drank wine or strong drink. Now these things were written for our example; let us therefore look to the Word of God for our pattern, and if we would follow its teachings, we will neither make, drink, vend or traffic in ardent spirits, nor retain any person in fellowship who aids or abets in said trade, when the evils are so apparent, and the light of truth so brilliant on the subject.

S. M. COLLIS, Chairman.

FINANCE.

Your Committee on Finance report: Received from Churches, \$31.30.

W. C. SPRINKLE, Chairman.

EDUCATION.

Your Committee in considering the necessity and facilities for Education in this Association, would say: That we favor a higher standard of intellectual training, and while a higher degree of mental culture would be practical in training the young mind to meet the difficulties of this life, to contend with the powers of earth, in elevating the aspirations, in moulding and shaping the purposes and aims for a higher destiny and grander achievements: we would urge our people to work more earnestly and zealously for the support of our common school: That is, that we strive to build up and place within the reach of every child

in the land a means of obtaining an insight into the minor branches of an education. Thereby making the great mass of our people more intelligent and appreciative of the great blessings of which we are the constant recipients:

J. F. TILSON, Chairman:

PERIODICALS.

We, your Committee on Periodicals, recommend first in importance to us, is the *Bible's Recorder*, published at Raleigh, N. C., by Brother Baley. We would also recommend the *Home and Foreign Journal*, published at Marion, Alabama, and the *Baptist Reflector*, published at Nashville, Tennessee.

J. C. SAMS, Chairman:

SUNDAY SCHOOLS.

Your Committee believe the Sabbath School cause second in importance to the preaching of the Gospel. Therefore, every Christian man and woman should be interested in this good work. We would therefore, (as it has heretofore been done) advise the Churches and Pastors of this Association, to see that there be a Sabbath School organized and kept up in every Church, and report to the Association. Respectfully submitted.

J. C. SAMS, Chairman.

CHANGES AND OBITUARIES.

During the last year there has been but little change in our Ministerial ranks. Our Ministerial force has been increased by the addition of Elder Howell Biggs, from Black Mountain Association, and Elder E. L. Honeycut, from Roan Mountain Association, and by the ordination of Elder W. W. Ramsey.

Your Committee feel a sadness in calling your attention to the death of Elder R. Patterson. Truly we all miss him. His seat is vacant here, but he occupies a seat in the mansions above.

JOHN AMMONS, Chairman.

REPORT OF THE MISSION BOARD.

Having been appointed a Mission Board by the Association, we proceeded at once to organize by appointing Brother J. C. Sams, Chairman, and Elder T. J. Rollins, Secretary.

Resolved, That we advise the Churches; severally, to organize themselves into Missionary Societies, for the purpose of collecting means that can be applied to the use of Home Missions. And that the Deacons act as Treasurer, and report Quarterly to the Board.

And we hereby appoint the following Brethren to visit the Churches in their several Districts, and to explain the object of the above Resolution, and solicit means for the Mission Work, viz: B. B. Whittington, 1st District; J. C. Sams, 2d. District; W. W. Baley, 3d District; and J. T. Rollins, to the 4th District.

By order of the Board:

T. J. ROLLINS, Secretary.

J. C. SAMS, Chairman.

ORDAINED MINISTERS:

Jacob Metcalf, L. W. Sams, J. W. Anderson, John Ammons, H. W. Gilbert, G. W. Gosnell, J. M. McDevett, W. K. Briggs, W. T. Bradley, J. D. Bradley, W. E. King, T. M. Honeycutt, S. Wallen, L. Buckner, L. Deweese, Wm. Sprinkle, T. J. Rollins, P. McDevett, J. L. Lewis, Jesse Whitt, S. J. Morgatt, W. A. Honeycutt, B. Pinner, E. L. Honeycutt, H. W. Briggs, W. W. Ramsey.

LICENTIATES.

G. B. Robison, A. B. Ray, L. M. Seigle, James Metcalf, F. M. Williams, Wm. Morgan.

1877

STATISTICAL TABLE.

| CHURCHES. | Baptized. | Ret. by Letter | Restored. | Dismissed. | Excluded. | Dead. | Total. | Contributions. |
|---------------------|-----------|----------------|-----------|------------|-----------|-------|--------|----------------|
| Little Ivy. | 0 | 0 | 7 | 1 | 9 | 0 | 90 | \$1.00 |
| Caney River, | 3 | 6 | 0 | 8 | 1 | 0 | 119 | 2.55 |
| Bull Creek, | 7 | 5 | 0 | 0 | 3 | 3 | 64 | .70 |
| Middle Fork, | 4 | 0 | 0 | 0 | 0 | 0 | 101 | .70 |
| Big Ivy. | 1 | 1 | 1 | 5 | 0 | 0 | 270 | 2.30 |
| Walnut Creek, | 0 | 2 | 0 | 0 | 2 | 0 | 61 | 1.00 |
| Flag Pond. | 31 | 9 | 4 | 12 | 0 | 2 | 213 | 2.55 |
| Big Laurel. | 0 | 2 | 0 | 0 | 0 | 1 | 93 | 1.00 |
| Fork of Ivy. | 1 | 6 | 0 | 2 | 1 | 1 | 94 | 1.70 |
| Upper Laurel, | 6 | 3 | 0 | 0 | 6 | 0 | 65 | 1.00 |
| Shallow Ford, | 0 | 0 | 0 | 0 | 0 | 0 | 28 | |
| East Fork. | 0 | 3 | 0 | 1 | 2 | 0 | 87 | 1.65 |
| Reems' Creek, | 0 | 0 | 1 | 1 | 3 | 0 | 40 | 1.00 |
| Mars Hill. | 0 | 0 | 0 | 2 | 7 | 0 | 55 | 1.00 |
| Mount Zion, | 2 | 6 | 4 | 3 | 0 | 0 | 66 | .40 |
| Ivy Gap. | 0 | 1 | 5 | 4 | 2 | 0 | 66 | .85 |
| Paint Gap, | 0 | 0 | 1 | 2 | 0 | 0 | 32 | .80 |
| Bethel. | 4 | 4 | 0 | 0 | 0 | 0 | 53 | .50 |
| California, | 0 | 9 | 2 | 0 | 4 | 0 | 76 | .85 |
| Clear Branch. | 2 | 0 | 0 | 0 | 0 | 0 | 108 | .80 |
| Gabriel's Creek, | 1 | 5 | 0 | 4 | 0 | 2 | 43 | 2.00 |
| West Fork. | 0 | 0 | 2 | 1 | 1 | 2 | 53 | 1.05 |
| Laurel Hill. | 0 | 0 | 0 | 0 | 0 | 0 | 45 | |
| Laurel Branch. | 0 | 0 | 0 | 0 | 1 | 0 | 63 | .80 |
| Lower Walnut Creek, | 5 | 0 | 0 | 0 | 0 | 1 | 19 | .50 |
| Foster's Creek, | 1 | 5 | 0 | 5 | 11 | 0 | 45 | 1.10 |
| Pleasant Hill, | 0 | 0 | 0 | 1 | 1 | 1 | 5 | |
| Little Creek, | 3 | 7 | 0 | 0 | 0 | 0 | 40 | .75 |
| Morgan Hill, | 0 | 2 | 1 | 5 | 1 | 0 | 114 | 2.00 |
| Fall's Gap, | 0 | 2 | 0 | 0 | 0 | 0 | 29 | .50 |
| Sugar Camp Branch, | 0 | 0 | 0 | 0 | 0 | 0 | 66 | .65 |
| | 70 | 82 | 28 | 68 | 46 | 17 | 2243 | \$31.30 |

CONSTITUTION.

ARTICLE 1st. That the Association be composed of delegates chosen and sent from each individual Church.

2d. That the delegates chosen and sent, shall be recommended in a letter by the Church to which they belong and shall include the Ministry, and some of the most able members belonging to the Church.

3d. That the Association when met and formed shall at each meeting elect a Moderator and Clerk.

4th. That the rules of decorum be read immediately after the Association is formed.

5th. That the Association disclaims all human creeds or confessions of faith, drawn up by uninspired men, as bonds of union and communion, and declare that the Bible alone is its platform and the only rule by which it will be governed, yet is willing to exhibit to the world an abstract as an exponent of its doctrinal views for the removing of false aspersions which are unjustly thrown at us, and for the information of others not acquainted with our tenets, but for no other purposes.

6th. This Association will encourage a sound Ministry, such as exhibit Christ a whole Saviour, having made salvation possible to every human being on the terms of the Gospel, which is freely offered unto all.

7th. That this Association will discountenance and repudiate the doctrine of particular, personal, unconditional and eternal election and reprobation.

8th. That any preacher in regular standing in any one of our Churches, though not a delegate, may be invited to a seat, and his name enrolled in our Minutes.

9th. That this Association may appoint a Committee or Committees which may be thought necessary for the promotion of business, and every Committee appointed to attend to any particular branch of business, shall report their proceedings in writing to the Association while in session, and all reports made by Committees after due examination may be received or rejected by the Association.

10th. That all queries regularly presented to the Association by any Church in the union shall be attended to, and all queries shall be considered regularly presented that are applications to the Association for counsel or advice to the Church presenting the same.

11th. That the Association shall have a book in which shall be recorded an accurate account of all its proceedings.

12th. That any Church may become a member of the Asso-

ciation by making application by letter and delegates, and adopting our articles of faith.

13th. That the Association may withdraw from any Church that becomes disorderly or refuses to be represented by letter and delegates.

14th. There shall be an Association fund kept for defraying expenses and charges that may accrue; and for keeping up said fund each Church may contribute at pleasure.

15th. That there be a Treasurer appointed by the Association, who shall hold his office during the pleasure of the Association, whose duty it shall be to take care of, and account for all the monies committed to his care.

16th. That the Association shall assume no higher authority than an advisory council.

RULES OF DECORUM.

1. The Association shall be opened and closed with prayer.

2. There shall be no conversing by the members one with another so as to interrupt business while in session.

3. Any member wishing to speak shall rise to his feet and address the Moderator.

4. Any member while speaking shall attend closely to the subject under consideration.

5. No member while speaking shall make remarks on others' manner of speaking.

6. No member shall be interrupted while speaking unless it be necessary to call him to order for transgressing of rules.

7. No member shall speak more than three times on the same subject, without leave of the Association.

8. No member shall absent himself while the Association is in session, unless leave be first obtained from the Moderator.

9. All motions made and seconded shall be considered ready for discussion, and may be discussed at length until the previous question is called for and in all cases where it may be necessary to take the vote of the Association a majority shall be an act.

10. Each member shall have full privilege to speak in his turn provided the rules are observed.

11. The Moderator shall have full privilege to speak, provided the chair is filled.

12. All resolutions offered, shall be committed to writing signed by the person introducing the same and handed to the Moderator.

13. There shall be no other title used in addressing each other while in session, but that of Brother.

14. Any member who breaks the foregoing rules, shall be admonished by the Moderator, and if the Moderator fails to strictly enforce them he may be reminded of his duty by any member of the Association.

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MINUTES

OF THE

SEVENTY-FIRST ANNIVERSARY

OF THE

FRENCH BROAD BAPTIST ASSOCIATION,

HELD WITH

CANEY RIVER CHURCH,

YANCEY COUNTY, NORTH CAROLINA.

AUGUST 23d to 29th, 1878.

W. E. TILSON, Clerk, FLAG POND, UNION COUNTY, TENNESSEE.

JONESBORO, TENN.:

PRINTED AT THE JONESBORO JOURNAL OFFICE.

1878.

1878

PROCEEDINGS.

FRIDAY, August 23, 1878.

The sermon introductory to business, was delivered by Elder John Ammons, from John 20th chapter and 29th verse. After recess of thirty minutes, assembled in the house, where, after singing, Elder J. W. Anderson, led in prayer.

1. Appointed Brethren T. M. Honeycutt, and Jesse Wallen, Reading Clerks.

2. Received and read letters from twenty-eight Churches, and enrolled the names of the delegates, viz :

LITTLE IVY—Brethren J. H. Metcalf, W. E. N. Edwards, and S. E. Edwards.

CANEY RIVER—Elders R. Pinner, E. L. Honeycutt, and Brethren James Wilson. sen., D. M. Ray, B. B. Whittington. H. A. Profit, Wm. Rowland, T. B. Ray and J. H. Ray.

BULL CREEK—Brethren W. N. Sprinkle, L. Reese, and R. Fisher.

MIDDLE FORK—Elder W. K. Briggs and Brethren Wilson Rice, E. Arrowood and J. W. Briggs.

BIG IVY—Elder L. W. Sams, and Brethren J. J. Greenwood, H. N. Edwards, A. J. Greenwood, A. Burlison, Joel Figman, J. H. Woodward and J. H. Carter.

WALNUT CREEK—Brethren G. W. Bryant, R. P. Wild, and Job Rice.

FLAG POND—Elders G. W. Gosnell, T. J. Rollins, T. McDevett, and Brethren E. Higgins, W. E. Tilson, J. B. Sams, B. O. Runnion, and W. T. Woodward.

BIG LAUREL—Elders S. Wallen, J. Wallen, L. Buckner, and Brother S. M. Davis.

FORK OF IVY—Elder John Ammons, and Brethren E. W. Morgan, J. T. Morgan, W. P. Jervis, and B. F. Buckner.

UPPER LAUREL—Elder H. W. Briggs, and Brethren, F. M. Marchbanks, and P. Anderson.

SHALLOW FORD—Brethren B. Bay, and J. K. Erwin.

EAST FORK—Brethren J. A. Clark, M. Bruice, J. Sams, and Z. Coats.

REEMS' CREEK—No Letter, Elder W. T. Bradley, delegate.

MARS HILL—Elder J. W. Anderson, Brethren E. Carter, Kelsey Melin and L. C. Huff.

MOUNT ZION—Elder J. M. McDevett, and Brother G. W. Wardrope.

IVY GAP—Elder T. M. Honeycutt, and Brethren Josiah Robison, and Wm. Metcalf.

PAINT GAP—Elder J. Metcalf, and Brethren T. L. Brown, J. C. Robison, and J. M. Brown.

BETHEL—Brother J. O. Scoggins.

CALIFORNIA—Brethren A. J. Chandler, T. M. Hamlin, C. A. McPeters, and M. M. Holcombe.

CLEAR BRANCH—Elders H. W. Gilbert, J. L. Lewis, I. J. Ratliff, W. A. Sams, and Brethren I. W. Gilbert, G. W. Tompkins, and G. C. Wild.

GABRIEL'S CREEK—Elder L. Dewcese, and Brethren S. Ammons, and A. Andress.

WEST FORK—Elder Wm. Sprinkle, and Brethren G. D. Coats, and Jessee Sprinkle.

LAUREL BRANCH—Brethren G. G. Gwaultney, Z. Bryant, R. T. Wardrope, and W. Fisher.

FOSTER'S CREEK—Brother Presley Blankenship.

PLEASANT HILL—Letter, but no delegation.

LITTLE CREEK—Brethren J. Merrell, A. Metcalf, J. W. Calahan and S. T. Crawford.

MORGAN HILL—Elder S. J. Morgan, and Brethren J. C. Sams, J. P. Morgan, N. Buckner, jr., and T. C. Morgan.

FALLS' GAP—Brethren Silas Hensley, and J. B. Edwards.

SUGAR CAMP BRANCH—Brethren J. J. Fisher, and J. J. Fox
3. Received a newly Constituted Church by the name of PLEASANT GROVE and enrolled the name of her delegate viz: Brother John Shelton.

4. Received the following Churches by letter, from NEW FOUND Association, and enrolled the names of the delegates present, viz: From FLAT CREEK, Brethren J. T. Myers, J. H. Sams, J. G. Wild and W. S. Roberts.

MARSHALL—Brethren T. S. Rice, and Jesse Wallen. And from Black Mountain Association, MOUNT PLEASANT Church, and enrolled her delegates names, viz: Elder W. A. Honeycutt, and Brethren G. D. Ray, L. G. Duyek, Wm. Sparks, Sampson Honeycutt, and J. Tomberlin.

5. Elected Elder John Ammons, Moderator, and W. E. Tilson, Clerk.

6. Received Correspondents viz: From *New Found* Elder J. W. Hooker. *Roan Mountain*—Elders J. W. Ayer, S. M. Collis, J. W. Putman, W. C. Parsons, George Cook, and A. Bloodworth. *Black Mountain*—Elders James Collis, J. W. Peek, J. W. Duncan, W. A. Robison and S. Honeycutt.

7. On motion, Brother J. H. Sams, from Providence Association, Loudon, Tennessee, was invited and accepted a seat with us.

8. On motion, Brethren J. S. McInturff, J. B. Erwin, J. M. Brown and L. S. Tilson from Holston Association, were invited to seats among us as Correspondents from that Association.

9. Appointed Committees, viz:

On Arrangements—L. W. Sams, J. W. Anderson, W. T. Bradley and J. P. Morgan, with the Moderator and Clerk, with leave to invite Correspondents.

On Religious Exercise—J. B. Sams, L. C. Huff, G. W. Bryant, with the Pastor and Delegates of Caney River Church.

On Finance—J. H. Woodward and W. P. Jervis.

On Periodicals—W. T. Bradley, L. W. Sams and H. N. Edwards.

On State of the Ministry—P. Anderson, W. C. Sprinkle and W. S. Roberts.

On Deacons—T. M. Honeycutt, H. W. Gilbert, J. J. Greenwood and H. W. Briggs.

On Sabbath Schools—J. C. Sams, W. T. Bradley and W. T. Woodward.

On Digest of Letters—D. M. Ray, T. C. Morgan, and R. Pinner.

On Changes and Obituaries—W. T. Bradley, S. Wallen, and J. W. Anderson.

Adjourned to 9 o'clock, to-morrow. Prayer by Bro. Jesse Wallen.

SATURDAY, August 24th 1878.

Met half after 8 o'clock, spent half an hour in Devotional exercise.

10. Called the Roll and marked absentees.

11. Read Rules of Decorum.

12. On motion, Brother W. N. Brown, from Holston Association, was invited and accepted a seat with us.

13. The Report of the Committee of Arrangement received, and the Committee discharged.

14. On motion, Brethern B. F. Buckner, T. C. Morgan W. E. N. Edwards were appointed a Committee to designate where our next Association be held.

15. Report on Temperance read, and after remarks by S. M. Collis, Jesse Wallen and B. B. Whittington, the Report was adopted. (See Report).

16. On motion, Elder Samuel Wilson from Black Mountain Association was invited and accepted a seat with us.

17. Report on Education read by A. J. Greenwood. After some very interesting remarks by Brother Greenwood, Hooker, Sams and others, the Report was re-committed for amendment.

18. Report on the state of the Ministry read by Brother P. Anderson. Short but impressive remarks by J. C. Sams, J. Ammons, W. N. Brown, and others. Report adopted. (See Report.)

19. Report on Periodicals read by W. T. Bradley; after some appropriate and well-timed remarks by several of the brethren, the report was adopted. (See Report.)

20. Report on Deaconship, read by J. J. Greenwood; some remarks by brother Greenwood. Report adopted. (See Report.)

21. Report on Finance by W. P. Jervis; report adopted. (See Report.)

22. On motion, Elder Thomas Silvers, was invited and accepted a seat as correspondent from Roan Mountain Association. Adjourned to 8½ o'clock Monday. Prayer by Elder W. T. Bradley.

SUNDAY, August 25.

According to the arrangement of yesterday, Brother Jesse Wallen preached from the stand in the grove first sermon in the forenoon, to a very large and attentive congregation; after which, Elder J. W. Hooker came forward, announced his text and proceeded to deliver a sermon, but the congregation was suddenly disturbed by a shower of rain, which stopped the discourse. After recess of an hour, Elder John Ammons, preached one of his masterly sermons in the house to a densely crowded congregation, followed by Elder S. M. Collis, with exhortation.

MONDAY, August 26.

Met pursuant to adjournment. Prayer meeting conducted by Moderator.

23. On motion, Indian Creek Church was received by letter from Black Mountain Association and enrolled the name of her delegate, viz: Brother Wesley Shepherd.

24. Report on Missions read, remarks by S. M. Collis, E. Carter, J. H. Sams and others, Report adopted. (See Report).

25. Report on Education, as amended, read: remarks by L. W. Sams, J. Ammons and others. Report adopted (See Report).

26. Report on Sabbath Schools, read; remarks by J. C. Sams. Report adopted. (See Report.)

27. Report on Changes and Obituaries by W. T. Bradley, read and adopted. (See Report.)

28. Report on Digest of Letters, by D. M. Ray, read and adopted. (See Report.)

29. Report of the committee on time and place for the next Annual Meeting of this Association, was read and adopted, as follows, to-wit:

That our next Association be held with the Church at Morgan Hill, Buncombe county, North Carolina, commencing on Thursday before the 4th Sunday in August, 1879.

30. On motion, Brother Jesse Wallen, was appointed to preach the introductory sermon and Elder T. M. Honeycutt, his alternate.

31. *Resolved*, That we advise our Churches to exclude all her members who make spiritous liquors, or suffer their fruit or grain distilled. *Resolved*, Further, That we will not receive or retain any Church into this Association, that refuses to carry out the above resolution. E. CARTER.

32. In view of the importance of establishing a Church in every center of influence; and as the church of Marshall is not able to support a Pastor, therefore,

Resolved, That this Association pledge its aid in word and deed in support of its Pastor; and we suggest to the churches to call some influential Minister to its Pastorship. L. W. SAMS.

33. WHEREAS, The delegation from the Churches is increasing with the increase of the Churches, and is likely to become burdensome and unwieldy. Therefore,

Resolved, That each church of fifty or less in membership, shall have two delegates exclusive of its Ministry, and every additional fifty or fractional part of fifty shall be entitled to one additional delegate. J. B. SAMS.

34. *Resolved*, That the thanks of this body be tendered to the brethren and friends of this community for their hospitality in entertaining this Association during its session. E. W. MORGAN.

35. Appointed correspondents, viz: To NEW FOUND, Elders J. W. Anderson, J. Wallen, E. L. Honeycutt, John Ammons, W. T. Bradley and Brother T. S. Rice. To ROAN MOUNTAIN, Elders J. W. Anderson, R. Pinner and John Ammons. To HOLSTON, Elder T. M. Honeycutt and Brother A. Metcalf. To BLACK MOUNTAIN, Elder R.

Pinner and Brother F. M. Marchbanks. To SALEM, Elder John Ammons and Brother E. W. Morgan.

36. Received Report of our Missionary. (See Report.)

37. Appointed Elders, W. T. Bradley, John Ammons and T. M. Honeycutt delegates to the Western Baptist Convention.

38. Appointed the Clerk to superintend the printing and distribution of the Minutes, and have seven dollars for his services.

39. On motion, Elder J. W. Anderson was appointed Missionary to labor within the bounds of this Association, and look to the field for support.

Adjourned to time and place above named. Prayer by Elder W. T. Bradley.

JOHN AMMONS,

W. E. TILSON, *Clerk.*

Moderator.

REPORTS OF COMMITTEES.

TEMPERANCE.

Temperance, in a Bible sense, we would define to be a total abstinence from whatever can do no good, but may do evil, and a prudent and moderate use of all the blessings of this life.

We would therefore advise all Christians to govern their lives by this definition of temperance, especially in the use of intoxicating drinks, and strive to enforce the same upon those by whom they are surrounded.

JESSIE WALLEN, Chairman.

STATE OF THE MINISTRY.

We, your Committee to whom was referred the State of the Ministry, beg leave to say that we find the morals of our Ministers generally good, but as regards their literary qualifications we are constrained to say that many fall far below the true standard of intelligence, which should characterize Ministers of the Gospel. In submitting their report we would earnestly recommend our Churches to use great care in setting apart incompetent brethren to the Ministry; nevertheless we are well aware that similar advice has from year to year been treated with perfect contempt by many of the Churches of this Association in their ordinations.

P. ANDERSON, Chairman.

PERIODICALS.

Your Committee are profoundly impressed with the importance of a good periodical literature. Nothing can more directly effect us for good or evil than the literature circulated among us. We would therefore urge upon our membership the duty of patronizing our religious journals.

Our denominational, education, progress and establishment are inseparably connected with the support of our denominational papers. For some years we have not had published in our bounds a paper suited to our needs, but now we have in the *Baptist Gleaner* a paper eminently sound, suited to our wants, and we think well worthy of our patronage. We would urge our people to see that a copy is taken by every family belonging to our Churches.

The *Gleaner Weekly* ought to be our rallying cry until the paper is made a great power in this western land. We would

further call the attention of our people to the *Biblical Recorder*, *Religious Herald*, and the *Baptist Reflector*, as good papers and worthy our patronage. We also recommend *Kind Words* to our Sunday Schools.

W. T. BRADLEY, Chairman.

QUALIFICATION AND DUTY OF DEACONS.

Your Committee on Deaconship report as follows: In our opinion the duties and office of a Deacon are very important. For qualifications we refer to Acts, 6th Chapter, and 1st Tim., 3-8-10.

We believe that the prosperity of the Churches and the advancement of the cause of Christ, much depend on the performance of the duties enjoined upon Deacons. They are the Stewards of the Churches; they should feel a deep interest in the welfare and temporal interest of the Pastors, widows, and distressed members of their Church.

Resolved. That it is the wish of this Association that the Churches be more prayerful and careful in the selection of Deacons.

J. J. GREENWOOD, Chairman.

FINANCE.

Your Committee on Finance report: Received from Churches, \$31.15.

W. T. JERVIS, Chairman.

MISSIONS.

Your Committee on Missions, submit the following: We in the absence of knowledge as to what has been done in the past year, would advise that a Missionary be sent in the same field and sustained, who shall be instructed to labor in the destitute places, and to visit and indoctrinate weak Churches. We advise also that liberal donations be made to sustain Foreign Missions.

J. W. HOOKER, Chairman.

EDUCATION.

Your Committee presume that the importance of Education will be conceded by all; we are certain that a kind Providence has placed in the hands of the Baptist of this country the means of accomplishing grand results in this direction, if properly used; but nothing can be done without action. We would advise that you cease to depend upon the common or free schools of the country for educating the rising generation;

and that each section hire and sustain competent teachers to carry forward this grand work; and that those who can will not fail to give their sons and daughters the advantage of schools of high grade.

We regret that we have no such schools in the bounds of this Association: We would therefore urge that the Trustees of Mars' Hill College immediately call a meeting and take such steps to put the school in operation as their wisdom may suggest. And in view of the importance of education in all its bearings on the present and future well-being of Church and State. We would say shame on the Baptist who will hoard his money and starve the intellect of his child.

A. J. GREENWOOD, Chairman.

SABBATH SCHOOLS.

We maintain that all our knowledge is derived, and that our lives are greatly affected for good or for evil, by early impressions: Hence the great importance of a proper moral training in early childhood. We regard the Sabbath School, when properly conducted as a powerful agent for good, and would urge upon all our Churches to organize and sustain such Schools, by all the appropriate influences they can bring to bear.

J. C. SAMS, Chairman.

CHANGES AND OBITUARIES.

Your Committee Report, That we have no knowledge of any of our Ministers being dead; but we do have information of some taking the *homestead*, (that is staying at home), and are doing little or nothing for the cause of Christ. During the past year Elders Jesse Whitt, W. W. Ramsey and W. E. King have been excluded from the Church. I. J. Ratliff, W. A. Sams and Robert Laws, have been ordained. Received, Bros' Jesse Wallen a Licentiate, with Marshall Church.

W. T. BRADLEY, Chairman.

DIGEST OF LETTERS.

After a careful examination of letters from thirty-four churches in the bounds of this Association, we find baptised 143 in the last year; sum total, 2588. This shows much progress, zeal and courage; that many volunteers have marched forth to the front under the Christian banner. We feel thankful to know that many of our churches support flourishing Sabbath Schools.

D. M. RAY, Chairman.



MISSIONARY REPORT.

Traveled 300 miles ; preached 30 sermons ; baptised 12 ; constituted 1 church ; ordained 1 deacon ; labored 25 days. Received from Flag Pond Church \$10.00 ; from individual donations, \$15.00. Total, \$25.00. W. T. BRADLEY, Missionary.

PLEDGES FOR MARSHALL CHURCH.

T. M. Honeycutt, \$1 ; R. T. Wardrope, \$2 ; J. C. Sams, \$5 ; E. Carter, \$5 ; N. K. McLain, \$2 ; J. F. Sams, \$1 ; E. L. Honeycutt, \$1 ; A. Metcalf, \$1 ; J. B. Sams, \$1 ; W. E. Tilson, \$1.

ORDAINED MINISTERS.

Jacob Metcalf, H. W. Gilbert, L. W. Sams, J. W. Anderson, John Ammons, G. W. Gosnell, J. M. McDevett, W. K. Briggs, W. T. Bradley, J. D. Bradley, T. M. Honeycutt, S. Wallen, L. Buckner, L. Deweese, Wm. Sprinkle, T. J. Rollins, P. McDevett, J. L. Lewis, S. J. Morgan, R. Pinner, W. Honeycutt, J. L. Honeycutt, H. W. Briggs, I. J. Ratliff, W. A. Sams, Robert Laws.

LICENTIATES.

A. B. Ray, F. M. Williams, E. W. Morgan, Jesse Wallen B. Ray.

1878

STATISTICAL TABLE.

| CHURCHES. | Baptised. | Rec'd. by Letter. | Restored. | Dismiss'd. | Excluded | Dead. | Total. | Contribu- tions. |
|----------------------------|-----------|-------------------|-----------|------------|----------|-------|--------|---------------------|
| Little Ivy : : : : | 00 | 00 | 02 | 3 | 4 | 0 | 84 | 1.00 |
| Caney River, : : : : | 24 | 00 | 05 | 3 | 1 | 1 | 200 | 1.85 |
| Bull Creek, : : : : | 00 | 03 | 00 | 0 | 1 | 1 | 65 | .75 |
| Middle Fork, : : : : | 00 | 00 | 00 | 2 | 0 | 0 | 82 | .80 |
| Big Ivy, : : : : | 13 | 03 | 09 | 3 | 3 | 3 | 290 | 2.60 |
| Walnut Creek, : : : : | 00 | 00 | 00 | 2 | 6 | 0 | 54 | 1.00 |
| Flag Pond, : : : : | 22 | 08 | 03 | 10 | 2 | 3 | 231 | 1.85 |
| Big Laurel, : : : : | 15 | 00 | 06 | 0 | 6 | 0 | 108 | .85 |
| Forks of Ivy, : : : : | 7 | 08 | 01 | 6 | 0 | 2 | 85 | 1.15 |
| Upper Laurel, : : : : | 1 | 05 | 00 | 3 | 2 | 1 | 65 | .75 |
| Shallow Ford, : : : : | 00 | 01 | 00 | 1 | 0 | 1 | 25 | 1.00 |
| East Fork, : : : : | 00 | 01 | 00 | 0 | 4 | 0 | 84 | 1.50 |
| Reems' Creek, : : : : | 00 | 00 | 00 | 0 | 0 | 0 | 40 | |
| Mars Hill, : : : : | 00 | 00 | 00 | 0 | 0 | 0 | 55 | 1.00 |
| Mount Zion, : : : : | 00 | 00 | 03 | 4 | 8 | 0 | 54 | .55 |
| Ivy Gap, : : : : | 00 | 00 | 00 | 0 | 2 | 0 | 64 | .90 |
| Paint Gap, : : : : | 10 | 02 | 03 | 4 | 0 | 2 | 41 | .80 |
| Bethel, : : : : | 00 | 04 | 00 | 3 | 0 | 0 | 54 | .70 |
| California, : : : : | 02 | 00 | 00 | 1 | 1 | 0 | 76 | 1.05 |
| Clear Branch, : : : : | 09 | 04 | 01 | 6 | 16 | 1 | 97 | 1.00 |
| Gabriel's Creek, : : : : | 00 | 00 | 00 | 4 | 1 | 1 | 87 | 1.05 |
| West Fork, : : : : | 12 | 04 | 00 | 1 | 2 | 0 | 77 | .65 |
| Laurel Branch, : : : : | 00 | 01 | 00 | 0 | 2 | 0 | 62 | .75 |
| Foster's Creek, : : : : | 00 | 01 | 00 | 2 | 2 | 0 | 42 | .60 |
| Pleasant Hill, : : : : | 02 | 07 | 00 | 0 | 0 | 0 | 19 | .30 |
| Little Creek, : : : : | 00 | 03 | 00 | 3 | 0 | 0 | 40 | .45 |
| Morgan Hill, : : : : | 12 | 05 | 01 | 16 | 0 | 0 | 116 | 1.30 |
| Fall's Gap, : : : : | 10 | 00 | 00 | 1 | 0 | 0 | 38 | .60 |
| Sugar Camp Branch, : : : : | 00 | 00 | 00 | 2 | 0 | 0 | 60 | 1.15 |
| Mount Pleasant, : : : : | 03 | 09 | 00 | 1 | 1 | 0 | 60 | 1.10 |
| Marshall, : : : : | 01 | 00 | 00 | 1 | 2 | 0 | 43 | .70 |
| Flat Creek : : : : | 00 | 15 | 00 | 0 | 1 | 0 | 99 | .65 |
| Pleasant Grove, : : : : | 00 | 05 | 00 | 0 | 0 | 0 | 15 | .50 |
| Indian Creek, : : : : | 00 | 00 | 00 | 3 | 0 | 1 | 28 | .25 |
| : : : : : | | | | | | | | |
| : : : : : | 148 | 89 | 34 | 85 | 67 | 17 | 2430 | \$31.15 |

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MINUTES

OF THE

Seventy-Second Annual Session

OF THE

FRENCH BROAD

BAPTIST ASSOCIATION,

HELD WITH

MORGAN HILL BAPTIST CHURCH,

Buncombe County, N. C.,

August 21, 22 and 23, 1879.

Compiled by W. T. BRADLEY, Morgan Hill, N. C.

RALEIGH:

EDWARDS, BROUGHTON & Co., PRINTERS and BINDERS.
1879.

LIST OF ORDAINED MINISTERS.

JACOB METCALF,
L. W. SAMS,
J. W. ANDERSON,
G. W. GOSNELL,
W. K. BRIGGS,
J. D. BRADLEY,
S. WALLEN,
L. DEWEES,
S. J. ROLLINS,
J. L. LEWIS,
R. PINNER,
H. W. BRIGGS,
W. A. SAMS,

H. W. GILBERT,
JESSE WHITE.
JOHN AMMONS,
J. M. McDEVITT,
W. T. BRADLEY.
T. M. HONEYCUTT,
L. BUCKNER,
WM. SPRINKLE,
P. McDEVITT,
S. J. MORGAN,
W. A. HONEYCUTT,
I. J. RATLIFF,
ROBERT LAWS,

LICENTIATES.

A. B. RAY.
E. W. MORGAN,

F. M. WILLIAMS,
JESSE WALLEN,
B. RAY.

PROCEEDINGS.

MORGAN HILL BAPTIST CHURCH,
Buncombe Co., Thursday, August 21st, 1879.

The French Broad Baptist Association assembled according to adjournment, in its 72d annual session.

Elder S. M. Collis preached the introductory sermon from Mark 6th chapter, 30 and 31 verses.

Took recess one hour. The delegates then assembled in the house. Prayer by Elder J. W. Hooker.

1. Appointed Elder W. A. Honeycutt and bro. J. R. Sams tellers.

2. Read letters from thirty-two churches and enrolled delegates names, viz :

Little Ivey—Brethren W. E. N. Edwards, W. M. Jervis and S. E. Edwards.

Cane River—Brethren A. J. Phipps, G. A. Briggs, Wm. Rowland, B. B. Whittington and James Rowland.

Middle Fork—Elder W. K. Briggs, and brethren E. Arrowood and Levi Buckner

Big Ivey—Elder L. W. Sams, and brethren A. W. Burlison, M. H. Carson, D. W. Carter, J. M. McKinney, J. E. Hurst, G. J. Carter and P. Hurst.

Flag Pond—Brethren Ellis Higgins, W. E. Tilson, J. B. Sams, L. S. Tilson, D. T. Guinn and J. F. Tilson.

Flat Creek—Brethren S. Morgan, J. V. Coffee, A. Lochart and J. H. Sams.

Forks of Ivey—Brethren T. S. Deaver, A. L. Logan and B. F. Buckner.

Bull Creek—Elder John Ammons, and brethren R. A. Corn and P. Buckner.

Walnut Creek—Brethren R. P. Wild, James Lunsford and H. L. Davis.

Upper Laurel—Brethren F. M. Marchbanks, P. Anderson and T. C. Penix.

Morgan Hill—Elders S. J. Morgan, W. T. Bradley, and brethren J. C. Sams, N. Buckner, Jr., J. P. Morgan and T. C. Morgan.

Paint Gap—Brethren J. M. Brown and C. C. Metcalf.

Marshall—Elder Garret Ramsay, and brethren Jesse Waller, W. C. Sprinkle and James Ramsay.

Mars Hill—Elder J. W. Anderson, and brethren Jesse T. Morgan, W. P. Jervis and J. R. Sams.

East Fork—Brethren John Metcalf, M. Bruce and R. J. Sams.

Clear Branch—Elders H. W. Gilbert, W. A. Sams, and brethren G. C. Wild, John Tilson and Wm. Jones.

Gabriel's Creek—Elder L. Dewees, and brethren S. Ammons, Robert Fox and Elijah Crowder.

- Bethel*—Brethren Thomas Moore, John Doneyhoo and R. M. Duyck.
California—Brethren O. B. Holcombe, W. B. Murray and W. W. Hamlin.
Little Creek—Brethren A. Metcalf and J. B. Callahan.
Laurel Branch—Brethren Hiram Buckner, W. R. Fisher and Y. Bryan.
Mount Pleasant—Elder W. A. Honeycutt, and brethren J. D. Ray, John Jimison and William Sparks.
West Fork—Elder G. W. Gosnell, and brethren Wm. Morgan, G. W. Cargle and John Dodd.
Big Laurel—Eld. S. Wallen, and brethren J. M. Wild and J. S. Bishop.
Shallow Ford—Brother B. Ray.
Ivy Gap—Elder T. M. Honeycutt, and brethren C. G. Robertson, J. Walker and Robert Ballard.
Pleasant Hill—Brethren J. P. Farmer and H. Dill.
Sugar Camp Branch—Brethren J. J. Fisher, B. Tillery and J. J. Fox.
Indian Creek—James Blankenship and B. Maney.
Fall's Gap—T. N. Hensley and John Hensley.
Reems' Creek—R. B. Wallen.
Mount Zion—G. W. Wardrop.

3. Elected Elder J. W. Anderson, Moderator, and Elder W. T. Bradley, Clerk.

4. Received Correspondents, viz :

- New Found*—Elders J. W. Hooker, A. I. Justice, Joseph Miller, J. R. Wild, and brother J. S. Lusk.
Roan Mountain—Elders S. M. Collis and S. M. Green.
Bluck Mountain—Elder W. A. Robertson, and brother L. Ray.
Salem—Elder John Mitchell, and brother J. B. Freeman
Holston—Brethren J. H. Cranch, W. W. Bailey and J. S. McInturf.
New Providence—Brother John Sams.

5. Appointed Committee on Arrangement, Elders G. W. Gosnell, S. Wallen, T. M. Honeycutt, and Moderator and Clerk, with leave to invite correspondents.

- On Religious Exercises*—James Rowland, Ellis Higgins, A. L. Logan, with the delegates of Morgan Hill Church
On Finance—W. P. Jervis and B. W. Woodward.
On Periodicals—J. J. Fox and John Ammons.
On the state of the Ministry—B. B. Whittington, F. M. Marchbanks and Y. J. Carter.
On the Deaconship—Elders H. W. Gilbert, S. M. Collis and S. M. Green.
On Sabbath Schools—J. C. Sams and Elder John Mitchell.
On Education—Elders John Ammons, J. W. Hooker and W. A. Honeycutt.
On Digest of Letters—W. B. Murray, Elders S. J. Morgan and S. E. Edwards.
On Changes and Obituaries—B. F. Buckner and J. R. Sams.
On Temperance—Elders S. M. Collis, Jos. Miller and W. A. Robertson.
On Missions—John Brown, Reuben Sams and H. N. Edwards.

Adjourned till 9 o'clock to-morrow. Prayer by Elder John Mitchell. Benediction by J. W. Hooker.

FRIDAY, August 22d, 1879.

The Association met. Devotional exercises by S. M. Green.

6. Received the report of the Committee on Arrangements and the committee discharged.

7. Called the roll and marked absentees.

8. Read rules of Decorum.

9. Called on correspondents to report.

10. Appointed correspondents, viz.:

To New Found—Elders John Ammons, J. W. Anderson, T. M. Honeycutt, W. T. Bradley and brother A. Lochart.

To Roan Mountain—Elders S. Wallen, John Ammons, G. W. Gilbert, W. A. Sams, T. M. Honeycutt and J. W. Anderson.

To Black Mountain—Elders John Ammons, T. M. Honeycutt, and brethren B. B. Whittington, G. D. Ray, E. Arrowood, Robert Ballard, J. Walker and J. B. Callahan.

To Salem—Elder L. W. Sams, and brethren J. C. Sams and A. Lochart.

To Halston—Elders S. Wallen, G. W. Gosnell, and brethren W. E. Tilson, B. Ray, J. F. Tilson and L. S. Tilson.

11. Appointed a committee consisting of J. C. Sams, W. A. Honeycutt and S. Wallen to say where the next Association shall be held, and who to preach the Introductory Sermon.

12. Called on Elder J. W. Anderson, our former missionary, to report his labors last year, which he did as follows:

MISSIONARY REPORT.

I have labored 130 days; preached 110 sermons; delivered 27 exhortations; was in protracted meetings during that time 53 days and nights, and witnessed 40 or more conversions. Received on the field \$31, and visited 20 churches. All have good Sabbath Schools but two. During the year the Lord has blessed me with good health, and I hope the labor will be to the glory of God.

J. W. ANDERSON.

The report on Periodicals was read by Elder John Ammons, and after remarks by Bro. C. E. Lee, Elders John Ammons, S. M. Collis, and John Mitchell, it was adopted.

REPORT ON PERIODICALS.

Your committee on Periodicals feel that it would be an insult to your intelligence to recommend to your patronage the *Biblical Recorder*. This has for so many years been our Baptist paper in North Carolina that even the children know where the *Recorder* is published, who its editor is, and

what principles and practices it advocates. We wish all our people, ministers and laity, to take the *Recorder*. For Sunday Schools we know of nothing better than *Kind Words*.

J. J. FOX, Chm'n.

The report on Obituaries and Changes was read by Bro. J. R. Sams, and adopted.

Your committee on Obituaries and Changes report no death in the ministry during the past year. Elder E. H. Honeycutt has been deposed from the ministry. Elders Jesse Whit and Garret Ramsay have been restored as ministers.

JOHN R. SAMS, Chm'n.

On motion of Bro. J. C. Sams, the Association took recess for one hour.

Came together by singing.

The next thing in order was to call on the ministers of the Association to report their work during the last year. The ministers then came forward and told how many churches they had been preaching for, &c.

The report on the state of the ministry was read, and after remarks by B. B. Whittington, J. R. Sams, J. C. Sams, John Sams, G. W. Gosnell, L. W. Sams, and J. W. Hooker, the report was recommitted, and after being amended, it was read by J. R. Sams, and adopted.

REPORT ON THE STATE OF THE MINISTRY.

We, your committee, submit the following as to the moral and religious qualifications of our ministers. In the main, they have been good; but we find that a great many of our ministers are very lukewarm or cold. Therefore, we earnestly recommend that the churches depose from the ministry all ministers who are likely to bring reproach upon the cause, or fail to discharge their ministerial duties, and we further recommend that churches in the future ought not to ordain any person who is not spiritually, morally and otherwise thoroughly qualified to do work for Jesus Christ.

B. B. WHITTINGTON, Chm'n.

On motion, brethren L. Ray, J. C. Sams and Elder S. J. Morgan were appointed to answer a query, which they did as follows:

What shall be done with a member of the church who neglects his church meetings? Answer: Admonish him, and if he neglects to hear the admonition, reject him. "Now we command you, brethren, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother that walketh disorderly and not after the tradition which he received of us" II Thess., 3 and 6.

L. RAY, Chm'n.

Adjourned to 9 o'clock to-morrow. Prayer by Elder S. Wallen. Benediction by the Moderator.

SATURDAY, August 23d, 1879.

After the usual devotional exercises, conducted by Elder S. M. Collis, the Association was called to order by the Moderator.

The Moderator then made another call for corresponding brethren, and received Elder S. H. Harrison from Tuckasiege Association.

Elder S. M. Green read the report on the Deaconship. Remarks by Elders J. W. Hooker, S. M. Green, S. Wallen and others. The report was then amended and adopted.

REPORT ON THE DEACONSHIP.

Your committee on the Deaconship submit the following report. As the office of the Deacon is a very important adjunct to the ministry, and as the minister is required to give himself wholly to the work, it will follow then that the Deacon is also required to work. We are fearful that a very large majority of the Deacons of this Association are too remiss in the discharge of their duties in stirring up the churches to remunerate their pastors for their services. We would, therefore, recommend that the Deacons be more diligent in the discharge of their duties in the future.

S. M. GREEN, Chm'n.

Elder E. Morgan, from Salem Association, was invited to and accepted a seat with us.

The report on Temperance was read, and after remarks by Elders S. M. Collis and J. Miller, it was adopted, as follows:

We, your committee on Temperance, submit the following: The Apostle Paul tells us there is no law against temperance, and that they that strive for the mastery are temperate in all things; and that we are not crowned except we strive lawfully; and again, let no man take thy crown. Gospel temperance would crown the church with beauty and peace; then she would be the light of the world. Without temperance a deadly gloom will hang over all our enterprises. Our churches, Sabbath Schools, and our families are not safe while the monster intemperance is permitted to stalk abroad in our land. Therefore, let all the churches rid themselves at once of the blighting curse of intemperance.

S. M. COLLIS, Chm'n.

On motion by Elder L. W. Sams, a committee was appointed to revise the Constitution of this Association and report during the sitting of this body, viz: Elders Jesse Wallen, John Ammons and W. A. Honeycutt.

The report on Education was read, and after remarks by Elders John Ammons, W. A. Honeycutt, J. W. Hooker and others, the report was adopted.

Your committee on Education report that they feel at a great loss as to what they ought to say. Education is important, necessary, essential. Without it we perish. But how shall we get our people to move in this matter? Mars Hill is unoccupied, and its walls are becoming moss covered. Resolutions have been passed by this body, and also in the Western Convention, advising the trustees to put the school in operation, but no effort has yet been made. Your committee, while citing your attention to these resolutions, in order to stir up your minds by way of remembrance, would earnestly urge upon the Association the importance of stirring up the trustees of Mars Hill to put the school in operation immediately; then let the brethren rally to its support.

Resolved therefore. That this Association suggest to the Board of Trustees the propriety of establishing the school upon the plan of graded scholarship.

JOHN AMMONS, Chm'n.

Took recess for the space of one hour.

Came together by singing.

It was reported to the Association that the Trustees had a meeting during the intermission and that they have made an arrangement with bro. J. F. Tilson to open a school at Mars Hill College immediately.

The report on Missions was read by brother John Brown and after remarks by brethren S. M. Collis, C. E. Lee and W. T. Bradley, the report was adopted.

REPORT ON MISSIONS.

We are at a loss to write on this subject, there has been so much said and so little done. We are fearful that a great deal of the blame is resting upon our ministers, for want of moral courage to properly teach the churches their duties upon this subject, and the deacons not faithfully standing up to their official duties upon this important question. Brethren, we must do more for missions at home and abroad, or cease to claim to be a missionary body.

J. M. BROWN, Chm'n.

The report on the digest of letters read and adopted as follows:

Your committee on the digest of letters submit the following report: After a thorough examination of all the letters reported by the churches in this Association, we find the number of Baptisms during the past year to be 123. Total membership 2,633.

W. B. MURRAY, Chm'n.

On motion, Elder L. W. Sams reported his work done at Marshall during the past year. He said the prospects for the building up of Marshall church are very good, as much so as could be expected.

Report on Sabbath Schools read. After remarks by J. C. Sams, C. E. Lee and others, it was then adopted as follows:

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MINUTES

OF THE

SEVENTY-FOURTH ANNUAL SESSION

OF THE

French Broad Baptist Association,

HELD WITH

Bull Creek Church, Madison County, N. C.,

AUGUST 25TH TO 28TH INCLUSIVE, 1881.

COMPILED BY

W. P. JERVIS, CLERK, IVY, N. C.

ASHEVILLE:

FURMAN & STONE, NEWSPAPER, BOOK AND JOB PRINTERS.

Ordained Ministers in the French Broad Association.

POST OFFICES.

| | | | | |
|-------------------|---|---|---|---------------------|
| Ammons, John, | - | - | - | Morgan Hill, N. C. |
| Anderson, J. W., | - | - | - | Mars Hill, " |
| Bradley, W. T., | - | - | - | Morgan Hill, " |
| Briggs, W. K., | - | - | - | Briggsville, " |
| Briggs, H. W., | - | - | - | Ivy Gap, " |
| Buckner, L., | - | - | - | Big Laurel, " |
| Deweese, L., | - | - | - | Marshall, " |
| Fairchild, J. N., | - | - | - | Flag Pond, Tenn. |
| Gilbert, H. W., | - | - | - | Clear Branch, " |
| Gosnell, G. W., | - | - | - | Hailwood, N. C. |
| Honeycutt, T. M., | - | - | - | Ivy Gap, " |
| Honeycutt, W. A., | - | - | - | " " |
| Lewis, L., | - | - | - | Marshall, " |
| McDevitt, J. M., | - | - | - | " " |
| McDevitt, P., | - | - | - | " " |
| Metcalf, Jacob, | - | - | - | Ivy, " |
| Morgan, S. J., | - | - | - | Morgan Hill, " |
| Pinner, R., | - | - | - | Ball Creek, " |
| Ramsey, Garrett, | - | - | - | Marshall, " |
| Ratliff, J. J., | - | - | - | Clear Branch, Tenn. |
| Roberson, W. A., | - | - | - | Ball Creek, N. C. |
| Rollins, T. J., | - | - | - | Marshall, " |
| Sams, L. W., | - | - | - | Stockville, " |
| Sams, W. A., | - | - | - | Clear Branch, Tenn. |
| Sprinkle, Wm., | - | - | - | Hailwood, N. C. |
| Wallin, S., | - | - | - | Big Laurel, " |
| Wallin, Jesse, | - | - | - | Marshall, " |
| Whitt, Jesse, | - | - | - | Big Laurel, " |

Licentiates.

| | | | | |
|--------------------|---|---|---|-------------------|
| Metcalf, James, | - | - | - | Ivy, N. C. |
| Morgan, E. W., | - | - | - | Hailwood, " |
| Williams, F. M., | - | - | - | Morgan Hill, " |
| Keykendall, W. A., | - | - | - | Limestone, Tenn. |
| Ray, B., | - | - | - | Clear Branch, " |
| Roberson, G. B., | - | - | - | Big Laurel, N. C. |

PROCEEDINGS.

BULL CREEK, AUGUST 25TH, 1881.

The French Broad Baptist Association met, agreeable to adjournment from last year, in its Seventy-Fourth Annual Session with Bull Creek Church, at 11 o'clock A. M.

Elder John Ammons delivered a very able Introductory Sermon from 1st Timothy, 6 : 3-5 inclusive. The introductory services were then closed by singing,

“Take the name of Jesus with you.”

After a recess, the Association assembled in the house. Prayer by Elder H. W. Briggs.

Received and read letters from thirty-four churches, Elder Jesse Wallin and Bro. J. F. Tilson acting as Reading Clerks, viz. :

Little Ivy—J. J. Edwards and Milton Jervis.

Camey River—Elder W. A. Roberson and Brothers J. H. Rowland, B. B. Whittington, Henry Rowland and A. J. Phipps.

Middle Fork—Elder W. K. Briggs, and J. W. Briggs and Levi Buckner.

Ivy Gap—Elder T. M. Honeycutt and Brothers J. W. Buckner and Samuel Buckner.

Bethel—J. B. Hensley.

Paint Gap—J. C. Robertson.

California—C. McPeters, E. B. Holcombe and W. R. Boone.

Mount Pleasant—Elder H. W. Briggs, J. H. Holcombe and W. H. Sparks.

Indian Creek—Wesley Shepherd and J. N. Blankenship.

Big Ivy—Elder L. W. Sams, Brothers J. H. Woodard, M. H. Carson, Z. J. Carter, D. W. Carter and J. M. McKenney.

Morgan Hill—Elders W. T. Bradley and S. J. Morgan, and Brothers J. C. Sams, J. P. Morgan, J. M. Davis, T. C. Morgan and F. M. Williams.

Fork of Ivy—T. S. Deaver, W. E. Logan and W. L. Tredway.

Reems Creek—Letter, but no delegation.

Sugar Camp Branch—J. J. Fisher, M. L. Fox, J. M. Pickeas, Z. V. Roberts.

Gabriel's Creek—Elder L. Deweese, and Brothers Elisha Reese and Elijah Crowder.

Mars Hill—Elder J. W. Anderson and Brothers Jesse T. Morgan, J. R. Sams and W. P. Jervis.

Flat Creek—J. T. Myers, I. V. Coffee and J. D. Taylor.

Clear Branch—Elders H. W. Gilbert, W. A. Sams and bro. Elijah Bayless.

Shallow Ford—B. Ray.

Falls Gap—Letter, but no delegation.

Coffee Ridge—J. E. Smith.

Flag Pond—Elder J. N. Fairchild, and Bros. W. E. Tilson, Ellis Higgins, J. C. Gillis, J. E. Tilson, Jasper Blankenship and David Quinn.

Little Creek—J. C. Davis and J. B. Callahan.

Foster's Creek—S. P. Peek and J. R. Address.

Upper Laurel—W. W. Marchbanks, W. T. Waldrep, F. M. Marchbanks.

Pleasant Hill—John Walker.

Mount Zion—Elder J. M. McDevit, and Brothers E. D. Waldrep, L. W. Barnett and T. McDevit.

Walnut Creek—G. W. Runnion and Job Rice.

Marshall—Elder Jesse Wallin, Bros. W. C. Sprinkle and R. N. Branson.

Laurel Branch—Jesse Fisher, J. B. Sprinkle and R. N. Branson.

West Fork—Elder G. W. Gosnell, Brothers E. W. Morgan, J. M. Roberson and J. W. Lee.

East Fork—J. B. Jervis and John Metcalf.

Bull Creek—Elder John Ammons, Brothers R. A. Corn, Phillip Buckner and Joel Callahan.

Big Laurel—Elder S. Wallin, Bros. Jos. Wallin and S. M. Davis.

PERMANENT ORGANIZATION.

Elder W. T. Bradley was elected Moderator; W. P. Jervis, Clerk; and Elder John Ammons, Historian.

Invited Correspondents, and received from Black Mountain, Elders W. C. Parsons, A. Miller and M. Whitson.

From Salem—Elders N. Bowen and W. W. Wells. Bro. Wells comes representing the Sunday School Board of the Western Baptist Convention, in the interest of the Sabbath School cause.

From New Found—N. M. Kelpatrick, Elders J. R. Wild, A. I. Justice and R. B. Hooker.

From East Tennessee—Elders J. M. L. Burnett, L. J. Bailey and Brother Joseph Huff.

From Holston—R. A. Bayless.

Invited Prof. J. F. Tilson and Brother J. B. Lunsford, of this body, to seats with us.

The Moderator appointed the following committees :

On Public Worship—J. C. Sams, Henry Rowland, S. M. Davis, with the Pastor and Delegates of Bull Creek church.

On Periodicals—J. R. Sams and Elder T. M. Honeycutt.

On Temperance—Elders John Ammons and L. J. Bailey.

On Finance—W. C. Sprinkle and J. H. Woodard.

On Education—Elder N. Bowen, J. B. Lunsford, W. E. Tilson and J. P. Morgan.

On Digests of Letters—F. M. Williams and Elder W. A. Roberson.

On Changes and Obituaries—Elders Jesse Wallin, G. W. Gosnell and W. E. Tilson.

On Missions—Elders L. W. Sams, J. W. Anderson and J. M. L. Burnett.

On Sabbath Schools—J. P. Morgan, J. B. Lunsford, Elder W. W. Wells and J. C. Sams.

On Time and Place of next Association—H. Rowland, J. W. Briggs and W. H. Sparks.

After devotional services by Elder L. J. Bailey, the Association adjourned till 9 o'clock A. M. Friday.

FRIDAY, AUGUST 26, 1881.

Met according to adjournment.

Elder J. M. L. Burnett conducted special religious services after the congregation had joined in singing

“Salvation O the joyful sound.”

Called the roll and marked absentees.

Called for the reports of Correspondents—Elder J. M. Fairchild, responds from New Found; Bro. E. W. Morgan from Roan Mountain; Elder John Ammons and others from Holston.

The Brethren report harmony and zeal in the different associations visited by them.

REPORTS OF COMMITTEES.

Elder John Ammons read the report of the committee on Temperance.

TEMPERANCE.

Your committee does not feel called upon to define temperance because the question has been so fully discussed in the past.

This Association ought to feel and no doubt does feel particularly interested in this question at this time.

It was in this Association thirty-three years ago that the temperance reform began, and from that time until now there has not been a session of the body in which it has not taken high and honorable grounds upon this subject. The use of ardent spirits only for medicinal, mechanical and chemical purposes has been its decisions for all these years. Had the churches acted up to this high standard there would not now be in any of our churches a member who would touch, taste or handle the evil *stuff* and bring reproach upon the professions of Christianity.

It is a lamentable fact that while the churches have professed to accept the counsel of the Association upon the subject, they have not maintained their honor upon the question.

Members have been allowed to use ardent spirits and in some instances to make and yet have been retained in the churches. But in whatever we have failed yet we have made some progress.

A more wholesome public sentiment has been created, and the public mind and conscience has been educated to a high degree.

In the great struggle which has just passed in the country the cause of temperance has been greatly strengthened. Having lost the question at the polls, we have gained this that we have embodied throughout the State the best moral and intellectual strength of our whole people in support of total abstinence. The rallying cry of the opposition was the objection to the Bill. Every honest, true man must see that it was a ruse of the politician, a *dodge of the true issue*. It was and is a question of right against wrong, good pleading against evil, it was the pleading of suffering humanity for relief from a great crime. This wailing cry of the suffering and the injured rends the air to-day with intensified emphasis, the battle has begun in earnest and woe betide the man or woman who falters in the fight. O, says the objector: “We must use moral suasion.” Well, moral suasion signifies the strict enforcement of moral law.

No whining now.

Let him that drank drink no more and let him that drinks be speedily expell-

ed from the church. Read Numbers, 6 : 1 to 4, where God forbids Christians to drink.

1st Cor. 5 : 11, Where God commands his churches to expel the drunkard.

1st Cor. 6 : 9, 10, Where God says the drunkard is not a Christian. And Habbakuk 2 : 15, 16, 17, Where God pronounces a dreadful woe upon him who makes, sells or gives intoxicating drinks to his fellow beings. My brethren, there remains no room for doubt as to what we must do to the law and testimony.

We must enforce not what sticklers call temperance, but total abstinence.

Let the ministers and the women who were the chief objects of mock by the advocate of liquor in the past contest show by united and constant efforts that their influence is not to be despised by the foe.

Respectfully submitted,

JOHN AMMONS,
L. J. BAILEY.

Elder Ammons says :

He has drawn the sword against intemperance which he never intends again to sheathe; we as Christians must decidedly take issues either for total abstinence or against it and live or die, sink or swim, he had taken his stand and by God's help he intended to fight to the end; we stand higher to-day in the cause than at any time previous, and victory will ultimately perch upon our banner; advised the brethren to go home and purge their churches of drunkards.

Elder J. N. Fairchild spoke :

Of the danger of falling a prey to intemperance through the medium of dram drinking; thought the dram drinker more blamable than the drunkard.

Bro. J. M. Davis says :

Let us now go home and take the advice given us by Bro. Ammons and act promptly in our churches.

Elder G. W. Gaskell says :

He is in favor of acting as well as talking, and shall regulate his course accordingly; we must be temperate by example as well as precept.

Elder L. W. Sams

Regards the progress made as a glorious success, notwithstanding our late defeat; the issue had its origin in the church and he felt ashamed that any member of the church had failed to give it his hearty support; believed in the church taking a firm stand; as for himself he intended to stand in line till this evil is driven from our land.

At this point business was suspended, and Elder L. J. Bailey delivered an excellent sermon from 1st. Peter, 1 : 13.

INTERMISSION.

Reassembled and resumed considerations of the report on temperance.

Bro. B. B. Whittington says :

He regards the temperance question as one of the most important that demands the attention of a Christian people; the condition of his county had been in an extremely bad situation until the church had arisen to the importance of its responsibility and the result is that he to-day regards his county (Yancey) as the banner county of the State. He was proud of the stand taken by the Baptist

Denomination, and was in favor of dealing strictly and faithfully with intemperance in our churches.

Report was then adopted.

At this hour Elder W. C. Poisons preaches at the stand in the grove.

The report on Periodicals read by Elder T. M. Honeycutt.

PERIODICALS.

The value of a well conducted religious newspaper is incalculable; while it aids in the promotion of every good enterprise, it is also an educator of both old and young. As a denomination we have many valuable religious periodicals among which we must heartily recommend the "Baptist Telescope," published by Elder N. Bowen, at Hendersonville, N. C., at One Dollar a year. Its special mission is to plead the cause of Judson College and promote education in general in the mountains, to aid our Pastors, Missionaries and Sunday School Workers in their arduous labors, to assist parents in training their children for God and afford a ready medium of communication among the ministers and churches of the Western Baptist Denomination. The "Biblical Recorder," published in Raleigh, at Two Dollars per year, is a valuable paper.

The "Foreign Mission Journal," a monthly, published in Richmond, Va., at Fifty cents a year, is important to every Baptist for its missionary intelligence.

Respectfully submitted,

J. R. Sams,
T. M. Honeycutt.

Bro. J. R. Sams

Thought that we as Baptists should read our religious literature. The country was full of dime novels and sea-side literature which was exercising a depreciating influence on the morals of the rising generation. We should seek to counteract this by taking and reading sound religious periodicals.

Elder N. Bowen

Presented the claims of the "Telescope." He had been induced to publish it by a desire to elevate the general character of our people. We receive impressions from bad literature, bad books just as we do from bad company. The Baptists of Western North Carolina ought to be a reading people. The "Telescope" was published directly under his supervision; he permitted nothing to be published without a careful examination.

Time was given Bro. Bowen to take subscribers to the "Telescope."

Elder W. W. Wells

Called attention to the importance of subscribing to the "Foreign Mission Journal."

Elder Ammons

Urged the claims of the "Biblical Recorder."

The Committee on Time and Place of next Association report in favor of Mount Pleasant Church, Yancey county, N. C., to convene on Thursday before the Fourth Sunday in August, 1882, and that Elder G. W. Gosnell deliver the introductory sermon, with Elder H. W. Gilbert as alternate.

Elder John Ammons by permission took a collection in the interest of the Baptist Church at Burnsville, amounting to \$9.05.

Elder N. Bowen conducted devotional services, after which the Association adjourned till 9 o'clock A. M. Saturday.

SATURDAY, AUGUST 27, 1881.

Met pursuant to adjournment. Introductory services by Elder W. W. Wells.

A very concise and instructive historical sketch of the French Broad Association was read by Elder John Ammons. (Historian), who also submitted remarks thereon. The report was adopted by the body.

Elders Justice and Honeycutt preach at the stand.

On motion, Bro. W. W. Bailey was received as a correspondent from Holston and G. C. Briggs, of Wake Forest, invited to a seat.

The following brethren were appointed as correspondents to visit Sister Associations, viz: *New Found*—J. M. Davis, F. M. Williams, Elders S. J. Morgan, J. N. Fairchild, Joel Callahan and Wm. Callahan.

Black Mountain—Elders S. J. Morgan, T. M. Honeycutt, W. A. Robeson, H. W. Briggs and Brethren Jesse T. Morgan and John P. Morgan.

Salem—John M. Davis, J. D. Taylor and Elder W. T. Bradley.

Holston—Elder John Ammons, Brethren J. E. Tilson, B. Ray.

East Tennessee—Elders John Ammons, J. W. Anderson and S. Wallen.

Received Bro. W. H. Osburne as a correspondent from the Central Association of North Carolina.

The report on Education was read by Elder N. Bowen.

EDUCATION.

Man knows only what he learns; this knowledge whether little or much is the result of his education. The success of an individual in life and the prosperity of any people depends in a large degree on education. Your committee are of opinion that Mars Hill should be made an efficient high school. In this way it might do great good for the cause of education in the future as it has done in the past. Bro. J. M. Davis has conducted a good school the last year at Morgan Hill and will perhaps continue there. We would recommend both these institutions. We especially desire to call attention to Judson College at Hendersonville, N. C., as the grand educational enterprise of the Baptists of Western North Carolina. The next session will open on the 22d of September. We most earnestly recommend this Association to take measures to sustain one or more beneficiaries at Judson College.

Respectfully submitted,

N. BOWEN, Chairman.

Elder Bowen talked at some length on the subject of education; urged the importance of educating the young men of the Association, who are preparing for the ministry; and asked the brethren to send a beneficiary to Judson.

Bro. J. R. Sams

Thought the Association should take some practical steps in reference to Mars Hill; thought by doing so the denomination would be greatly benefited.

On motion a committee consisting of Elders J. W. Anderson, John Ammons and L. W. Sams

Was appointed to take into consideration a plan for re-opening Mars Hill.

RECESS.

Met and resumed business. The committee on re-opening Mars Hill School submit their report which is :

1st. Let the Trustees call a meeting at once; secure the services of a good teacher, and fix a time for opening.

2d. Recommends the Trustees to take scholarships running for three years as follows :

1st Grade, eight dollars.

2d " ten "

3d " fifteen " to be paid in quarterly installments which all entitle the holder to send one scholar three years in the grade which he has taken.

Respectfully submitted,

J. W. ANDERSON.

Report on Finance read by W. C. Sprinkle.

FINANCE.

Your committee on Finance submits the following: Received from the different churches for printing minutes, \$30.75. From Mars Hill church for Foreign Missions, \$4.05.

Respectfully submitted,

W. C. SPRINKLE, Chairman.

Committee on Missions submit their report through Elder J. W. Anderson.

MISSIONS.

During the past year there has been very little done in the bounds of the Association in the cause of Missions, but we are happy to learn that there is some means in the hands of the Executive Board to carry on Mission work. And inasmuch as preaching the Gospel is a positive command, given by the Savior to his Disciples. We recommend this body to place missionaries in the field in order that the true spirit of the gospel may be carried out, for the gospel is the power of God unto Salvation to every one that believeth. Southern Baptists have missionaries in Italy, China, Africa and Brazil. We hope every laudable effort will be made to aid them in their noble work.

Respectfully submitted,

L. W. SAMS, Chairman.

Elder J. W. Anderson submitted remarks on the report in favor of Home Missions.

Elders Ammons and Barnett urge the superior claims on Foreign Missions with great earnestness. Bro. J. R. Sams urges churches to take monthly collections for missionary purposes. Bro. Ammons took a collection for Foreign Missions, amounting to \$2.45.

Report adopted.

The Executive Board of Missions submit their report through Elder T. M. Honeycutt.

REPORT OF EXECUTIVE BOARD.

DEAR BRETHREN :—We have not been able to do much as a Board for want of co-operation of the churches, and a full meeting of the members of our Board. We employed Elder W. T. Bradley to do some labor on Laurel for which we paid him \$12.16. Balance on hand \$7.64. We earnestly recommend this Association to appoint a Board that will work, and that the churches give it a full co-operation and cultivate the waste places of our Association.

Respectfully submitted,

J. P. MORGAN,
T. M. HONEYCUTT.

Adopted.

Bro. W. H. Osburn preaches at the stand.

A committee consisting of Elders S. J. Morgan, L. W. Sams and Brother J. C. Sams was appointed to select a Mission Board for the next year. After consultation the following recommendation is made, viz : J. J. Fox, J. R. Sams and Jno. P. Morgan, which is adopted by the body.

Report on Digests of letters read by F. M. Williams.

DIGESTS OF LETTERS.

Your committee on Digests of church letters submits the following report : We find on examination of the letters of the different churches of this Association a total increase of 85; Baptisms 102; by Letters 109; Restorations 22; Dismissions 87; Exclusions 50; Deaths 16. Total memberships 2,717. Amount paid for Missions \$69.61. Home \$52.68. Foreign \$6.93. We find great deficiency in the letters in neglecting to report Pastors' salaries, Sunday School Work, Post Offices, Time of Meeting, No of Deacons, and the form of letter in general.

We would advise that the Clerk prepare a blank form of Church Letter embracing all these items and have one hundred copies struck, and furnish a copy to each church so that this evil may be remedied. We find that some of our churches are destitute of Pastors preaching, and are almost destitute of preaching at all. We refer to Reems Creek Church, which sends no delegation this year, but a request that the Association assist it in procuring a Pastor. We would advise (inasmuch as this church is situated in a very important part of our territorial bounds) that the Association respond to the request of this church.

Respectfully submitted,

W. A. ROBESON,
F. M. WILLIAMS.

After remarks by Elders John Ammons, W. W. Wells and others, the report was adopted.

On motion the Missionary Board was instructed to assist Reems Creek Church.

The committee on Changes and Obituaries report that during the year : Elders J. D. Bradley and S. Honeycutt have been called from their earthly conflicts to their reward in Heaven; and that Elder Jesse Wallin has been added to our list of ordained ministers.

On motion agreed to take a collection on to-morrow for Foreign Missions.

MISSIONARY REPORT FOR 1881.

I have labored fourteen days. Received \$12.16.

Respectfully submitted,

W. T. BRADLEY.

RESOLUTIONS.

Resolved, That this Association appoint a delegation to the Western Baptist Convention.

Respectfully submitted,

T. M. HONEYCUTT.

In accordance with the above resolutions, the Moderator appointed the following, viz : Elders T. M. Honeycutt, J. W. Anderson and Wm. Callahan.

Resolved, That the thanks of this body are due and hereby tendered to Bull Creek Church and surrounding locality for their hospitality in entertaining it during the present session.

The report on Sabbath Schools was read by Elder W. W. Wells.

SABBATH SCHOOLS.

The Sunday School is a department of church work. All church members should feel that they are members of the Sunday School by virtue of their relations to the church. The Sunday School work in this Association is progressing very well. We have some schools that are at work with increased efficiency, but while this is true, we have some churches with no schools, and many church members who never attend. Brethren, this is a department of Christian labor, and inasmuch as the churches are organized bodies of Christians, we recommend that each come out as a body, and select good and competent superintendents and teachers, and make the teaching of the Bible to the old and young a part of their Sunday services. Every school should be well supplied with international lesson leaves. Those published by the American Baptist Publication Society are the cheapest and the best suited to our schools. Should the churches fail to go forward in this work, the Sunday School workers though few they be should in no case cease their labors, but persevere in this good cause as many have heretofore done. There is much destitution in Western North Carolina, and the Sunday School Board of the Western Baptist Convention has appointed (for the whole or a part of this time) five missionaries, who are laboring in this cause. These missionaries are furnished with Bibles, Hymn Books and denominational standard works with which they are supplying a long destitution. We earnestly commend this work to the hearts and sympathies of this

Association, and recommend the churches and the Sunday Schools to give to this Board their hearty co-operation.

Respectfully submitted.

W. W. WELLS.

J. P. MORGAN.

J. B. LUNSFORD.

J. C. SAMs.

The consideration of the report was withheld until Sunday morning. Elder J. R. Wild conducted devotional services after which the Association adjourned till 8½ o'clock A. M. Sunday.

SUNDAY, AUGUST 28, 1881.

Met agreeable to adjournment. Opening services were conducted by Elder J. Ammons.

Resumed consideration of the report on Sabbath Schools.

Elder W. W. Wells

Urged the churches to realize the important fact that the Sunday School is a part of their work; was sorry that he had not time to speak of all the advantages of the Sunday School. Our Board is anxious to secure the co-operation with the churches. If you loose our hands, we will carry this forward. Brethren, wont you help us. We want you to come to our help.

Elder John Ammons

Regretted the lack of time. He regarded this as decidedly the most important subject that had demanded the attention of the Association. There was a responsibility resting on church members; and the members who remained at home and took no interest in this work; was certainly greatly to be blamed. There were a few earnest workers who were wearing their lives out in the Sunday School. He thought all ought to attend and devote themselves to the work.

Bro. J. P. Morgan

Fully endorsed the report. He regarded the Sunday School as a department of Christian labor, and thought church members ought to go to Sunday School and engage in the work; and turn missionary if necessary for the success of the cause.

Rev. J. R. Wild says :

His motto is work, the question was one of very great importance, and he felt glad to see so much interest manifested, hoped a brighter day was dawning on the Sunday School cause.

INTERMISSION.

At the stand in the grove Elder J. M. L. Burnett delivered a forcible sermon to a very large and attentive congregation from 1st Timothy, 1 : 15. Collection for Foreign Missions amounted to \$8.11.

RECESS.

Assembled at the singing of the Hymn :

“ There is a fountain filled with blood.”

Prayer by Elder L. W. Sams. Elder N. Bowen then delivered a sermon of much power from Psalm 51 : 12, 13.

The congregation united in singing :

“ Praise God from whom all blessing flow.”

The Association then with benediction by Elder J. W. Anderson adjourned to time and place before named.

The day was one of unusual ability in the vindications of truth.

“ May its labor tend to God's glory.”

W. T. BRADLEY, Moderator.

W. P. JERVIS, Clerk.

Received of W. P. Jervis, \$2.45 for French Broad Association, and \$4.65 for Mars Hill Church for Foreign Missions.

C. E. LEE,

Treasurer Western Convention.

Received of W. P. Jervis, Clerk of French Broad Association, \$25.00 for printing 700 copies of minutes of 1881.

FURMAN & STONE.





Statistical Report for 1881.

| Churches. | Pastors. | Time of Meeting. | No of Deacons. | Baptized. | Received by Letter. | | | | Total. | Amount for Foreign Missions. | Amount for Home Missions. | Mission Fund. | | |
|----------------------|-----------------------------------|------------------|----------------|-----------|---------------------|------------|-----------|-------|--------|------------------------------|---------------------------|---------------|------|---------|
| | | | | | Restored. | Dismissed. | Excluded. | Dead. | | | | | | |
| Little Ivy | W. K. Briggs. | 1 | 2 | | 1 | 3 | 2 | 150 | | | \$1 60 | | | |
| Coney River..... | W. A. Robeson. | 3 | 6 | | | | 8 | 192 | | | 1 80 | | | |
| Middle Fork..... | S. M. Collis. | 4 | 1 | | | | | 81 | | | 80 | | | |
| Ivy Gap..... | W. K. Briggs. | 1 | | | 1 | | 7 | 1 | 56 | | 50 | | | |
| Bethel..... | " " " | 3 | | | | | | 57 | | | 80 | | | |
| Point Gap..... | " " " | 3 | 1 | | 1 | | 2 | 32 | | | 75 | | | |
| California..... | T. M. Honeycutt. | 2 | 2 | 8 | 7 | | 1 | 86 | | | 1 00 | | | |
| Mount Pleasant..... | H. W. Briggs. | 4 | 2 | 5 | 2 | | 1 | 70 | | | 1 10 | | | |
| Indian Creek..... | E. D. Silver. | 1 | | | | | | 42 | | | 50 | | | |
| Big Ivy..... | L. W. Sams. | 2 | 3 | 2 | 3 | 5 | 14 | 2 | 215 | 5 40 | 2 10 | | | |
| Morgan Hill..... | W. T. Bradley. | 4 | 2 | 33 | 15 | 2 | 3 | 171 | | 3512 | 2 15 | | | |
| Fork of Ivy..... | J. W. Anderson. | 1 | | | 2 | | 10 | 61 | | | 1 00 | | | |
| Reems Creek..... | See Report on Digests of Lett. s. | 3 | | | | | | | | | 1 00 | | | |
| Sugar Camp Branch. | A. J. Justice. | 4 | 2 | 5 | 5 | | | 84 | | | 75 | | | |
| Gabriel's Creek..... | W. T. Bradley. | 3 | 2 | | 1 | 3 | 1 | 60 | | | 1 10 | | | |
| Mars Hill..... | L. W. Sams. | 4 | 3 | | 9 | 4 | 4 | 57 | 4.65 | | 1 10 | | | |
| Flat Creek..... | W. T. Bradley. | 1 | 3 | | 3 | 2 | 4 | 92 | | 3.35 | 1 35 | | | |
| Clear Branch..... | H. W. Gilbert. | 2 | | 2 | 1 | 4 | 3 | 89 | | | 1 05 | | | |
| Shallow Ford..... | J. H. Moore. | | | | 2 | | 4 | 32 | | 3.81 | 50 | | | |
| Falls Gap..... | W. A. Sams. | | | | | 3 | 3 | 38 | | | 40 | | | |
| Coffee Ridge..... | H. W. Gilbert. | | | | | 2 | 2 | 55 | | | | | | |
| Flag Creek..... | G. W. Gosnell. | 3 | 3 | | 1 | 2 | 3 | 237 | | | 2 25 | | | |
| Foster's Creek..... | Jesse Whitt. | 2 | 2 | | 2 | 3 | 3 | 38 | | | 70 | | | |
| Little reek..... | J. J. Ratliff. | 2 | 2 | | 2 | 3 | 2 | 45 | | | 85 | | | |
| Upper Laurel..... | S. M. Collis. | 1 | | | 5 | 1 | 5 | 70 | | | 70 | | | |
| Pleasant Hill..... | S. H. Price. | 3 | 1 | | 2 | | 2 | 10 | | | 40 | | | |
| Mount Zion..... | J. M. McDevett. | | | | | 1 | 2 | 49 | | | 75 | | | |
| Walnut Creek..... | L. J. Bailey. | 4 | 2 | | 5 | 1 | 3 | 60 | | | 1 50 | | | |
| Marshall..... | J. Ammons. | 2 | 1 | | 1 | 6 | | 34 | | | 1 60 | | | |
| Laurel Branch..... | G. W. Gosnell. | 3 | 2 | | 6 | 4 | 2 | 75 | | | 1 15 | | | |
| East Fork..... | H. W. Briggs. | 4 | 2 | 20 | 7 | | | 106 | | | 1 00 | | | |
| | G. W. Gosnell. | 1 | | | | | | 1 | | | | | | |
| West Fork..... | G. W. Gosnell. | 1 | | 21 | 5 | 1 | 5 | 1 | 273 | | 2 00 | | | |
| Ball Creek..... | J. Ammons. | 4 | 2 | | 1 | 1 | | 53 | 2.28 | | 1 05 | | | |
| Big Laurel..... | S. Wallin. | | | | 1 | 6 | 1 | 116 | | 5.00 | 1 05 | | | |
| | | | | | 102 | 109 | 22 | 87 | 50 | 16 | 2717 | 6 98 | 5265 | \$30 75 |

Church letters show Sunday Schools at fifteen churches, but most of them fail to give statistics. Mars Hill gives items as follows: 1 Superintendent, No scholars 70; average 60, Chapters read, 5,720; Investigated, 48. Pages read, Pages read, 4,058.

Flag Pond gives No. officers 4, teachers 6, pupils 75.

Morgan Hill—Superintendents 2, whole No. enrolled 115, teachers 6, average attendance 65, contributions \$7.27, special collections for Sunday School Missions 76 cts. Use the International Lesson Papers.

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MINUTES

OF THE

Seventy-Fifth Annual Session

OF THE

French Broad Baptist Association,

HELD WITH

Mount Pleasant Church, Yancey Co., N. C.,

AUGUST 24TH TO 27TH, INCLUSIVE, 1882.

W. P. JERVIS, Clerk, Mars Hill, N. C.

ASHEVILLE:

CITIZEN PRINT, PUBLIC SQUARE.

1882.

PROCEEDINGS.

AUGUST 24TH, 1882.

The French Broad Baptist Association convened in its Seventy-Fifth Annual Session with Mount Pleasant Church at 11 o'clock A. M.

INTRODUCTORY.

The introductory sermon was delivered by Elder W. W. Wells.

TEXT.—“The work is great and large and we are separated upon the wall; one far from another. Nehemiah, 4-19.

The sermon was a forcible presentment of the magnitude of Christian's work and a faithful plea for the mission cause.

After prayer by Elder D. B. Nelson, a recess of 30 minutes was taken.

Reassembled in the house; prayer by brother J. G. Pulliam. Elder W. T. Bradley, former Moderator, called the body to order.

Read letters from 34 churches, Elder John Ammons and Bro. W. E. Tilson, acting as Reading Clerks, and enrolled their delegates names, viz :

Little Ivy—S. E. Edwards and Milton Jervis.

Caney River—Elders R. Pinner, W. A. Roberson, and James Wilson, D. M. Ray, T. B. Ray, I. J. Shepherd and J. M. Ferguson.

Middle Fork—Elder W. R. Briggs and J. A. Briggs, Levi Buckner and J. W. Briggs.

Ivy Gap—Elder T. M. Honeycutt and Elly Henley and Josiah Roberson.

Bethel—S. F. Radford and J. A. Scoggins.

Paint Gap—C. C. Metcalf and T. L. [unclear].

California—B. O. Runnton and E. B. Holcombe.

Mount Pleasant—Elder W. A. Honeycutt and J. H. Holcombe, Calvin Taylor and Wm. Sparks.

Indian Creek—Mitchell Shepherd.

Big Ivy—Elder L. W. Samms and J. H. Woodward, J. M. McKenney and E. B. Goldsmith.

Morgan Hill—Elders W. T. Bradley, S. J. Morgan and J. C. Sams, J. P. Morgan, T. C. Morgan and H. B. Miles.

Fork of Ivy—Thos. S. Deaver and W. E. Logan.

Reems' Creek—C. N. Case.

Mars Hill—Elder J. W. Anderson and Jesse T. Morgan L. C. Huff and W. P. Jervis.

Gabriel's Creek—S. Ammons, E. Arrowood and N. J. Buckner.

Bull Creek—Elder John Ammons and Phillip Buckner, J. H. Edwards and Z. V. Hunter.

Laurel Branch—J. B. Sprinkle.

Flat Creek—J. T. Myers, S. Morgan and M. Burrell.

Sugar Camp Branch—J. J. Fox, Z. V. Roberts and Robert Carter.

Marshall—Elder Garrett Ramsey and W. C. Sprinkle and James Ramsey.

Walnut Creek—J. W. Bryant.

Clear Branch—Elder W. A. Sams and Elijah Bayles and G. C. Wild.

Shallow Ford—Barnett Ray.

Flag Pond—W. E. Lilson, B. W. Woodward, Isaac Guinn, J. B. Sams and L. S. Tilson.

Coffee Ridge—Samuel Tipton, Simpson Tipton and J. E. Smith.

Falls Gap—John Hensley and Silas Hensley.

Little Creek—S. T. Crawford, Wm. Callahan and J. C. Davis.

Upper Laurel—F. M. Marchbanks, W. P. Waldrep and W. W. Marchbanks.

East Fork—John Metcalf, J. B. Jervis and B. V. Peck.

West Fork—E. W. Morgan and H. M. Paagan.

Big Laurel—Elder S. Wallin.

Mount Zion—Elder J. M. McDevett and J. A. Bradley.

Foster's Creek—Two Delegations. See Pleasant Hill letter but no delegates.

Received a newly constituted church and enrolled her delegates, viz: Burnsville, D. G. Carter and J. S. Ray.

When the letter of West Fork Church was read Elder John Ammons stated that Elder G. W. Gosnell, one of the delegates from that Church, was seriously sick at his home and unable to attend the deliberations of the Association, referred to his piety and ministerial faithfulness, and asked that the Association at this time hold special prayer in his behalf which was led by Elder J. H. Moore.

Foster's Creek Church, in consequence of disorder, sends two letters and delegations which was referred to a committee for investigation, consisting of J. B. Sams, Stephen Ammons and Milton Jervis.

REORGANIZATION.

Elected Elder W. T. Bradley Moderator, W. P. Jervis Clerk and Elder John Ammons Historian.

CORRESPONDENTS.

were received as follows:

From Salem—Elder D. B. Nelson, representing the interest of the *Blue Ridge Baptist*; Elder W. W. Wells in behalf of the Home Mission and Sunday School Boards and Bro. J. G. Pulliam.

From Holsten—Elder J. H. Moore, who comes in the interest of the *American Baptist Reflector* and Elder J. C. Davidson.

From Black Mountain—Elder W. C. Parsons, B. B. Riddle and M. Whitson.

APPOINTED COMMITTEES.

ON PUBLIC WORSHIP—S. Morgan, F. M. Marchbanks, B. W. Woodward with the Pastor and Delegates of Mount Pleasant Church.

ON PERIODICALS—Elder John Ammons and B. V. Peck.

ON TEMPERANCE—Elders J. W. Anderson, T. M. Honeycut and Wm. Calaban.

ON FINANCE—J. B. Sprinkle and J. H. Woodward.

ON EDUCATION—Elders D. B. Nelson, J. C. Davidson and W. K. Briggs.

ON DIGEST OF LETTERS—Elder S. Wallin and T. C. Morgan.

ON CHANGES AND ORDINARIES—Elder J. W. Anderson and W. E. Tilsen.

ON MEMBERS—Elders L. W. Sams, J. H. Moore and John P. Morgan.

ON SABBATH SCHOOL—Elders W. W. Wells, S. J. Morgan, W. A. Robinson and J. C. Sams.

ON TIME AND PLACE OF NEXT ASSOCIATION—Jesse T. Morgan, L. C. Huff and S. E. Edwards.

ON THE STATE OF THE MINISTRY—J. A. Bradley, J. T. Myers and D. G. Carter.

ON THE STATE OF THE CHURCHES—D. M. Ray, Z. V. Hunter and L. B. Goldsmith.

ON THE DEACONSHIP—Elders J. C. Davidson, S. J. Morgan, J. M. McDevitt, J. H. Moore and D. B. Nelson.

ON ANSWERING QUESTIONS—Elders R. Pinner, W. C. Parsons and W. E. Tilsen.

Devotional services were conducted by Elder J. C. Davidson and the Association adjourned till 9 o'clock a. m. to-morrow.

FRIDAY, August 25th, 1882.

Met at the appointed hour. Spent 30 minutes in devotional services conducted by the Moderator.

Called the roll and marked absentees. The Committee which was appointed to investigate the irregularity of the letters and delegations of Foster's creek. Submit their report:

REPORT.

Your Committee on the difficulty of Foster's Creek Church find both factions of the church in disorder and advise that neither delegation be received into this body, but at their own request we recommend the appointment of a committee to go and labor with them, believing the difficulty can thus be settled.

J. B. SAMS, Chairman.

The report was adopted and the following brethren designated as the committee, viz: J. P. Morgan, J. J. Fox, L. C. Huff, J. C. Sams and F. M. Marchbanks.

Elder J. C. Davidson read the report on the Deaconship.

DEACONSHIP.

Your committee on Deaconship submit the following:

We find it to be the duty of of Deacons to take the oversight of the financial affairs of the Church, such as taking care of the poor, support of the Gospel and

all other incidental expenses of the Church as recorded in the Act of the Apostles, 6th Chapter, &c.

God has chosen the minister as one of the chief and probably the greatest instrument by which the Gospel of His Son is to be preached and published; the salvation of sinners, the perpetuity and final triumph of the Church to be accomplished.

It is the duty of the minister to spend his time in proclaiming the Gospel; to go into all the world, to visit the mansions of the rich and the cabins of the poor and preach the word.

It is the duty of the membership to support the Pastor and the Missionary with their sympathies and prayers and pay them sufficiently for their sacrifices and toils for the salvation of sinners. Members of the church who fail to do this according as God has blessed them with the means are out of duty and should be taught, instructed and encouraged to aid in supporting the minister which is a part of the work of the church.

J. C. DAVIDSON, Chairman.

Bro. Davidson. It was the duty of the Deacon to be vigilant in looking after the temporal interest of the Church they were not to pay the expenses of the Church from their own pockets but it was the duty of the Churches to place the means in their hands; talked of the necessity of pastoral support; referred to the great cost of the plan of salvation and the obligations resting on us to spread the Gospel; salvation was free but a minister's time was not free; implored the churches to loose the ministers hands so that they may go and devote themselves to the ministry.

Bro. Ammons desired to impress the brethren that the support of the ministry was a duty read scriptural truths in support thereof.

The report was adopted.

The hour for preaching having arrived the congregation sang

"The sweet bye and bye."

Elder J. C. Davidson delivered a stirring sermon from the text. "Lord what wilt thou have me to do," Acts, 9-6.

Intermission for one hour when the delegation again met. Report on the State of the Ministry was read and discussed at some length and then recommitted for some changes in phraseology.

Brother D. M. Ray read the report on the State of the Church.

REPORT.

Your Committee on the State of the Churches submit the following:

A number of our churches are in good working order and reflect much credit upon the denomination by furthering the cause, while others, we are sorry to say, are in a sickly state of confusion, having a tendency to split up in divisions uncalled for in a christian demonination. We would recommend that the Churches keep themselves pruned of any and all disorderly members and of so letting their lights shine that others may see their good works.

Brother Ray and others made short talks on the report after which it was adopted.

After religious services by Elder D. B. Nelson the Association adjourned till 7½ o'clock p. m.

NIGHT SESSION.

Met according to adjournment. Committee on finance report through J. H. Woodward.

FINANCE.

Your committee report as follows.

Received from churches for printing Minutes thirty-six dollars. For Foreign Missions for Walnut Creek Church \$2.60.

J. B. SPRINKLE.
J. H. WOODWARD.

The report was adopted.

The report on the Digest of Letters was read by Elder D. Wallin.

DIGEST OF LETTERS

Your committee on the Digest of Letters submit the following report:

We find on the examination of letters of the different churches of this Association a total increase of 205; Baptisms 300; by Letters 102; Restorations 16; Dismissions 11; Exclosures 43; Deaths 25; total Membership 2,072; amount paid for Missions \$1,907; Home \$1,428; foreign \$31.65; Incidental expenses \$64.55; for Pastors support \$462.10.

S. WALLIN.
T. C. MORGAN.

Adopted.

Report on Changes and Obituaries report as follows:

Your committee on changes and Obituaries report that during the year Elder Wm. Sprinkle has been called from our list of Ordained Ministers and has labored on earth to his reward in Heaven.

J. W. ANDERSON, Chairman.

Bro. Wallin

Referred briefly to the services of the deceased and felt that it was the saddest duty we were called upon to perform. One by one the faithful are departing and leaving vacant places for others to fill; in a short time, perhaps, some one will be called upon to chronicle our death; let us be at our posts so that we shall be ready for the summons. The report was then adopted.

Elder D. B. Nelson read the report on the State of the Ministry.

REPORT.

It has been customary in former years to have reports at our annual gatherings upon the conditions of the Ministry in our body and until now we have had no serious complaint to make against any one; that our ministry is immaculate has never claimed but we are of opinion that the ministry of the French Broad Association will compare favorably in point of moral character with those of any similar body. True there have been a few cases in the past where individuals, in the ministry have not kept themselves pure, but the body of the ministry and the churches have steadfastly set their faces against them and frowned upon anything that savors of immorality in the ministry.

At this time also your committee believe that our ministry is worthy of much praise for their integrity of character and steadfastness in the faith; most of them are engaged in the pastoral work and some of them are succeeding very well. But we feel that there is much more study and preparations needed for the pastoral work.

We feel sad to state that there is considerable confusion in some of our churches, caused by a stranger claiming to be a minister, who came among us and became pastor of some of our churches. There are unfavorable reports following him and we are glad to say that the church where he holds membership is preparing

to investigate his moral character and we have no doubt the church will do its duty in the case by sustaining the character of our ministry.

We would caution our churches to be careful about committing their interests to strangers and also to be careful whom they ordain.

J. A. BRADLEY.

J. T. MYERS.

Bro. S. T. Crawford made some remarks and asked the Association to appoint a committee of seven ministers to visit Little Creek Church, and hear the investigations of the charges referred to in the report. Agreed to and the report adopted.

The Association appointed the following Ministers to constitute the committee:

ELDER J. AMMONS, S. J. MORGAN, T. M. HONEYCUTT, S. WALLIN, L. W. SAMs, R. PINNER and W. K. BRIGGS.

Appointed the following correspondents to sister Associations:

NEW FOUNDED—Elder S. J. Morgan and J. A. Bradley, E. W. Morgan and Stephen Morgan.

BLACK MOUNTAIN—John P. Morgan.

ROAN MOUNTAIN—Elders J. W. Anderson, S. J. Morgan and Wm. Callahan.

HOLSTEN—Elders W. T. Bradley, John Ammons, S. Wallin, W. A. Honeycutt and S. T. Crawford, J. B. Callahan, J. B. Sams, C. C. Metcalf, J. C. McCuin and Wm. Callahan.

Devotional services by Bro. Wells, when the Association adjourned till 9 o'clock, a. m., Saturday.

SATURDAY, August 26th 1882.

Met agreeable to adjournment and devoted 30 minutes to devotional services. Read and corrected minutes of Friday. The Committee on answering queries submit their report, viz:

QUERY FROM BIG LAUREL CHURCH.—Is it right for a Church to take up a member and exclude them at the same meeting without an investigation and they desiring it? Answer. We think not, which report was adopted.

Elder J. H. Moore read the Report on Missions:

REPORT.

Your Committee on Missions submit the following: There is no work of the Church of Jesus Christ more important than this. The Savior in the commissions made it binding on his chosen to preach the Gospel to every creature. Go ye, therefore, and teach all nations, baptising them, &c. Go ye into all the world and preach the Gospel to every creature. Every true believer in Christ should strive to promote the great work of Mission cause; the work of the Master. In order to do this we must support our Ministers who have been called to the work, for it is said, he that preacheth the Gospel shall live of the Gospel. We may claim to be missionaries but if we have been blessed with the goods of this world and withheld the same, then in the true sense we are not missionaries but anti-missionaries.

We recommend that each church, comprising this Association, take collections

at each stated meeting, and that the money received be equally divided between Home and Foreign Missions.

As an Association we have had no Missionary in the field during the last year, but are glad to say that we have had the services of Bro. E. Allison, under the appointment of the Mission Board of the Western Baptist Convention. We also recommend that the Association take a collection after the 11 o'clock sermon on Sunday, to be applied to Home and Foreign Missions.

J. H. MOORE, Chairman.

Remarks by several of the brethren on the importance of the mission work were submitted, after which the report was adopted.

Elder John Ammons from the Committee on Periodicals read the following report:

REPORT.

Your Committee reports that there is not such interest manifested in our periodical literature as its importance demands. Our people must become a reading people before they become really prosperous. We have good papers, the prices of which bring them within the reach of all. The *Biblical Recorder* is \$2.00 a year, the *American Baptist Reflector*, \$1.50 and the *Blue Ridge Baptist*, published at Hendersonville by Bros. Carter and Nelson, \$1.00 a year. Who is there who cannot pay one dollar a year for a good paper? Let all subscribe for the *Blue Ridge Baptist*, at least. This is our paper; its editors are identified with us and all our interests—social, educational and religious—and can give us a paper better suited to all our wants than any other, and then as we have the means let us take those other papers so that we may be able to understand what our brethren in other parts are doing.

JOHN AMMONS, Chairman.

Elder Nelson

Presented the claims and merits of the *Blue Ridge Baptist* in a convincing manner, and was given time to take subscribers and received a fine subscription.

The hour for preaching having arrived Elder J. H. Moore preached one of his soul stirring sermons from the text, "Christ died for us." Romans 5-8.

Elder John Ammons then took a collection amounting in cash and pledges to \$60 in behalf of the Barnsville church.

INTERMISSION.

Reassembled and resumed consideration of the Report on Periodicals, Elder J. H. Moore presented the *Baptist Reflector* and spoke in its behalf. Elder Ammons called attention to the merits of the *Recorder* and Elder Wells of the *Foreign Mission Journal*.

The report was then on motion adopted.

Elder D. B. Nelson, from the Committee on Education, read that report.

REPORT ON EDUCATION.

Your Committee is glad to report that there is an increasing interest upon the important subject of education. Our young men and young ladies are availing themselves of opportunities to attend school and cultivate their minds, and parents are enquiring how and where they can educate their children.

Judson College at Hendersonville, is almost completed, the inside work being done. There were more than 150 students in attendance last session and we commend this institution to the patronage and support of our people. The next session opens on the 25th day of Sept next. Mars Hill had a prosperous session of 12 months under the Presidency of W. P. Jervis, there being an enrollment of 126. This Institution has a noble history for usefulness in the past and we warmly commend it to the sympathy and support of this Association. It is our own school and deserves our support. Arrangements have been made to rent the house and we hope this good old institution will soon enjoy such a degree of prosperity that it will surpass even its former glory. We suggest that a Baptist High School be established in every county.

D. B. NELSON, Chairman.

Bro. Nelson

Remarks were made on the subject of education: man was inadequate to the weighty responsibilities resting upon him without an education; urged that the brethren be diligent in educating the rising generation, upon whom the prosecution of the gospel work should rest in the future.

Additional remarks were made by elders Ammons, Sams, Wells and G. C. Bridge. All were enthusiastic on the subject of education and we hope will have the effect to arouse the attention present to rally to the support of their schools and to the education of their children.

The report was then adopted.

The Report and Time and Place of next Association was read by Jesse T. Morgan.

REPORT.

Your Committee recommended that French Broad Association meet in its next Annual Session with Little Ivy Church, Madison County, North Carolina, on Thursday before the Fourth Sabbath in August, 1883, at 11 o'clock, a. m., and that Elder J. W. Anderson preach the Introductory sermon and that Elder Jesse Wallin be alternate.

JESSEE T. MORGAN, Chairman.

Adopted.

Elder John Ammons, Historian, read his Annual Report and submitted a few remarks thereon. Adopted by the body.

Elder T. M. Honeycutt read the report on Temperance.

TEMPERANCE.

The position of this Association on the subject of Temperance has been so often declared that we do not deem it necessary to do more than reaffirm our devotion to the cause.

T. M. HONEYCUTT, Chairman.

Remarks were submitted by Elders Honeycutt, Wallin, Sams, Davidson, Anderson and Brothers Case, J. C. Sams and Pulliam; all earnestly urging the strictest adherence to the cause of temperance in churches.

Report adopted.

Sang, "Did Christ over sinners weep."

Elder L. W. Sams pronounced the benediction, and the Association adjourned till 7.30 o'clock at night.

NIGHT.

Met according to adjournment.

Prayer by Elder S. J. Morgan.

Elder E. D. Silver, of Black Mountain Association, was invited to a seat in the body.

Letters of dismission were granted to Big Ivy, Morgan Hill, Flat Creek and Reems Creek Churches, for the purpose of entering into the organization of a Buncombe County Association.

On motion, the Clerk was appointed to superintend the printing and distribution of the minutes of this session, and allowed ten dollars for his services.

Agreed to postpone the Report on Sabbath Schools till Sunday morning.

RESOLUTIONS.

Resolved, That the heartfelt thanks of this Association are due and hereby tendered to Mount Pleasant Church and surrounding locality, for the very hospitable manner in which its delegates have been entertained during the present session. Adopted.

Whereas, It has been brought to the attention of this Association that Bro. J. A. Bradley desires to go to school in order to prepare for the ministry;

Therefore resolved, That this Association recommend him to the churches as well worthy of their support and ask them to make him their beneficiary. Adopted.

JOHN AMMONS.

A motion to adjourn being submitted,—sang the old hymn, "How Firm a Foundation," while the delegates heartily shook each others hands in brotherly love. Prayer by Elder W. W. Wells.

SUNDAY, AUG. 27th.

Met agreeable to adjournment in Sunday School Mass Meeting.

Devotional services were conducted by Elder W. A. Roberson.

Elder W. W. Wells read the report on Sabbath Schools.

REPORT.

Your committee is glad to be able to say that this department of church work is receiving more attention than at any time in the past. As we survey the field around us we see many things to encourage and few things to discourage us. One very encouraging feature is the effort which is being made to organize our churches into county S. S. conventions. This will, we believe, tend to organize and unify our churches in this glorious work.

Our people need to give more attention not only to the work itself but to the method of work.

There ought to be a well regulated Sunday School in every Baptist Church, supported and controlled by the church.

We would say to the churches engaged in this work, go on, be encouraged, use every possible effort to improve your schools.

To those which have no schools we would earnestly recommend that they begin this work at once.

Respectfully submitted,

W. W. WELLS,
S. J. MORGAN,
J. C. SAMS.

Bro. Wells said:

It was unnecessary for him to tell the brethren that they should have a Sunday School; this was needed by all intelligent christians. The principal point was to discuss the best mode of conducting it. He feared teachers often went to their classes with too little solemnity; they should qualify themselves with a knowledge of the scriptures; they should know first what to teach and then how to teach it. The way to make a lesson interesting was to interest the children. The fact that a good teacher of God's word should make us in earnest. Great changes were taking place in this work. A few years ago schools were extremely few. A few years since it is believed there would not be a church in the land that was not engaged in this work. Many of the obstacles with which our parents had to contend have been overcome. We were living under far more favorable circumstances than they did. Spoke at some length in favor of county correspondence. Did not like the idea of making the S. S. a separate organization; it was the church at work, and the church in its organized capacity should superintend it.

Bro. Ammons said:

If we could succeed in making our S. S. interesting the greatest difficulty would be overcome. Teachers should study their lessons, not for the purpose of getting up some new idea, but for the infinitely greater purpose of bringing out the truth; they must have an irradiation in the heart, and then when they come to their classes in this way they would do a work which no other could do. Let our teachers be consecrated men and women, let them be devoted and self-sacrificing.

After additional remarks the report was adapted.

The consideration of the report on Sabbath Schools was truly interesting to every lover of the cause, and it is hoped that the delegation will not wait till another annual gathering to be Sunday School workers, but toil from now until we meet again to gather the harvest in.

This closed the regular work of the Association.

The congregation sang the hymn — "How tedious and tasteless the hour."

Sermon by Eld. D. B. Nelson.

Subject — Satan's Four Propositions to compromise.

1st. Go ye; Sacrifice to your God in the land — Exodus, 8, 25.

A compromise is a middle ground between truth and falsehood. Satan never agrees to compromise except he sees his cause is declining. It is often the case that he catches the sinner on this proposition: don't go out of my service, you can do good deeds without joining the church; and thus we frequently meet men who claim that they do more for the cause than church members and remain in the world just because church members are unworthy. The Lord says come out from among them. And Moses said the Lord requires every one to take up his line of march. Refers to Titus 2, 13, and 1st Peter 1, 9.

If we would go to heaven, that land of promise, we must not remain in Egypt, but take up our march to that goodly land.

2d Proposition. — And Pharaoh said, I will let you go that ye may sacrifice to the Lord your God in the wilderness, only ye shall not go very far away. Exodus, 8, 28.

On this proposition Satan often catches souls. If you go, dont go too far. If nothing else will do, go, but dont draw the line of distinction too close: be as much like my people as you can, just so as to appear to be a christian. Dont be too singular to take a dram, or to take part in dancing parties, or too careful about telling the truth in your trades. It is in this way that often we cannot tell whether a man is a member of the church or not. Satan's object is to draw us into a compromise: failing on this proposition he falls back to another ditch and makes a new proposition.

3d Proposition. — Go now, ye that are men, and serve the Lord. Exodus, 10, 11.

If you will go, leave the women and children at home. He knew if he got the men to leave their families at home they would come back again. So now he says to the father you are religious; you need not be so sanctified about it in your family, go on yourself but let your family alone, hoping thus to induce the father to return again. It was truly sorrowful that church members did not have family altars. Let us not neglect religion at home, let everything else go undone rather than this. At family worship let us have the entire family present, and when we go to church let us take them with us. Satan will suggest that the father may go, but the wife and children had better remain at home. Moses rejected this compromise, and let us imitate his example and make suitable preparations for our families to go with us. The mother often wishes to go but is not prepared and must remain at home. Let us all go and make our offerings to the Lord.

4th Proposition. — Go ye, serve the Lord, only let your flocks and your herds be stayed: let your little ones also go with you. Exodus, 10, 24.

Satan frequently catches many on this proposition who have escaped all the others. If you are determined to worship, leave your property behind, it is your own here; he caught the young man in Jesus' day, Matt. 19, 21-22. In this way he tells us we must have something to live on and makes us think we are in danger of great want. Refers to the wise men who came to see Jesus at his birth, and gave gold as their offering, which was the first offering to the Son of God. Nothing clings to us like gold, it is the most precious metal.

To John, while on the Isle of Patmus, it was said: Buy gold of me, tried in the fire, that thou mayest be rich. Rev. 3, 17.

Where a man puts his gold there is his heart. If we have nothing but a nickel religion, we will give nickels. There was little confidence to be reposed in such christians.

If we consecrate ourselves to the Lord, we must also consecrate our families and offerings; religion is everything or nothing. If we do not use our property for the Lord He will not have us. Let us reject this proposition also.

The reason the gospel travels so slow is because we do not give to the service of the Lord.

If christians had done as they might, religion would have been echoed over the entire earth.

Our hearts are horror-stricken when we hear of a famine. We send to the suffering the necessaries of life. And when their immortal souls are perishing, shall we not send the bread of life? God could have had the gospel preached by angels, but he choose to have it preached by men. Referred to the vigilance used in search of Dr. Livingstone a few years ago.

A ship load of missionaries could be sent to Africa for the same expense. Thousands of dollars have been expended in search of the North Pole, which might have been used to infinitely greater good in the mission cause. If we

only realized the magnitude of the mission work and its great needs, this entire audience would be deeply moved.

If the announcement was made that a single child was lost, every person in whose heart was a spark of sympathy, would at once go in search of it and nothing would be left undone for its discovery. Yet thousands of dear children are lost and we are unmoved; millions are going down in death and we are not concerned. How many Oh, how many precious souls are lost in the labyrinths of sin. We ought, yea we must, do everything in our power and withhold nothing to bring souls to Christ.

NOTE.—The foregoing is only an outline of this remarkable sermon. It was truly one of great force and power; would that the entire membership of the Association had heard it.

Collection, \$13.87.

Song, "Praise God from whom all blessings flow."

Elder John Ammons pronounced the benediction, and the Seventy-fifth Meeting of the French Broad Association was at an end.

NOTE.—The session was remarkable for the good judgment that prevailed during its deliberations. The promotion of the cause of religion seemed to be first in every heart.

Adjourned to meet at Little Ivy, Madison County, N. C., on Thursday before the Fourth Sunday in Aug., 1883.

W. T. BRADLEY, Moderator.

W. P. JERVIS, Clerk.

Received of W. P. Jervis, Clerk French Broad Association, \$26 for printing 650 copies of minutes for 1882.

FURMAN & STONE.

Received of W. P. Jervis, for Mars Hill Church, \$4.75; for Walnut Creek, \$2.60; and for Shallow Ford 55 cents, for Foreign Missions.

C. M. WILLIAMS,

Treasurer W. B. Convention.

ORDAINED MINISTERS.

POST OFFICES.

| | |
|-------------------|--------------------|
| Ammons, John. | Morgan Hill, N. C. |
| Anderson, J. W., | Mars Hill, " |
| Bradley, W. T. | Morgan Hill, " |
| Briggs, W. K., | Briggsville, " |
| Briggs, H. W., | Bald Creek, " |
| Buckner, L., | Big Laurel, " |
| Case, C. N., | Weaverville, " |
| Deweese, L., | Marshall, " |
| Gilbert, H. W., | Clear Br'nch, Tenn |
| Gosnell, G. W., | Hailwood, N. C. |
| Honeycutt, T. M., | Ivy Gap, " |
| Honeycutt, W. A., | " " |
| Lewis, L., | Marshall, " |
| McDevitt, J. M., | " " |
| McDevitt, P., | " " |
| Metcalf, Jacob, | Ivy, " |
| Morgan, S. J.,* | Morgan Hill, " |
| Pinner, R., | Bald Creek, " |
| Ramsey, Garrett, | Marshall, " |
| Ratliff, J., | Little Creek, |
| Roberson, W. A., | Bald Creek, " |
| Rollins, T. J., | Marshall, " |
| Sams, L. W.,* | Stockville, " |
| Sams, W. A., | Clear B'nch, Tenn |
| Wallin, S., | Big Laurel, N. C. |
| Wallen, Jesse, | Marshall, " |

* These ministers are members of the churches which were lettered from the Association

LICENTIATES

CHURCHES.

| | |
|-------------------|----------------|
| J. A. Bradley, | Mount Zion. |
| E. W. Morgan, | West Fork. |
| W. A. Keykendall, | Pleasant Hill. |
| B. Ray, | Shallow Ford. |
| John Beaver, | Middle Fork. |
| J. C. McCuen, | Flag Pond. |
| Wesley Jemerson, | " |

NOTE.—These lists are made from church letters and not from former minutes.

Statistical Report for 1882.

| Churches. | Pastors. | Form of Ministry. | Pre-Parochial. | No. Members. | Time of Meetings. | Baptized. | Received by Letter. | Restored. | Dismissed. | Excluded. | Dead. | Total No. | Paid for For. Miss. | Paid for Home Miss. | Paid for Minutes. |
|-----------------------|-----------------|-------------------|----------------|--------------|-------------------|-----------|---------------------|-----------|------------|-----------|-------|-----------|---------------------|---------------------|-------------------|
| Little Ivy..... | W. K. Briggs. | 1 | 1 | 15 | 1 | 9 | 1 | 1 | 1 | 1 | 1 | 165 | | | 1 60 |
| Caley River..... | | 1 | 1 | 21 | 1 | 5 | 1 | 1 | 1 | 1 | 1 | 213 | | | |
| Middle Fork..... | W. K. Briggs. | 1 | 1 | 18 | 1 | 4 | 1 | 1 | 1 | 1 | 1 | 78 | 3 50 | | 1 10 |
| Ivy Gap..... | W. K. Briggs. | 1 | 1 | 15 | 1 | 4 | 1 | 1 | 1 | 1 | 1 | 92 | | | 55 |
| Bethel..... | W. K. Briggs. | 1 | 1 | 10 | 1 | 3 | 1 | 1 | 1 | 1 | 1 | 62 | | | 65 |
| Falls Gap..... | | 1 | 1 | 6 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 49 | | | 75 |
| California..... | M. H. Johnson. | 1 | 1 | 2 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 68 | | 50 | 1 50 |
| Mount Pleasant..... | M. H. Johnson. | 1 | 1 | 17 | 1 | 11 | 1 | 1 | 1 | 1 | 1 | 98 | | | 50 |
| Indian Creek..... | J. M. Henscott. | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 40 | | | 50 |
| Big Ivy..... | W. T. Snoddy. | 1 | 1 | 2 | 1 | 3 | 3 | 3 | 3 | 3 | 3 | 4 | | 5 00 | 80 |
| Morgan Hill..... | | 1 | 1 | 2 | 1 | 7 | 8 | 8 | 8 | 8 | 8 | 168 | 6 30 | 6 50 | 1 50 |
| Fork of Ivy..... | J. A. Larson. | 1 | 1 | 1 | 1 | 1 | 3 | 5 | 1 | 1 | 1 | 56 | | | 1 00 |
| Reens Creek..... | | 1 | 1 | 1 | 1 | 1 | 3 | 5 | 1 | 1 | 1 | 15 | | | 65 |
| Sugar Camp B. Mt..... | A. J. Justice. | 1 | 1 | 6 | 1 | 2 | 1 | 2 | 1 | 2 | 1 | 95 | 5 40 | | 1 00 |
| Gabriel's Creek..... | J. M. Henscott. | 1 | 1 | 3 | 1 | 2 | 1 | 2 | 1 | 2 | 1 | 70 | 2 35 | 3 65 | 1 35 |
| Mars Hill..... | L. W. Sims. | 1 | 1 | 4 | 1 | 1 | 1 | 5 | 1 | 1 | 1 | 57 | 4 75 | | 1 25 |
| Felt Creek..... | S. M. Cain. | 1 | 1 | 1 | 1 | 1 | 3 | 3 | 1 | 1 | 1 | 85 | | | 1 50 |
| Clear Branch..... | H. W. Lambert. | 1 | 1 | 6 | 1 | 1 | 3 | 1 | 1 | 1 | 1 | 103 | | | 1 00 |
| Shallow Ford..... | J. H. Moore. | 1 | 1 | 5 | 1 | 2 | 1 | 2 | 2 | 2 | 1 | 39 | 25 | | 50 |
| Falls Gap..... | W. A. Sims. | 1 | 1 | 4 | 1 | 2 | 1 | 2 | 2 | 2 | 1 | 43 | | | 50 |
| Coffee Ridge..... | | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 51 | | | 75 |
| Flag Pond..... | G. W. Cornell. | 1 | 1 | 3 | 1 | 5 | 10 | 1 | 5 | 223 | | | | 2 00 | 80 |
| Poster's Creek..... | | 1 | 1 | 7 | 1 | 4 | 5 | 7 | 2 | 2 | 1 | 52 | | | |
| Little Creek..... | I. J. Ruffin. | 1 | 1 | 4 | 1 | 2 | 2 | 2 | 2 | 2 | 1 | 74 | | | 70 |
| Upper Laurel..... | | 1 | 1 | 1 | 1 | 2 | 2 | 2 | 2 | 2 | 1 | 13 | | | 30 |
| Pleasant Hill..... | S. H. Price. | 1 | 1 | 2 | 1 | 2 | 2 | 2 | 2 | 2 | 1 | 49 | | | 1 25 |
| Mount Zion..... | L. M. McDevitt. | 1 | 1 | 4 | 1 | 2 | 2 | 2 | 2 | 2 | 1 | 75 | 2 60 | | 2 60 |
| Walnut Creek..... | L. J. Bailey. | 1 | 1 | 4 | 1 | 4 | 2 | 1 | 1 | 1 | 1 | 50 | | | 70 |
| Marshall..... | | 1 | 1 | 8 | 1 | 16 | 1 | 5 | 1 | 1 | 1 | 85 | | | 1 15 |
| Laurel Branch..... | G. W. Gosnell. | 1 | 1 | 17 | 1 | 7 | 1 | 2 | 1 | 1 | 1 | 163 | | | 2 00 |
| West Fork..... | | 1 | 1 | 3 | 1 | 3 | 1 | 2 | 1 | 1 | 1 | 127 | | | 70 |
| East Fork..... | J. W. Anderson. | 1 | 1 | 9 | 1 | 2 | 3 | 3 | 3 | 1 | 1 | 79 | 5 60 | | 1 20 |
| Bull Creek..... | John Ammons. | 1 | 1 | 4 | 1 | 2 | 5 | 1 | 2 | 3 | 1 | 130 | | | 1 05 |
| Big Laurel..... | S. Wallin. | 1 | 1 | 11 | 1 | 2 | 4 | 1 | 1 | 1 | 1 | 15 | | | 1 00 |
| Burnsville..... | J. Ammons. | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 15 | | | 1 00 |
| Grand Total..... | | 48 | 48 | 300 | 102 | 26 | 94 | 43 | 25 | 2023 | | | | | \$26 00 |

* Dismissed by letter. 13d and 4th.

Morgan Hill pays \$50 to Judson College and \$50 for beneficiary support.

Bull Creek, Mars Hill, Fork of Ivy, Morgan Hill, Burnsville, Indian Creek, Falls Gap, Flag Pond, Gabriel's Creek, Middle Fork, Big Ivy, Laurel Branch, and California churches, report Sunday Schools with the following results, viz.: No. enrolled, 853; average attendance, 495; No. Sup'ts, 17; Teachers, 66; chapters read, 14,051; pages read, 11,008; amount contributed in S. S., \$18.79, of which Morgan Hill pays \$10.29, Fork of Ivy \$4.50, Falls Gap \$2.50, Middle Fork \$1, and Indian Creek 50 cents.

East Fork, Little Ivy, and Upper Laurel, report Sunday Schools without giving statistics, the other churches fail to mention their Sabbath Schools.

MARS HILL COLLEGE.

The next session of this school will commence on Monday, the 13th of Nov., 1882, and continue for the term of ten months. (Two five months session.)

TERMS OF TUITION

| | |
|--|--------|
| will be for Primary Department, per session, | \$5.00 |
| Intermediate " " " " | 7.50 |
| Higher English, " " " " | 10.00 |

BOARD CAN BE OBTAINED IN GOOD FAMILIES ON REASONABLE TERMS.

The house is undergoing complete repairs, is beautifully situated, and will be a truly desirable place for those seeking an education. For further particulars, address

W. P. JERVIS,

Mars Hill, N. C.

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MINUTES

—OF THE—

Seventy-Sixth Annual Session

—OF THE—

FRENCH + BROAD

BAPTIST + ASSOCIATION,

—HELD WITH—

THE LITTLE IVY CHURCH,

MADISON COUNTY, N. C.,

AUGUST 23, 24, 25 and 26, 1883.

W. P. JERVIS, CLERK, MARS HILL, NORTH CAROLINA.

ASHEVILLE:
FURMAN AND STONE, NEWSPAPER, BOOK AND JOB PRINTERS.

ORDAINED MINISTERS.

| | | |
|-------------------|---------|---------------------|
| AMMONS, JOHN, | - - - - | OUTLOOK, N. C. |
| ANDERSON, J. W., | - - - - | MARS HILL, " |
| BRIGGS, W. K., | - - - - | BRIGGSVILLE, " |
| BRIGGS, H. W., | - - - - | BALD CREEK, " |
| BUCKNER, L., | - - - - | BIG LAUREL, " |
| DEWEESE, L., | - - - - | OUTLOOK, " |
| GILBERT, H. W., | - - - - | CLEAR BRANCH, TENN. |
| GOSNELL, G. W., | - - - - | HALEWOOD, N. C. |
| HONEYCUTT, T. M., | - - - - | IVY GAP, " |
| LEWIS, L., | - - - - | MARSHALL, " |
| McDEVETT, J. M., | - - - - | " " |
| McDEVETT, P., | - - - - | " " |
| PINNER, R., | - - - - | BALD CREEK, " |
| RAMSEY, GARRETT, | - - - - | MARSHALL, " |
| ROBERSON, W. A., | - - - - | BALD CREEK, " |
| ROLLINS, T. J., | - - - - | MARSHALL, " |
| SAMS, W. A., | - - - - | CLEAR BRANCH, TENN. |
| WALLIN, S., | - - - - | BIG LAUREL, N. C. |
| WALLIN, JESSE, | - - - - | MARSHALL, " |

LICENTIATES.—FROM CHURCH LETTERS.

| | | |
|---------------------|---------|----------------|
| E. W. MORGAN, | - - - - | WEST FORK. |
| W. A. KEYKENDALL, | - - - - | PLEASANT HILL. |
| B. RAY, | - - - - | SHALLOW FORD. |
| JOHN BEAVER, | - - - - | MIDDLE FORK. |
| WESLEY M. JAMERSON, | - - - - | FLAG POND. |

The church letters of Big Laurel and Mount Zion report Joseph Wallin, from the former, and J. A. Bradley, from the latter, as ordained ministers, but as the committee on changes and obituaries did not so report them, they have not been placed in the list.—CLERK.

PROCEEDINGS.

THURSDAY, August 23d, 1883.

According to adjournment the French Broad Baptist Association assembled in its Seventy Sixth Annual Session with Little Ivy Church, at 11 o'clock, A. M.

Opening hymn,

"Nearer my God to Thee."

INTRODUCTORY.

Elder J. W. Anderson delivered the introductory sermon.

TEXT.—"Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—Mark 16, 15-16.

EPITOME

This commission was given by Christ to his disciples before his ascension. The scriptures teach that by the fall of one, judgment came upon all. Man, contrary to God's will, partook of the forbidden fruit and became lost in trespasses and in sin, and it became necessary that a plan beyond man's power should be devised for his redemption, and for this purpose God sent his own son into the world. Nothing less than this was sufficient. O, why did God thus love us? Because we were his creatures. All this the Gospel teaches us, and that there must be a reconciliation, and that through the blood of Jesus Christ; hence Paul says, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation." When man believes he receives the spirit of adoption and then he loves every one that is born of God. For this reason Christ came into the world.

As Baptists we believe the church of God is composed of only those who have embraced faith, and that God's promise is that the Kingdom set up of this material should never fall, but stands forever, and he promises to bless his ministers who go to preach this Gospel; and when we look over the field we should be encouraged by the progress our denomination is making. The Bible is being translated into foreign tongues, and faithful ministers have been sent to China and other fields to tell them of Jesus, the lover of sinners. Let us think of Crawford, Yeates, Graves and others who, being moved by great strength of faith, went forth to preach this noble Gospel. The power of our denomination is being felt in Rome, the city of the Pope, where our faithful ministers are earnestly contending for the faith once delivered to the saints. From the dark, benighted field of Africa comes the tidings that our missionaries, under God's blessings, are doing effective work. Also upon the fields of Mexico and Brazil they are faithfully battling for truth. From all these fields the news is extremely flattering. Let us thank God for this glorious success. In our own sunny land of liberty our triumphs are still more flattering. The increase during the past year under our large membership and faithful ministers is truly a wonderful work. By faith we are stimulated to press forward in our labors.

The statistics which come to us from the Sunday School field show an unabating zeal in this department of our work. Our literary attainments and general means are good, and our Colleges, Seminaries and High Schools are in a flourishing condition. It should be a great pride to us to know that North Carolina is this year the banner State in the number of conversions, and we are proud to know that a great part of these come from the Sunday Schools. The progress made during the last hundred years exceeds our most sanguine expectations and calls forth our most hearty thanks to Almighty God.

Let us pray the Master to send more laborers into the field. Like Caleb let us say, "Let us go up and possess the land." Reviewed the work done in revival meetings since 1840; referred to the faithful ministers who had labored among us during that time. Let us put on the whole armor of faith and imitate their examples.

INTERMISSION FOR THIRTY MINUTES.

Re-assembled. Sang, "All Hail the Power of Jesus Name."
Prayer by Elder L. J. Bailey.

The former Moderator being absent, Elder. T. M. Honeycutt was appointed Moderator, *pro tem*.

Read letters from 29 churches, Elder John Ammons and brother Wm. E. Tilson acting as Reading Clerks, and enrolled delegates' names, viz :

- Little Ivy*—W. E. N. Edwards, J. J. Edwards and S. E. Edwards.
Cane River—B. B. Whittington, I. J. Shepherd and John Brown.
Middle Fork—Elder W. K. Briggs, J. A. Briggs, W. P. Bryant, J. W. Briggs and John Beaver.
Ivy Gap—Elder T. M. Honeycutt and C. G. Roberson.
Bethel—S. Radford, W. Ponder and Wm. Bryant.
Pain' Gap—Thos. L. Brown and W. B. Holcombe.
California—J. M. Oliver and T. M. Hamlin.
Mount Pleasant—W. H. Sparks, L. G. Duck and D. O. Ray.
Indian Creek—M. B. Maney and Levi Wilson.
Fork of Ivy—T. S. Deaver, A. L. Logan and W. E. Logan.
Sugar Camp Branch—J. J. Fox and M. L. Fox.
Gabriels Creek.—E. Arrowood, L. P. Anders and R. H. Buckner.
Mars Hill—Elder J. W. Anderson, John Radford, L. C. Huff and W. P. Jervis.
Cedar Branch—G. C. Wild, W. H. Clouse and E. Bayless.
Shallow Ford—Barnett Ray.
Flag Pond—W. E. Tilson, J. B. Sams, B. O. Rynnion, L. S. Tilson, Wesley Jamerson and W. F. Guinn.
Upper Laurel—F. M. Marchbanks, T. C. Penix, R. T. Ingle.
Pleasant Hill—Wm. Saylor and John Walker.
Mount Zion—N. E. Turner, Wm. Turner, G. W. Wardrop and G. W. Turner.
Walnut Creek—J. W. Proffitt, R. P. Wild and Job Rice.
Marshall—W. C. Sprinkle.
Laurel Branch—Jesse Fisher and Z. Bryant.
West Fork—W. R. Sams and E. W. Morgan.
East Fork—B. V. Peek, J. B. Jervis and R. R. Ball.
Bull Creek—Elder John Ammons, P. Buckner and Joel Callahan.
Big Laurel.—Z. Sams.
Burnsville—M. B. Roberson.

The letter of Foster's Creek church was read, and in consequence of disorder in the church, it was not accepted, but a committee appointed to visit said church and make an effort to adjust the matter, said committee consisting of R. P. Wild, L. C. Huff and Phillip Buckner.

Re-organized by electing Eld. T. M. Honeycutt Moderator, W. P. Jervis Clerk, and Elder John Ammons Historian.

CORRESPONDENTS

were invited from sister Associations and the following received :

From Buncombe county Association, Elder L. W. Sams and John P. Morgan, representing the S. S. and Bible Board, and also the *Blue Ridge Baptist*; Mitchel county Association, J. C. Carper; East Tennessee, Eld. L. J. Bailey.

Appointed the following committees to prepare reports for the session, viz :

PUBLIC WORSHIP—F. M. Marchbanks, W. H. Sparks, with the Pastor and delegates of Little Ivy church.

PERIODICALS—Elder J. W. Anderson, J. P. Morgan and J. W. Briggs.

TEMPERANCE—Elder L. J. Bailey, A. L. Logan, I. J. Shepherd and Elder John Ammons.

FINANCE—W. C. Sprinkle and W. E. Tilson.

EDUCATION—Elders John Ammons, L. W. Sams and J. C. Carper.

DIGESTS OF LETTERS—W. E. Tilson and Joel Callahan.

CHANGES AND OBITUARIES—B. B. Whittington, Elder John Ammons, R. P. Wild and J. B. Sams.

MISSIONS—M. L. Fox, J. B. Sams and W. M. Jamerson.

SABBATH SCHOOLS—B. B. Whittington, W. E. Logan and John P. Morgan.
TIME AND PLACE OF NEXT ASSOCIATION—L. S. Tilson, J. A. Briggs and B. V. Peek.

STATE OF THE MINISTRY—J. W. Briggs, M. B. Roberson and John Proffitt.

On motion, the committees heretofore appointed on the state of the churches and the deaconship were dispensed with.

Adopted the following as the order of business for the session :

1. Appoint committees. 2. Hear reports of committees. 3. Miscellaneous.

Sang, "Come, thou Fount of every blessing."

Prayer by brother Jamerson. Adjourned till 9 o'clock, A. M., Friday.

FRIDAY, August 24.

The Association met agreeable to adjournment. Devotional services were conducted by Elder John Ammons.

Called the roll and marked absentees. Invited J. C. Sams and J. H. Woodard, of Buncombe county Association to seats as correspondents.

The report on Temperance was read.

REPORT.

The position of this Association on temperance has been so often defined that we do not think it necessary to do more than re-affirm our devotion to the cause. We would, however, advise any Baptist church having members who persist in using spirits as a beverage, to exclude them.

I. J. SHEPHERD, Chairman.

Remarks were made by J. C. Sams, B. B. Whittington, J. P. Morgan and Elds. L. J. Bailey and John Ammons, urging the churches to be prompt and faithful in purging themselves of such members. Report adopted.

At this point brother G. C. Briggs was invited to a seat in the interest of Judson College.

Elder John Ammons read the report on education :

EDUCATION.

One special line of the churches' work is to educate. We do not mean secular education specially. The development of thought, the training of the intellect is necessarily embraced in the work of the church in carrying out the commission from the Master's lips, "Go ye, therefore, and teach all nations." While, therefore the church must educate, it must do this, not by taking the lead in direct efforts, but in indirect—by fostering institutions of learning and by encouraging general education. The Baptists, who for many generations were the sole asserters and defenders of soul-liberty, can never consent to be the last in the work. Our fathers of old were patrons of sound learning, as they were advocates of free-thought. To be laggards in the work of useful education would be to compromise those time-honored principles for which our brethren of a hundred years past so freely suffered. An educated people and an educated ministry ought to be our watch-word. Education is no more necessary to our material prosperity than to our religious progress. As a people become educated they are fitted to a just perception and enjoyment of the pleasures of a refined taste. So the moral sense being refined by culture leads to high spiritual developments and attainments. Our observation of communities which have had a higher order of culture, ought to convince us of the importance of education. As a factor in religious work we cannot neglect it—no not in any of its departments. The Baptists of this country ought to throw around the common schools a fostering care. These schools come nearer the Baptist idea than any other. Here the people, the whole people, are offered the elements of a good education. If others should see proper to neglect or misuse them, Baptists cannot afford to be found in their company. But above these we have higher schools for special training. Mars Hill, in our own midst, demands our special care. The property is in good repair and the school, under the efficient management of Prof. Jervis, was highly satisfactory during the past year. Shall it not be made doubly so during the year to come? The

answer to this question depends upon the interest which you take in the institution. Judson College, at Hendersonville, offers advantages in the higher education which, a few years ago, could only be had in such schools as Wake Forest College, Davidson College, the State University or some school outside of the State. With a full corps of professors and teachers, headed by our excellent brother Boone a teacher of approved ability, we think that better advantages could not be had outside of some of the older and more firmly established institutions of learning. If we are not mistaken, its course of instruction will be equal to any in the State except the State University. Here then send your sons and daughters and give them that culture which they must have or become the servants of others better educated than themselves. Young men studying for the ministry are offered very great advantages here.

JOHN AMMONS Chairman.

The hour for preaching having arrived, business was suspended.

Sang, "How tedious and tasteless the hour, etc."

Elder L. J. Bailey delivered a soul reviving sermon from the TEXT—"Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me.—John 5:29."

RECESS FOR ONE HOUR.

Re-assembled and resumed business.

On motion, Elder A. J. Corn, of Transylvania Association, was cordially invited to a seat as a visitor.

Resumed consideration of the report on education, which was unusually interesting. Elder Ammons argued the inestimable value of education among the Baptists; urged the importance of making the common schools a specialty, and the necessity of fully sustaining Mars Hill and making it of greater value to the denomination than at any time previous.

Brother G. C. Briggs then presented the claims of Judson College on the denomination; talked at some length of its facilities.

Elder L. W. Sams followed in a spirited talk on the importance of making our common schools more efficient and of giving more attention to those schools in our own midst on which the majority of our people depend. Brother B. B. Whittington followed in the same strain. Report was then adopted.

W. C. Sprinkle read the report on finance.

REPORT.

Your Committee on finance report received from churches for printing minutes, \$29.60; for Foreign Missions, for Flag Pond church, \$1.80.

W. C. SPRINKLE, Chairman.

Adopted.

After prayer by J. C. Sams, the Association adjourned till 9 o'clock, A. M., Saturday.

SATURDAY, August 25th.

Met according to adjournment.

Sang, "Jesus, lover of my soul, etc."

Prayer meeting, conducted by Elder John Ammons, participated in by the Moderator, brothers Bailey and Jamerson.

Report on Missions read by M. L. Fox.

REPORT.

We, your committee on Missions, are glad to report that the spirit of Mission work is on the increase, and that more efficient work is being done by a number of brethren who have consecrated themselves to the work, and are laboring in home and foreign fields, than at any previous time. But there is still much work needed in the different fields, and we suggest that this body in its deliberations, consider and act upon the most practical method of doing the so much needed work.

M. L. Fox, Chairman.

Remarks were made by Elder John Ammons and Elder L. J. Bailey, after which took a collection for Foreign Missions amounting to \$10.11. Report adopted.

J. W. Briggs read the report on Periodicals.

REPORT.

DEAR BRETHREN.—Your committee on periodicals recommend to your patronage the *Biblical Recorder*, edited by brother Bailey, at Raleigh, N. C., at \$2 per year. But we would more earnestly recommend the *Blue Ridge Baptist*, edited by brother Nelson, at Hendersonville, N. C., at \$1 per year. We think it better adapted to our need as an educator of the young members of our churches, in teaching them what the work of the church is, and in training them for its performance.

J. P. MORGAN,
J. W. BRIGGS.

Elder John Ammons spoke in favor of the *Recorder*, presenting its merits as a religious paper, and spoke also of the *Blue Ridge Baptist*. Was followed by brother John P. Morgan, who specially presented the claims of the *Baptist*, and was accorded time to solicit subscribers. Report was then adopted.

The request of Shallow Ford church, asking for a letter of dismission was granted.

The report on changes and obituaries was read by brother Ammons :

REPORT.

It is with a degree of mournful sadness that your committee enters upon the work assigned it. At the last session of your body, in dismissing those churches in Buncombe county, we parted with Elders L. W. Sams, W. T. Bradley and J. Morgan. We feel very sensibly our great loss, as an Association, by the withdrawal of those brethren, but they are not lost to us, but engaged in the Master's cause elsewhere.

Since the last session of your body our aged and honored brother Jacob Metcalf departed this life. Elder Metcalf had been a faithful servant for thirty years or more. He was not a brilliant preacher, but was a man of sound judgment and sympathetic nature. Elder Metcalf was peculiarly sound in doctrine and a promoter of the temperance reform. It may be truly said of him that he was one of the original movers in the temperance reform, but he is gone; and we trust had gained the reward of the faithful.

Since the last session of your body Elder I. J. Ratliff has removed from the bounds of the Association, while J. M. Fairchild, after having taken a letter and getting membership in another, viz : Price's Creek, in the Black Mountain Association, has finally been expelled, and W. A. Honeycutt has been expelled from Mt. Pleasant church. It is unpleasant to say these things but faithfulness to fact demands it.

J. B. SAMS, Chairman.

Brother Ammons reviewed briefly the life and character of Elder Metcalf; spoke of his faithfulness in the great work assigned him, and holding his example as well worthy of our imitation. Report was adopted.

The hour having arrived, business was suspended for preaching.

Sang "What a Friend we have in Jesus."

Elder L. W. Sams preached a forcible sermon from the Text :

"Knowing, therefore, the terror of the Lord, we persuade men.—2d Cor. 5:11.

RECESS FOR ONE HOUR.

Met at the appointed time. Proceeded to appoint correspondents to sister Associations, viz :

Buncombe County Association—J. J. Fox, J. W. Briggs.

Black Mountain—Elders John Ammons, T. M. Honeycutt, W. K. Briggs, and J. T. Beaver, W. M. Jameson.

Mitchell County Association.—Elders John Ammons, T. M. Honeycutt and J. T. Beaver.

East Tennessee—Elder John Ammons.

Newfound—Elder T. M. Honeycutt, W. P. Jervis and E. W. Morgan.

Invited brother John Sams, of Providence Association, Tenn., to a seat with us.

The report on the state of the ministry was read by J. W. Briggs.

REPORT.

DEAR BRETHREN.—So far as we are able to understand the present state of our ministerial brethren, we find the majority of them to have been faithfully and earnestly engaged in the Master's cause, and to have honored the sacred profession by their consecration to the work under the adverse circumstances under which many of them have been placed.

But there are some in our bounds who are less reputable and somewhat indifferent to the work which they claim has been assigned to their care. We suggest that great care be exercised in liberating brethren to preach the gospel, much less to ordain them to the ministry, and so far as we have authority to totally restrict the authority of those who are likely to injure the cause, because we think it better to offend such brethren than to offend God and disgrace the cause. We would further suggest that with helping hands we hold up those who have proved themselves worthy, by the fruits of their labor, to be the true called of God; to encourage them in this great work, and that we, with our means, help them by lifting them above the needs of this life, thus enabling them to give themselves continually to the ministry of the word.

J. W. BRIGGS, Chairman.

The report was spiritedly commented on by J. C. Sams, G. C. Briggs and J. C. Carper, and then adopted.

Elder John Ammons, Historian, read and commented on his annual report, which was adopted by the body.

The committee on Time and Place of next Association submit their report.

REPORT.

Your committee respectfully recommend that the French Broad Association meet in its next Annual Session with the church at Flag Pond, Unicoi county, Tenn., to convene on Friday before the fourth Sunday in August, 1884, at 11 o'clock, A. M.; and that Elder John Ammons preach the introductory sermon, and that Elder T. M. Honeycutt be alternate.

L. S. TILSON, Chairman.

Adopted.

The committee on Sunday Schools submitted their report, which, after being read and adopted, was made the special item of business for mass meeting Sunday morning.

REPORT.

The Sunday School is a work of the church, and we are sorry to say that it is not receiving the proper attention from the churches in the bounds of this Association which it should. There are some of our churches destitute of Sunday Schools. What is the cause of this? All will admit that it is a part of christian labor. Then why not go forward and perform that labor as a christian duty? Our ministers should take a greater interest in the Sunday Schools than they do; should recommend and encourage their respective churches to organize church schools where they have none, and lose no op-

portunity to say a word for the Sunday School cause. We are glad to know, however, that the work is progressing in some sections. Many churches in Yancey county have good, flourishing Sunday Schools. They have organized county Sunday School Convention, and the outlook is altogether encouraging for Yancey.

We should strive to have good Sunday Schools everywhere. The fields are already white. Gather the harvest in. Yes,

“Open the door for the children,
Take the dear ones by the hand,
Point them to truth and goodness,
Lead them to Canan’s happy land.”

B. B. WHITTINGTON, }
W. E. LOGAN, } Committee.
JOHN P. MORGAN, }

RESOLUTIONS.

Inasmuch as the committee on Missions recommend the Association to take some practical steps in the Mission work, and inasmuch as means are necessary for such work; therefore,

RESOLVED, That a collection be taken to-morrow to be equally divided between Home Missions and the Sunday School and Bible Board.

RESOLVED, That the thanks of this body are cordially tendered to Little Ivy church, and surrounding vicinity, for their kindness and liberality during this session.

Adopted.

On motion, the Clerk was instructed to superintend the printing and distribution of the minutes of this session, and retain ten dollars for his services.

On motion, the appointment of delegates to the Western Baptist Convention from this Association was referred to the Moderator.

Pathetic closing remarks were made by brother Ammons and the Moderator. Sang

“How firm a foundation, etc.”

while the brethren gave each other the parting hand.

Adjourned to meet at 9 o’clock, A. M., to-morrow in Sunday School mass meeting.

Benediction by Moderator Honeycutt.

SUNDAY, August 26th.

Met at 9 o'clock. Hymn,

"Let me love Thee more and more"

Brother Ammons conducted an interesting prayer meeting.

The report on Sabbath Schools was re-read.

Brother J. P. Morgan said,

Beyond all question this was a church work. Everybody was willing to admit that it was a good work, yet very few went to work as they should. It was a field in which all should work. Was sorry all the churches had not rallied around the Madison County Convention, and sustained it. We should rise above our former failures and strive to elevate this work. No place was equal to it for training children and all should be missionaries to gather them into the fold.

Elder L. W. Sams

Liked that part of the report which said the Sunday School was the work of the church, but the difficulty was getting church members to come to the front and do their part of the work. He feared too many who advocated Sunday Schools were drifting and not working as they should. We need a general move all along the line, not only at our annual meetings, but all the time. Had been tempted to resign the pastoral care of churches that did not sustain good Sunday Schools; had held on, hoping to see them enter the work. No time should be lost in this work.

Brother Ammons

Said he had never failed to arouse among his churches an interest in this work. A few of the brethren were doing well, but the masses did not rally around them as they should, and aid them in this good work. Wanted another rally along the whole line to organize a Madison County Convention.

The considerations of the Sunday School report being finished, brother J. C. Carper delivered an admirable address on the "Origin and power of Music.

Hymn,

"All hail the power of Jesus' name."

Sermon by Elder John Ammons.

TEXT.—Howbeit when he, the spirit of truth, is come he will guide you into all truth, etc.—John, 16:13.

SYNOPSIS.

As the spirit is the prominent actor it is important for us to know that we are not only talking of God but dealing with him. The Spirit is one of the three of a triune God. The idea that the Holy Spirit was never in the

world till the fulfilment of the promise, "I will send you the comforter," is false. When we contemplate the Holy Spirit we contemplate God. The promise, "He shall guide you into all truth" does not include every kind of truth, but that which is connected with our salvation. All the world is subject to this guidance into truth. It was under its guidance that the fulfilment of divine writ was effected. Its revelations are just as if they had been spoken by God himself. The doctrine that God inspired the idea and not the words of divine writ is incorrect. That inspiration was also verbal. The words spake by the Apostles were not their's but God's. If the idea was only inspired, we could not arrive at the true meaning it was intended to convey, and if we reject the words we are lost, and that forever. It was not only the province of the Spirit to guide these holy men in penning these words, but also to guide us in accepting them and coming to God. This is the work of the Spirit. If a man could repeat the whole Bible it would do no good except its power was carried to the heart by the Holy Spirit. It remains for it to pour light on the darkened heart in order that we may be blessed by it, and without it we can never come to God. The plan of salvation is above human reason, and did not the Holy Spirit direct us we could not understand it. It is the province of the Holy Spirit to lead us confidently to God and to the glory world to come. Blessed be God for it! It is also the province of the Spirit to lead us into paths of righteousness. If a man finds himself doing wrong and wandering on the dark, dark mountain, he may know the Holy Spirit did not lead him there. It does not lead a man into sin but righteousness. If any man finds himself destitute of affectionate regard for his brother, let him be sure the Spirit did not lead him there. If he is cold and indifferent to his church meetings, he may know the Holy Spirit does not lead him. If he will not give to the support of Missions, he may know God doth not lead him. The trouble is that a man who will not give to Missions, was never led by the Spirit. If you are found in the gambling room, recollect the Spirit never lead you there. A good man might get drunk once, but if so he will never repeat it. Joseph said, "How can I do this and sin against God." Loved the term "soundly converted;" semi-conversion will not do; all such are blocking the progress of the churches all through our land, and are sure to be taken as types of christianity by gainsayers. Go home and purge your churches of such members. The Holy Spirit leads men to work, toil and dare for Jesus. The genuinely converted man does not inquire how little he can do for Jesus but how much. It leads to a conformity to God's will and only asks where Jesus leads. He makes a way for your escape from every temptation, for he was a man subject to them himself. No matter what trials you meet, he will lead you safely through. It leads us to make sacrifices for him; it has lead thousands to go forth to preach the gospel. They only said, "Here am I; send me. Millions of the heathen are dying in sin and calling to us, 'Come and help us.'" Will we go? Yeates and others are there. We can't all go, but we can send them our means. O, may the Holy Spirit lead this Association to give freely for this noble work. We will soon meet these heathen at the bar of God. How shall we meet them. Let us preach to them through our contributions; let us do our whole duty.

Took a collection, according to the order of yesterday, amounting to ten dollars.

Elder W. C. McCarthy, who had just come in the house, lead

the closing prayer; after which the Association, with benediction by the Moderator, adjourned to meet at Flag Pond, Friday before the Fourth Sunday in August, 1884.

The session was remarkable for the alacrity with which its business was transacted; the unusually large congregation in attendance on Saturday and Sunday, and the small ministerial attendance, many of whom were engaged in protracted meetings.

T. M. HONEYCUTT, Moderator.

W. P. JERVIS, Clerk.

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MINUTES

OF THE

77TH ANNUAL SESSION

OF THE

FRENCH BROAD

BAPTIST + ASSOCIATION,

HELD WITH

FLAG POND CHURCH, UNICOI Co., TENN.,

AUGUST 22, 23, 24 and 25, 1884.

W. P. JERVIS, CLERK, MARS HILL, N. C.

CITIZEN PRINT, ASHEVILLE.

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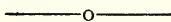
W. P. JERVIS, CLERK, MARS HILL, N. C.

OFFICERS:

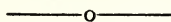
ELDER T. M. HONEYCUTT,..... MODERATOR.
W. P. JERVIS,..... CLERK.
ELDER JOHN AMMONS,..... HISTORIAN.

ASHEVILLE, N. C.:
FURMAN & STONE, NEWSPAPER AND JOB PRINTERS,
1884.

LIST OF ORDAINED MINISTERS.



| | |
|-------------------|---------------------|
| AMMONS, JOHN, | Outlook, N. C. |
| ANDERSON, J. W., | Mars Hill, " |
| BRADLEY, J. A., | Barnards, " |
| BELL, JOHN, | Marshall, " |
| BRIGGS, W. K., | Briggsville, " |
| BRIGGS, H. W., | Bald Creek, " |
| DEWEESE, L., | Outlook, " |
| GILBERT, H. W., | Clear Branch, Tenn. |
| HONEYCUTT, T. M., | Ivy Gap, N. C. |
| McCARTHEY, W. C., | Flag Pond, Tenn. |
| McDEVITT, J. W., | Marshall, " |
| McDEVIT, P., | " " |
| PINNER, R., | Bald Creek, " |
| SAMS, W. A., | Clear Branch, Tenn. |
| WALLIN, S., | Big Laurel, N. C. |
| WALLIN, JESSE, | Marshall, " |



LICENTIATES.

| | |
|------------------|--------------------|
| E. W. MORGAN, | Little Ivy church. |
| WESLEY JAMERSON, | Flag Pond, Tenn. |
| JOHN BEAVER, | |

PROCEEDINGS.

FLAG POND, TENN, Aug. 22nd, 1884.

At 11 o'clock a. m. the French Broad Baptist Association assembled in its Seventy-Seventh Annual Session with Flag Pond church. Spent thirty minutes in devotional services.

The annual introductory sermon was delivered by Elder John Ammons.

Text.—And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.—Matt. 24: 14.

SYNOPSIS.

This gospel of the kingdom; Marcellus said that Cæsar with all his imperial greatness could not give currency to a new world, but here is a greater than Cæsar. One who could not only give authority to a new world but by the introduction and use of that new word, both startle the nations and change the whole moral aspect of the world. God gave to man the law in his creation so that when he first breathed the breath of life he became a living soul and a subject of law. This law was afterwards tabulated and summarized by masses so that John the Baptist says the law was given by masses. He does not mean that masses was the author of the law, but the messenger or agent by whom it was given. Well; wherefore serveth the law? It was added because of transgression till the seed should come to whom the promise was made and it was ordained by angels in the hands of a mediator. Gal. 3: 19. All were under the law and under the curse for it is written "cursed is every one that continueth not in all things written in the book of the law to do them." That the whole race was lost and condemned by the law is abundantly established in the scriptures. The Jews made their boast in the law and set themselves to teach it, but in the same breath they taught its precept and rejected its authority. They that taught the law through the breaking the law dishonored God and involved themselves in the ruin which they taught others to shun. Whatsoever things the law saith it saith to them that are under the law that every mouth may be stopped and all the world become guilty before God. Roms. 3: 17. Are we better than they? No, in nowise, for we have before proved that both Jew and Gentile are under the law. Roms. 3: 9. "For all have sinned and come short of the glory of God." Roms. 3: 23. Here then we have authoritatively stated and established the facts that all are under the law. There are no exceptions, Jew and Gentile, Barbarian, Scythian, bond and free, the ignorant, rude, learned and unlearned, all, every one, singly and in societies, and everywhere from the beginning of the creation of God till this day, yea henceforth and forever. The introduction of the Gospel was not the repeal of the law. God could not repeal the law. This would have been to acknowledge its injustice and the injustice of its giver. But the law is holy, just and good. Rom. 7: 12. It is a transcript of the moral perfection of its giver; hence it must be infinitely perfect and so says the Psalmist, "The law of the Lord is perfect converting the soul." The law then must stand on the statute books of Heaven

forever, unrepealed and unmodified. Angels, so far as we know stand justified by the law, and men, as men stand to-day condemned by the law. Just as in the apostle's day. The apostle therefore declares not only the fact that believers are justified by faith; but clearly proves that the only way by which the condemned, the lost, can be justified is through faith. Therefore it is of faith, that it might be by grace to the end that the promise might be sure to all the seed, not to that only which is of the law but to that also which is of the faith of Abraham who is the father of us all. Rom. 4. 16. That being under the law all men are sinners lost I need only give a single passage on this point, "Wherefore, as by one man sin entered into the world." &c. Rom. 5: 12. The relation, therefore in which men stood to the divine government was that of law and the only hope which Jew or Gentile could have must have been based upon their conformity to the law. That this was the state of the Jewish world is very clear from Rom. 2: 17, 18, 19 and 20. Is it not clear from this passage that these foolish Jews comforted themselves with the hope that God would accept them for their service's sake? That the Gentile world was under a like infatuation is abundantly established in the mythology of each separate nation. Every nation had its religious system or systems and their objects was to propitiate the duty or to secure favor with the gods, and the general belief among Pagans was that those who pleased the gods would be happy in the next world while those who displeased them would be miserable. This shows the state of mankind at the coming of Christ.

The church is God's building, a habitation of God through the spirit. God's husbandry, and its first and principal work is preaching the gospel; everything else is subsidiary to this. To this it must apply itself assiduously, continually, patiently, prayerfully, hopefully, faithfully, because the work is great and large. The world is the field, and the great command, "Preach the gospel," was given to a few Gallileans who were men of no note or prestige, and yet the King says preach the Gospel to all the world in Asia, Europe, and in the Isles of the sea. How these men must have stood appalled before the work in its magnitude, yet they as witnesses must bear this witness before kings and potentates. This work was committed to the first church and from it descended to each separate church for all time, and that repentance and remission of sins should be preached in all the world, beginning at Jerusalem. God gives the message, and the natural ability to proclaim it and by his spirit makes us enter into sympathy with the lost that pleading with them in the spirit of Christ He makes his own word through us sharper than any two-edged sword. * * *

Jesus kept the law for us. He was our substitute, and I desire to impress you with this thought, that Jesus lived for us. The life that he lived for us in the flesh was as necessary to our salvation as was the sacrifice he made for us on the cross. We are saved by his life. * * *

We dare not compromise the truth in the least. It is our work to teach the truth, the whole truth and nothing but the truth. The religious world is full of theories and doctrines, but we cannot accept any which has not for its authority and foundation, God's word. * * * Be sectarian, my brethren, be profoundly sectarian. Stand to the truth, stand by it and cling close to it and that part which is called a little thing, and which you are asked to yield for somebody's sake, cling the closer to it for Christ's sake. * * *

The church must maintain a ministry, and this ministry must be pure and competent. The church must send the gospel abroad, which embraces our mission work at home and abroad, and it can accomplish this only by the spirit of practical Christian liberality. We must give of our means to the support of the work. We must give, for it is our duty, and give as God has prospered us. When the church shall awake to its full responsibilities and the gospel

shall have been preached to all nations. Then shall the end come, &c.—(Extracts only).

After prayer by Elder W. C. McCarthy a recess of one hour was taken, at the conclusion of which reassembled.

Sang "Let me love Thee more and more."

Prayer was offered by Elder L. J. Bailey.

On call of the list of churches twenty-four letters were presented and read. Brethren M. L. Fox and G. C. Briggs acting as reading clerks, and their delegates enrolled as follows :

Little Ivy—E. W. Morgan, S. E. Edwards and John Ponder.

Cane River—I. J. Shepherd and Henry Rowland.

Middle Fork—John A. Briggs.

Ivy Gap—Elder T. M. Honeycutt.

Bethel—Wm. Bryant and S. F. Radford.

California—Miles Holcombe.

Mount Pleasant—J. T. Beaver, G. D. Ray and M. McIntosh.

Indian Creek—Jas. Blankenship and A. N. Shepherd.

Mars Hill—J. T. Morgan and W. P. Jervis.

Gabriel's Creek—A. B. Andrews and J. G. Buckner.

Fork of Ivy—T. S. Deaver and J. C. Sexton.

Flag Pond—Elders W. C. McCarthy and P. McDevett and W. E. Tilson,

J. B. Sams, B. O. Runnion, L. S. Tilson, Calvin Nannie and Isaac C. Gwinn.

Pleasant Hill—Wm. Saylor, Wm. Nelson and C. P. McCargue.

Mount Zion—Elder J. A. Bradley and J. L. Pitman.

Walnut Creek—J. M. Wild and J. N. Bryant.

Laurel Branch—Noah Wild, Robt. Willis and Ambrose Ammons.

Marshall—James Ramsey.

West Fork—R. J. Sams and W. R. Sams.

East Fork—Letter, but no delegates.

Bull Creek—Elder John Ammons, Joel Callahan and H. M. Phagan.

Big Laurel—W. S. Davis, Z. Sams and R. M. Sams.

Clear Branch—Elders H. W. Gilbert, W. A. Sams and J. C. Wild, G. W.

Thompkins and E. Bayless.

Lower Walnut Creek—H. L. Davis and J. N. Jones.

Sugar Camp Branch—M. L. Fox.

On motion the letter of Little Creek church was referred to a committee consisting of C. L. Nannie, G. D. Ray, Henry Rowland, Elder J. A. Bradley and J. A. Briggs.

Organized permanently by electing Elder T. M. Honeycutt Moderator, W. P. Jervis Clerk, and Elder John Ammons Historian.

Invited and received correspondents from sister associations as follows :

Bancombe County—C. E. Lee, representing the Sunday School and Bible Boards; Jno. P. Morgan, Sunday School Missionary, representing the Warm Springs Church; Elder W. T. Bradley, representing the Board of Missions of the Western Baptist Convention; Elder S. J. Morgan and brethren J. C. Sams and J. H. Woodward.

East Tennessee—Elder L. J. Bailey.

Black Mountain—Elder J. W. Peck, R. W. King and W. A. Peck.

Henderson County—Prof. G. C. Briggs, representing the Board of Education and the *Blue Ridge Baptist*.

Holsten—Elder J. H. Moore, representing the *American Baptist Reflector*.

Received Elder G. W. Gosnell as a visitor from New Found Association. The Moderator appointed the following committees viz :

On Public Worship—Pastor and delegates of Flag Pond church, with Henry Rowland and S. E. Edwards.

On Periodicals—G. C. Briggs, Elders J. H. Moore and S. J. Morgan.

On Temperance—Elders John Ammons, G. W. Gosnell and brother M. L. Fox.

On Finance—J. T. Morgan and L. S. Tilson.

On Education—Elders W. C. McCarthy, John Ammons and brother G. C. Briggs.

On Changes and Obituaries—W. E. Tilson, Elders H. W. Gilbert and Noah Wild.

On Missions—C. E. Lee, Elders W. T. Bradley and G. W. Gosnell.

On Sunday Schools—J. C. Sams, J. P. Morgan, C. E. Lee and Wesley Jamerson.

On State of the Ministry—J. T. Morgan, J. B. Sams and Elder J. A. Bradley.

On Time and Place of next Annual Meeting—R. J. Sams and E. W. Morgan.

On motion dispensed with the usual committee on digests of letters.

Motion to adjourn till 9 o'clock a. m. to-morrow adopted. Benedictory prayer by Elder J. H. Moore.

SATURDAY, AUG. 23rd, 1884.

The Association met agreeable to adjournment and was led in prayer by C. E. Lee.

The letter of Paint Gap church is reported and read, but no delegates.

Received Terry's Fork as a newly constituted church. Letter read, delegation not present.

Read and approved journal of yesterday. The committee on Public Worship reports through its chairman, Elder McCarthy, that Elder L. J. Bailey will preach at 11 o'clock.

Resolution offered by Bro. McCarthy and adopted by the body that the Association suspend business at that hour to listen to the sermon.

The report on Periodicals was read by G. C. Briggs.

REPORT.

We, your Committee on Periodicals respectfully submit the following :

We are happy to know that the periodical literature of our own denomina-

stands fully abreast the times and is the equal if not the superior in this respect, of any denomination in our land. Every Baptist family in the land should take and read a good religious Baptist paper. The people will read something very often that which is poisonous to the mind for the want of something pure. We therefore urge the importance of every family supplying themselves with good wholesome literature to this end. We recommend the *Biblical Recorder*, published at Raleigh, N. C., *American Baptist Reflector* published at Chattanooga Tennessee, and the *Blue Ridge Baptist*, published at Hendersonville, N. C. We think, however, that the *Blue Ridge Baptist* is entitled to the first consideration and has stronger claims on us because it is the organ of the Baptist denomination in Western North Carolina.

G. C. BRIGGS, }
 J. H. MOORE, } Committee.
 S. J. MORGAN, }

Bro. Briggs presented the claims of the *Blue Ridge Baptist*, Elder John Ammons of the *Recorder*, Elder J. H. Moore of the *Reflector*, and Elder W. C. McCarthy spoke of the importance of having sound religious literature in our families. Suspended business five minutes to give the representatives of the different papers named in the report time to take subscriptions.

Resumed business and Bro. C. E. Lee read the report on Missions :

REPORT ON MISSIONS.

Upon the general subject of Missions your committee is of opinion that they should be fostered, encouraged and supported; because in the work of Missions we have the spirit and example of Jesus our blessed master. Many professing Christians of the present day look upon the Mission work as of modern origin forgetting that ever since the day when Christ, just ready to go to his Father in Heaven, gave the great commission to his followers, "Go ye into all the world and preach the gospel to every creature." These have been godly men who were willing to leave father and mother, home and property and give their all that they might preach the unsearchable riches of Christ to a world who knew him not. Yea, even before this was the mission work commenced; when he chose the seventy also and sent them two and two before his face into every city and place whither he himself would come, "saying unto them," "The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest that he would send forth laborers into the harvest," and he says a little further on, "The laborer is worthy of his hire." Your committee is fully of the opinion that we should carry out fully the plan as laid down by the master. First, send men of God into the field of destitution; second, provide for their support, as the laborer is worthy of his hire. Do not send them out upon the cold barren mountain into the fields of destitution and expect them to take the field for their living, but let us as men who profess to bear about us the marks of the Lord Jesus Christ uphold them by our prayers and contributions. It is with much regret that we have to say that this Association has no missionary in the field, and has not had for about three years. We therefore recommend that one be appointed to labor in its bounds; your committee is of opinion that the mission work has been very much crippled by our missionaries failing when appointed to work at the destitute points; but instead they have in most cases labored with churches who have pastors; Brethren, we do not consider this the spirit of missions; missions means the supplying of destitu-

tions. We are furthermore pleased to say that the anti-mission spirit of years ago has become a thing of the past and that we to-day see eye to eye as a denomination and are shoulder to shoulder in our efforts to advance the master's kingdom in this branch of Christian labor. We recommend pastors of churches to lay before their people the practical part of our work, viz: Giving of our means to support the mission and Sunday School work, and keep it constantly before them. The Mission Board of the Western Baptist Convention have located a mission at Warm Springs, within the bounds of the French Broad Association, and has a church under way. Your committee would recommend that this body give it their consideration.

FOREIGN MISSIONS.

The Foreign Mission Board of the Southern Baptist Convention is making urgent calls upon us to take stated collections. It has missionaries in almost every known country in the world, and they are there expecting support from us. It is life or death with them. If we support them it is life; if we neglect them it is death. The heathen care nothing for the temporal welfare of our missionaries. The world almost as a unit and for the only time since the day of Christ is open to the reception of the gospel. Kings and people are clamoring for the bread of life, and daily we hear the Macedonian cry, "Come over and help us." Your committee is of the opinion that the churches are not up to their duty on the Foreign mission subject, and would recommend them to take quarterly collections for Foreign missions. We believe that the churches will never prosper to their fullest extent until we leave off the selfish idea that we have heathen at home to the exclusives of the great Foreign Mission work.

SUNDAY SCHOOL MISSIONS.

The Sunday School Board of the Western Baptist Convention is doing effective, telling work for the master in this branch of our work. It has six missionaries in the field who are supplying destitutions as fast as circumstances will admit. As a people we ought to rejoice and take fresh courage; to see the great advances made in Sunday School work and to see in our immediate bound the large majority of our churches which have live energetic schools with Godly consecrated men who are spending their talent, their time and their money to the furtherance of this cause. We recommend a hearty co-operation with the Sunday School and Bible Board of the Western Baptist Convention and that quarterly collections be taken up for the objects of this Board. Finally, brethren, this is your work; the Lord has imposed it upon you. Will you be equal to the task; or will you say to the Lord, a little more sleep, a little more slumber? And while you are asleep let the devil come in unawares and steal your influence, your children and your cause.

C. E. LEE,
W. T. BRADLEY, } Com.
G. W. GOSNELL, }

Bro. Lee made an appropriate talk on the general subject of missions followed by Elder J. H. Moore in an earnest appeal on the same subject and Bro. J. P. Morgan, who especially presented the claims of the Warm Springs church, at the conclusion of which a collection in cash and pledges amounting to \$104.15 was taken for said church.

The hour for preaching having arrived business was suspended and the audience led by Elder McCarthy sang, "All hail the power of Jesus' name."

Elder L. J. Bailey preached a stirring sermon from the text, "And to know the love of Christ passeth knowledge that ye might be filled with all the fulness of God."—Eph. 3: 19.
 Recess for one hour.

AFTERNOON SESSION.

The Association reassembled and sang the old hymn, "How firm a foundation." Adopted the report on Missions.

Bro. M. L. Fox from the Committee on Temperance read that report:

REPORT ON TEMPERANCE.

Intemperance as an evil is growing and spreading its baneful influence farther and wider and that which was once played with by thoughtless people, considering it a thing of little moment, to be turned from home and community at pleasure, has become the fearful foe of society, good order and civil government. Many means have been devised by political tricksters to satisfy the growing demands for its prohibition. High license and low license have both been tried with no effect whatever for good, and only stand out open exponents of political villiany; hence the cry from every quarter for prohibitory constitution and laws.

To many good-meaning men this has seemed an impossibility, but the experiments of late years have given encouragement to the friends of morality and christianity to address themselves with more earnestness than ever to the work, with the inspiring hope of success at no distant period.

It is not the habitual drunkard or the occasional dram drinker that interposes the most formidable obstacle in the way of success, but those who derive their gains from the making and vending of this poison. Their money, their influence and their ingenuity are ever at the command of this opposing interest.

"Great is Dianna of the Ephesians," was the cry of the craftsmen when their means of gains was about to be destroyed by the gospel; but this craft cries "Revenue," "School Fund," "Education of the children," and a thousand other false and hypocritical protests are ruined when the suffering innocents of the land raise their voices and cry down the liquor traffic. It is true we derive revenue, school funds and from the liquor traffic, but such a revenue! One that fills our land with weeping widows and sorrowing mothers, ragged and neglected children, and directly or indirectly fills our jails, penitentiaries, and alms-houses, and burdens our criminal courts with untold expenses, and worst of all hurls, unnumbered thousands annually into drunkard's graves, and also into a drunkard's hell, for "no drunkard can enter the Kingdom of Heaven." The church should, by moral suasion and her members, by using the sacred power of the ballot box, endeavor to cleanse her ranks, the politics and the nation of this pernicious traffic.

JOHN AMMONS,)
 M. L. FOX,) Committee
 G. W. GOSNELL,)

Bro M. L. Fox and Elder J. H. Moore discussed the report relative to the duty of church members at the ballot box; that we should vote as we talk on this question. Additional remarks by C. E.

Lee, Elders John Ammons, G. W. Gosnell, W. T. Bradley and Bro. S. C. Briggs on the general pernicious effects of intemperance. Report then adopted.

On Motion Elder T. C. McNabb, of East Tennessee Association, was invited to a seat as a visitor.

The Committee on Sunday Schools report through C. E. Lee :

REPORT ON SUNDAY SCHOOLS.

While our hearts are made to rejoice at the rapid progress of our churches in the Sunday school work, yet we are pained at the great indifference manifested by so many of our brethren and sisters. It is the work of the Lord; it is his will that we should engage in it. He says, "These words that I command thee this day shall be in thine heart, and thou shalt teach them to thy children. It is our opinion, and has been demonstrated by experience that the churches that foster, encourage and keep up good schools are the churches that prosper and sustain the great mission cause, are the churches that always have representatives at our Associational meetings and who are ready for every good word and work. We need in our Sunday school work more organization, more unity of thought and action, and more systematic plans of work. Remember that without unity there is no strength. To this end we recommend that our schools use the International Lesson Helps of the American Baptist Publication Society. We further recommend to the churches that Superintendants and teachers be chosen who are qualified for the work and not, as is often the case, from favoritism. Let them be converted men who value the souls of men, men of prayer and of energy. Let it be a church work, and let the pastor have an oversight over the work.

Let every member of the church engage in this work, both old and young. The times demand more interest on the subject on account of the great influx of emigrants to this country, who are filling it with infidelity and every kind of ism. The great evil will unconsciously get hold of our children, and it may then be too late to save them. Let us arouse and do our work while it is called to-day. It is earnestly recommended that all go home and actively engage in raising our schools to a higher plane of usefulness, and that their main object be the conversion of those entrusted to our care. All of which is respectfully submitted.

J. C. SAMS, }
C. E. LEE, } Committee.
J. P. MORGAN, }

On motion the consideration of the report was deferred till 10 o'clock a. m. Sunday.

The committee to whom the letter of Little Creek Church was referred report through the chairman, C. L. Nannie:

REPORT.

Your committee to whom was referred the letter of Little Creek church has investigated the matter, and she, through her delegates, acknowledges that she did wrong in refusing to accept the committee sent to her two years ago by this Association.

C. L. NANNIE, Chairman.

The report was adopted by the body and the delegates' names enrolled, viz : Little Creek—J. F. Justice, J. B. Callahan and J. C. Davis.

Elder W. C. McCarthy read the report on Education :

REPORT ON EDUCATION.

Your committee believe that the education of the youth within our bounds is at the present time the most important department of our common work—the one most efficient and practical and promising the greatest immediate results toward the end we have in view.

Education will not save men, but sanctified education, education in the hands of God's people, directed by the church, and used as a means to the advancement of Christ's work, is undoubtedly the most powerful auxiliary to that work of which the church can now avail herself. To prepare the people for an intelligent comprehension of divine truth, educate the young; to secure a broader culture and a higher standard of excellence in the pulpit, fill the seats with intelligent, cultured listeners. From every point of view the demands of education confront us, and with increasing emphasis every day. In this mountain land especially the school, the Sabbath school, and the pulpit must work hand in hand if true success is achieved. We rejoice at the evidences every day multiplying that our churches are waking up to this great truth, feeling the pressure of the necessity and putting forth unceasing efforts to meet this high demand.

We thank God too, for the unceasing facilities for education now supplied us. We rejoice to know that the tone and efficiency of our common schools show a marked and steady improvement. At Mars Hill, at Flag Pond and at other points are excellent schools of higher grade, while Judson College, the hope and pride of our mountain land, furnishes the best opportunity to all who seek an education. May God speed the good, and by his spirit's grace arouse our churches to a just sense of the responsibility in this all-important matter.

W. C. McCARTHY,
JOHN AMMONS,
G. C. BRIGGS, } Committee.

At the suggestion of Elder W. T. Bradley Morgan Hill school was added to the report and at the suggestion of Elder J. H. Moore Carson College was also added.

The report was then discussed *generally* in a very pointed talk by Bro. McCarthy, and especially, with reference to female education, by Bro. G. C. Briggs. Pending the discussion a motion to adjourn was adopted, and the Association with benediction by Elder Ammons adjourned till 10 o'clock a. m. Sunday.

SUNDAY, Aug. 24, 1884.

The Association met at 9 o'clock, and was pleasantly and instructively entertained by the regular exercises of the Flag Pond Sunday School, which were highly creditable to the school and very impressive to the audience.

At 10 o'clock, C. E. Lee re-read the Sunday School report, and submitted remarks thereon. He said :

"Is this God's work. If it is not we should abandon it at once, but if it is we should all enter it and work faithfully, and if we would do this the world would not be so fearfully lost in degradation and in sin. If it be true that the

child's character is formed in youth, duty loudly calls to us to go to work. Children do not become sinners at once. It is step by step that they become such. The dear ones that we are nestling may become vipers in the future, and finally be cast into outer darkness. The most effective way to counteract the early evil tendencies is to work in the Sunday school. Little things often result in great evils. Let us prayerfully teach the children to beware of small temptations. Teachers, remember if the work is worth doing at all it is worth doing well. O'd methods will not do. We must get out of the old channels and fall into the more advanced methods; use illustrations as much as possible and you will be almost sure to make lasting impressions.

We must have good Superintendents who will consult with their teachers as to the most successful methods, and who have executive ability. We must have praying teachers who live close to Jesus Christ, and who love the work; they should be men who go from the closet to their classes; they should be consecrated men who do not fear to die for Jesus, and we must have organization. We should not deal roughly with our students but seek to make them love us. We must have PRAYER which gives POWER. We must have patience and persistence, and press forward to success.

Good talks were also made by Brethren Sams and Morgan. Recess for 10 minutes.

Reassembled; sang, "The Sweet By and By." Elder J. H. Moore preached from the text:

"But God who is rich in mercy for his great love wherewith he loved us; even, when we were dead in sins hath quickened us together with Christ (by grace are ye saved)."—Eph.2: 4-5.

The sermon was one of simplicity and yet of power, showing the utter hopelessness of salvation outside of the grace of God. Collection for Foreign Missions and Sunday School and Bible Board, \$86.06.

INTERMISSION.

The congregation again assembled and Elder W. T. Bradley preached from Psalms 51: 12-13:

"Restore unto me the joy of thy salvation and uphold me with thy free spirit. Then will I teach transgressors thy ways and sinners shall be converted unto thee."

The sermon was earnestly and practically delivered. Christians were impressed with the thought that outside of duty they could not expect to have the joy of salvation. At its conclusion there was a manifestation of the presence of God's spirit.

MONDAY, Aug. 25.

Met agreeable to adjournment at 9 o'clock. Hymn, "We'll work till Jesus comes."

Called the roll and erased the names of delegates absent without permission.

Resumed consideration of the report on Education; Bro. J. B. Sams submitted remarks in behalf of Flag Pond School, Bro. J. T.

Morgan in the interest of Mars Hill, and Elder W. T. Bradley for Morgan Hill. Report adopted.

Report on Changes and Obituaries by Bro. McCarthy :

REPORT ON CHANGES AND OBITUARIES.

Your committee report that our ministry has been increased by the addition of Eld. W. C. McCarthy, from Henderson County Association, and by the ordination of brother John Bell; and decreased by Eld. S. W. Gosnell, W. A. Roberson and Garret Ramsey taking letters of dismission from our body.

W. E. TILSON, Chairman.

Report adopted.

Committee on the State of the Ministry report through Jesse T. Morgan, its chairman :

REPORT ON THE STATE OF THE MINISTRY.

Your committee is expected to report on the condition of the ministry in this body. The work assigned us is one of importance and yet of great delicacy. Were we to report any of our ministers in a bad state they would be offended, and yet if facts demand it we must deal faithfully.

The ministry would be considered in a good state when its moral character would commend it to every man's conscience in the sight of God. Your committee is not informed that any of our ministry is immoral. We have no complaint to urge on that point. Again the ministry would be considered as in a good condition when active and consecrated. We think there is room here for improvement. There is a number of our ministers who are not actively engaged in the work. There is room and work for all, and we regard it as a poor recommendation for any one that he only preaches a few sermons during the year. We need no ministerial dead-heads. We would also suggest to the churches that we need to elevate the standard of fitness for the work. We should not license those who have no natural qualifications for the work. They only try a few times and fall away. Let our churches remember that aptness to teach is an essential qualification, and send none forth to preach without it. We also suggest that the Association drop from its list of ordained ministers any one who does not make proof of his ministry. There is great need of ministerial labor in our bounds. Brethren, we should pray the Lord of the harvest to send more laborers into the vineyard.

J. T. MORGAN,
J. B. SAMS,
J. A. BRADLEY, } Committee.

Remarks by brethren I. T. Morgan, J. B. Sams, J. C. Sams and the Moderator, after which the report was adopted.

On motion the Moderator and Clerk were appointed to revise the list of ordained ministers. Report on Time and Place of next Association read by E. W. Morgan :

REPORT ON TIME AND PLACE.

Your committee on time and place of next Association respectfully recommend that the next annual meeting of this body be held with the West Fork church, Madison county, N. C., to convene at 11 o'clock, a. m., on Thursday before the fourth Sabbath in August, 1885, and that Elder T. M. Honeycutt preach the introductory sermon, and that Elder J. A. Bradley be his alternate.

R. J. SAMS,
E. W. MORGAN, } Committee.

Report adopted by the Association. Report on Finance read by J. T. Morgan and adopted :

REPORT ON FINANCE.

Received from churches for printing Minutes \$27.70. J. T. MORGAN.

The report of the Historian for the last associational year was read and adopted. Adopted the following resolution :

RESOLVED, That Elder J. A. Bradley be appointed to labor in the bounds of this Association during the coming year as a missionary, at a salary of \$1 per day, and that he be instructed to take collections where he may think expedient, and that the Pastors and churches secure for him the aforesaid salary, and that we recommend him to the Board of Missions of the Western Baptist Convention.

Appointed correspondents, viz :

To Buncombe County Association—J. B. Sams, J. T. Morgan, Elder J. A. Bradley and E. W. Morgan.

To Black Mountain—Elder T. M. Honeycutt, J. A. Briggs and S. F. Radford.
To East Tennessee—Elder John Ammons, W. P. Jervis, J. E. Tilson and David Gwinn.

To New Found—Elder J. A. Bradley and E. W. Morgan.

To Holston—Elders W. C. McCarthy and W. E. Tilson; J. B. Sams and J. E. Tilson.

The Moderator was on motion instructed to appoint delegates to the Western Baptist Convention.

On motion the Clerk was ordered to superintend the printing and the distributing of the Minutes and to retain *ten dollars* for his services.

RESOLVED, That the thanks of this body are due, and hereby tendered, to the Flag Pond church and locality for their unusual liberality and kindness during this session.

The Moderator briefly reviewed the work of the session, thanked God for the unity that had existed and implored Him for His mercies during the next year. Benedictory prayer by Bro. Lee and the Association adjourned, to meet at West Fork on Thursday before the fourth Sunday in August, 1885.

T. M. HONEYCUTT, MODERATOR.

W. P. JERVIS, CLERK.

STATISTICAL TABLE FOR 1884.

7559
 800
 533
 443
 495
 600
 160
 26
 496

1110
 2609
 2719

Sunday School Cleanings.

Little Ivy reports good Sunday School; average attendance 80; doing effective work.
 Cane River—Enrollment 54; average attendance 30; officers 6; collections for S. S. and Bible Missions \$110.
 Mars Hill—Reports active school; chapters read 432; investigated 67; papers read 1211.
 Gabriel's Creek—Active Sunday school; enrollment 48; average attendance 3; officers and teachers 7.
 East Fork—Prosperous school; average attendance 43.
 Little Creek—Officers and teachers 5; enrollment 65; average attendance 45; chapters read 1879.
 Clear Branch—One Superintendent; 4 teachers; enrollment 65; average attendance 65; chapters read 1890.
 Flag Pond—Sup.'s 1; teachers 8; enrollment 150; average attendance 132; collections \$25.09; use Lesson Helps; noted for a steady increase in number and interest.
 Bull Creek, Terry's Fork, Mt. Pleasant, Bethel, Ivy Gap and Paint Gap each report Sunday schools without itemizing work, while Indian Creek, California, Middle Fork, Fork of Ivy, Marshall, Mt. Zion, Laurel Branch, West Fork, Pleasant Hill, Lower Walnut Ck., Big Laurel, Walnut Ck., Sugar Camp Branch do not say on their church letters whether they have school or not.
 N. B.—This work should always be reported in detail.

| CHURCHES. | PASTORS. | Sabbath Meet'g. | No. Ord'ed. Min. | No. Licentiates. | No. Deacons. | Baptized. | Re'ed by Letter. | Restored. | Dismissed. | Excluded. | Dead. | Total. | Home Missions. | Foreign Miss'ns. | Pastors' Salary. | for Minutes. | Contributions |
|--------------------|--------------------|-----------------|------------------|------------------|--------------|-----------|------------------|-----------|------------|-----------|-------|--------|----------------|------------------|------------------|--------------|---------------|
| Little Ivy | Elder W. K. Briggs | 1 | 1 | 3 | 1 | 4 | 3 | 1 | 8 | 157 | \$100 | 100 | 55 | 60 | 2 | 2 | 60 |
| Cane River | John Ammons | 1 | 1 | 3 | 1 | 3 | 1 | 1 | 8 | 157 | 150 | 80 | 78 | 60 | 2 | 2 | 60 |
| Middle Fork | W. T. Bradley | 2 | 1 | 3 | 1 | 2 | 6 | 1 | 7 | 78 | 150 | 78 | 77 | 40 | 1 | 1 | 40 |
| Ivy Gap | W. K. Briggs | 4 | 1 | 3 | 1 | 1 | 1 | 1 | 6 | 77 | 100 | 61 | 77 | 40 | 1 | 1 | 40 |
| Paint Gap | No Pastor | 4 | 1 | 3 | 1 | 1 | 1 | 1 | 6 | 61 | 23 | 61 | 77 | 40 | 1 | 1 | 40 |
| California | T. M. Honeycutt | 2 | 1 | 3 | 1 | 1 | 1 | 1 | 8 | 80 | 30 | 80 | 70 | 60 | 2 | 2 | 60 |
| Mount Pleasant | H. W. Briggs | 4 | 1 | 3 | 1 | 3 | 3 | 3 | 4 | 80 | 30 | 80 | 70 | 60 | 2 | 2 | 60 |
| Little Creek | W. A. Sams | 4 | 2 | 3 | 1 | 3 | 3 | 3 | 4 | 40 | 75 | 40 | 40 | 60 | 2 | 2 | 60 |
| Indian Creek | W. A. Roberson | 1 | 1 | 3 | 1 | 1 | 1 | 1 | 4 | 44 | 100 | 44 | 40 | 60 | 2 | 2 | 60 |
| Terry's Fork | John Ammons | 1 | 1 | 3 | 1 | 3 | 3 | 3 | 4 | 21 | 100 | 21 | 40 | 60 | 2 | 2 | 60 |
| Burnsville | L. W. Sams | 4 | 1 | 2 | 1 | 2 | 9 | 2 | 7 | 66 | 68 | 66 | 40 | 60 | 2 | 2 | 60 |
| Mars Hill | L. W. Sams | 4 | 1 | 2 | 1 | 2 | 2 | 2 | 7 | 77 | 68 | 77 | 40 | 60 | 2 | 2 | 60 |
| Fork of Ivy | S. J. Morran | 2 | 1 | 1 | 1 | 2 | 2 | 2 | 4 | 70 | 60 | 70 | 40 | 60 | 2 | 2 | 60 |
| Gabriel's Creek | T. M. Honeycutt | 3 | 1 | 1 | 1 | 5 | 6 | 3 | 2 | 84 | 60 | 84 | 40 | 60 | 2 | 2 | 60 |
| Sugar Camp Branch | A. V. Justice | 1 | 1 | 2 | 1 | 2 | 2 | 2 | 3 | 82 | 50 | 82 | 40 | 60 | 2 | 2 | 60 |
| Clear Branch | H. W. Gilbert | 3 | 2 | 5 | 1 | 3 | 3 | 3 | 2 | 92 | 60 | 92 | 40 | 60 | 2 | 2 | 60 |
| Flag Pond | W. C. McArthur | 3 | 2 | 5 | 1 | 3 | 3 | 3 | 1 | 92 | 60 | 92 | 40 | 60 | 2 | 2 | 60 |
| Pleasant Hill | J. A. Bradley | 2 | 2 | 2 | 1 | 1 | 1 | 1 | 2 | 231 | 60 | 231 | 40 | 60 | 2 | 2 | 60 |
| Mount Zion | J. A. Bradley | 2 | 2 | 2 | 1 | 1 | 1 | 1 | 1 | 50 | 60 | 50 | 40 | 60 | 2 | 2 | 60 |
| Walnut Creek | L. J. Bailey | 4 | 2 | 3 | 2 | 10 | 2 | 2 | 2 | 91 | 60 | 91 | 40 | 60 | 2 | 2 | 60 |
| Marshall | L. W. Sams | 4 | 2 | 3 | 2 | 4 | 2 | 2 | 2 | 29 | 60 | 29 | 40 | 60 | 2 | 2 | 60 |
| Laurel Branch | L. J. Bailey | 2 | 1 | 3 | 2 | 7 | 8 | 7 | 1 | 90 | 60 | 90 | 40 | 60 | 2 | 2 | 60 |
| West Fork | L. J. Bailey | 2 | 1 | 3 | 2 | 4 | 2 | 2 | 1 | 141 | 60 | 141 | 40 | 60 | 2 | 2 | 60 |
| East Fork | W. K. Briggs | 2 | 1 | 3 | 2 | 4 | 5 | 4 | 1 | 186 | 60 | 186 | 40 | 60 | 2 | 2 | 60 |
| Bull Creek | J. M. McDevitt | 2 | 1 | 3 | 2 | 4 | 5 | 4 | 1 | 166 | 60 | 166 | 40 | 60 | 2 | 2 | 60 |
| Big Laurel | S. Wallin | 2 | 1 | 3 | 2 | 4 | 5 | 4 | 1 | 166 | 60 | 166 | 40 | 60 | 2 | 2 | 60 |
| Lower Walnut Creek | J. A. Bradley | 2 | 1 | 3 | 2 | 4 | 5 | 4 | 1 | 141 | 60 | 141 | 40 | 60 | 2 | 2 | 60 |

Handwritten notes and calculations on the right side of the table, including a large sum of 795.66 and other figures.

795.66
 27.95
 767.71

6/30 6/30 6/30

Capice Ridge 57
 Falls Gap 40
 Upper Sams 66

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MINUTES

OF THE

Seventy-Eighth Annual Session

OF THE

FRENCH BROAD

BAPTIST ASSOCIATION,

HELD WITH

West Fork Church, Madison County, N. C.,

August 20, 21, 22 and 23, '85.

OFFICERS:

| | | |
|-----------------------|------------|------------|
| ELD. T. W. HONEYCUTT, | Ivy Gap. | Moderator. |
| W. P. JERVIS, | Mars Hill, | Clerk. |
| ELD. JOHN AMMONS, | Outlook. | Historian. |

BOARD OF MISSIONS:

JOHN R. SAMS, W. P. JERVIS, S. C. ROBERTSON

Collections should be taken in the Churches and sent to this Board at Mars Hill, to enable it to move forward with its work.

ASHEVILLE:
CITIZEN PRINT, PUBLIC SQUARE,
1885

PROCEEDINGS.

WEST FORK BAPTIST CHURCH, Aug. 20th, 1885.

The French Broad Association met in its Seventy-Eighth Annual Session, agreeable to adjournment, at 11 o'clock a. m.

Hymn—O God, our help in ages past.

Prayer by Elder L. W. Sams.

Elder T. M. Honeycutt preached the introductory sermon.

Text.—Go ye into all the world and preach the gospel to every creature.—Mark 16: 15.

SKETCH.

As a king has a right to command his subjects and they are bound to obey, so Christ, our King and Great Leader and Saviour, has the right to command us and we are specially bound to obey. These the last words of Christ were delivered just before his ascension, and were prefaced with the declaration that all power in heaven and earth were delivered unto Him. He first went to the lost sheep of Israel but after his death and resurrection the command was extended to the Gentiles as well as the Jews. They were to preach the gospel to every creature. What is the gospel! The account given by the Apostles of the life, character, death and resurrection of Christ, and is God's power which he employs to save lost men that the Gospel cannot save unless it is heard, and we see the importance of its publication.

In this sense the Apostles understood it and went forth in obedience to the command, preaching it to great advantage. Notwithstanding the difficulties they encountered, were we as faithful as they how much might we do. I believe the idea is that those who are specially called shall preach this Gospel. I concede this is the first instance, and it is a great work which we cannot afford to neglect, for no other business is so important. To this cause the Apostles gave their lives and hopes and were liberally sustained by the earlier Christians. They commanded the church to take out seven men whose business was to look after questions of minor importance in order that they might give themselves wholly to preaching the Gospel; and the Apostle Paul enjoins Timothy to give himself continually to the work. Suppose a man engaged in an occupation which paid him two thousand dollars a year, would it not be foolish in him to turn from it and engage in some smaller business. And no human occupation can be compared to this, for the soul is worth more than all the world. It is a dangerous thing to neglect this work for God has called us to it. Paul said, "Woe is me if I preach not the Gospel," and I believe this is the secret of the call, for we feel that God enjoins it on us. But while it thus rests on the ministry, it also rests, beyond all questions, on you my dear brethren. Frequently the ministry is prevented from carrying the Gospel for want of your co-operation. You can and must give your aid for your lands and moneys are God's, and he has said that they who preach the Gospel must live of the Gospel. The man who turns aside to engage in other occupations is not to live of the Gospel, but he who gives his time wholly to it. We must learn that all we have is not ours, and I believe that God requires at least the tenth of all your possessions for the spread of the Gospel. I believe it would pay from a financial view, for it is your duty and God will bless you in doing your duty; and again it would systematize your business and thus be of advantage to you. But if we give for the purpose of getting back we will not be blessed; but if from duty it will be a feast to your soul. The trembling hand of him who gives in duty is blessed far

beyond him who receives. Yet we do not believe it, if we did we would give more. So the preaching of the Gospel rests as much upon the laity as on the ministry. Let us reflect and see how much we have given during the year to send the Gospel to the perishing millions. We sometimes hear it said when we go to take collections, "let us begin at home." I say let us begin at home, and preach in our Sunday Schools and also like the Apostles carry it abroad. Paul was a great missionary. He preached at home and abroad. The Gospel is not selfish. Let us preach it to all. Only one hundred and sixteen millions of the vast population of the earth have ever heard of the glad tidings of salvation, and some of these are living under the darkness of misteachings, while eight hundred and fifty millions have not even heard of Jesus the Saviour of the world, and are living in total darkness; and while we come here as the representatives of our churches we ought to pray God to give us the spirit of work, for we certainly might do much more than we have done. Christ said preach as you go. Let your lives and conduct we devoted to Jesus, and thus we may do much for the cause and add stars to our crowns. God has abundantly blessed the preaching of the Gospel, even amid the persecutions of the dark ages: as was the case with John Bunyan, who was imprisoned in chains and yet he preached from the prison walls and through his works is preaching to-day, and is a living monument of Christian consecration. As a denomination, God has abundantly blessed us. One hundred years ago we were weak and far between; to day we number two and a half millions, which exceeds the number of men and women living in our country at the time of our national birth. If the Apostles did such noble work being poor fishermen what ought we to do in the next century. It is said if our progress is as great in the next as in the last century we would number one hundred and thirty millions as a denomination. We need to be more interested, nited and consecrated in this great work. Brethren let us have the aid of every one and the consequences will be that success will crown our efforts. May God bless us in its consummation.

Prayer by Elder W. C. McCarthy, after which an intermission of thirty minutes was taken.

Afternoon Session—1:30 O'clock.

Moderator Honeycutt called the body to order.

Prayer by Elder W. T. Bradley.

Read letters and enrolled delegates from the following churches, viz:

Little Ivy—E. W. Morgan and John Pender.

Cane River—Wm Rowland.

Middle Fork—Elder W. H. K. Briggs, John W. Briggs and A. B. Roberts.

Ivy Gap—Elder T. M. Honeycutt, C. G. Roberson, E. Boon and W. G. Shepherd.

Bethel—S. F. Radford.

Paint Gap—L. B. Metcalf, C. C. Metcalf and W. B. Holcombe.

California—W. B. Murray and James Sprinkle.

Mt. Pleasant—W. H. Sparks, L. G. Duck and D. O. Ray.

Forks of Ivy—B. F. Buckner.

Gabriel's Creek—Elder L. Demese, S. E. Arrowood, N. J. Buckner and W. W. Wyatt.

Mars Hill—Elder J. W. Anderson, John R. Sams, L. C. Hoff, J. T. Beaver and W. P. Jervis.

Clear Branch—Elders H. W. Gilbert, W. A. Sams and G. C. Wild, S. W. Gilbert and N. T. Haynes.

Flag Pond—Elder W. C. McCarthy and J. B. Sams, W. E. Tilson and W. M. Jamerson.

Upper Laurel—F. M. Marchbanks.

Pleasant Hill—W. C. Nelson and H. A. Bradley.

Mt. Zion—Elder J. A. Bradley, G. W. Wardrop and Len. Johnson.

Lower Walnut Creek—Thomas Henderson, H. L. Davis and J. N. Jones.

Marshall—Elder Garrett Ramsey, James Ramsey and W. C. Sprinkle.

Laurel Branch—S. C. Robertson, Jesse Fisher and B. F. Andrews.

West Fork—Elder J. R. Lamb, W. C. Fisher, R. J. Sams, J. E. Riddle and W. R. Sams.

East Fork—J. A. Clark, R. R. Sams, B. V. Peek and W. P. Wardrop.

Bull Creek—Elders John Ammons, John Bell, Phillip Buckner, Joel Callahan and J. H. Edwards.

Falls Gap—J. B. Hensley and S. Higgins.

Coffee Ridge—J. E. Smith and E. G. Sams.

Walnut Creek—J. M. Wallin, R. P. Wild, James M. Wild and G. W. Runnion.

Big Laurel—Elder S. Wallin, J. S. Bishop, Z. Sams and W. S. Davis.

Little Creek—R. P. Gentry.

Foster's Creek—A. Y. Sprinkle and J. E. Roberts.

Burnsville—C. E. Roberson.

French Broad—J. J. Fisher, John Tweed and C. D. Cole.

Received French Broad as a newly constituted church and enrolled delegates as above given.

REORGANIZATION.

In the reorganization Elder T. M. Honeycutt was elected Moderator, W. P. Jarvis Clerk, and Elder John Ammons Historian.

Correspondents were invited from sister associations and the following received, viz:

Buncombe County—Elders L. W. Sams, W. T. Bradley, S. J. Morgan, G. W. Gosnell, and brethren J. P. Morgan, who represents the Sunday School and Bible Boards and also the Blue Ridge Baptist, N. M. Kilpatrick and J. C. Sams. Also Prof. J. F. Tilson, County Superintendent of Public Instruction, was invited to a seat.

Appointed the following committees, viz:

Public Worship—R. P. Wild, W. H. Sparks, J. F. Tilson, with the Pastor and delegates of West Fork Church.

Periodicals—Elders L. W. Sams, J. P. Morgan and W. A. Sams.

Temperance—Elders S. J. Morgan, G. W. Gosnell and W. K. Briggs.

Finance—W. C. Sprinkle and C. C. Metcalf.

Education—Elder W. C. McCarthy, J. R. Sams and Elder W. T. Bradley.

Missions—Elders John Ammons, S. Wallin and F. M. Williams.

Sabbath Schools—John P. Morgan, J. W. Briggs and J. F. Tilson.

Time and Place—Willie Rowland, W. B. Murray and W. S. Davis.

State of the Ministry—J. B. Sams, L. G. Duck and J. R. Sams.

Arrangements—Elders W. C. McCarthy, S. Wallin, H. W. Gilbert and S. C. Roberson.

A request was presented to the Association from Elder J. M. McDevett, who was confined at home by sickness, for special prayer, which was led by Elder Ammons.

Agreed to meet each day at 9 o'clock, a. m., and devote thirty minutes to devotional services. After which the Association accordingly adjourned with benediction by Elder McCarthy.

FRIDAY MORNING, Aug. 21st.

Met according to adjournment.

Devotional services were conducted by Elder S. J. Morgan.

The Moderator called the house to order. Journal of yesterday read and approved. Received the report of the Committee of Arrangement and adopted the same.

The report of the Committee on Periodicals was read by John P. Morgan, Chairman of that committee.

REPORT.

There exists among our people a great necessity for information relative to our church work, Sunday School missions, education and all things pertaining to the advancement of our denominational interests. We can get this information through religious periodicals. We therefore recommend the *Blue Ridge Baptist*, the organ of the Baptists of Western North Carolina, as in every way worthy of our patronage, and we urge our people to support it.

We also recommend the *Biblical Recorder*, *Foreign Missions' Journal*, *Baptist Reflector* and *Kind Words*.

JOHN P. MORGAN, Chairman.

Bro. Morgan argued the importance of religious literature and of our duty in sustaining the *Blue Ridge Baptist* as our own paper and organ of the Western Convention.

Elder L. W. Sams argued its adaptability to our own wants in our mission and educational work.

Elder John Ammons also spoke for the *Baptist* but more particularly for the *Biblical Recorder*.

Elder W. A. Sams presented the claims of the *Baptist Reflector*. Report adopted.

Report on education read by Elder W. C. McCarthy.

EDUCATION.

It is too late in the day to argue the necessity and importance of education. These are established facts, so potent to the observation of all that those who will not accept them must be content to be left behind in the great march of progress and improvement. The tide is rising every hour and soon the irresistible flood will be surging over all the land. The day is coming, nor is it far distant, when the school house with its efficient and well managed school will be in easy reach of all our youth, and considered as necessary and as much a matter of course as stables, fences, mill houses, clothing and food. Yet our people are far from realizing this mighty fact, and very far from realizing the moral obligation involved. The parent who withholds the priceless boon of education from his child; the community, church district or state that denies it to its youth cannot be guiltless before God. Education is no longer to be regarded as a luxury, nor even as an advantage, merely. We must consider it in the light of a sacred and solemn duty, second only to those that spring directly from religion viewed in its highest and most sacred aspects. It is high time that the church awoke to its high duty of training, so far as intellectual culture can go, to preach effectively, to hear understandingly, and to enter the broad field of human duty with intellect thoroughly furnished, trained and developed; prepared thus, as by no other means they can be, for efficiency in duty. We entreat our brethren to arouse; to lay hold upon this mighty matter with prayerful

vigor and consecration; to spare no pains to make the public schools more efficient in their workings; to encourage and sustain the schools of higher grade within their territory, as at Mars Hill, Flag Pond and Morgan Hill; giving with cheerful zeal their moneys, their prayers and their youths to build up their own school of the Prophets, Judson College.

W. C. MCCARTHY, Chairman.

The report was ably discussed as to its general importance by Elder McCarthy, followed by John R. Sams, who convincingly argued the claims and advantages of Mars Hill. Also by Elders Ammons and Sams.

The hour for preaching having arrived business was suspended.

Hymn—"The Beautiful Land."

Elder W. T. Bradley preached a plain practical sermon from Mark 2 1-9 inclusive.

Prayer by Elder L. W. Sams.

Resumed consideration of the report on Education. Remarks by J. B. Sams presenting the advantages of Flag Pond School. Report adopted. Intermission.

AFTERNOON SESSION.

The Association called to order at 1 o'clock by the Moderator.

Prayer by Elder J. B. Wild.

Received Bro. Wild as a correspondent from New Found Association.

Rev. J. A. Bradley, Missionary for last year, read his report:

MISSIONARY REPORT.

I have labored 110 days, preached 135 sermons, delivered 25 exhortations, travelled 1500 miles, witnessed 198 conversions, 65 baptisms; churches constituted, 1; sabbath schools, 2. Received on the field \$43.93.

J. A. BRADLEY, Missionary.

RESOLUTION.

RESOLVED, That after the Report on Missions is considered, a collection be taken for the purpose of paying Elder J. A. Bradley for services as a Missionary during the past year in this Association.

The report on the State of the Ministry was read by John R. Sams:

STATE OF THE MINISTRY.

Your committee submits the following report: That the ministry within the bounds of this Association, in point of morality and christian conduct, is commendable, but to a great extent is wanting in consecrated, persistent and continual ministerial labor.

J. B. SAMS, Chairman.

Bro. J. R. Sams discussed the report at some length, charging the ministry with much of the low state of religion and of the failures of the churches to arouse to the mission work. Also by Elder J. R. Wild, Brethren J. C. Sams, J. W. Briggs and W. M. Jamerson, and by Elders Ammons and Honeycutt, who to some extent vindicated themselves

from Bro. Sams' charges and insisted that the ministry was not properly supported by the churches.

Report was then adopted.

Adjourned till the specified hour to-morrow.

Prayer by Elder S. J. Morgan.

SATURDAY MORNING, Aug. 22.

The Association met at the appointed hour.

The devotional services were conducted by Elder Ammons and participated in by Elders Wild and Wallin and Bro. Jno. P. Morgan.

Called to order by the Moderator.

The special order of the hour being the Report on Missions Elder John Ammons read that report :

MISSIONS.

Your committee does not propose to enter into an argument to prove to this Association that the work of Missions is a legitimate work, nor that it is of perpetual obligation in the church. The Baptist that has not learned this is certainly dull of perception. The Spirit of Christ is the Spirit of Missions. This fact is written as with characters of living light upon the ages as they have succeeded each other from the days of the Apostles until now. God sent His Son into the world to save it, and as the Father sent the Son, even so the Son as King in Zion sent the church forth on its mission of salvation. "Go ye into all the world" is ringing on down, sounding out even to us, and we dare not claim to be Baptists, friends of Christ, and not be missionaries. There is a grandeur that clusters about this work, an interest that ought to endear it to our hearts. Look at the increase of the denomination in these United States during the last hundred years. At the close of the Revolution our Baptist fathers numbered probably 300,000 and now there are 2,507,703. To what instrumentalities is this vast increase due. We answer mainly to missionary labors. Baptists are essentially and necessarily a missionary people and everywhere that there is a practical neglect or disregard of the obligations there is no church growth. Missionary effort is the manifestation of church life. Let us then look about us, and seeing the field already white to the harvest, enter into the field with all our might. Here in the home field there are destitutions perishing for the Bread of Life. Shall these plead in vain? There are weak churches which need help. Will we let them languish? All over our southern land there are moral wastes. Shall the enemy still hold these strongholds of sin? The foreign work calls for aid. Shall it call in vain? The Southern Baptist Convention has missionaries in Asia, Africa, Europe, South America, Mexico and the Indian Territory. There are in the churches connected with our Chinese missions 611 members, African 125, Italy 220, Brazil 70, Mexican 117. Counting the costs, and by this I mean putting a just estimate upon the hinderances to be overcome, we may well exclaim, "what hath God wrought." In order to fulfil this Heaven-imposed duty we must labor and pray and give. Let us look well to it that each receives its appropriate share. Twenty-five hundred members working together with one heart and one mind and joined together in one judgment ought to accomplish a great work.

JOHN AMMONS, Chairman.

At this point Prof. Briggs of Judson College was invited to a seat.

Elders Ammons and McCarthy argued the great importance of the mission work. Bro. Ammons called attention to the statement made

by the Moderator in the introductory sermon that 850 millions of our fellow men are perishing without a single ray of light and urged that we go to work to send them the Gospel. Bro. McCarthy says the arguments so often used when we ask for contributions for Foreign Missions, "that charity begins at home," emanated directly from the Prince of darkness. He believed in charity beginning at home but did not believe in keeping it at home, and that it was our duty to preach the Gospel at home and also to send aid to foreign fields. Pointed remarks were also made by Elder S. Wallin, Moderator Honeycutt and Prof. Briggs.

Report adopted.

In pursuance of the resolution of yesterday took a collection in behalf of J. A. Bradley, which, with a former collection, amounted to \$37.50 which was supplemented by additional pledges from some of the churches.

At 11 o'clock business was suspended for preaching. Sermon by Elder L. W. Sams.

Text.—For there is no difference, for all have sinned and come short of the glory of God.—Rom. 3, 22-23.

Hymn—When I can read my title clear.

Intermission.

AFTERNOON SESSION.

Hymn—Let me love Thee more and more.

Prayer by Elder J. W. Anderson.

Association called to order by the Moderator.

Elder John Ammons, Historian, read his annual historical sketch, which, after remarks by Bro. Ammons, was adopted by the Association.

Report on Temperance read by Elder S. J. Morgan :

TEMPERANCE.

Much has been said and done on the subject of intemperance, but much more remains to be done. Much is said about the drunkard and the maker and vender of ardent spirits, but your committee believes that the moderate dram drinker of the present day is exerting a more baneful influence than he who wallows in the mire. We therefore advise the churches of this Association to look well after their members who use it otherwise than for medicinal purposes.

S. J. MORGAN, Chairman.

Remarks by Elders S. J. Morgan, John Ammons, Garret Ramsey, S. Wallin and the Moderator.

Adopted.

The committee on time and place of next Association report as follows :

REPORT.

Your committee recommend that the French Broad Association convene in its seventy-ninth session with Middle Fork church, Madison Co., N. C., on Tuesday, at 11 o'clock a. m., before the fourth Sunday in August, 1886, and that Elder J. A. Bradley preach the introductory sermon, and that Elder W. A. Sams be his alternate.

W. B. MURRAY, Chairman.

On motion of John W. Briggs the report was amended by striking out Tuesday and inserting Thursday, which motion was carried and the report adopted as amended.

Appointed correspondents, viz :

To Buncombe County Association—Elders J A Bradley, John Ammons and B V Peck.

East Tennessee—Elder John Ammons.

New Found—Elders J. W. Anderson, Garrett Ramsey, John Bell, T. M. Honeycutt, E. W. Morgan, John T. Beaver and W. P. Jervis.

Black Mountain—Elders T. M. Honeycutt, Garrett Ramsey, C. C. Metcalf, and F. M. Marchbanks and B. V. Peck.

Holston—Elders John Ammons and W. E. Tilson and J. B. Sams.

Appointed delegates to the Western Baptist Convention as follows :

Elders J. W. Anderson, T. M. Honeycutt, John Ammons, G. W. Gosnell, and S. C. Robertson, B. V. Peck, J. R. Sams, W. P. Jervis, J. F. Tilson and L. G. Duck.

Received and adopted the report of the Committee on Finance:

FINANCE.

Received of churches for printing minutes, \$30 50; for missions for Flag Pond church, \$4.66; Cane River, \$1.32.

W. C. SPRINKLE, Chairman.

Instructed the Clerk to superintend the printing and distribution of the minutes and to retain ten dollars for his services.

RESOLVED, That the thanks of this Association are cordially extended to West Fork church and community for their liberality in sustaining it.

On motion created a Board of Missions consisting of J. R. Sams, S. C. Roberson and W. P. Jervis, whose duty is to receive funds from the churches and conduct the mission work during the coming year.

On motion adjourned till the regular hour to-morrow.

Benediction by the Moderator.

SUNDAY MORNING, 9 O'CLOCK.

Met agreeable to adjournment in Sabbath School—mass meeting.

Hymn—We'll wait till Jesus comes.

Elder John Ammons read Psalms 119, 105 and 120 inclusive, and conducted devotional services.

Moderator Honeycutt in the chair.

Report on Sabbath School read by John W. Briggs:

SABBATH SCHOOLS.

We are glad indeed that the Sunday School cause is in so prosperous a condition, and that so much good has been done by our Sunday Schools in bringing sinners to Christ; but our hearts are pained that some of our churches are doing so little or no work in this invaluable work. We beg leave to solicit our pastors to urge the need of a Sabbath School in every church. Since the church is the light of the world, we believe she can in no way be more efficient in spreading the Gospel of the Son of God all over the world than beginning with the children in the Sunday School; there teaching them the spirit of the Gospel in all its features. Therefore let not pastor, deacon or member be at ease till every church in this Association shall have established, not a warm weather, but an evergreen Sunday School. That we may have better organizations, more unity of thought and action, and more systematic plans of work we recommend our schools to use the International Lesson Helps published by the American Baptist Publication Society.

We would do well to note the fact that the Sabbath School and Bible Boards of the Western Convention has in its employment at this time five missionaries for all or part of the time, who are doing a good work for the Master, and we hope that all our churches will co-operate with the Board in carrying forward this part of our christian work.

J. W. BRIGGS, for Com. .

Short addresses were made by John W Briggs, Garrett Ramsey, John Ammons, S. Wallin, Wesley Jamerson and Prof. Briggs.

The report was then adopted and the Association, in its business capacity, adjourned to the time and place before named.

SERMONS.

Elder W. C. McCarthy preached at 11 o'clock.

Text.—For it is the power of God unto salvation.—Rom. 1, 16.

Collection for the benefit of Beneficiary's at Judson College, \$4.43, with additional pledges.

After an intermission Elder John Ammons preached.

Text.—Thus it is written and thus it behooved Christ to suffer and to rise from the dead the third day. And repentance and remission of sins should be preached in His name among all nations beginning at Jerusalem.—Luke 24:46-47.

The sermons were forcible and instructive, but there was a manifestation of indifference to religion on the outskirts of the congregation, yet the word preached shall not return void.

T. M. HONEYCUTT, MODERATOR.

W. P. JERVIS, CLERK.

GENERAL INFORMATION.

In the French Broad Association there are at present 30 churches, 18 ordained ministers, 5 licentiates, 25 deacons, 2638 members; this is as shown by church letters.

There were during the last year 194 baptisms, 103 receptions by letter, 22 restorations, 76 dismissals, 56 exclusions and 19 deaths.

Ten churches report Sunday Schools with an enrollment of 400 attendants. Many other of the churches have Sunday Schools but have failed to mention them.

The ministerial rank was strengthened by the ordination of W. A. Keykendall, and by J. R. Lamb, who has moved into our bounds.

PLEDGES.

In behalf of Elder J. A. Bradley for last year's labors, Big Laurel, Cane River, Mt. Zion and Pleasant Hill churches, each \$1.00. For mission work through the Executive Board for next year, Cane River, Mars Hill, Gabriel's Creek, Walnut Creek, Lower Walnut Creek and Flag Pond, each \$5.00. East Fork and Pleasant Hill \$3.00. French Broad \$2.00.

Individuals—Garrett Ramsey, Ambrose Ammons, E. W. Morgan and C. A. McHone, \$2.00 each; S. C. Roberson, \$5.00; F. M. Marchbanks, \$2.50; R. F. Sams, \$1.00; Nancy Wardrop, \$1.00.

Send to the Executive Board as soon as convenient.

The next Association meets at Middle Fork church, Madison county, N. C., on Thursday before the fourth Sabbath in August, 1886.

STATISTICAL TABLE FOR 1885.

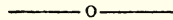
| CHURCHES. | PASTORS. | Baptized. | By letter. | Restored. | Dismissed. | Excom'ed. | Dead. | Total. | Foreign Missions. | Home Missions. | Number in Sunday Schools. | Chapters read in Sunday Schools. | Paid to Warm Springs Church. | Amount for Sunday School Collections. | Minutes. |
|---------------------|-------------------|-----------|------------|-----------|------------|-----------|-------|--------|-------------------|----------------|---------------------------|----------------------------------|------------------------------|---------------------------------------|----------|
| Little Ivy..... | † W K Briggs | 2 | 1 | 8 | 5 | 2 | 182 | | | | | | 5 00 | 5 34 | |
| Cane River..... | 3 John Ammons | 3 | | 4 | 1 | 2 | 150 | 2 23 | | | | | | 1 50 | |
| Middle Fork..... | 6 W T Bradicy | 2 | 3 | 2 | 2 | | 90 | | | | | | | 1 60 | |
| Ivy Gap..... | 2 W K Briggs | 21 | 4 | 1 | 2 | 2 | 101 | | | | | | | 1 15 | |
| Paint Gap..... | 4 H W Briggs | 11 | 3 | | 1 | 1 | 76 | | | | | | | 1 09 | |
| Bethel..... | 3 T M Honeycutt | | | 5 | | | 55 | | | | 42 | | | 1 80 | |
| California..... | † 2 W T Bradley | 8 | 11 | | | | 84 | | | | | | | 1 00 | |
| Mt Pleasant..... | 4 W K Briggs | 2 | | 6 | 2 | 1 | 85 | 1 15 | | | | | | 1 70 | |
| Little Creek..... | 2 R Pinner | | | | | 1 | 39 | | | | | | | 50 | |
| Burns-ville..... | 1 J W Anderson | 1 | | | | 1 | 36 | | | | | | | 1 00 | |
| Mars Hill..... | † 4 L W Sams | 6 | | 3 | | 3 | 68 | | \$ 1 00 | 75 | 8764 | | 3 00 | 1 50 | |
| Fork of Ivy..... | † 2 T M Honeycutt | 5 | | 9 | | | 104 | | | | | | | 1 25 | |
| Gabriel's Creek... | 3 do do | 3 | 6 | 1 | 2 | 3 | 87 | | 5 00 | | | | | 1 50 | |
| Gleat Branch..... | † 3 H W Gilbert | 11 | 5 | 2 | 1 | 6 | 104 | | | 100 | 2123 | | | 1 35 | |
| Flag Pond..... | 3 W C McCostroy | 12 | 3 | 4 | 17 | 3 | 217 | | 4 66 | 100 | | | | 2 10 | |
| Pleasant Hill..... | 2 J A Bradley | 2 | 1 | 1 | 3 | | 14 | 2 50 | 2 50 | | | | | 90 | |
| Mt. Zion..... | 2 J M Bell | 3 | 2 | 1 | 1 | | 58 | | | | | | | 1 10 | |
| Walnut Creek..... | † 4 T M Honeycutt | 25 | 3 | 6 | 1 | | 119 | 1 50 | | | | 1 93 | | 1 60 | |
| Marshall..... | † 1 F M Jordan | 1 | | | | | 33 | | | | | | | 75 | |
| Laurel Branch..... | 1 J A Bradley | 6 | | 4 | 1 | | 95 | | | | | | | 1 00 | |
| West Fork..... | † 1 J R Lamb | 18 | 4 | 1 | | 2 | 164 | | | 78 | 3820 | | | 1 50 | |
| East Fork..... | 3 W K Briggs | 5 | | 7 | 5 | 2 | 140 | | 5 00 | 43 | 3233 | | | 80 | |
| Bull Creek..... | † 2 8 | 3 | 6 | 1 | | | 93 | | | 42 | 2591 | | | 1 25 | |
| Big Laurel..... | † 2 S Wallin | 9 | 1 | | | 1 | 147 | | | | | | | 1 00 | |
| Lower Walnut Cr'k | 1 J A Bradley | | | 6 | | | 39 | | | | | | | 1 00 | |
| Coffee Ridge..... | 1 H W Gilbert | 5 | | 2 | 3 | | 55 | 6 00 | | | | 2 00 | | 45 | |
| Falls Gap..... | 4 Daniel Miller | 8 | | 1 | 1 | 1 | 51 | | | | | | | 45 | |
| Upper Laurel..... | | | | | | | | | | | | | | | |
| French Broad..... | 3 J A Bradley | 2 | 33 | | | 3 | 35 | | | | | | | 1 10 | |
| Foster's Creek..... | 1 J L Lewis | 7 | 2 | 1 | 1 | | 30 | | | | | | | 65 | |

Churches marked † have Sunday Schools. The figure, Sunday of meeting.

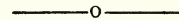
Handwritten notes and scribbles:

- 30
- 16 mi
- 19 3 3
- 22 17
- 56
- 19
- 2008
- 2051
- 80
- 780
- 20
- 180

ORDAINED MINISTERS.



| | |
|--------------------|---------------------|
| AMMONS, JOHN, | Outlook, N. C. |
| ANDERSON, J. W., | Mars Hill, " |
| BELL, JOHN, | Outlook, " |
| BRADLEY, J. A., | Marshall, " |
| BRIGGS, W. K., | Briggsville, " |
| BRIGGS, H. W., | Bald Creek, " |
| DEWEESE, LEVI, | Outlook, " |
| GILBERT, H. W., | Clear Branch, Tenn. |
| HONEYCUTT, T. M., | Ivy Gap, N. C. |
| KEYKENDALL, W. A., | White Rock, " |
| LAMB, J. R., | Grape Vine, " |
| MCCARTHY, W. C., | Flag Pond, Tenn. |
| MCDEVETT, J. M., | Marshall, N. C. |
| MCDEVETT, P., | " " |
| PINNER, R., | Ivy Gap, " |
| SAMS, W. A., | Clear Branch, Tenn. |
| WALLIN, JESSE, | Marshall, N. C. |
| WALLIN, STEPHEN, | Big Laurel, " |



LICENTIATES.

| | |
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| JOHN T. BEAVER, | W. C. NELSON, |
| C. C. METCALF. | |

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MINUTES

OF THE

SEVENTY-NINTH ANNUAL SESSION

OF THE

❁ FRENCH ❁ BROAD ❁

❁ Baptist Association, ❁

HELD WITH

MIDDLE FORK CHURCH, MADISON COUNTY, N. C.,

AUGUST 19, 20, 21 AND 22, 1886.

OFFICERS :

JNO. R. SAMS,

Mars Hill,

Moderator.

W. P. JERVIS,

“ “

Clerk.

ELD. JNO. AMMONS,

Outlook

Historian.

MISSION BOARD :

J. R. SAMS,

W. P. JERVIS,

S. C. ROBERTSON.



MARSHALL, N. C.:

THE TOBACCO GROWER PRINTING OFFICE.

1886.

PROCEEDINGS.

THURSDAY, AUGUST 19TH, 1886.

At 11 o'clock A. M. the French Broad Baptist Association assembled in its Seventy-Ninth Annual Session with the Church at Middle Fork, Madison County, N. C.

After singing the old hymns,

Amazing grace, how sweet the sound, and There is a fountain filled with blood.

Eld. T. C. McNabb led in prayer.

Eld. J. A. Bradley read the 60th chap. of Isa. :

Hymn:—Jesus shall reign where ere the sun doth his successive journeys run.

Bro. Bradley then delivered the introductory sermon.

Text:—A little one shall become a thousand and a small one a strong nation. Isa. 60-22.

SYNOPSIS.

Though the text may seem a strange one for an occasion like this, it nevertheless contains a precious promise; and though written 800 years before Christ, it was pointing to the time when he should come and set up his kingdom. This promise, we trust, is fulfilled, which should make us rejoice for the auspicious circumstances, under which we live, when contrasted with those under which it was written. The commencement of its fulfillment was in the wilderness, when John came preaching repentance for the remission of sins. Some say this was not the beginning; but if Jesus spoke true in the 16th chap. of John, then there can be no further dispute on that question, for it conclusively establishes the fact that this was John's mission. This little one spoken of in the text was to grow and increase till it should break in pieces all other kingdoms. From the material prepared by John Jesus built his church. The doctrine of both was the same. I have no doubt but there are some who would like to destroy the preaching of John, because it does not suit their own nations. This will not do, for all notions of men will perish, if untrue, when weighed in the divine balances.

"A little one shall become a thousand." When Jesus asked his disciples, "Whom do men say that I am," they answered, "Some say John the Baptist; some, Elias; and others, Jeremias or one of the prophets." He then made it personal, and said, "But whom say ye that I am," and Peter answered, "Thou art Christ the Son of the living God." This confession was the rock on which the church was built, and the commission agrees with it. For he said, "Go ye into all the world and preach the Gospel to every creature." The material was prepared by preaching this Gospel.

“Go,” said he, “to Jerusalem and tarry till you are endued with power from on high.” It is argued by some that the disciples were never converted till now. This is a wide mistake.

They were now being prepared to go and preach the Gospel in every tongue. They began at Jerusalem, where 3,000 were added to the church in one day. And let us notice that for many years only those who were taught, entered the church; and nothing savoring of infant baptism was tolerated in the church. But soon persecution began to appear on every side to thwart the Gospel, but Jesus was determined to verify his promise, that the gates of hell should not prevail against it; and though it may be tracked by the blood of the martyrs, I affirm that over all opposition it has held firmly to the faith at first delivered to the saints; and that to-day we represent the very doctrine taught by John in the wilderness. When we take a retrospective view of the church in our own happy land, we are indeed made to thank God and take courage. Like the little one spoken of in the text, though planted in persecution, and fought at every step of its progress, it has gone on prospering till it has become a thousand and a small one a great nation. This prophecy in the text is fast fulfilling, not only in steadfastness of doctrine, but in number and effective labor. We should not boast, but thank God that the news from all our fields, educational missions, etc., are so flattering. Let us take fresh courage and remember that the same hand that has brought us thus far, will safely and surely lead us to final victory. We are strong, because we have stood on the strength of the Gospel, while almost all other denominations have tried to blend church and state together, and there is scarcely one but has held that there are non-essentials in the Bible; while we have held that there is not a word in it, but is essential and practice the ordinances in the way in which Jesus laid them down.

But while our past success has been so grand, let us not be satisfied, but go on from victory to victory till this kingdom truly has broken in pieces all others, and Jesus shall finish his work. O, let us survey the field and see how much has been done, both in our own land and also on our foreign mission fields, and we will indeed see that a little one has become a thousand. There is no question in my mind that the mission work shall be a final success, and that Baptists must do it. We must go on till Jesus' name shall be glorified and honored, where ere the sun cloth his successive journeys run, and the whole world finally join in the struggle, and one general shout of triumph resound from every tongue. May the Lord bless our labors to that end.

Prayer by Eld. John Ammons. Intermission for 30 minutes.

AFTERNOON SESSION—1:30 O'CLOCK.

The former Moderator being absent, the Association was called to order by the Clerk.

Prayer by Eld. L. W. Sams.

The organization of the body was then proceeded with by appointing W. C. Sprinkle and J. R. Sams as Reading Clerks, reading the letters of 28 churches and enrolling the following names as delegates, viz. :

- LITTLE IVY—S. E. Edwards and John Ponder.
 CANE RIVER—James Wilson and James Rowland.
 MIDDLE FORK—Eld. W. K. Briggs, L. Buckner and J. W. Briggs.
 IVY GAP—Elias Hensley, Thomas Ballard and J. R. Buckner.
 PAINT GAP—J. C. Robertson, W. J. Metcalf and M. J. Robertson.
 CALIFORNIA—J. B. Sprinkle, John T. Holcombe, W. W. Hamlin and Joseph Holcombe.
 MOUNT PLEASANT—W. H. Sparks and Calvin Taylor.
 GABRIEL'S CREEK—Elijah Crowder and S. E. Arrowood.
 LITTLE CREEK—J. C. Davis.
 BULL CREEK—Eld. John Ammons and H. J. Chambers.
 MOUNT ZION—Eld. J. M. McDevitt.
 MARS HILL—Elds. J. W. Anderson, J. A. Bradley and J. T. Beaver, E. W. Morgan, J. R. Sams, A. J. Foreman, J. L. Phillips, L. C. Huff and W. P. Jervis.
 BIG LAUREL—Eld. S. Wallin.
 UPPER LAUREL—N. Shelton.
 COFFEE RIDGE—Eld. W. A. Sams.
 FLAG POND—J. B. Sams, W. E. Tilson, W. F. Guinn, J. Q. Tilson and J. E. Tilson.
 FALLS GAP—C. G. Hensley and W. H. Edwards.
 CLEAR BRANCH—G. C. Wild and J. S. Jarrett.
 BURNSVILLE—W. B. Banks and J. S. Ray.
 PLEASANT HILL—C. P. McHargue.
 WEST FORK—J. F. Tilson, William Dodd, R. J. Sams and R. A. Corn.
 EAST FORK—T. B. Silver, C. A. McHone and James Mace.
 LOWER WALNUT CREEK—James Jones and J. Capps.
 MARSHALL—W. C. Sprinkle.
 WALNUT CREEK—J. M. Wallin, Job Rice, R. P. Wild and J. M. Wild.
 FRENCH BROAD—Patterson Reese, C. D. Cole and R. M. Reese.
 FORK OF IVY—C. C. Logan and William Buckner.
 LAUREL BRANCH—S. C. Robertson and Jesse Fisher.

The Association then proceeded to the election of its officers, Brethren Sprinkle and Sams counting the vote, with the following results: Bro. J. R. Sams, Moderator; W. P. Jervis, Clerk; and Eld. John Ammons, Historian.

Received correspondents as follows from Sister Associations, viz:

BUNCOMBE COUNTY—Elds. L. W. Sams, W. T. Bradley, and Brother John P. Morgan as representative of the Western North Carolina Baptist and of the Sunday-School and Bible Boards.

East Tennessee—Eld. T. C. McNabb.

The Moderator then announced the following Committees, viz:

ON PUBLIC WORSHIP—J. B. Sprinkle, with the delegates of Middle Fork Church.

PERIODICALS—J. P. Morgan, H. J. Chambers and Eld. W. T. Bradley.

TEMPERANCE—Elds. S. Wallin, J. A. Bradley and A. J. Foreman.

FINANCE—J. Q. Tilson and C. C. Metcalf.

EDUCATION—W. C. Sprinkle, J. F. Tilson and Eld. L. W. Sams.

MISSIONS—Elds. John Ammons and W. K. Briggs, and S. C. Robertson.

SUNDAY-SCHOOLS.—J. P. Morgan, Wesley Jimerson and J. E. Tilson.

TIME AND PLACE—J. L. Phillips, Eld. W. K. Briggs and Elijah Crowder.

STATE OF THE MINISTRY—J. T. Beaver and J. M. Wallin.

The Association then adjourned to 9 o'clock A. M., Friday, with prayer by Eld. S. Wallin.

FRIDAY, AUGUST 20th, 1886.

The Association met agreeable to adjournment, and was called to order by the Moderator.

After singing, "Alas! and did my Savior bleed," prayer was offered by Eld. W. T. Bradley.

The journal of yesterday was read and confirmed.

On motion of Bro. Ammons, a committee of three was appointed to report on the feasibility of organizing a Madison County Association, and the Moderator announced as that committee: Brethren Ammons, W. C. Sprinkle and J. B. Sams.

Received Eld. J. B. Boon, President of Judson College; as a correspondent from Henderson County Association and representative of Judson College.

The following report on periodicals was read and set apart as the special order for 10 o'clock A. M., Saturday.

PERIODICALS.

As a denomination we cannot overestimate the importance of a sound periodical literature, because it is a power second to none in building us in our work by impressing constantly on our minds its momentous importance and our duty as Christians thereto. It is a power of strength to both old and young, not only in keeping their duty before their eyes, but also as a medium by which they are informed of the progress of their work in the different departments of labor, and enabled to thank God and take courage. As such a literature and medium we take special pride in commending the Western North Carolina Baptist, published at Asheville, N. C., by our excellent brother and co-laborer, Eld. Joseph E. Carter, at \$1.50 per year. At no time in our history as a denomination has any of our papers had more potent claims than has the Baptist at the present time. The unparalleled effort which the editor is making to firmly establish this paper in the bounds of the Western Baptist Convention as an exponent of its views and a medium of communication between the different sections, is a sufficient reason why every Baptist in the land should rally to its support.

Our future prosperity as a people in maintaining a respectable position among the religious denominations of this country, as well as building up our mission, educational and Sunday-school work, demand, in terms not to be misunderstood, that we support this paper with our means and prayers. And especially would we call attention to it as being adapted to use in our Sunday-schools. In addition to all its other excellent reading matter we get weekly, a regular series of Sunday-school lessons, equal, if not superior, to those published by the American Baptist Publication Society. This and every other conceivable reason presents the claims of your own paper to you. Will you rally to its support with your means and prayers, and make it a power in your work?

J. P. MORGAN, Chairman.

Brother Ammons of the Committee on Missions read that report:

MISSIONS.

The spirit of missions is the spirit of the Gospel. Any association claiming to be a church and not missionary in its spirit, lacks the most distinguishing feature of the church of Jesus Christ. Religion has been spread abroad by missionary labors, and must be established in the regions beyond in the same way. But this association does not need to be indoctrinated on this subject. You recognize the obligation as you also see your opportunity. A few years ago there were only a few churches in all Western Carolina; now there are probably five hundred, and most of these have been established by missionary labors. We need no argument, therefore, to show the utility of missions. This association has for many years professed to be missionary, but the little that has been accomplished ought to shame its pretensions. There are destitutions that have been reported from year to year, and yet they are unoccupied. Are not some of our churches dying out for lack of work? We desire to have revivals. The best way to secure them is to go out into the streets and lanes, into the highways and hedges, and gather in the lost. Can we not go beyond anything, which we have done before? The Lord commands the people that they go forward. In the foreign fields the signs of the times are encouraging. Like the Macedonians in Paul's vision, the benighted in other lands are crying, "Come over and help us." Shall we heed the cry? Do we claim to be Christians and not put forth our utmost efforts to save the heathen who are perishing? We talk about the spread of Christianity and the number of Christians; but when compared to the number of rational souls, we may well exclaim, "What are they among so many 116,000,000 Protestant Christians and many of these needing to be converted and about 800,000,000 Pagans?" The world is being given to Christ by a slow pace, for the reason that human agency is employed for its accomplishment, but might not more have been done? China, Europe, South America, Africa, Mexico and Cuba have all been entered and partly occupied by our Southern Board, but each of these fields is crying for help. "Will we help them?" Average of 10c. to each of our 2,500 Baptists would make \$250 for foreign missions. Cannot each pastor secure that much among his flock?

JOHN AMMONS, Chairman.

Motion to adopt. Discussed by Bro. Ammons. He desires this subject discussed till every heart shall burn with zeal; and while the report sets us as a body in a disagreeable situation, he hoped we would profit by former failures, and go to work. The time had fully come when we should go out and labor in our destitute places, and not work in the churches. We should not sit down with folded arms, but rise up and take this whole land for Jesus. Let us quit being cowards and be soldiers for Christ.

Additional remarks by Bro. Jimerson on the backwardness of our churches in the mission work.

At this point the Mission Board was permitted to submit its report for the year, to be considered in connection with the report under consideration :

REPORT OF MISSION BOARD.

DEAR BRETHREN :

At the last session of your body a Board of Missions, consisting of the undersigned, was appointed for the purpose of taking of and utilizing the mission work in our bounds during the year. In pursuance of its duty the board organized by appointing J. R. Sams, Chairman, and W. P. Jervis, Secretary and Treasurer. At the outset of its labors the board took a careful survey of the field and resolved to look, first, to the destitutions and then to aiding the weak churches. Accordingly Franklin School House in the destitute section of this association was selected as a mission station, with instructions to our missionary, Eld. J. A. Bradley, to supply it with monthly preaching. This he did to the extent of his opportunity, not, however, to the extent which the board had intended, but sufficiently to demonstrate the feasibility of the station, for it was found that, notwithstanding the very serious opposition which was encountered by the Free-Will Baptists, it was a field worthy of our attention, as was verified by the attendance and attention given our missionary.

Bro. Bradley was also instructed to visit and hold protracted meetings with the churches at Foster's Creek, French Broad, Upper Laurel and Little Creek, and in pursuance of these instructions he held meetings with all these churches, with the most flattering results, except Little Creek, where a good meeting had been held, before he could reach it. The board further recognized the fact that, in order to be successful in our work, the churches must be stimulated to their duty, hence Bro. Bradley was encouraged to give some of his spare time to work in the churches, in order to arouse them to their duty; and here again we are glad to say the Lord blessed his labors. At the outset of its work the board found a few pledges by churches and individuals for the prosecution of its work. Some of them have been paid, while others are still outstanding. But knowing the utter impossibility of doing work without means, it was resolved to divide the association into three sections to each of which a member was assigned, for the purpose of visiting and eliciting an interest in the work and securing pledges. The board was not able to visit all the churches, but it was hoped that they would heed the appeals sent to them from time to time, and that the instructions in the minute of last year and the zeal of the pastors would arouse all to action. But not so; many of the churches failed to respond, thus withholding their aid to the progress of the work. While this was so in one part of our association, we are glad to say it was not so in the other. The following churches gave us a generous response and a hearty encouragement in our work, viz:

Mars Hill, Gabriel's Creek, Bull Creek, West Fork and Marshall, ten dollars each; Flag Pond, fifteen dollars; East Fork and Foster's Creek, seven dollars each; Walnut Creek, six dollars; California, eight dollars; Upper Laurel, \$8.35; Big Laurel, French Broad and Clear Branch, \$5.00.

In addition some of these churches have paid for labors at home the following sums: Mars Hill, \$45; Gabriel's Creek, \$7.35; Laurel Branch, \$28; Big Laurel, \$3.30; and French Broad, \$11; making a total amount pledged of \$128.35, and \$86 paid to the board. We have paid Bro. Bradley \$55.50, and for foreign missions ten dollars, leaving a balance on hand of \$35.80.

In submitting this report the board congratulates the association on the success of its labors, and that it has developed the fact that our churches are more ready to give, than is generally supposed, what they most need being instruction and an opportunity to give. May the Lord arouse us to the full measure of our responsibility, and may we realize the fact that the field is already white to the harvest, and resolve to go up and possess the land.

J. R. SAMS,
W. P. JERVIS,
S. C. ROBERTSON.

The report was then further discussed by the members of the board in reference to our home field, and then adopted by the body.

The hour for preaching having arrived, business was suspended, and the Association sang the old hymn—How firm a foundation.

Eld. S. J. Morgan led in prayer.

Eld. L. W. Sams preached an interesting sermon to the audience from the text—From that time many of his disciples went back and walked no more with him. John 6: 66.

Hymn—Must Jesus bear the cross alone?

Recess for 40 minutes.

AFTERNOON SESSION.

The Association re-assembled, and led in prayer by Eld. J. B. Boone.

The report on Sunday-Schools was read, and made the special order for 9 o'clock A. M., Sunday,

SUNDAY-SCHOOL REPORT.

We are glad to say the Sunday-school work is increasing. The statistics show a much larger number in the work than ever before. The churches are beginning to realize the great importance of training the rising generation, and also of training the young members in the church in the doctrine of the Bible. There is no place so well adapted to this as the Sunday-school. We would recommend the lesson helps published by the American Baptist Publication Society as helps to the study of the Bible; but when we start to Sunday-school, let us leave the helps at home and take the Bible, for it is our text book and law book, and the chief plank in the platform of our religion and the chart to guide us through the voyage of life. We see from the letters to the Association that some of the schools are not doing the work they should. We are, however, pleased to hear from Mars Hill and Flag Pond doing so well, and teaching the mission's spirit. We think it advisable, in order to do a more efficient work, to organize a Madison County Sunday-School Convention, composing the churches of Madison County. We are satisfied that this would be a step in the right direction, and place Madison abreast of her sister counties in this important department of our labor, and greatly systematize this work, and elevate it in all its bearings. We ask the sympathies of this Association in the embarrassment of the Sunday-School and Bible Boards. We have five missionaries in the field and are in debt. We wish a collection in their behalf some time during the session.

JNO. P. MORGAN, Chairman.

The report on the State of the Ministry was presented by Bro. J. T. Beaver :

STATE OF THE MINISTRY.

Your Committee find from investigation that the ministry within our bounds is unexceptionable in point of morality and Christian character. Duty to truth, however, compels us to say that there is not that zeal and activity in it, that is so much needed in building up the Redeemer's kingdom.

We feel much weakened by the loss of our dear Brethren W. C. McCarthey and T. M. Honeycutt who were so lately co-laborers with us, and also by the death of Bro. L. Buckner whose name death has stricken from our roll. We urge upon the churches the necessity of encouraging and building up our young brethren in the ministry.

Respectfully submitted,

J. B. SAMS,
J. M. WALLIN,
J. T. BEAVER.

After remarks by Brethren Ammons, J. B. Sams, J. T. Beaver, the Moderator and J. P. Morgan, the report was adopted.

Eld. S. Wallin read the report on temperance.

TEMPERANCE.

Your Committee feel somewhat at a loss for something new to say on this subject. The making, selling and drinking of ardent spirits having been heretofore so thoroughly discussed in this Association. But, perhaps, too much cannot be said on a subject that is assuming the proportions throughout the land that temperance is. The drunkard is justly regarded as possessing a dangerous influence with the rising generation; but greater, if possible, is the influence of the moderate dram drinker, and we feel sorry to say that many of the latter class are church members. This is a matter of very great regret, and we would counsel the churches to consider well and rid themselves and the cause of all who persist in the use of ardent spirits.

S. WALLIN, Chairman.

Motion to adopt. Discussed by Brethren Wallin, Ammons, Sams and McNabb.

BRO. WALLIN—Among the blighting evils of the day intemperance is by no means the smallest. Peter mentions temperance as one of the Christian graces, and Paul gives it a prominent place; hence we see it is a Bible doctrine and a part of our faith, and being commanded to let our light shine, we must practice temperance; and if the delegates and deacons who have come to this Association, are dram drinkers, then they are unworthy representatives and leave a blot on the religion we profess; had heard Bro. Patterson say during his life that he was not ashamed to defend temperance under any circumstances, and he hoped the ministers of this Association would be actuated by the spirit, and fight intemperance, till it should be driven from the old French Broad Association. He thanked God that there was a general move throughout the length and breadth of the land for its extermination.

BRO. L. W. SAMS thought the great evil of the present day was the moderate dram drinker. We should look well to the suppression of the little foxes.

BRO. AMMONS was proud of the record made by this Association in the past; felt glad that the question was a far-reaching one, and assuming a national importance; regarded it as a question of dollars and cents and as costing more than feeding, clothing and educating our people. But the great thought is that intemperance is ushering 60,000 souls into eternity every year.

BRO. McNABB was glad to hear that the temperance cause was so well advanced in this Association; was sorry that it was not so in his section. He knew its deadly effects, and intended to fight it forever. If there was a professor in this body who was a dram drinker, he would say, "Shame on you." I challenge you to trace the Redeemer's steps to a doggery. Show us if you can, where Christ has given a single example. No man who drinks a dram, can claim to be a sober man. It will ruin his influence, and stigmatize the church, and ruin his unfortunate family.

Report adopted.

BRO. Ammons introduced the following resolution, which was adopted by the Association:

RESOLVED, That this Association hereby declares in favor of absolute prohibition.

The death of Eld. L. Buckner was announced, and the Moderator appointed S. Wallin, J. T. Beaver and R. A. Corn as a Committee on Obituaries.

Received Eld. S. J. Morgan as a correspondent from Buncombe County Association.

Appointed the following correspondents to Sister Associations, viz:

BUNCOMBE COUNTY—Elds. J. A. Bradley, J. W. Anderson, John Ammons, S. Wallin and J. T. Beaver, E. W. Morgan, with the Moderator and Clerk.

EAST TENNESSEE—Eld. John Ammons.

NEW-FOUND—Elds. J. W. Anderson, J. A. Bradley, J. M. McDevett and E. W. Morgan, J. T. Beaver, W. P. Jervis, R. A. Corn and J. F. Tilson.

BLACK MOUNTAIN—Eld. W. A. Sams and Wesley Jimerson, T. B. Silver, M. J. Robertson and C. C. Metcalf.

HOLSTON—J. Q. Tilson, J. E. Tilson, Eld. S. Wallin and C. P. McHargue.

The Committee on a Madison County Association submitted their report, viz:

Your Committee to whom was submitted the question of a county association, report:

First, That the organization is in our present attitude impracticable.

Second, That your Committee would not favor any organization that would require the surrender of the old consecrated name "French Board."

Third, That this Association holds itself in readiness to co-operate with the churches of the New-Found Association, when they may become ready for such amalgamation; and

Fourth, That your Committee would not favor any course that would cut off the churches outside of Madison County, or appear to shove them off.

JOHN AMMONS,
W. C. SPRINKLE, } Committee.
J. B. SAMS,

Report adopted.

Bro. Ammons, Historian, read his annual report, and spoke briefly to the same, followed by Bro. S. Wallin, and then adopted by the Association.

The Clerk was then instructed to insert the following resolution, viz :

RESOLVED, That, in order to have the historical sketches of this Association, now in manuscript, published, the churches send up an additional fund next year to defray the expenses of such publication.

Granted letters of dismission to the churches at Clear Branch and Coffee Ridge.

Re-appointed the Board of Missions of last year, with instructions to use their best judgment in the conduct of the work for the coming year.

The following pledges were made for the home mission field, viz :

Mars Hill and Bull Creek, \$10 each ; California, \$8 ; Little Ivy, Flag Pond, Big Laurel and Laurel Branch, \$5 each ; French Broad, \$3 ; Cane River, Fork of Ivy and Lower Walnut Creek, \$2 each ; Middle Fork, Mt. Pleasant, Burnsville, Mt. Zion, Walnut Creek, Marshall, Falls Gap and Upper Laurel, \$1 each.

The Association then joined in singing, "Praise God from whom all blessings flow." Benediction by Bro. Ammons, and the Association adjourned till 9 o'clock A. M., Saturday.

SATURDAY, AUGUST 21ST.

At 9 o'clock the Association was called to order by the Moderator, and after devotional services by Bro. S. J. Morgan, proceeded to business.

Record of Friday read and confirmed.

Called the roll, and erased absentees.

Committee on Public Worship report that Bro. Boone will preach at 11 o'clock, to-day.

The Committee on Time and Place of Next Association submit the following report, viz :

We, your Committee, recommend that the French Broad Association for 1887 be held at Mars Hill, Madison Co., N. C., to convene on Thursday before the Fourth Sabbath in August, and that Eld. John Ammons preach the introductory sermon, and that Eld. S. Wallin be alternate.

W. K. BRIGGS, Chairman.

Report adopted by the Association.

Bro. J. Q. Tilson submitted the report on Finance, which was adopted :

REPORT.

Received of the churches for printing minutes \$29.83 ; of Flag Pond Church for Home Missions, \$10. Respectfully submitted,

J. Q. TILSON, Chairman.

On motion, took up that part of the Sunday-school report, relating to the organization of a Madison County Sunday-School

Convention, and the Association decided in favor of such organization, with the following changes: Strike out Madison County and insert in lieu thereof French Broad, so as to read French Broad Sunday-School Convention. A Committee, consisting of L. C. Huff, Job Rice and W. C. Sprinkle, was appointed on time and place for organization, and Dr. Jesse Wallin, temporary Chairman, and W. P. Jervis, Secretary, pending the regular organization. The Committee reported in favor of Mars Hill, Madison Co., as the place, and Friday before the Fourth Sunday in October, 1886, as the time for organization, which was agreed to by the Association.

The special hour having arrived for consideration of the report on Periodicals. That report was re-read. Bro. J. P. Morgan spoke to it. He referred to the commanding importance of Western North Carolina and of the number of Baptists in it, their great need of education and communication, and the adaptability of the Western North Carolina Baptist to them. Out of the 25,000 Baptists, 1,500 are taking their own paper. Should this not stir us to action in aiding the editor in building up and sustaining a paper, which, with all its good reading matter and Sunday-school lessons beside, is a credit to us as a denomination.

Additional remarks by Bro. Boone and others.

Bro. Morgan was given time, and took quite a number of subscribers to the Baptist.

Report was then adopted.

Eld. J. W. Anderson spoke of the importance of purchasing a press as the property of the Western Baptist Convention and a collection taken for the same.

Bro. Ammons submitted a few remarks in behalf of Warm Springs Church, and took a collection in its interest.

Suspended business for preaching.

Sang, "Am I a soldier of the cross."

Bro. Boone read the 1st chap. of Job, and then preached an interesting sermon from the text, "Though he slay me I will trust in him." Job 13 : 15.

Hymn, "I need thee every hour."

Intermission for 40 minutes. Benediction by J. W. Anderson.

AFTERNOON SESSION.

The Association was called to order by the Moderator.

Bro. J. F. Tilson read the educational report :

EDUCATION.

Education is an equable development of the native powers, and is of a three-fold character, physical, intellectual and moral, corresponding to the three natures of man. Educate a man physically, and you give him power only, but it is that of the beast. Educate him intellectually, and he has more power, but without the proper moral development, it is the power of

the devil. Every child born into the world is morally entitled to make the best use of the hours with which the God of Nature has endowed him, and this he cannot do without education. Education is power; power to do evil, as well as good, and therefore a power which should be directed by religious influences. It begins in the home. The mother is the God-given teacher of the human race, and she should, therefore, first of all, be educated. This is to be continued in the public schools, in the academy and the college. All these, therefore, should be under the influence of religious principle. The religious newspaper is a factor of importance in the education of children, and is a cheap but invaluable teacher, that should be welcomed in every family. Our denominational schools and colleges, especially those within our own bounds, should be liberally supported and patronized by us all. It is with pride that we call attention to Mars Hill School, the center of education in this Association. From year to year its claims and advantages have been presented to your body, and from year to year has this time honored institution been struggling to regain the prestige and influence held by it in former years, until it has reached a point, where its influence is being felt as a power in our educational progress. We earnestly urge its claims on you as an academic school, well worthy of your patronage. The last session was one of great prosperity, and the school will resume again on the 20th of September, with flattering prospects. We also recommend Judson College as an institution for girls and boys, desiring a higher education. We especially endorse the recent effort of the Board of Directors in the further enlargement and equipment of the college.

W. C. SPRINKLE,
J. F. TILSON.

Motion to adopt. Discussed by Bro. J. F. Tilson in support of mental and moral development of the imperative necessity of making the common schools more potent and available.

Bro. Boone argued the general importance of education, and presented the facilities and claims of Judson College. What Western North Carolina needs is but one college, and that all high schools and academies become contributors to that college.

Bro. L. W. Sams spoke of the claims and advantages of Mars Hill, endorsed Bro. Tilson's suggestion about improving the tone and spirit of the public schools. Then they will become feeders to Mars Hill, and aid in building it up. Was proud that this school had gone on from year to year, until it had now reaching a sustaining point with a bright future; and may become a strong contributor to Judson College.

Report then adopted.

Instructed the Clerk to superintend printing and distributing the minutes, and that he retain ten dollars for his services.

Eld. S. Wallin, from the Committee on Obituaries, read the following, which was adopted:

Your Committee feel sad to report the death of Eld. L. Buckner. He died a short time since, after being severely afflicted for about one year. He was a member of Big Laurel Church for about twenty-five years, and

at no time was there upon his character a stain of immoral conduct. His limited labors as a minister were appreciated by his brethren. We miss him, but his death was that of the Christian. S. WALLIN.

Appointed the following delegates to the Western Baptist Convention, viz.:

Elds. J. W. Anderson, J. A. Bradley, S. Wallin, John Ammons, Wesley Jimerson, J. F. Tilson, J. B. Sams, John R. Sams and W. P. Jervis, with instructions to the Moderator and Clerk to fill vacancies.

Eld. J. A. Bradley submitted his report as Missionary, which was adopted:

I have labored 96 days; preached 126 sermons; witnessed 225 conversions; baptized 95; delivered 30 exhortations; held 20 prayer meetings; 6 Sabbath-school lectures; 1,200 miles traveled. Amount received, \$195.25.

J. A. BRADLEY.

RESOLVED, That this Association tender its sincere thanks to the Middle Fork Church and community for the very generous manner in which they have entertained its delegates during this session.

After singing, "Jesus, lover of my soul," the Association adjourned till 9 o'clock A. M., Sunday, with benediction by Bro. Ammons.

SUNDAY, 9 O'CLOCK A. M.

Met according to adjournment.

Sang, "Nearer my God to thee."

Prayer by Eld. J. W. Anderson.

The report on Sabbath-Schools was re-read.

Motion to adopt. Discussed by Bro. Ammons.

The Sunday-school work in its genius was as old as the church of Jesus Christ, and was the fruits of it. The idea of lifting men from the low places of earth and elevating them to true manhood had its inception in the church. Catholics had said that Protestants were fools for losing the first 8 or 10 years of a child's life. They began at the cradle. Parents should deal uprightly with their children, as the first doubts of integrity were the offspring of misplaced confidence in them. The object of the Sunday-school is not to keep the children out of mischief, but to give them something to do in the study of God's Word. Just in proportion to the interest a church takes in the Sunday-school to that extent will it prosper.

Bro. C. C. Metcalf was glad the report was so flattering. Thought there was no greater work, except preaching, than this. And hoped all would avail themselves of their opportunities in this field of labor. If the child be trained at the outset to love the Sunday-school, then the future will be safe, for they will become workers for life. Some object to the Sunday-school, because the sessions are too short; did not think it took all day to read and investigate a chapter; believed in short sessions. Some argue that after a hard week's work they are too tired to go. But be assured, if you go, you will feel better than if you remained at home. Regarded it as a duty, which every parent owed to his child. Thought ministers should stir up their churches to its importance.

Bro. Anderson thought parents could not be too careful in training their children. This was a church work, and rendered so important, be-

cause the salvation of the precious soul was involved. Parents should not only send their children, but go with them to Sunday-school. 20,000 had been brought into the church through this medium, which shows what a work this is.

The Moderator said, where ever there is a church, there should be a Sunday-school under its distinctive doctrine, and that every member should attend. Some churches say they cannot keep a Sunday-school. This was not true, for if only two members agree to work to that end, they will succeed. Admitted the importance of having the children at Sunday-school, but thought no grown person should stay away, for they did not know what they were losing. He had caught precious thoughts from his class. If you do not go home and go to work. yours will be a fearful responsibility.

Bro. Jimerson added some excellent thoughts, and presented the request of the Sunday-School and Bible Board for aid, and received \$3.03.

The report was then adopted, and the Association in its business capacity adjourned.

SERMONS.

At 11 o'clock Eld. J. B. Boone preached a convincing sermon to an attentive audience. Text, "Go ye therefore, and teach all nations," Matt. 28 : 19 ; and "Follow thou me," John 21 : 22.

Hymn, "Savior more than life to me."

Collection for Foreign Missions, \$3.35.

INTERMISSION.

Re-assembled.

Sang, "Must Jesus bear the cross alone?"

Elder John Ammons preached a touching sermon from the text, "What shall I do with Jesus who is called Christ?"

After prayer by Bro. Boone, the large audience dispersed, having been fed faithfully on the Word ; we trust to profit by it.

J. R. SAMS, Moderator.

W. P. JERVIS, Clerk.

GENERAL SUMMARY.

There are 30 churches in the French Board Association; of these all were represented, except Bethel and Foster's Creek. These churches contain an aggregate membership of 2,663. There are 17 ordained ministers and licentiates. The increase during the year was 174 baptisms, 97 receptions by letter, and 25 restorations, making a total increase of 296. The decrease was 114 dismissed by letter, 50 exclusions, and 26 deaths; total decrease, 190. Net increase, 106. Two churches were lettered to join with Holston Association. The Sunday-school work is quite flourishing, though church letters sometimes fail to give the Sunday-school prosperity; it has been ascertained that almost every church has a prosperous Sunday-school.

The next session of the Association will be held at Mars Hill, Madison Co., on Thursday before the 4th Sunday in August, 1887.

The French Broad Sunday-School Convention will meet for organization, also, at Mars Hill, on Friday before the 4th Sunday in October, 1886.

MINISTERIAL REGISTRY.

| | DATE OF ORDINATION. |
|--|---------------------|
| AMMONS, JOHN..... Outlook, | N. C.,..... 1837. |
| ANDERSON, J. W.,..... Mars Hill, | " |
| BELL, JOHN,..... Marshall. | " |
| BRADLEY, J. ALFRED, Mars Hill, | " |
| BRIGGS, W. K.,..... Briggsville, | " |
| BRIGGS, H. W..... Bald Creek, | " |
| DEWESSE, LEVI,..... Outlook, | " |
| GILBERT, H. W.,..... Clear Branch, Tenn., | ..... |
| HONEYCUTT, W. A.,..... Ivy Gap, | N. C.,..... |
| LAMB, J. R.,..... Grape Vine, | " |
| LEWIS, J. L.,..... Big Laurel, | " |
| McDEVETT, J. M.,..... Marshall, | " |
| McDEVETT, P.,..... Flag Pond, | Tenn.,..... |
| PRIMER, R.,..... California, | N. C.,..... |
| REYKENDALL, W. A., Limestone Springs, Tenn., | 1885. |
| SAMS, W. A.,..... Clear Branch, | " |
| WALLIN, STEPHEN, Big Laurel, | N. C.,..... 1846. |
| WALLIN, JESSE,..... Marshall, | " |
| WALLIN, JOSEPH,..... | 1862. |

LICENTIATES.

| | |
|------------------|-----------------------|
| W. M. JIMMERSON, | Flag Pond Church. |
| J. T. BEAVER, | } Mars Hill Church. |
| E. W. MORGAN, | |
| W. C. NELSON, | Pleasant Hill Church. |
| J. S. METCALF, | } Paint Gap Church. |
| C. C. METCALF, | |
| M. Y. ROBERTSON, | |
| J. M. WILD, | Walnut Creek Church. |
| T. B. SILVER, | East Fork Church. |





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Baptist Association
French Broad
1880-1900

MINUTES

OF THE

EIGHTIETH ANNUAL SESSION

OF THE

FRENCH BROAD

Baptist Association,

HELD WITH

Mars Hill Church, Madison Co., N. C.,

August 25, 26, 27 and 28, 1887.

OFFICERS:

J. R. SAMS, MODERATOR, - Mars Hill
J. F. TILSON, CLERK, - Grape Vine
ELD. J. WALLIN, HISTORIAN.

MISSION BOARD:

J. R. SAMS, W. P. JERVIS and S. C. ROBERTSON

MINISTERIAL REGISTRY.

| | <i>Date of Ordination.</i> |
|---------------------|----------------------------|
| AMMONS, JOHN, | 1837 |
| BELL, JOHN, | |
| BADLEY, J. A., | 1882 |
| BIGGS, W. K., | 1859 |
| BRIGGS, H. W., | |
| DEWEESE, LEVI, | |
| GILBERT, H. W., | |
| HINSEY CUTT, W. A., | |
| LAMB, J. R., | 1884 |
| LEWIS, J. L., | |
| MDEVETT, J. M., | |
| MDEVETT, P., | |
| MENABB, T. C., | |
| NELSON, W. C., | |
| PINNER, R., | |
| RAMSEY, GARRET, | |
| SAMS, L. W., | |
| SAMS, W. A., | |
| WALLIN, STEPHEN, | 1846 |
| WALLIN, JOSEPH, | 1862 |
| WALLIN, JESSE, | 1884 |

LICENTIATES.

| | |
|-------------------|----------------------|
| WESLEY JIMMERSON, | Flag Pond Church. |
| J. T. BEAVER; | |
| E. W. MORGAN, } | Mars Hill Church. |
| J. S. METCALF, } | |
| C. C. METCALF, } | |
| M. Y. ROBISON. } | Paint Gap Church. |
| J. M. WILD, | |
| T. B. SILVERS, | Walnut Creek Church. |
| NOAH P. M. CORN, | East Fork Church. |
| | West Fork Church. |

1887

PROCEEDINGS.

THURSDAY, AUGUST 25TH, 1887.

At 11 o'clock a. m., the French Broad Baptist Association assembled in its Eightieth Annual Session with Mars Hill church Madison county, N. C. After singing the hymns, "What a Friend we have in Jesus" and "Jesus Lover of my soul" Elder John Ammons read the 29th chapter of Jeremiah and led in prayer; sang, "Nearer my God to thee."

Bro. Ammons then delivered a well prepared and able introductory sermon from Jeremiah 29 11. Prayer by Elder J. W. Hooker, sang "There is a fountain filled with blood" and the L. M. Doxology,

Adjourned till 1 p. m. Benediction by Bro. Ammons.

Afternoon Session 1 p. m. sang, "Pass me not, Oh, gentle Savior." Prayer by Elder S. Wallin. The moderator then announced that the French Broad Association was open for business. Elder J. Ammons was appointed to assist the clerk in reading the letters from the several churches, read letters from 25 churches. The Association then proceeded to the election of its officers with the following results: Bro. J. R. Sams Moderator, J. F. Tilson Clerk, and Elder Jesse Wallin Historian.

Called for correspondents.

Buncombe County Association Elder W. T. Bradley and Bro. J. C. Sams. East Tennessee Association Elder L. J. Edley.

New Found Association. W. B. Tread. Back Mountain. Rev. B. B. Riddle. On motion invited all ministers to seats. Resolved Eld. T. J. Murphy in the interest of the Baptist Reflector, Chairman of the Com. and Elders J. W. Hooker and Geo. W. Gosnell, also voted to Bro. John H. Sams as a visitor from New Providence Association, Tenn.

Appointed Committees:

On public worship—the Pastor and delegates of Mars Hill church.

Periodicals—J. A. Bradley, W. R. Briggs, and P. Beckner.

Temperance—Jno. Ammons, S. O. Beaver, and W. E. Murray.

Finance—A. L. Logan and W. E. N. Edwards.

Education—W. P. Jervis, S. Wallin and J. W. Hooker

Missions—Elders J. Wallin and T. J. Murphy and Bro. J. B. Sams.

Time and Place—W. E. Tilson, W. M. Marchbanks and G. C. Wall.

State of the Ministry—T. C. McCall, P. Wesley B. Banks and W. T. Guinn.

Sunday School—J. B. Sams, W. T. Bradley and Geo. W. Gosnell.

On motion, made order of business: 1st, appointment of committees; 2nd, report of committees; 3rd, miscellaneous business.

On motion, agreed to meet each day at 9 o'clock a. m.; call off at 11 a. m. for a sermon; meet again at 1 p. m. and adjourn at pleasure. Sang "How firm a foundation." Benediction by Bro. Ammons.

Friday morning—Assembled promptly, according to adjournment, prayer by W. T. Bradley.

Received and read letter from Lower Walnut Creek church, also from Pine Spring church, Tenn., being recently dismissed from East Tennessee Association, Tenn. Bro Jno. W. Starnes, County Superintendent of public instruction of Buncombe county, was invited and accepted a seat.

On motion, appointed a committee on the State of the churches viz J. A. Bradley, J. B. Sams and E. Carter. Elder J. Wallin read report on missions.

REPORT.

No grander conception of the scope and purpose of missionary work has ever been or ever will be given than was given by our Lord Jesus Christ, when he said to His disciples: "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you"; and no stronger incentive to action could be presented to a loyal heart than He presented when He added, "And lo! I am with you alway, even unto the end of the world." But the sad, sad feature of the case is that the Church has not risen to the full appreciation of this grand idea, nor has she manifested to the full extent the spirit of consecration so necessary to the success of the undertaking. It is a sad fact that out of the one thousand four hundred and fourteen millions of human beings now on this earth, there are over eight hundred millions of them still in the darkness of Paganism with no light to guide them to a better life. There are also three hundred and fifty millions who, if saved, must be saved in spite of their creeds. But we should thank God and take courage, that there are one hundred and sixteen millions who are holding up the true light of God's word, and through it are preaching Christ as the world's Redeemer. What a grand field for Christian effort! Shall we not help to reap the harvest and garner the grain? Is not the object worthy of the sacrifice? Every heart loyal to Christ will respond at once "Yea, Lord." Then let us arise in God's strength, and by consecration of time and means to His service, with prayer and faith in His word, go forth to the cultivation of the dark and neglected fields in our own bounds, and with earnest hearts and willing hands send abroad that light without which the world must perish.

JESSE WALLIN, Ch'n.
T. J. MURPHY.

Motion to adopt. Bro. Wallin said: This subject is so connected with our work that we have assumed the name "Missionary Baptists." He called attention to the consecrated mission work of our blessed Savior, and exhorted his brethren to more consecrated work on their part as Christians. Showed that there was a lack on our part and the great responsibilities that rest upon us and our duty to give to the support of missions.

Bro. Ammons: Missions is no new question. We need an organization that is worthy of us as a denomination. We are more responsible for the missionary work than any other denomination. Whatever be their ours are paramount. There is no such thing as Foreign and Home Missions. It is the same spirit in whatever way it may be exerted. They showed what we might do as an Association and how little we do do, and appealed to each individual to give of his means.

Bro. Murphy took the part of the laity and said: Much depends on the ministers. Let us teach. The brethren have not been taught their duties. Don't preach salary, but missions, and then the salary will be paid. We were brought to Christ by missionary labors. The mission work is not limited by county nor State lines, but the world. The Lord gave himself for us; what ought we to do for him. We owe it all to the Lord. Report adopted.

Report on Temperance read by Elder Ammons. Sang "Close to Thee." Prayer by L. W. Sams. Elder J. W. Hooker then preached an interesting and forcible sermon from the 15th and 10th verses of the 16th chapter of St. Mark. Sang Doxology. Benediction by Bro. Hooker.

AFTERNOON SESSION.

Prayer by Elder T. C. McNabb.

Report on Temperance was re-read by the Clerk.

REPORT.

The question of Temperance is one of vital interest, and the more so at this time, as the lines are being closely drawn. The liquor interests are making tremendous efforts, not content with holding the grounds which they now occupy. Intemperance is trying to conquer, to take and hold all the territory. Our motto heretofore has been "No making nor vending of ardent spirits except for medicinal and mechanical purposes." But we have learned that if we give but an inch of ground, the enemy will claim all the territory. Let our motto henceforth be "Absolute prohibition by legislative enactment," and especially should the manufacture, sale and use of intoxicants be prohibited by Baptist churches.

JOHN AMMONS.

S. O. DEAYER.

W. E. MURRAY.

Motion to adopt, Remarks by Bro. Ammons. There is no middle ground, we must be either for or against the liquor traffic. Exhibited a diagram representing the comparative expenditures in the U. S. which showed that there was more spent for liquor than for all bread stuff, woolen and cotton clothes combined and the very small amount spent for education and the mission work. Bro. T. J. Murphy says: He feels more interest at the present in this than any other subject that will be before the body. His State, Tenn., is now in the struggle, fighting for the temperance cause but with great weight with money and outside influence to battle against, yet he was still hopeful for success.

at the election Sept. 29th. He made a very sympathetic, strong and telling speech. Bro. J. F. Sams exhorted his temperance brethren from Tenn. to take courage, by telling of the prohibition success in his county (Yancey.)

Uncle Jacob Sams wanted a five minutes speech to encourage his boys. Report adopted.

Report on education read by Prof. Jervis.

REPORT.

Intimately and inseparably connected with our progress in our religious work is our intellectual development. We believe it is a fact universally conceded that man is what his education makes him, and when we take into consideration the great purpose for which he was created we can but wonder that he is so slow to avail himself of those means which alone can fit him for the responsibilities and duties of this life. We live not to ourselves but to our fellow men, we live not to the present alone, but also to the future, and the highest object of his life should be to so qualify ourselves for work in our Master's vineyard as to insure the greatest success, and this object can alone be attained through the medium of an education sanctified by the grace of God in the heart. Man arises to his greatest sublimity in this life when he is armed with an education and clothed with the mantle of consecration. Thus equipped he becomes a power indeed and in truth. Conducted by such the interest of the church can but be onward and upward. For such men and for such education let us labor and pray. If education then is so closely knit with our religious progress what shall we say, are we excusable if we lay supinely down and let the golden opportunities daily offered us pass by unaccepted, in other words shall we wander longer in the wilderness of ignorance when the verdant plains, sunlit with knowledge, are stretching forth on every side of us. Nay, verily, let us no longer be blinded but enter in, prize and use our opportunities. The first means of an education is offered at the hearthstone where the devoted mother, if cultivated herself, leads the tender mind beside the still waters of wisdom. The child next passes into the public schools, which are perhaps the most extended means for the education of the masses and should be guarded with the most sacred care. If we would have a progressive populace, if we would have a progressive christianity, if we would have the High Schools and Colleges filled, we must look well to the tone and spirit of our common schools. The man or woman who goes forth as a teacher should not only be intellectually, but also morally qualified to teach those who are to constitute the citizen and the church members of the future. We are happy to announce the much needed reforms in the common schools are fast being developed both in respect to the methods of teaching and religious influences thrown around them, and we believe the dawn of a better era is at hand in this department of our

educational advantage. But a large per cent of our people are looking to the attainment of a higher education than can be obtained in the Public Schools. To all such we take pride in again presenting the claims and facilities of the school at Mars Hill. From year to year your attention has been called to this school and your aid asked in its support, and we are happy to announce that step by step has she struggled up the way until to-day she stands upon a plain of advancement equal to any school of her grade in Western North Carolina and for the purpose of a practical education, we say excelled by none though of a higher grade, and the religious influences are unexcelled. The last session which closed June 23rd was a glorious success, and the prospects for the future are brightening. The next session opens Oct. 16, 1887, and if the churches of this Association desire to avail themselves of all the advantages of an academic education, we assure them that they cannot do better than to support this school, beside it is the imperative duty of this Association to rally firmly, rally wholly to the support of its own school, and if it fail to do this, it certainly becomes responsible to the extent that the work languishes for want of its support. It is directly under its auspices and should receive the fostering care of every church and of every lover of home progressiveness. At Hendersonville N. C. is situated Judson College which is the hope and pride of every Baptist in Western Carolina, for the attainment of a collegiate education, under the Presidency of Rev. J. B. Boone. This college presents all the advantages perhaps found in any of the colleges of the State, and is truly deserving of our patronage. Its destiny is in the keeping of the denomination and its proficiency forcibly presents itself to your pride and needs in the higher departments of our educational interest.

W. P. JERVIS, Chairman.

J. W. HOOKER,

S WALLIN.

Motion to adopt. Prof. Jervis spoke to the report. Called attention to the particular advantages of Mars Hill, both for moral and intellectual training. Supt. J. W. Starnes endorsed Prof. Jervis' remarks in relation to Mars Hill, and advised the churches to support it. He showed the folly of wishing for the good old times of fifty years ago, and demonstrated the fact that the times are advancing in the way of improvement all along the line.

Elder L. W. Sams endorsed the foregoing remarks, and said that he had been a friend of Mars Hill for thirty years, and that well he might be. He did not bring it in opposition to any home school of anyone, but where they did not have such a school, to remember this school is ours—the Baptists—and send or come to Mars Hill.

Bro. Ammons continued the argument of Bro. Sams, that "the farmer as well as the lawyer or doctor should be educated," and said that tobacco was too near the God of the country. Report adopted.

Committee on Finance reported : Paid by churches for the printing of minutes, \$36.85. A. L. Logan and W. E. W. Edwards.

Report on the State of the Churches was read and re-committed to committee to name the churches destitute of pastors.

Report of the Associational Mission Board read by Bro. W. P. Jervis.

REPORT OF THE BOARD OF MISSIONS.

Dear Brethren :—Since the last meeting of your body your Board of Missions has done no active work in the churches, but has proceeded to establish monthly preaching at the Franklin schoolhouse, in Madison county, which is the only place of destitution known to your Board. To this place our venerable brother Elder S. Wallin was sent and has labored for eight months, for which the Board has paid him twenty-four dollars. Bro. Wallin reports the prospects as favorable and thinks though our progress must necessarily be slow, it is a field worthy of our attention. Your Board would have been glad to have done much work in our weak churches, many of which need assistance, but our means were insufficient. We hope the Association will consider the subject of Associational Missions carefully and take proper steps to develop our waste places and strengthen our weak churches. All of which is respectfully submitted.

W. P. JERVIS, Sec. and Treas. B'd.

Pending the motion to adopt, Elder S. Wallin, the missionary, made an oral report of his work. Further remarks by Bro. J. B. Sams and Elder J. Wallin. Report adopted.

Adjourned till 9 a. m. Saturday. Prayer by Elder J. Wallin.

SATURDAY MORNING, AUGUST 27.

Met pursuant to adjournment. Sang "There's a Fountain Free."

Prayer by Elder L. J. Bailey. Read and approved record of the previous days. Called the roll of delegates, and the following named brethren responded or had been present during the session :

Little Ivy—John Ponder, W. E. N. Edwards, W. E. Tilson, Jr., and S. E. Edwards.

Cane River—J. F. Sams and Moses Anglin.

Bull Creek—F. P. Wyatt, P. Buckner and H. M. Phogan.

Mars Hill—Elders L. W. Sams, John Ammons and J. A. Bradley, and Brethren E. Carter, O. H. Ramsey, I. V. Coffee, J. R. Sams, W. P. Jervis and J. T. Beaver.

Flag Pond—W. F. Guinn, J. B. Sams, R. G. Runnion, W. E. Tilson.

Upper Laurel—F. M. Marchbanks.

Middle Fork—Elder W. R. Briggs and Brethren J. A. Briggs and Wesley Briggs.

Ivy Gap—W. R. Buckner and W. B. Angel.

Big Laurel—Elder S. Wallin and Brother Z. Sams.

Gabriel Creek—Elder I. Dewese, W. C. Ammons, S. E. Arrowood, T. M. Hamlin and James Davis.

Paint Gap—Bro. L. B. Metcalf.

Clear Branch—G. C. Wild and J. F. Clouse.

East Fork—John Metcalf, J. C. Ramsey and T. B. Silver.

Laurel Branch—Noah Wild and Willie Tillery.

West Fork—Elder J. R. Lamb and Brethren J. F. Tison, R. A. Corn and B. J. Sams.

Walnut Creek—R. P. Wild and J. M. Wallin.

Forks of Ivy—T. S. Deaver, A. L. Logan, W. C. Debus and S. O. Deaver.

California—J. B. Sprinkle, W. B. Murray and E. B. Hamlin.

Mount Zion—Elders J. M. McDevett and T. C. McNabb and Bro. Len Johnson.

Lower Walnut Creek—James Jones.

Marshall—Elder J. Wallin, W. C. Sprinkle and Jas. H. O'Brien.

Burnsville—Wesley B. Banks.

Mount Pleasant—W. H. Sparks, J. J. Jimmerson and L. G. Dayck.

French Broad—J. J. Eisher, C. D. Cole, F. M. Kuykendall and D. Y. Goldsmith.

Little Creek—Joseph Calahan, J. C. Davis and Rev. F. Pinner.

Pleasant Hill—Elder W. C. Nelson, Willis Cole and A. Bradley.

Terry's Fork—Ellis Chambers.

Pine Springs—Letter, but no delegation.

Elder J. A. Bradley read report on the state of the churches.

REPORT.

Your committee on the state of the churches find that the most of our churches are in good condition and seem to be looking up. They have good Sabbath Schools, though we are not doing so much in the mission work as we ought. Some of our churches are without pastors, viz. Lower Walnut Creek, Little Ivy and perhaps others. We advise that the Association take some steps in arousing them.

Respectfully submitted,

J. A. BRADLEY,

J. B. SAMS,

E. CARTER.

Motion to adopt, Remarks by J. A. Bradley, J. R. Sams, L. W. Sams, J. W. Hooker, J. F. Sams, and Jno. Ammons. Report adopted.

Called off for preaching. Prayer by Elder S. Wallin. Elder T. J. Murphy then preached a very interesting and effective sermon from 25th verse, 1st chapter of James.

AFTERNOON SESSION.

Reassembled with L. W. Sams in the chair. Elder McNabb read report on state of the ministry.

REPORT.

Your committee on the State of the Ministry beg leave to submit the following : From an investigation of the state of the ministry in a moral point of character, and doctrinally, we are proud to say, that it is good, and especially are we proud to report that the ministers of this Association, in a practical point of view, live the truth that they preach. But we are forced to conclude that there is a demand for greater earnestness upon the part of the ministers. Therefore we urge upon the ministry to throw more zeal and energy into the work. The ministry of this Association has been increased by the addition of Eld. L. W. Sams, from Buncombe county Association, and Elder T. C. McNabb from East Tennessee Association. But we feel the loss of our dear brother J. W. Anderson, who has been called to other fields of labor.

We urge upon the churches the great necessity of strengthening and encouraging the ministers of this Association and especially the young ministers. Respectfully submitted.

T. C. McNABB,
WESLEY B. BANKS.
W. F. GUINN.

Motion to adopt. Bro. McNabb urged upon the churches to hold up the hands of the minister that he may grow to his full status in his work. Bro. Ammons thought that the churches are not all to blame, that ministers, generally, sell at their own price. Report adopted.

At this point Bro. J. E. Carter, editor of the *Western N. C. Baptist*, came in, was invited and accepted a seat as a correspondent from New Found Association.

Report on Time and Place was read by Bro. W. E. Tilson.

REPORT.

Committee on Time and Place submit the following: We recommend that our next Association be held with Flag Pond Church, Unicoi county, Tenn., commencing on Thursday before the 4th Sunday in August, 1888, and that Elder L. W. Sams preach the Introductory Sermon and Elder J. A. Bradley be his alternate.

W. E. TILSON, Ch'n.

The report was adopted.

Bro. Ammons read the report on Periodicals.

REPORT.

A religious journal is a necessity of our times. We need it to give us information from the churches, associations and conventions, to bring us tidings from our missionaries at home and abroad, to make us better acquainted with one another, as brethren, and to stimulate us to greater diligence and liberality in Christian work.

In the *Western North Carolina Baptist* edited by Elder J. E. Carter, at Asheville, we have a paper that meets the wants of our denomination in W. N. C., and we heartily commend it to pastors, churches and families within the bounds of the French Broad Association. We also recommend *Biblical Recorder*, published at Raleigh, N. C., the *Foreign Mission Journal*, published at Richmond, Va., *Kind Words*, published at Atlanta, Ga., and the *Baptist Reflector*, published at Chattanooga, Tenn. Submitted,

J. A. FRADLEY,

P. BUCKNER,

W. K. BRIGGS.

Motion to adopt. Elder J. E. Carter spoke to the report. On motion, Bro. Carter was given time to take subscribers to his paper. Took many renewals and new subscribers. Report was adopted.

Sabbath School Report was read by Prof. W. P. Jervis.

REPORT.

Your committee on Sunday Schools does not deem it necessary to submit a formal report on this very important branch of our Christian labor, from the fact that at the last session of this Association the churches were instructed to meet on the 21st of October, 1886, for the purpose of organizing a Sunday School Convention in our bounds. Your committee feels proud to say to the Association that in accordance with the foregoing instructions said convention was organized, with Dr. Wallin as chairman and W. P. Jervis as secretary, and that it held its second session at Walnut Creek on the 5th, 6th and 7th days of August 1887, and that the convention was a glorious success. Many questions of importance relative to Sunday School work were discussed and much done to forward and systematize plans of work. Your committee are glad, however, to announce that at no time heretofore has the Sunday School work been so progressive. From every part of the field comes the cheering news that our Sabbath Schools are marching forward. Much of which, we think, may be attributed to the wholesome influence of our convention. While we speak thus flattering in reference to the convention and its work, we nevertheless feel disappointed to some extent that all the churches were not represented. And if the Association can take any steps to elicit an interest in these churches, it will accomplish much good in this work. The fact as before stated is that all the churches have prosperous Sunday schools, but they did not feel interest enough in the convention to send their representatives and progress to the convention. It is sincerely hoped that something may be done to arouse them, and that at

the next session of the convention we may have a solid delegation, and thus move forward prospering and to prosper.

J. B. SAMS, Ch'n.

W. T. BRADLEY.

Motion to adopt. Remarks by Jno. Ammons, L. W. Sams, and W. P. Jarvis. Report adopted. Elder J. Ammons, Historian, read the last year's history of the Association. On motion agreed to take up a collection for Foreign Missions just after 11 o'clock sermon on Sabbath. On motion, continued the Associational mission Board and the old members of the same, viz. J. R. Sams, W. P. Jarvis and S. C. Robertson.

On motion, ordered that the clerk superintend the printing and distribution of the minutes of the Association and that he retain ten dollars for his services.

Took church pledges for the use of the Mission Board, and most all the churches responded in accordance to their strength and ability. The Board was instructed to use such funds as may come into their hands in building up the destitute places and weak churches that may need assistance.

Appointed corresponding delegates: East Tennessee Association, Elder J. Ammons, New Found, Elder S. Wallin, Black Mountain, Bro. J. F. Sams, Holston, Elder J. Ammons and W. E. Tilson.

On motion, The Moderator and Clerk were empowered to appoint delegates to the Western N. C. Baptist Convention from such means as may be in their power.

Resolved, That this Association tender its sincere thanks to Mars Hill Church and community for the very hospitable manner in which they have entertained and cared for its delegates during this session.

The Association then joined in a special prayer led by Elder J. A. Bradley for the speedy recovery of Bro. S. C. Robertson, who was lying at the time dangerously ill at his home; it being his urgent request sent to the Association. Adjourned to meet at the time and place named in the report. Sang Doxology, Benediction by Elder John Ammons.

SUNDAY 10 A. M.

Assembled in the house. After the choir sang several beautiful hymns, led by Prof. Geo. W. Byrd. Elder J. Ammons read the 12th chapter of 1st Samuel and led in prayer. Elder T. J. Murphy then preached an interesting and convincing sermon to a very large and attentive audience, text, "Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you; but I will teach you the good and the right way."—Jer. 12-23.

Elder Joseph E. Carter then stood in the door of the church, as there were more than one thousand people, as he said, outside

the house, and made a very strong appeal for the cause of Foreign Missions. Took a collection for the same, according to order of the Association, amounting to \$15.35. After a short and effective exhortation by Bro. Carter, the large audience partook of a luncheon, which was brought to the grounds by the good brethren of Mars Hill, and then dispersed, feeling that they had enjoyed one of the best sessions ever held by the Old French Broad Association.

J. R. SAMS, Moderator.

J. F. TILSON, Clerk.

GENERAL SUMMARY.

There are 31 churches in the French Broad Association; of these all were represented except Foster Creek, Bethel and Falls Gap. The aggregate membership of these churches is 2747 according to the totals sent up through the letters. The net increase during the year as shown by statistics is 132, and Teoy's Fork's total, 28, left out last year, make an increase of 160. And this to last year's total membership, 2663, would make 2823 members in the Association, instead of the number reported. Clear Branch, of the two churches lettered last year to unite with Holston Association, returned and was retained in the fellowship of the churches. Received one addition—Pine Springs Church, Morgan county, Tenn.

STATISTICAL TABLE FOR 1887.

CHURCHES.

PASTORS.

| Church | Pastor | Baptized | By Letter | Restored | Dismissed | Excluded | Dead | Total | Foreign Missions | Associational Missions | S. S. Collection | Paid for Building | Value of Building | Amount for Minutes |
|--------------------|-----------------|----------|-----------|----------|-----------|----------|------|--------|------------------|------------------------|------------------|-------------------|-------------------|--------------------|
| Little Ivy | No Pastor | 16 | 1 | 1 | 8 | 2 | 2 | 13 | 3 | 2 | 15 | | | 1 25 |
| Game River | W. A. Robinson | 36 | 1 | 1 | 3 | 1 | 1 | 17 | 3 | 1 | 19 | 100 | | 1 50 |
| Bull Creek | J. R. Lamb | 3 | 3 | 3 | 10 | | | 65 | | | | | | 2 25 |
| Forks of Ivy | W. T. Bradley | 2 | 4 | 1 | 4 | | | 92 | | | | | | 1 25 |
| Walnut Creek | L. J. Bailey | 92 | 4 | 1 | 5 | 1 | 1 | 112 | | | | | | 1 75 |
| Big Laurel | S. Wallin | 4 | 4 | | 4 | | | 145 | | | 1 75 | | | 1 25 |
| Mount Zion | T. C. McNabb | 26 | 3 | 1 | 4 | 1 | 1 | 15 | | 5 00 | | | | 1 00 |
| Fair Fork | H. W. Briggs | 3 | 3 | 1 | 3 | 2 | 2 | 16 | | | | | | 1 00 |
| Middle Fork | J. A. Bradley | 95 | 2 | 2 | 3 | 1 | 1 | 100 | 18 00 | | | | | 1 10 |
| Mars Hill | L. W. Sams | 57 | 25 | 1 | 3 | 1 | 1 | 90 | | | | | | 3 00 |
| Laurel Branch | J. A. Bradley | 42 | 5 | 4 | 3 | 1 | 1 | 114 | 5 00 | | 847 91 | 1000 | | 2 00 |
| West Fork | J. R. Lamb | 20 | 3 | 6 | 3 | 2 | 2 | 190 | | | | 600 | | 2 50 |
| Point Gap | W. K. Briggs | 20 | 3 | 3 | 12 | 3 | 3 | 15 | 40 | | 11 00 | 75 | | 2 50 |
| Flag Pond | J. H. Moore | 100 | 31 | 5 | 2 | 4 | 2 | 224 | | | 15 00 | | | 3 00 |
| Upper Laurel | W. M. Jimmerson | 30 | 4 | 1 | 1 | 1 | 1 | 61 | | | 96 75 | 1500 | | 3 50 |
| Terry's Fork | R. Pinner | 31 | 1 | 1 | 1 | | | 85 | | | | | | 1 25 |
| California | J. A. Bradley | 31 | 1 | 1 | 5 | | | 100 | | | | 300 | | 1 25 |
| Lower Walnut Creek | No Pastor | 25 | 3 | 3 | 3 | 2 | 2 | 38 | 1 50 | | | | | 75 |
| Mount Pleasant | W. K. Briggs | 31 | 7 | 1 | 1 | | | 76 | | | | | | 85 |
| French Broad | J. A. Bradley | 31 | 12 | 15 | 1 | 1 | 1 | 64 | 60 | | | 300 | | 2 25 |
| Burnsville | B. B. Kiddle | 59 | 1 | 3 | 1 | | | 50 | | | | 000 | | 1 50 |
| Clear Branch | H. W. Gilbert | 18 | 3 | 2 | 2 | 6 | 2 | 110 | | | | | | 1 00 |
| Gabriel's Creek | L. Deweece | 18 | 3 | 3 | 1 | | | 90 | | 1 30 | 160 00 | 300 | | 2 00 |
| Ivy Gap | W. R. Briggs | 150 | 2 | 3 | 2 | | | 91 | | 6 00 | 300 | 300 | | 3 00 |
| Marshall | John Ammons | 150 | 2 | | | | | 82 | | | | | | 3 00 |
| Little Creek | W. A. Sams | | | | 2 | | | 3 | | | | | | 50 |
| Pleasant Hill | W. C. Nelson | | 1 | 1 | 2 | 1 | 1 | 4 | | | | | | 50 |
| Pine Springs | W. C. Nelson | | 1 | 1 | 2 | 1 | 1 | 3 | | | | | | 50 |
| Bethel | Not represented | | 1 | 1 | 1 | 4 | | 8 | | | | | | 70 |
| Falls Gap | " | | | | | | | 55 | | | | | | 54 |
| Poster's Creek | " | | | | | | | 3 | | | | | | 3 |
| | | 101 | 99 | 22 | 94 | 33 | 23 | 23,877 | | | | | | |

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1887

THE FRENCH BROAD ASSOCIATION.

The writer was appointed, the last session of your body, to write something in the way of history to be read at the present session. The materials from which he must make up his record are very meagre and imperfect; for this reason he can give only a partial and imperfect history of this body.

HISTORY.

The French Broad Association was organized and constituted in 1807. The churches entering into this Constitution were Little Ivy, Locust Old Fields, New Found, Cane River, French Broad and Cane Creek.

Little Ivy, Locust Old Fields and New Found churches belonged to, and were dismissed from the Holston Association in Tenn. Cane River, French Broad, and Cane Creek were dismissed from Broad River Association which was composed mostly of churches in South Carolina. The ministers belonging to the body at its organization were Thomas Snelson, Thomas Justice, Simon Glythe, Benjamin King, Humphrey Posey, and Stephen Morgan.

This body was at its organization Calvinistic in doctrine, as opposed to the Armenian view. Some of these doctrines may have been carried to an unjustifiable extreme; but if it erred in respect of doctrine, it was on the side which tended to give God the glory, as well as the power.

The Association extended over considerable territory, but the churches composing it were then all in Bancombe. The Association, through the self sacrificing labors of its ministers, extended its borders, and cultivated the waste places in its territory, till it became comparatively a strong body. From it have been formed the following Associations: Tuckasegee, Salem, Roan Mountain and New Found.

About the year 1827 an unfortunate division took place in this body which resulted in the formation of the Big Ivy Association. This body was formed of churches which cut off from the French Broad under the leadership of Elder Garrett Dewese. This body, originating in a schism, and occupying the same territory with the present body, gave rise to much strife and confusion during most of the time of its continuance. Elder Stephen Morgan was the recognized leader in the French Broad, the parent body, while Elder Garrett Dewese was the leader in the new departure, the Big Ivy Association.

While there were some differences doctrinally, between these leaders, and hence between the bodies, yet the differences were

not such as to justify a division, and while the division lasted it was a source of much misrepresentation, mutually, and tended to the reproach of religion.

/ In the year 1850 these opposing bodies became reconciled and united, the Big Ivy merging into the French Broad, and all the strife and confusion growing out of the division has happily passed away.

While this body was, practically, for many years ante-missionary, yet it was from its organization a missionary body. The idea of Missionary Boards, and the use of Modern Missionary machinery, was largely repudiated, but the ministry was in the true sense a band of Missionaries. Elders Posey, Morgan and Dewese, not to say anything of others, were devoted missionaries. These servants of God, at their own expense, carried the gospel into regions beyond, and until this day their praise is in all the churches. But for many years the Association has been engaged, to a greater or less extent, in active missionary work. The chief difficulty now, is not in the non-recognition of the obligation, but for want of a proper system by which to carry this duty into effect. Some of the churches have just begun to properly comprehend their opportunity and entered upon a regular system of making stated collections for Mission work.

The ministers who have been raised up and been identified with this Association will compare favorably with any body of ministers in the denomination, when their circumstances and want of literary advantages are taken into account. Most of them were uneducated—some of them could not read a hymn or text correctly when they commenced preaching.

Elder Robert Patterson was an example, but he became a mighty power in all this land. Many are the seals to his ministry. He lived to a good old age, and went down to his rest full of good fruits, "full of the Holy Ghost and of faith, and much people were added unto the Lord." Dr. W. M. Wingate, of Wake Forest College, said to the writer: "He is a sublime old man. His native eloquence is perfectly irresistible." Elder Wm. Reese was one of the ablest men in the Scriptures that the writer ever knew. Modest to a fault, he was strong only in his unblemished life and when in the pulpit. His sermons were made up of Bible quotations; these he piled one upon another till it seemed strange one had not seen it before. He passed to his rest mourned by all who knew him. He had lived poor, and dying left only his spotless life and example of self-sacrifice as a legacy to his children. How much these men of God might have accomplished, and how much they might have rejoiced in this life, its labors and opportunities, had they been justly sustained by the cash and goods of the brethren and churches to whom they ministered, God only knows. It is a sorrowful reflection to the writer that the churches

allowed these men of God to labor amid poverty and want, and at last to have their sun go down under a cloud, because they must leave their wives and children amid poverty and want. This was peculiarly so in the case of Elder Reese.

Elder Luke L. Franzen was a great and good man. He was first among the ministers of the French Broad Association that adopted the conversational style of preaching; and for this reason he was not appreciated till near the close of his life. This eminent brother was very jealous of God's honor. Anything which tended to impair or injure upon the doctrine of salvation by grace through faith was to him a godless heresy, and for such he had no fellowship. While Elder Franzen was but a brilliant preacher he was a good preacher, and no doubt a Sampson or a David. The brethren never knew how good he was worth till he was taken from them, and then it was too late to give him any credit. They found he was one of the strong pillars in the structure. He was one of the few men whose decisions were almost always just and true.

But the writer in this short sketch cannot speak of all whose record is worthy of note. Among those who did the work of an evangelist Elder William Keith stands in the front rank, coming into the church and likewise into the ministry at an early age, his short career was marked by great zeal in his Lord's cause. Elder Moses Freeman labored at an earlier period, and left a good record. Among those now living, and who have contributed no little to the present state of advancement, may be mentioned Elder James Hooker, who is now a member of the New Found Association, whose life has been largely spent in the work of the ministry, and whose ability as a sermonizer among those destitute of a finished education is above the average grade. Elder Henry Gilbert is also worthy of honor and recognition as a man full of zeal and energy, and while not reaching as high as some in point of doctrinal ability, yet few have accomplished more good in their sphere than he has in his.

There are now in this Association ministers, most of them men of fair grade, of intellectual ability and moderate attainments; but the writer would not be expected to write their history now. It is mostly left for the pen of the Historian to herald the names of men, however worthy, after they are dead.

Among the lay brethren we mention James Whitaker, who was a deacon, and who, perhaps, came nearer filling the sphere requirements in his office than any one called to the office among us; also Lewis Palmer, who was known to many of us. Brother Palmer was a great man in his day, perhaps no man more impressed himself upon his age, in his sphere, than he. We miss these brethren more than we could conceive while they were living.

The Association now numbers thirty six churches situated in the counties of Buncombe, Madison and Yancey with three or four churches in Tennessee. There are near three thousand members belonging to these churches, and about one thousand scholars in the Sunday Schools.

The last session of the Association was held with Flag Pond church, Unicoi county, Tennessee. The delegation was large and the session harmonious. L. W. Sams was Moderator and W. P. Jervis, Clerk.

The session for 1881 is to be held by appointment with Bull Creek church, Madison county, N. C., in August.

The Association in 1856 built and established Mars Hill college in Madison county, N. C. This school did well till the war; but during that period it closed its doors. After the war it was re-suscitated and for a time prospered but has been closed for the greater portion of the time since 1870. Since the last session the writer knows of no material progress which has been made.

The tendency seems in some measure, to be toward leniency or looseness in discipline rather than stringency. The writer is led to make this reflection because of a case in which two of our churches are directly interested. A minister belonging to Flag Pond church having been expelled upon grave charges upon complaint to Little Creek church, Madison county, N. C., was received, as they called it, under the watchful care of the church, in the face of the fact that he stood expelled from the fellowship of Flag Pond church.

This subject assumes very grave aspects in the writer's view, as it is not only in violation of established usage, but is also an infraction of the fellowship of the churches, and an open disregard of church sovereignty. It affords the writer no pleasure to make this statement, but he feels bound to make it as a matter of history and fact.

Before closing this sketch were I to omit the statement that the teaching and practice in the main on the subject of temperance, recognized and maintained by this body is, "touch not, taste not, handle not," I would do injustice.

This Association has occupied high ground on this subject for thirty years. The temperance reform in the West, if not in the State, among Baptists began with, and in the French Broad Association. The temporal progress and prosperity is not what it ought to be perhaps, but the tendency is to improvement. Several of the churches have very good houses for worship either complete or in course of construction, and the support of the ministry is receiving a larger share of attention than formerly. The views of the membership are becoming enlarged in respect to our benevolent operations, and the fact that the pastors are entitled to adequate support is being more generally accepted. It

is hoped that present indications for good may soon become living realities.

JOHN AMMONS, HISTORIAN.

The French Broad Association held its session for the year 1881 with Bull Creek Madison county, N. C.

Great harmony prevailed during the meeting, and its business was enlivened and much aided by the labors of the visiting ministers, viz: Rev. J. M. L. Burnett, D. D., of East Tennessee Association; Rev. N. Bower, Salem Association; and Rev. W. W. Wells, from Salem, and other brethren who contributed of their ability to forward the good work. The Association has for some years been taking advanced steps in the Sunday School work, and its record here will not suffer in comparison with preceding years.

Immediately after the adjournment of the Association, the pastor, aided by Rev. W. T. Bradley, continued the meeting through the week with good results. During the meeting there were twenty-one added by baptism, and one since, making a total addition to this church by baptism of twenty-two. Mountain Hill church has enjoyed a year of great prosperity. Big Laurel has had a revival which greatly strengthened the brethren. Flng Pond during the winter had a season of refreshing, which principally resulted from the labors of the lay brethren, nobly assisted by our venerable brother Elder H. W. Gilbert. Marshall enjoyed a gracious season under the labors of Rev. E. Allison, during which there were more than twenty added to the church—six by baptism. Bro. Allison also held a precious meeting with this Mt. Pleasant church. The meeting here was truly a revival. The brethren here had gotten into a bad spirit, were divided, and could not in that spirit co operate. The meeting resulted in healing the breaches, restoring order and unity, and the brethren are now moving on in harmony. Cane River church had a revival which at the time augured much good, but a dark cloud has come down over all, and if any permanent good comes out of it, it is only now seen through the cloud darkly. At the commencement of the meeting a man calling himself Rev. J. N. Fairchild, M. D. D. D., came into the community, preached during the meeting, appeared to do some good, and made some friends. This man wormed himself into the confidence of the brethren and succeeded in securing his election to the pastorship. There was a large minority of the church dissatisfied with the election of this man, they refused to recognize him as pastor of the church, and have persistently remained away from the church; other brethren became dissatisfied, and matters have culminated in dividing the brethren asunder. They are not heartily co operating with one another. This is done under the pastor's eyes; he knowing that one part of the church is opposed to him, bitterly opposed, and the other clamoring for him; and yet he holds on to the pas-

torship. The moral result is that more harm has been done than a dozen such revivals as that of last winter can remedy. West Fork church had a gracious outpouring of the Spirit's influence under the labors of our excellent brother Gosnell which greatly strengthened the church and extended its influence for good.

Foster's Creek church has had a great deal of trouble, which has rent the church asunder and made it to become in a great measure a scandal to the cause. Your Historian is pained to be compelled to say these things, but fidelity to truth requires it.

The ministry of the Association is as a body worthy of double honor, because they have labored and have not fainted. The labors of the ministers in this Association have been truly self-denying, but God has graciously poured his blessings upon their efforts and they have had the assurance that they were not in vain in the Lord. Sunday Schools have been maintained in some of the churches part of the year and in two or more churches the schools have been kept up through the entire year.

At Gabriel's Creek church Elder T. M. Honeycutt has labored faithfully and good results have followed; thirteen have been added to the church by baptism, and had there been a united effort and the faithful following of his leadership, more good would have resulted. The only question upon which there was any apparent want of union was the Sunday School. Some wanted a union school and some a church school, and so in the midst of divided counsels the school has, almost, been a failure. It is to be hoped that these experiences will teach the brethren throughout our bounds that wisdom which ought to characterize those to whom the Master has said: "He that hath my word let him speak my word plainly."

The writer is not able to speak of the internal workings of all the churches, but feels able to say that the year has been one of great prosperity.

HISTORY 1883.

It is in the pages of history that men live when the actual life is past; hence the importance of keeping a faithful record of passing events.

The history of the French Broad Association for more than three fourths of a century, if faithfully written, would contain a record of events of thrilling interest; but the probability now is that much of this history must remain unwritten. Our brethren of the past were worthy of honorable mention because of honorable deeds, must sink into obscurity, and the silence of the grave wrap itself about their noble lives, and their sacrifices and sufferings their faith and patience be forgotten.

The year 1882 closed with a cloud hanging upon the religious horizon. It has not been forgotten that pending the discussion of the report of the Committee on the State of the Ministry

that some excitement was created, in reference to one J. N. Fairchild, a stranger whose character was bad but who had managed to insinuate himself into the confidence and patronage of some of the churches. This man was at the time a member of Little Creek church. The delegates informed the Association that the church had taken measures to deal with this man, and asked the Association to send a committee of good and wise brethren to witness the proceedings, and give any assistance that might be needed, and asked. The committee consisted of Elders S. Wallin, W. K. Briggs, L. W. Sams, S. J. Morgan, H. Pinner, T. M. Honeycutt and John Ammons. This committee, except Elder Pinner, met with the church at its next meeting.

The case against Fairchild was duly taken up and after some discussion upon the question of recognizing the committee, the church voted by a large majority not to recognize it.

The committee remained and witnessed the proceedings—proceedings it be lawful to call it—and the accused was pronounced not guilty, and given a letter of dismissal, the whole transaction was a solemn farce. The committee then proceeded to look up the character of the said J. N. Fairchild, and finding him to be an impostor, a scoundrel, a drunkard, a gambler,—in a word all that is bad in human character, except a murderer—proceeded to expose him through the public print. Our churches are now rid of him; but it is due to fact and truth that whatever of influence he had after this pretended trial is due to Little Creek church. Had that church acted wisely and truly, it would have cut short his career, and saved the cause from some collision, but in the light of facts the church is justly chargeable with lending its support to a bad man, to do bad things. Until recently this man has been retained in the fellowship of Price's Creek church, and not until the force of public opinion became too strong to resist could that church be brought to expel him; he is now excluded. The history of this case is a sad commentary upon the degeneracy of the times. Men who had been regarded as good men, plead his cause, defended him with a zeal which they had never manifested before in anything, and even went so far as to become the vendors of scandal against good and true brethren who dared to protest against this man's villainy.

"Like people, like priests." They seemed to love to have it so.

At the last session of the Association Big Ivy, Reems Creek, Morgan Hill and Flat Creek churches took letters of dismission to become members of the Buncombe County Association, and Burnsville church was received into the fellowship of churches.

The progress of church work has not been of very great note. Gabriel's Creek has preaching twice a month, and I am told by the pastor that it is paying him a very good salary. Elder W. K. Briggs has been preaching twice a month for Little Ivy; I am not able to state the amount of salary.

The Bull Creek church has been most of the year without a pastor, but have kept up their regular church meetings and maintained a good Sunday school.

Laurel Branch church has been, in consequence of the bad health of Brother Gosnell, most of the year without a pastor; but now have the services of Elder L. J. Bailey, from Tennessee.

Cane River, at the time of the last session, was in great confusion, but the church called Elder Pinner, so soon as it could get rid of the impostor Fairchild, and the trouble is in a great measure overcome. Elder T. M. Jordan held a meeting with this church which resulted in great good; there were fourteen added to the church during the meeting.

At Mt. Pleasant church after a great deal of trouble and pains the church was compelled to exclude Elder W. A. Honeycutt for gross immorality.

Marshall has suffered a great calamity in the death of its pastor, Elder J. M. L. Burnett. No better man ever lived and acted among us.

East Fork has been much revived under the labors of Elder E. Allison; there were forty-two additions at last accounts. There have been very little changes other than named. No ministers have come into our bounds and but one removed, viz.: Elder I. J. Ratliff.

The Sunday School interest has not increased, perceptibly, most of the churches have schools, but they are not what they might be made in efficiency; there is a strong tendency to remain in the old notions and reject every effort for improvement.

HISTORY 1883-4.

Since the last meeting of the French Broad Association, which was held at Little Ivy church in Madison county, N. C., August 1883, no events of special note have transpired. The state of religion is rather low, and the tone of piety not such as to be the cause of general rejoicing. The increase from all sources as reported in the letters is 165, while the decrease is 110, a net increase of 55. Some of the churches have been taking advanced steps and it is to be hoped that the example set will have a good effect upon the other churches. Cane River and Burnsville churches have provided for preaching twice a month, and are paying their pastor a very liberal salary, when we take into the account the small pittance generally paid pastors. The Sunday School work has not received that share of attention which its importance demands, and yet so far as I have been able to learn each church has a Sunday School of some sort. Most of the churches are having regular services once a month, and each is doing something to support the gospel at home; but very few are doing anything for Missions either Home or Foreign. The general drift of public sentiment is in favor of an educated ministry, but the indisposition to pay the price necessary to secure such a ministry makes it impossible for the churches generally to enjoy the labors of such. It becomes also my duty to remind you that

there is danger of putting men of questionable merit into the ministry. The denomination has already suffered greatly from this source, and experience ought to teach wisdom.

At the last session there was a proposition made to organize a Sunday School Convention and an appointment made for that purpose, but the effort was a failure. But some interest has been excited in Sunday School Institutes, which were held at Mars Hill and Bull Creek churches. A Ministers' Institute was also organized, which has been the means of creating some interest in our church work.

HISTORY—1884-'5.

The Association held its session for 1884 with Long Pond church, Tenn. The session was a very pleasant one. Elder T. M. Honeycutt Moderator, W. P. Jervis Clerk, and Elder John Ammons Historian.

The year 1884-'5 has not been characterized by any remarkable events. Most of the churches have preaching once a month and a number of them maintain Sunday Schools. The discipline of the churches has not been such as to give promise of a greater increase in efficiency of Christian character. One of the evils of the times is the lowering of the standard of morals, and this is as marked in many members of the churches as in men of the world.

There have been revival meetings held in a number of the churches, but whether these have tended to permanently quicken and strengthen the essential graces of christianity in the membership is a question in the mind of the writer. There has been but little improvement in church property, and no perceptible increase in benevolent contributions.

The Little Creek church, which had been debarred from fellowship in the Association in consequence of its course in the Fashold troubles, was, on a suitable apology through its delegates, at the last session of the body restored to fellowship. The cause of Education is taking a deeper hold upon the public mind, which is evidenced by the liberal support given to our schools. Mars Hill school has had a prosperous year, under the efficient management of Prof. Jervis, while Elder W. C. McCarthy has had a splendid school at Flag Pond, Tenn.

HISTORY 1885-6.

The Historian report for the above year was not delivered to the clerk. The session of the Association for 1885 was held with West Fork church, Madison county N. C. Elder T. M. Honeycutt preached the introductory sermon. Elder Honeycutt was Moderator, W. P. Jervis Clerk, and Elder John Ammons Historian. It was a harmonious and pleasant session and much good has resulted from its deliberations especially from the instituting our Mission Board.

The visiting ministers present during the session were Elders L. W. Sams, W. T. Bradley and S. J. Morgan, from Buncombe county Association, and Elder J. K. Wild from New Found. There was splendid

preaching done during the session. Elders McCarthy and Ammons preached on Sunday. The year was one of great revivals of religion and of the outpourings of God's blessings upon his people. There was more mission work done during this year than any previous year probably in the history of the Association, hence the great blessings.

Gabriel Creek, Laurel Branch and Walnut Creek churches erected new and fine church houses during the year. CLERK.

HISTORY 1886-7.

The session of 1886 was held with Middle Fork church, Madison county N. C. The introductory sermon was preached by Rev. Alfred Bradley. Most of the churches were represented and the session harmonious.

The amount of mission work done during the year was considerable and the results encouraging. A number of weak churches had been aided, which had by this means been materially strengthened. Stated services have been held at a school house in the Tweed settlement on Laurel and the indications for establishing a permanent interest are full of promise. The visiting brethren were Profs. Boone and Briggs from Judson College and L. W. Sams, W. T. Bradley and S. J. Morgan from Buncombe county Association.

During the year some progress has been made which gives promise for future growth. Mars Hill church has built a splendid house of worship and furnished it with a bell, thus setting a worthy example to all the churches. Some revivals have been held and a number of the churches strengthened. The subject of pastoral support is receiving a larger share of attention.

A Sunday School Convention has been organized and held its first session with Walnut Creek church embracing the 1st Sunday in August. It was a splendid success.

JOHN AMMONS, HISTORIAN.

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—OF THE—

Eighty-First Annual Session

—OF THE—

FRENCH BROAD

BAPTIST ASSOCIATION,

—HELD WITH—

Flag Pond Church, Unicoi Co.,
Tennessee,

August 23, 24, 25 and 26, 1888.

OFFICERS:

- W. P. JERVIS, MODERATOR, - - - Mars Hill.
 - J. F. TILSON, CLERK, - - - Grape Vine.
 - ELD. J. WALLIN, HISTORIAN, - - Marshall.
- Mission Board.
- J. R. SAMS, W. P. JERVIS and S. C. ROBERTSON.

Ministerial Registry.



| Names. | Post Offices. | Date of Ordination. |
|---------------------------------|----------------------|---------------------|
| <i>Amended</i> Summers, John | Outlook, N. C., | 1857. |
| Bradley, J. A. | Mars Hill, " | 1882. |
| Briggs, W. R. | Briggsville, " | 1859. |
| Corn, Noah P. | Grape Vine, " | 1888. |
| Deweese, Levi. | Outlook, " | |
| Gilbert, H. W. | Clear Branch, Tenn. | |
| Jamison, Wesley | Flag Pond, " | 1888. |
| Lamb, J. B. | Grape Vine, N. C. | 1884. |
| Lewis, J. L. | Clear Branch, Tenn., | |
| McDevett, J. M. | Marshall, N. C. | |
| McDevett, P. | Flag Pond, Tenn, | |
| McNabb, F. C. | Limestone Springs, " | |
| Nelson, W. C. | " " | |
| Pinner, R. | Little Creek, N. C. | |
| Ramsey, — | Flag Pond, Tenn. | 1883. |
| Ramsey, Garrett | Marshall, N. C | |
| Sams, L. W. | Mars Hill, " | |
| Wallin, Stephen | Big Laurel, " | 1846. |
| Wallin, Joseph | " " | 1862. |
| Wallin, Jesse. | Marshall " | 1884. |

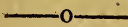


LICENTIATES.

| | |
|-----------------|-------------------|
| J. T. Beaver, | Mars Hill Church, |
| E. W. Morgan, | " |
| C. C. Metcalf, | Paint Gap. |
| M. Y. Robinson, | " |
| J. M. Wild, | Walnut Creek. |
| T. B. Silver, | East Fork. |

John Anderson Mars Hill Church

PROCEEDINGS.



FLAG POND, TENN., August 28, 1888.

The French Broad Baptist Association, at 11 o'clock a. m., met in its Eighty-first Annual session, with the Baptist church at this place.

After a song by the congregation, elder L W Sams read the fourth chapter of Hebrews, and elder A I Justice led in prayer. Song—All Hail the Power of Jesus's Name.

Elder L W Sams then preached the introductory sermon in a very impressive manner. Text: Hebrews vi., 12, "That ye be not slothful, but followers of them who through faith and patience inherit the promises." Notes—He said first, that he was gratified by seeing the large number of correspondents present. He claimed that he was not prepared as he should have been. He said the words of the text were addressed to a special sect or church, to admonish and stir them up to a lively interest in their church-work, and to show them the danger of their negligence; and then demonstrated that those admonitions were as applicable to us to-day as they were to those Hebrew brethren. The speaker then warned the brethren of slothfulness, and of losing opportunities for doing work for the Master. He said we were not so devoted in our missionary labors as were our old pioneer ministers, in visiting associations and preaching, or having prayer wherever they stopped. He exhorted all to a redoubling of energies, and pointed each and all to that inheritance beyond. God has never forsaken, but blessed us all along. He spoke of how the Baptists were building up everywhere in this country, and in foreign fields. We neglect to enjoy our privileges. Sloth is a grand hindrance to temporal affairs as well as to spiritual growth. He referred in a feeling manner to the formation of Flag Pond Church, its trials and growth. He saw present two brothers in the flesh, bro. J C Sams and bro. Ellis Higgins, who took part in its constitution, and probably those two were all that were now living. He then exhorted all to imitate and emulate the worthy examples of the

old patriarchs, and closed in such a feeling and touching manner that it moved the hearts of all. Prayer by Elder J H Moore. Song Nearer, My God, to Thee. Benediction by bro A I Justice. Pastor Moore announced that dinner was on the ground for all present.

Reassembled at 1 o'clock p m. Sang a hymn. Moderator J R Sams then let the gavel fall, and announced the French Broad Baptist Association in session. First, appointed brethren W C Sprinkle and W E Tilson reading clerks and tellers. Received and read letters from the churches; then proceeded to the election of officers, which resulted in the election of W P Jervis, Moderator; J F Filson, Clerk, and Elder Dr Jesse Wallin, Historian.

Received and read a letter from a newly constituted church, named Rocky Fork, petitioning membership in the body. Referred the same to a committee, viz.: W E Tilson, J B Sprinkle and P Buckner, to report Friday morning.

CALLED FOR CORRESPONDENCE.

YANCEY COUNTY ASSOCIATION—Elders E D Silvers and W A Robison and bro. Amos Ledford.

BUNCOMBE COUNTY ASSOCIATION—Elders A I Justice and George W Gosnell and bro. J C Sams.

HOLSTON ASSOCIATION—Elder J H Moore and brethren Jere Bogart and E B Booth.

NEW FOUND ASSOCIATION—Elder J E Carter, Western editor Biblical Recorder.

Also received bro. J A Porter, of Asheville, in the interest of the Mission Board of the Western Baptist Convention.

COMMITTEES APPOINTED.

On Public Worship—J. B Sprinkle, with pastor and delegates of Flag Pond church.

On Periodicals—S C Robison, A I Justice and elder Jesse Wallin.

On Temperance—Elder J Wallin, J T Beaver and Garrett Ramsey.

On Finance—L M Bryan, Patterson Reese and W F Guinn.

On Education—J R Sams, W C Sprinkle and J Q. Tilson.

On Missions—Elder L W Sams, J A Porter and S Wallin.

On Sabbath-schools—J M Ammons, J C Sams and N P M Corn.

On Time and Place—J P Sams, J M Wallin and A B Sams.

On State of the Ministry—J L Phillips and W E Tilson.

On motion, agreed to meet each day at 9 a m. Call off at 11 a m for a sermon and intermission. Meet again at 1 p m, and adjourn at pleasure.

ORDER OF BUSINESS.

First—Appointment of Committees. Second—Report of committees. Third—Miscellaneous business.

Pastor J H Moore, of this church, then made a short address of welcome; assuring the body that the hearts and doors of the whole community were opened, and then allotted homes to all delegates and visitors. J E Carter closed the services with a devout and earnest prayer.

FRIDAY MORNING.

Met pursuant to adjournment. Songs—Jesus, lover of my soul, and I will sing you a song of that beautiful land. Prayer by bro. J A Porter. A I Justice then read 7th chapter of Matthew and led in prayer. Song—There's a fountain filled with blood. First minute of previous day's proceedings was read and approved.

The committee to which was referred the letter and petition of newly constituted church reported and was discharged. The church was then received into the fellowship of churches.

On motion, appointed a committee on the state of the churches, viz.: J S Jarrett, R J Sams and G W Ramsey.

The Committee on Sabbath-schools made the following report: Your Committee on Sunday-schools beg leave to report, That the work of our Sunday-school Convention was harmonious and deeply interesting. Our convention is now upon a solid basis, its perpetuity being assured. Our churches and people are enthused in the cause of Sunday-schools. There is an enlarged liberality in contributions for all legitimate purposes. The great majority of our churches have Sunday-schools of their own, under the guidance of Baptist superintendents and teachers. Being profoundly impressed with the fact that the faith we present to the world is the sys-

tem of doctrine that Christ authorized His apostles to preach to sinners for their conversion, and to teach to saints for their edification, we recommend that all our churches should organize and maintain Sunday-schools of their own, in which the pure word of God may be taught. Respectfully submitted.

J M AMMONS, Chairman.

On motion to adopt, bro. Ammons made remarks on the report, impressing the facts set forth in the same. Uncle Jacob Sams said, among other good things, that each and every one had a work to do; that each one had an influence, and to let that be exerted for good. He advised the young ladies and gentlemen, in choosing a companion for life, to choose from the Sabbath-school, if they wish to have peace and happiness at home. Let us all work and preach where ever we go, and not expect the ministers to do all. Elder S Wallin insisted that all the churches send up delegates to the next meeting of the Sabbath-school convention, which convenes Thursday before the first Sunday in August, 1889, with the West Fork Baptist church. Report adopted.

Report on Missions read by L W Sams.

REPORT ON MISSIONS.

Though our mission territory is small, Shelton Laurel being the only entire destitution in the bounds of this association, the board has doubtless done the best it could to supply this field with the means at their command. Elder S Wallin has preached monthly at the Franklin school-house, all that has been done to our knowledge by this association. We earnestly advise this body to take more progressive steps, and send a missionary to canvass the entire field, for our cause is hopeful and encouraging. Respectfully submitted.

L. W. SAMS, Chairman.

On motion to adopt, bro. Sams made some remarks, who spoke on the report, and impressed the advisability of keeping a live missionary in the field. W P Jervis read the report of the missionary board of the association, and made remarks on the same.

REPORT.

Your board entered upon its duties at the beginning of the associational year, with the following pledges as a basis for work during the year, viz.: Little Ivy, Cane River, Middle Fork, Mars Hill, Bull Creek, Marshall, West Fork and East Fork, each \$10.00; Gabriel Creek, French Broad, Big Laurel, Walnut Creek, Flag Pond, Laurel Branch and Burnsville, each \$5.00; California, \$3.00; F M Marchbanks, \$2.00; total amount pledged, \$120.00. Of this amount, Marshall has paid \$10.45; Flag Pond, \$5.00; California, \$3.00; Bull Creek, \$6.00; Mars Hill, \$10.00; Big Laurel, \$5.00, and F M March-

banks, \$2.00. Total amount received, \$40.73. The board continued Elder S Wallin as its missionary at the Franklin school-house, where he has been holding monthly preaching with as much promise as could be expected under the circumstances that surrounded him. The board has paid of the funds received: To Bro. Wallin, \$33.00; for book and postage, 67 cents; balance on hand, \$7.11. We think the field worthy of attention, and would recommend a more vigorous effort in the future than we have been able to give it in the past. Respectfully submitted. S. C. ROBISON, } Mission
W. P. JERVIS, } Board.

Bro. J A Porter called attention to the rapid spread of the gospel and christianity in foreign fields, and then referred to the great need of missions at home; said that we were not Missionary Baptists, but anti-Missionary; showed the necessity of giving to missions. The prosperity of every one depends on his giving to the Lord; set apart a portion of your business for the Master, and to give of the first fruits, and then he gave touching incidents of giving, etc. Rev J E Carter said, that he could not believe that Baptists were stingier than those of other denominations, but contended that the great lack was in the leaders not informing the masses of the Baptists the needs of the boards of missions, and where their money was going. They do not want to throw out means blindly; and another misfortune is, they do not read their religious papers, and urged the deacons and ministers, when they returned home, to stir their brethren up to a sense of duty in the line of giving. Rev J H Moore endorsed what bro. Carter had spoken, and urged the ministers to go to their churches and tell the members of the work and death of Yates and bro Devault, of his own native state, and to show the great work of the foreign mission cause, and they would give of their means; and then made special remarks in relation to bro. Diaz's labors in Cuba. It being the hour for preaching, bro. Moore was called to time. Song—What a friend we have in Jesus. Elder A I Justice then read scriptures from the 13th chapter of Matthew; bro. J Wallin led in prayer. Song—Harvest Home. Sermon by bro. Justice. Text—The going out and the returning. An interesting, affecting and earnest sermon. Song—The crowning day is coming by and by. Benediction by elder E D Silver.

AFTERNOON SESSION—I P. M.

Songs—Draw me nearer, and Why do you wait, dear brother? The Moderator announced the body in session. Addi-

Small remarks by bro Porter on missions. Rev J Wallin said, he believed in the practical. Called attention to the amount pledged to missions last year, the effect it would have produced, and then the meager amount raised. He did not understand why it was so, and thought that each brother who pledged his church ought to rise and explain. Brother J H Moore claimed that the pledge system was wrong, not in accordance with scripture, hence the small amount of pledges redeemed. The best way was for each church to have a missionary agent, and to take up a collection at each session of the church. Called attention to what the sisters of the church had done and could do. J R Sams said: The great blame rests upon the pastors. He read scriptures to prove that missions was no new subject, but reached back to Abraham. J M Ammons endorsed what bro. J R Sams said, to lay by each week what the Lord hath prospered us, and we would be blessed, and not have to work on a credit. Rev A I Justice indorsed the former speeches, and suggested that the board of missions make out the amount and send to the churches to be raised. Rev J E Carter said that not so much depends on the plan as to the working of the plan. He said that water could be raised from a well by a pump, by a well sweep, by a windlass, or by a bucket and rope held by the hands, but if the pump handle was not worked, if the sweep was not used, if no hand turned the windlass, or handled the rope, no water would be drawn; so it was with mission work; any plan would do if well worked. The report on missions, including the report of the mission board of the association, was adopted. On motion, it was agreed to appoint a mission board, and then, on motion, the members of the old board were continued.

The report on periodicals was read by A I Justice, of the committee, who prefaced the same by saying that the committee was not agreed, but that he would offer what he had as a majority report.

MAJORITY REPORT ON PERIODICALS.

Your committee on periodicals beg leave to submit the following report: If our denomination lives and prospers, we must have denominational literature. We must have a paper devoted to the interest of our churches, and our people must read it. * * * * * It is with deep regret that your

committee has to report that since the last meeting of our association, our own beloved paper, the Western North Carolina Baptist, has ceased to exist, having been consolidated with the Biblical Recorder. The Recorder is a paper worthy of commendation, and we would recommend it to all our brethren who will take it. But we feel at the same time that there is a want in our mountain country which can never be supplied without a paper published in our midst. The interest of the Western North Carolina Baptist Convention cannot be fostered without an organ. We, therefore, recommend to the favorable consideration of our brethren the effort now being made by some of our brethren to form a joint stock company for the purpose of starting a Baptist paper at Asheville. About \$500 have been subscribed to the stock, and the prospects are flattering for us to get a paper started on a firm basis which will insure success.

S. C. ROBISON,
A. I. JUSTICE.

On motion to adopt, elder Jesse Wallin then presented and read the following report:

MINORITY REPORT ON PERIODICALS.

I would recommend the Biblical Recorder, published at Raleigh, as the present and most useful medium of communication to the Baptists of the French Broad Association, and regard it as premature for this association at the present time to commit itself to any project to establish a Baptist paper at Asheville or elsewhere until the question of the consolidation of the Western with the State convention is settled. Respectfully submitted.

JESSE WALLIN.

On motion to adopt, bro. Wallin spoke on the minority report. He thought that, as the question of consolidation of the conventions was being agitated, it was better to recommend our present organ than to commit ourselves to a premature project. Further remarks were made by elder L W Sams, who favored the minority report, and considered it best to say nothing about the convention question. Rev A I Justice spoke against the minority report, and in favor of the original motion for the majority report. On motion of bro. J A Porter, the minority report was laid on the table. No sooner was that done than bro. J Q Tilson moved that the majority report also be laid on the table. Motion carried.

On motion, letters of dismissal were granted to Caney River, Burnsville, Mount Pleasant, Ivy Gap and Falls Gap churches. Song—There's a land that is fairer than day.

REPORT ON STATE OF THE CHURCHES.

Your committee beg leave to report: That the churches in our bounds are, in the main, in good condition, and are prospering. Mount Zion and Lower Walnut Creek cannot support a pastor without help. Also, we recommend that a missionary should be employed to preach in the bounds

of this association, in order to assist quite a number of weak churches in holding protracted effort.

G. W. RAMSEY,
R. J. SAMS,
J. S. JARRETT.

The report was adopted. The report on Time and Place was read by J P Sams. The Committee on Time and Place submit the following:

REPORT ON TIME AND PLACE.

We recommend that our next Association be held with Laurel Branch Church, Madison county, N. C., commencing on Thursday before the fourth Sunday in August, 1889, and that Elder Jesse Wallin preach the introductory sermon, and Elder John Ammons be his alternate.

J. P. SAMS, Chairman.

On motion, the report was adopted. Motion to adjourn. Song—Doxology. Prayer by Rev W A Robison.



SECOND DAY.

SATURDAY, August 29,

Met pursuant to adjournment; song, By and by; prayer by Rev. J H Moore. Called the roll of delegates as follows:

LITTLE IVY, bro. John Ponder.

BULL CREEK, bro. Philip Buckner.

MAR'S HILL, elder L. W. Sams and brethren J M Ammons, J T Beaver, J L Phillips, Wm Bryan, J G Morgan, J R Sams and W P Jervis.

FLAG POND, elder P McDevett and brethren J B Sams, H F Hastings, W F Guinn, J Q Tilson, Ellis Higgins and W E Tilson.

GABRIEL CREEK, brethren N J Buckner, A B Andres, W L Treadway and T M Hamlin.

BIG LAUREL, elder S Wallin and brethren D C Jackson and J S Bishop.

CALIFORNIA, J B Sprinkle and M M Holcombe.

LAUREL BRANCH, brethren L C Robison, A B Sams, G G Gwaltney, B F Andres and A E Bryan.

WEST FORK, Rev. N P M Corn and brethren J F Tilson,

R J Sams, L H Dill, B J Sams, J Z Coats and R B Sams.
 WALNUT CREEK, brethren E Y Tipton, R P Wild, J M Wallin and L M Bryan.

UPPER LAUREL, brother P D Shelton.

CLEAR BRANCH, Rev. H W Gilbert and brethren Jno. A Tilson, Geo. W Clouse and J S Jarrett.

EAST FORK, brethren T B Silvers, C A McHone, J. Metcalf.

MARSHALL, Rev. Jesse Wallin and Garrett Ramsey, and brethren W C Sprinkle, R N Branson, and P M Hudgins.

MOUNT ZION, brethren Geo. W Ramsey and Wm Crowder.

BETHEL, W R Taylor, L C Buckner and S H Ballard.

LITTLE CREEK, breth. G W Robertsoh, J C Davis, J F Justice.

TERRY'S FORK, brethren J M Brown, J P Sams, J M Anderson.

PAINT GAP, brother J C Robertson.

FRENCH BROAD, breth. Lewis Allman, C D Cole, P Reese.

FOSTEP'S CREEK, brethren J C Roberts and J G Briggs.

FORKS OF IVY, brother A L Logan.

PINE SPRINGS, no delegate.

PLEASANT HILL, Rev. W A Keykendall and bro. A. Tweed.

IVY GAP, brethren W B Angel, Brison Blankenship and W R Buckner.

MT. PLEASANT, brethren C G Duyick and W H Sparks.

FALLS GAP, brethren B L Hensley and W A Edwards.

LOWER WALNUT CREEK, no delegation.

ROCKY FORK, F M Horn and A J Sprinkle.

Brother J R Sams offered the following resolution :

Whereas, We are sorry to say that the value of a religious newspaper is not appreciated by the most of our people. Such a periodical tends to build up our churches, our pastors, our mission work, and our general denominational enterprises. And whereas, In every family the religious newspaper should be placed for the good of the children, as well as the parents. And whereas, Our Sunday-school religious literature is of great use in helping us in the study of the word of God. And whereas, Past experience shows how hard it is to support a religious newspaper; therefore be it

Resolved, That we urge upon our brethren to be more liberal in the future in sustaining their paper. We recommend the Biblical Recorder, the old tried and true paper of the Baptists of North Carolina, as a periodical worthy of our warmest support. We also recommend the Baptist Reflector, of Chattanooga, Tenn., and the Religious Herald, of Richmond, Va., as able and sound periodicals. Provided, That this resolution shall not be construed as an expression of the body on the union of conventions either way.

On motion to adopt, elder J E Carter Western editor of

the Biblical Recorder, took the floor and explained the many causes of the demise of the late Western North Carolina Baptist and its consolidation with the Recorder. He also explained some things concerning his present course in acting as Western editor, and why he believed it would be better for the Baptists of Western North Carolina to unite on the Recorder as their medium of inter-communication. Bro. Porter made remarks, in which he endorsed bro. Carter's course, as far as the suspension of the paper was concerned, as the people did not rally sufficiently to its aid and support it.

Rev L W Sams made remarks endorsing the resolution. Remarks were made by elder J H Moore, recommending the Baptist Reflector, and he announced that he was ready to take subscribers to the same. The resolution was adopted.

On motion, the Moderator was empowered to appoint delegates to the Western North Carolina Convention.

Bro. J M Ammons offered the following resolution :

Resolved, That the Association heartily endorse the effort now being made to start a paper in Asheville, N. C., in the interest of the Western North Carolina Convention. On motion to adopt, several impromptu speeches were made pro and con. Bro. J R Sams then proposed that if a similar, or some other provision as the one attached to the resolutions just passed would be attached to it, he would consent to its adoption. The same was agreed to, and it passed. Provision, That this resolution shall not be construed as an expression of the body on the union of the conventions either way. With this provision, the resolution was adopted.

11 a. m., the hour for a sermon having arrived, bro. J E Carter led in prayer. Song—Am I a Soldier of the Cross? Sermon by bro. Carter. Text: And the Lord said unto Gideon, by the three hundred men that lapped, will I save you and deliver the Midianites into thine hand; and let all the other people go every man unto his place.—Judges; 7:7. The sermon was one replete with good instruction to all, especially to the young ministers present. It commanded the profoundest attention. It was a deep, practical and effective discourse. Song—Doxology, Benediction, bro. J M Ammons.

AFTERNOON SESSION.

Song—Nearer, My God, to Thee. The Moderator announced the body in session. Rev Jesse Wallin, Historian, read his report.

HISTORIAN'S REPORT, 1887-'88.

The eightieth annual session was held with Mars Hill church, Madison county, N. C. J R Sams was chosen Moderator, and J F Tilson, Clerk. The introductory sermon was preached by Rev John Ammons. Twenty-eight churches were represented, and the proceedings were very harmonious. The reports from the churches indicated progress in some, while in others the cause appeared to be languishing.

The mission station on Laurel has been occupied, but the mission work done has been limited for want of means.

We had with us visiting brethren from New Found, Black Mountain and Buncombe County Associations; also Rev T J Murphy, in the interest of the Baptist Reflector, and bro. John H Sams, from Loudon, Tenn. During the year some very profitable meetings have been held, and the general outlook for the work is encouraging. The Sunday-school Convention held at Gabriel's Creek gave good hope of permanency and usefulness.

JESSE WALLIN, Historian.

Report adopted. Report on the state of the ministry was read by bro. W E Tilson.

REPORT.

Your committee, in looking over the duty assigned it, cannot arrive at a more correct report than to reiterate the report made to this body in 1885: "That the ministry within the bounds of this association, in point of morality and Christian conduct, is commendable, but to a great extent is wanting in consecrated, persistent and continued ministerial labor.

J. L. PHILLIPS, Chairman.

On a motion pending the adoption, very appropriate remarks were made by brethren J B Sams, W E Tilson, J T Beaver and others. Report adopted.

REPORT ON TEMPERANCE.

Your committee are fully aware that this body has long

since taken such ground upon the subject of temperance as to justly entitle her to the proud honor of having lead the van of the Baptist hosts of Western North Carolina in the effort that has been made for the extermination of the drink plague.

While at all times appealing to the inner conscience, and recognizing the power of moral suasion, she has not been slow to take the more advanced ground of prohibition by legal enactment. But to-day, in the face of what has been said and done in the past, we stand in the presence of this great evil, this hydra-headed monster, of which the best we can say is that, though scotched, it is not killed. What shall we do? Shall we give it up in despair, and retire from the conflict? Our answer is, never; no, never. The terrible and open wreckage and debauchery of our manhood everywhere is to be seen as the effects of intemperance calls aloud for action. The cry of the broken hearted, and the despair of wretchedness and ruined innocence, forbid the idea of a truce until our land and country, yea, even the world itself, is redeemed from the curse of this fell destroyer.

JESSE WALLIN,
J. T. BEAVER, } Committee.
GARRETT RAMSEY, }

On motion to adopt, remarks were made by bro. Jesse Wallin, contrasting the difference between towns with and without prohibition. How many have gone to premature graves on account of this drink plague? Speeches were limited to five minutes for the opening talk. Rev Garrett Ramsey said many things against doggeries, and said, let us be determined to get rid of them. Send only Christians to the Legislature. J T Beaver made the remark that he had seen delegates here drinking, and said, shame on him who represents a church and patronized the dram shop. Rev Moore said that he intended to vote as he prayed. Adopted.

Finance report by bro. W F Guinn:

Received of the churches, as contributions for minutes, thirty-one dollars and ninety-four cents (\$31.94). Respectfully submitted.

L. M. BRYAN,
PATTERSON REESE, } Committee.
W. F. GUINN, }

On motion, the report was adopted.

The following report on education was read by J Q Tilson, of that committee:

Your committee, to whom was referred the subject of education, respectfully submit the following: Judson College, located at Hendersonville, N. C., is recognized as the only Baptist institution of learning of high character in the bounds of the Western Baptist Convention. Therefore, we place most prominently her claims to the brethren of this association who desire to avail themselves of a college education. Her faculty is able and efficient. Her facilities to do solid educational work are second to no school of similar grade.

We also recommend and urge the importance of this association establishing within her bounds a first-class preparatory academy, where young men can be prepared at a small cost to enter college. We further recommend that this association appoint an educational board, consisting of three members, who are zealous educational workers, to confer with the trustees of Mars Hill College, in view of establishing such school at Mars Hill, N. C.

In conclusion, we urge our brethren to give more earnest heed to the importance of educating the rising generation. We have learned the fact, and now let us by our own acts admit it, that money thus invested for our children is best invested.

J R SAMS, Chairman.

W C SPRINKLE.

Pending motion to adopt, J Q Tilson said he did not assist in the preparation of report just read, and as he was not posted as to its suggestions, they would pardon him if, instead of speaking on the report, he said a few words on the importance of education and its importance to christianity. The merits of different schools were discussed in our associations, and the real importance of education has not been too freely urged. In its proper form, education includes missions and the seemingly all-absorbing topic, periodicals. Its effects are vital in this life and farther reaching in the life to come. The christian religion is a system of training. True education is founded upon christianity and the bible. Some nations of antiquity had systems of education which carried them to considerable height in civilization, but being founded on false religion, have perished and their civilization become only a matter of history.

China is not a country of absolute ignorance, but they are often cultured in the lore of their ancestors. They know nothing of the true God. Their false learning opposes progress, and they are the same as 3,000 years ago. In France we have an example of a modern nation of culture without Christ. He referred to France renouncing allegiance to God and His laws, and the reign of terror that followed. The progress of our country was marked by the founding of educational institutions. Our land is blest with schools and colleges, where consecrated teachers labor to mould Christian character. We need to impress upon the minds of old and young the importance of attending such schools. Report adopted.

Bro. J M Ammons offered a resolution recommending endowing Mars Hill College. Remarks by bro. Ammons, L W Sams and J H Moore. The resolution failed to pass.

On motion, the Clerk was ordered to superintend the printing and distribution of the minutes, and that he receive ten dollars for his services.

On motion, it was agreed that any brother of this association present at a sister association accept a seat as a correspondent from this body.

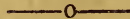
RESOLUTION OF THANKS,

Resolved, That this body tenders its sincere and grateful thanks to Flag Pond Church for the hospitable and whole-souled manner in which its delegates have been entertained.

On motion, adjourned to time and place mentioned in report. Songs—How Firm a Foundation, Ye Saints of the Lord. Benediction by elder S Wallin.

W. P. JERVIS, Moderator.

J. F. TILSON, Clerk.



SABBATH SERVICES—9 A. M.

Music by class. Sunday-school Superintendent W W Bailey read 2nd chapter, 2nd Corinthians, 1-7 verses. Prayer by Rev J H Moore. Song. Sunday-school collection. A short exposition of lesson by Superintendent Bailey. Short

speech by P M Hudgins, who merely introduced the Hon. J C Pritchard as the speaker they had brought along with them. Mr Pritchard said he was an earnest well wisher, and considered the Sunday-school next to the church. He showed the great danger of Catholicism, and the need of indoctrinating while young. Song. Rev W A Robison said: Nothing has more influence on morals than the Sunday-school. It is a necessity. All Christian men and women ought to be interested in the work. He owed much himself to the Sunday-school. He then told a most touching incident of a Sunday-school teacher being discouraged, and then having the clouds of gloom dispersed. Song—Nothing but the blood of Jesus.

11 a m—Sermon by Rev J M Ammons. Text—1st Cor., 15th chapter, and latter clause of 52nd verse; and Matthew, 24th chapter, and the latter clause of 30th verse. For the trumpet shall sound—Cor.; And they shall see the son of man coming in the clouds of Heaven, with power and great glory—Mat.

Notes—A touching opening. The speaker soon lost himself in his subject, and, with a grand flow of language and great power of oratory, he depicted the despair, gloom and sin into which the world had fallen until Christ came, suffered, and, in the language of the speaker, with wounded hand, waved back the sable folds of setting darkness and let the miontide of glory and immortality flash through the clouds of human woe. In glowing terms, he spoke of the life, benevolence and power displayed by Christ while in the flesh, and the great phenomena that attended his death and resurrection, and in the same strain spoke of His ascension and grand reception into his father's home, where he was crowned Lord of lords and King of kings. The speaker, depicting Christ's second coming and the final judgment, was soul stirring. Closing words—O! dying man, turn this day to God. Obey His commandments and be saved. And may God help you so to do is my prayer this morning. The sermon was short, but one of great power.

Pastor Moore proposed to all to show how much they desired this glorious gospel preached unto all the world by contributing to foreign missions. A collection, amounting to

—, was taken up in favor of Flag Pond church. Song—
Freely Give. The music throughout the service was very
fine. Sister Katie Gudger, of Marshall, N. C., a very fine
organist, presided at the organ with credit to herself and to
the delight of the vast congregation present. M W Lance,
of the same place, sang most excellent base. The congre-
gation engaged in the singing. Benediction by Rev W A
Robison, CLERK.

STATISTICAL TABLE FOR 1888.

| Churches. | Pastors. | Pastor's Salary. | Baptized. | | | | | Total. | Mis- sions. | Paid for Building | Value of Building | Amount for Minutes. |
|---------------------|-----------------|------------------|-----------|------------|-----------|-----------------|-----------|--------|----------------|----------------------|----------------------|---------------------------|
| | | | Baptized. | By Letter. | Restored. | Dis- missed. | Excluded. |  |  |  |  |  | Dead. |
| Little Ivy, | Alfred Bradley, | | 11 | 0 | 0 | 5 | 0 | 0 | 136 | | | 31 50 |
| Bull Creek, | S. J. Morgan, | | 15 | 10 | 0 | 4 | 1 | 2 | 81 | | | 1 75 |
| Wahant Creek, | L. J. Bailey, | \$92 40 | 12 | 5 | 0 | 7 | 2 | 2 | 115 | \$500 | | 1 35 |
| Mans Hill, | L. W. Sams, | 100 00 | 0 | 8 | 1 | 2 | 1 | 1 | 174 | \$10 00 | \$45 06 | 2 00 |
| Flag Pond, | J. H. Moore, | 100 00 | 24 | 7 | 3 | 12 | 1 | 1 | 245 | 10 17 | 50 00 | 2 00 |
| Big Laurel, | S. W. Mallin, | 0 00 | 0 | 0 | 0 | 0 | 0 | 0 | 146 | 5 00 | | 1 20 |
| West Fork, | J. R. Lamb, | 60 00 | 25 | 6 | 1 | 18 | 1 | 1 | 209 | | 2 50 | 2 00 |
| Laurel Branch, | J. A. Bradley, | | 20 | 9 | 0 | 23 | 1 | 0 | 139 | | 7 00 | 1 50 |
| (Laurel Creek, | S. Proffitt, | | 6 | 1 | 0 | 2 | 1 | 1 | 103 | | | 1 25 |
| Bethel, | H. W. Briggs, | 35 00 | 11 | 8 | 1 | 2 | 1 | 1 | 70 | | | 1 55 |
| (California Creek, | J. A. Bradley, | 60 60 | 0 | 6 | 0 | 5 | 5 | 1 | 107 | | | 1 00 |
| Little Creek, | W. A. Sams, | 55 00 | 19 | 16 | 1 | 6 | 4 | 0 | 67 | | | 50 |
| Marshall, | John Ammons, | 100 00 | 1 | 6 | 1 | 3 | 3 | 2 | 36 | 15 00 | | 90 |
| East Fork, | J. R. Lamb, | | 0 | 1 | 0 | 9 | 9 | 3 | 95 | | | 1 00 |
| Paint Gap, | T. C. King, | 25 00 | 1 | 2 | 1 | 11 | 7 | 1 | 54 | | | 1 00 |
| Foster's Creek, | P. McDevet, | | 14 | 3 | 1 | 5 | 0 | 0 | 38 | | | 1 00 |
| Terry's Fork, | W. T. Bradley, | 50 00 | 25 | 29 | 0 | 0 | 3 | 1 | 75 | | | 2 50 |
| Pine Springs, | T. C. McNabb, | | 5 | 5 | 4 | 10 | 2 | 1 | 45 | | | 85 |
| Upper Laurel, | W. A. Sams, | | 1 | 0 | 0 | 5 | 0 | 1 | 58 | | | 1 00 |
| Mount Zion, | P. McDevet, | | 3 | 2 | 0 | 7 | 0 | 1 | 38 | | | 70 |
| Clear Branch, | H. M. Gilbert, | | 7 | 1 | 0 | 4 | 4 | 2 | 109 | 5 10 | | 94 |
| Lower Wahant Creek, | L. J. Bailey, | | 0 | 3 | 0 | 2 | 4 | 4 | 34 | | | 40 |
| French Board, | J. W. Hooker, | 35 00 | 8 | 0 | 0 | 4 | 0 | 1 | 63 | | | 35 |
| Falls Gap, | Daniel Miller, | 12 00 | 0 | 0 | 0 | 1 | 1 | 1 | 64 | 50 | 15 00 | 50 |
| Pleasant Hill, | J. M. McDevet, | | 0 | 0 | 0 | 0 | 0 | 0 | 21 | | | 55 |
| Rocks of Ivy, | J. L. Lewis, | | 9 | 4 | 1 | 7 | 0 | 0 | 82 | | | 15 |
| Rocky Fork, | | | 9 | 8 | 0 | 2 | 0 | 0 | 27 | | | 50 |
| Total. | | | 217 | 138 | 18 | 146 | 49 | 23 | 2440 | | | \$31 94 |



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MINUTES

OF THE

X

Eighty-Second Annual Session

OF THE

FRENCH BROAD

BAPTIST ASSOCIATION,

HELD WITH

LAUREL BRANCH CHURCH,

MADISON CO., N. C.,

August 22, 23, 24, and 25, 1889.

ASHEVILLE, N. C.:
CITIZEN PUBLISHING COMPANY.
1889.

OFFICERS.

| | | | |
|------------------------------|---|---|-------------------|
| W. P. JERVIS, Moderator, | - | - | Mars Hill, N. C. |
| J. F. TILSON, Clerk, | - | - | Grape Vine, N. C. |
| REV. JOHN AMMONS, Historian, | - | - | Outlook, N. C. |

MISSION BOARD.

| | | |
|-------------|---------------|----------------|
| J. R. SAMS, | W. P. JERVIS, | S. C. ROBISON. |
|-------------|---------------|----------------|

MINISTERIAL REGISTRY.

| | Date Ordination. |
|---|------------------|
| Ammons, John, Outlook, N. C., - - - | 1857. |
| Ammons, J. M., Halewood, N. C., - - - | 1889. |
| Bradley, J. A., Mars Hill, N. C., - - - | 1882. |
| Briggs, W. K., Briggsville, N. C., - - - | 1859. |
| Corn, Noah P. M., Grape Vine, N. C., - - - | 1888. |
| Deweese, L., Outlook, N. C. | |
| Gilbert, H. W., Clear Branch, Tenn. | |
| Jamison, Wesley, Bald Creek, N. C., - - - | 1888. |
| Lewis, Joseph, Big Laurel, N. C., - - - | 1889. |
| McDevett, J. M., Marshall, N. C. | |
| McDevett, P., Flag Pond, Tenn. | |
| Nelson, W. C., Limestone Springs, Tenn. - - - | 1887. |
| Pinner, R., Little Creek, N. C. | |
| Ramsey, Garrett, Marshall, N. C. | |
| Sams, L. W., Mars Hill, N. C. | |
| Sams, W. A., Clear Branch, Tenn. | |
| Wallin, Stephen, Big Laurel, N. C., - - - | 1846. |
| Wallin, Joseph, Big Laurel, N. C., - - - | 1862. |
| Wallin, Dr. Jesse, Marshall, N. C., - - - | 1884. |

LICENTIATES.

| | |
|--------------------------|----------------------------|
| J. T. Beaver, - - - - - | Mars Hill Church. |
| C. C. Metcalf, - - - - - | Paint Gap Church. |
| M. Y. Robison, - - - - - | Paint Gap Church. |
| J. M. Wild, - - - - - | Walnut Creek Church. |
| G. C. Wild, - - - - - | Clear Branch Church, Tenn. |
| N. T. Haynes, - - - - - | Clear Branch Church, Tenn. |

PROCEEDINGS.

THURSDAY, AUGUST 22, 1889.

The French Broad Baptist Association convened in its eighty-second annual session, at 11 o'clock a. m., with Laural Branch Baptist Church.

Elder Jessie Wallin, who had been appointed to preach the introductory sermon, not being present, Elder John Ammons, the alternate, read the epistle of Jude, and after prayer by Rev. T. J. Murphy, proceeded to preach the sermon introductory to the business of the Association from latter clause of 3d verse of chapter read: "Earnestly contend for the faith which was once delivered unto the saints."

The sermon was interesting, instructive and full of deep feeling. It vividly portrayed the circumstances under which the epistle was written and the false doctrines against which the early Christians had to contend. That was the gnostic age, when false teachers claimed to know everything. Some of the Jews that had come into the church attempted to graft Judaism into Christianity. A few centuries later the tendency was to blend Paganism and Christianity. The church had to contend for the faith against rank infidelity. In later years, also, the Christian doctrines have been and are being denied, and infidelity is, as it were, sugar coated.

The doctrine of "total depravity" has been denied, but it was clearly shown that the natural man is at enmity against, and the natural tendency of man is to go away from God. Salvation, by grace, is antagonized and the doctrine of election is contended against. It is said that predestination and free agency cannot be reconciled, but both are taught in the Book, and neither is to be rejected because our finite minds fail to comprehend them. The perpetuity of the divine life, or what is called persever-

ance of the saints, is disputed, but we do not mean that all who profess religion are saved. Eternal punishment has become a frightful thing to many. The late Henry Ward Beecher tried to get it out of his vocabulary but never succeeded. In the peroration, all were exhorted to contend earnestly for the faith and to study to be approved workmen unto God.

Motion carried to adjourn for one hour.

Sang L. M. Doxology. Benediction by Rev. D. B. Nelson.

At 1 o'clock, p. m., re-assembled. Sang, "What a Friend We Have in Jesus." Prayer by Dr. R. H. Lewis.

Moderator W. P. Jervis announced the body ready for business, and appointed brethren W. C. Sprinkle and P. M. Hudgins, reading-clerks. Received and read letters from twenty churches. The Association then proceeded to the election of its officers, which resulted as follows:

W. P. Jervis, Moderator; J. F. Tilson, Clerk, and Rev. John Ammons, Historian.

CORRESPONDENTS :

Buncombe County Association—D. B. Nelson, Editor of the *Asheville Baptist*; John P. Morgan, of the Publishing Company of the *Baptist*, and representing the Mission Board of the W. N. C. Baptist Convention; A. E. Brown, and County Superintendent John W. Starnes.

Yancy County Association—Rev. T. C. King and R. W. King.

Nola Chucky Association—Rev. T. J. Murphy.

New Providence Association, Tenn.—Bro. J. H. Sams.

Dr. Wm. Smith, of Mossy Creek, Tenn., accepted a seat.

Bro. D. B. Nelson remarked that the brother, who said he was glad to be in this body, voiced his feelings and then called attention in a very feeling talk to the organization of this body and the rapid progress of the Baptists since its organization, and said he would put a short sketch of its history, when he returned home, in the *Asheville Baptist*. He was made to feel rejoiced when

listening to the sermon, but the opposite in hearing the letters from the churches read, of the small amounts given to Foreign Mission, &c., and believed that the decrease in membership exceeded the increase, and also urged the necessity of preserving history.

Rev. J. Ammons, Historian, requested all the delegates after returning home, to put away all old Minutes in their possessions, and when he gave out notice of his needs of any, to send them to him.

APPOINTMENT OF COMMITTEES:

Foreign Missions—Revs. John Ammons, L. W. Sams and T. J. Murphy.

Education—P. M. Hudgins, Z. V. Hunter and John W. Starnes.

Temperance—J. Q. Tilson, J. T. Beaver and J. B. Sams.

Finance—Dr. L. S. Tilson, J. G. Morgan and W. E. N. Edwards.

Public Worship—R. P. Wild with pastor and delegates of Laurel Branch Church.

Periodicals—W. C. Sprinkle, J. P. Morgan and A. E. Brown.

Time and Place—J. B. Sprinkle, B. V. Peek and L. C. Huff.

Sunday Schools—Revs. J. M. Ammons and C. C. Metcalf and Dr. Wm. Smithe.

Home Missions—Revs. J. A. Bradley and S. Wallin and Bro. S. M. Davis.

On motion dispensed with the committee on the State of the Ministry.

On motion dismissed Indian Creek Church.

Motion to appoint a committee to redistrict the association carried, and the moderator appointed W. E. Tilson, L. M. Bryan, Phillip Buckner and J. B. Sprinkle as said committee.

On motion Bro. Ammon offered as order of business:

1st, The appointment of committees. 2nd, Hear report of committees. 3d, Miscellaneous business. Time

to meet 8:30 o'clock a. m. Call off at 11 o'clock a. m. for a sermon and dinner. Meet again at 1 o'clock p. m. and adjourn at 4 p. m.

Sang L. M. Doxology. Benediction by Rev. T. J. Murphy.

SECOND DAYS' PROCEEDINGS—FRIDAY MORNING.

Met pursuant to adjournment. Sang Jesus Lover of My Soul. Devotional service conducted by Rev. T. J. Murphy. Minutes of preceeding day read and approved. Motion to appoint committee on Baptist Orphanage carried.

Report on Education was then read by Supt. Jno. W. Starnes.

Report on Education, as amended :

We are glad to note the progress of education in the bounds of this association. We have flourishing schools at Madison Seminary, Marshall Academy, Flag Pond and Mars Hill College. There is also one at Spring Creek Seminary, this county. These are all good schools, doing efficient work in the cause of education, and deserve the encouragement and support of the localities in which they are. Mars Hill College has long been the denominational school of French Broad Association, and we take pleasure in saying that few if any institutions of learning in W. N. C. have done more for the Baptists in this part of the State than she has. It has always deserved the hearty support of the many who have patronized it and we recommend that it shall continue to receive its merited support.

We desire to call especial attention to Judson College at Hendersonville. The buildings and grounds are the property of the Western Baptist Convention. Every Baptist in W. N. C. should make it his chief educational pride and rally around it. The trustees of this institution have been most fortunate in securing the services of Dr. R. H. Lewis, A. M., as President of this College. He stands in the front rank of N. C. educators. His scholarly ability, Christian character and long experience as an educator, together with his good social qualities and ability to choose and manage a faculty, warrant your committee in saying that the moral and intellectu-

al interest of every child, male and female, who is sent to Judson College will receive proper attention.

Respectfully submitted,

JNO. W. STARNES,
P. M. HUDGINS.

Dr. R. H. Lewis, spoke of Judson College's history and present status. All the faculty are experienced teachers. No one knows too much. The study of science has not received, in the past its share of attention in Western North Carolina. Educate the future mothers and the future children will be educated; showed the value of education in making a living. Those who idle away their time in school often become the servants of the industrious students. Such cases had passed under his observation.

Supt. Jno. W. Starnes, believed in a living school. Was rejoiced in Gov. Lowry bringing in Jno. L. Sullivan. Brains will always get the better of muscle. Must have suitable school-houses. Called attention to late changes and the progress of the times. At this point Revs. N. B. Cobb and J. W. Anderson were invited and accepted seats in the association.

Further remarks on education: A. E. Brown—education in reach of every one. Education three fold, moral, mental and physical. The farmers should be educated. We owe our material developments, the inventions in machinery, the uses of electricity, &c., to educated minds. Knowledge will ever be progressive. New discoveries yet to come. We owe our social progress and intellectual enjoyments to education. No educated man can be a bad man. Book knowledge alone not an education.

T. J. Murphy noticed an omission in report and thought Carson College, Tenn., should be mentioned. Remarks by Z. V. Hunter and L. W. Sams, who thought too little reference had been made to Moss Hill as it had so long been the old standard school of the association. Motion to recommit the report, carried.

Sang: Amazing grace how sweet the sound. Prayer, by D. B. Nelson. 11 a. m. Rev. T. J. Murphy read 3rd chapter 1st Peter. L. W. Sams led in prayer. Bro. Murphy, then preached from 21st verse of chapter read, an admirable, well prepared and delivered sermon on baptism. Sang: Nothing but the blood of Jesus. Benediction, by J. W. Anderson.

AFTERNOON SESSION FRIDAY.

Remarks by L. W. Sams, recommending the history of the Baptists by Dr. Armitage of New York. Rev. J. C. Stowell, representing the Mission Board Southern Baptist Convention, was invited and accepted a seat in the association.

The amended report on education was read by Bro. P. M. Hudgins. Remarks on the same by Dr. N. B. Cobb. Made a strong argument in favor of a real educated ministry. Did not believe in manuscript preaching. A strong plea for educated mothers. Said that the Baptist is the only denomination that educate free from sectarianism and laid the claims of Judson College before the body. Report on education adopted.

Report on Periodicals was read by A. E. Brown and on motion, 10 o'clock a. m., Saturday, was made special hour for consideration of report. The Moderator appointed Revs. Dr. Jesse Wallin, N. B. Cobb and J. W. Anderson, Committee on Orphanage.

Report on Foreign Missions read by Rev. J. Ammons. Motion to adopt. On motion, 9 a. m. Saturday, was made special hour for its consideration.

Report on Sunday Schools, read by Rev. J. M. Ammons. Motion to adopt. Was made special for nine o'clock a. m., Sunday.

On motion, the following resolutions passed the body.

Resolved, That this Association most heartily commend to the denomination and especially to the brethren of this association, the History of Baptists, by Thos. Armitage, of New York.

JOHN AMMONS.

Report on redistricting association was read by W. E. Tilson.

We, your committee appointed to redistrict this association, report the following: That we, in our judgment, would suggest that the district lines be abolished, and that the committee on time and place, with the approval of this body, designate the place where this association shall meet annually.

W. E. TILSON, Ch'm'n.

On motion, report adopted.

Home mission, read by Rev. S. Wallin:

The home mission work is one of great importance. When we look out on the field in the bounds of this association and see the work that ought to be done, we think it advisable to appoint a missionary for all his time, and let him visit all the destitute places in the bounds of this association, and hold meetings and visit the families, educate them in the Gospel, organize Sunday schools and distribute literature. This can be obtained from the Mission Board of the W. N. C. Convention.

J. A. BRADLEY, Ch'm'n.

Motion to adopt.

Prof. Jervis read report of Mission Board, viz:

DEAR BROTHERS: Your Mission Board has during the year endeavored to supply our mission station at the Franklin schoolhouse, on Laurel, with monthly preaching, and for this purpose employed Eld. J. A. Bradley, but owing to the amount of work, Bro. Bradley has been doing among the churches, he has only been able to attend this station about one-third of the year, and if he had been able to attend all the year, the board would not have been able to pay him, owing to the failure of the churches in general to meet us with their home mission contributions. Our collections for the year have been very meagre. The church at Marshall has given us \$7.00; Laurel Branch, \$6.08; Walnut Creek, \$4.00; Gabriel Creek, \$3.39; Little Ivy, \$5.00; Terry's Fork, \$3.00; Big Laurel, \$2.25. Your board is of the opinion that a more efficient method should be devised for the attention this field needs, or that we discontinue work there altogether. Perhaps it would be best to reach it through the mission board of the Western Convention. We earnestly ask this body to give this matter its attention, so as to place it in some practical shape, in order

that more may be done in the future than we have been able to do in the past. Respectfully submitted,

J. R. SAMS,
W. P. JERVIS,
S. C. ROBINSON,
Mission Board.

Pending motion to adopt, remarks were made by W. P. Jervis, S. Wallin and J. P. Morgan, who suggested that one member in each church be made agent to take a collection for missions at each meeting, and believed that we were not stingy. "Just keep calling."

T. J. Murphy: The failures are our fault, that we don't give enough and do enough earnest, determined, consecrated work. God will bless and work will succeed. Don't give up the field.

D. B. Nelson: Don't give up the field. The darkest hour is often just before day breaks.

John Ammons endorsed the idea not to give up the Laurel Mission.

Report adopted.

Motion to work in unison with mission board of W. N. C. Convention, and recommended Rev. John Ammons as missionary. Passed the body.

Appointed mission agents in churches—Little Ivy, W. E. N. Edwards; Bull Creek, P. Buckner; Walnut Creek, L. M. Bryan; Mars Hill, Z. V. Hunter; Flag Pond, J. B. Sams; Big Laurel, S. M. Davis; Grapevine, J. H. Farmer; Laurel Branch, S. C. Robinson; Gabriel Creek, W. L. Treadaway; Bethel, S. H. Ballard; California, J. B. Sprinkle; Little Creek, Joe Callahan; Marshall, Katie Gudger; East Fork, B. V. Peek; Paint Gap, C. C. Metcalf; Foster's Creek, J. G. Briggs; Terry's Fork, J. M. Deweese; Upper Laurel, F. M. Marchbanks; Clear Branch, G. C. Wild; Lower Walnut Creek, Jas. Jones; French Broad, P. Reese; Pleasant Hill, A. B. Kuykendall; Forks of Ivy, S. O. Deaver.

During the appointment of church mission agent, Bro. J. P. Morgan and Rev. J. Ammons took a collection for mssions, amounting to \$3. Sang doxology. Benediction by D. B. Nelson.

THIRD DAY'S PROCEEDINGS—SATURDAY MORNING.

Met pursuant to adjournment. Sang "I want to be a worker of the Lord." Bro. John P. Morgan read 12th chapter of Romans; gave touching comments on the same, and lead in prayer.

Called roll of delegates, and the following brethren responded or had been present during the session:

Little Ivy—W. E. N. Edwards, J. D. Sawyer and W. E. Tilson, Jr.

Bull Creek—Phillip Buckner, H. M. Phagan and J. H. Fisher.

Mar's Hill—Revs. L. W. Sams, John Ammons, J. A. Bradley, J. M. Ammons and J. T. Beaver, and Brethern W. M. Bryan, L. C. Huff, W. P. Jervis, Z. V. Hunter and J. G. Morgan.

Flag Pond—Rev. Wesley Jamison and Brethren J. B. Sams, W. E. Tilson, W. F. Guinn, L. S. Tilson, J. Q. Tilson and H. H. Briggs.

Laurel Branch—Z. Bryan, Noah Wild, D. A. Robbinnett and G. G. Gwaltney.

Walnut Creek—R. P. Wild, G. W. Bryan, J. M. Wallin and L. M. Bryan.

East Fork—B. V. Peek, John Metcalf, W. S. Dill and Levi Metcalf, Jr.

Big Laurel—Rev. S. Wallin and S. M. Davis and H. G. Wild.

Middle Fork—Bro. J. B. Jervis.

Clear Branch—J. F. Guinn and Jacob F. Clouse.

Grapevine—J. H. Farmer, L. H. Dill, W. L. Coats, J. A. Sams and J. F. Tilson.

Marshall—Revs. J. Wallin and Garrett Ramsey, and Brethren W. C. Sprinkle and P. M. Hudgins.

California—Bro. J. B. Sprinkle.

Gabriel Creek—Rev. L. Deweese and Brethren E. Arroywood, W. L. Treadway and J. H. Andres.

Terry's Fork—Bro. J. M. Deweese.

Paint Gap—C. C. Metcalf, D. C. Marchbanks and James Metcalf.

Forks of Ivy—Bro. H. M. Phillips.

Little Creek—Wm. Callahan and G. W. Roberson.

Lower Walnut Creek—Jas. Jones and Henry Davis.

Bethel—W. R. Taylor and S. H. Ballard.

Pleasant Hill—A. B. Kuykendall.

Upper Laurel—F. M. Marchbanks.

Foster's Creek—Bro. J. G. Briggs.

French Broad—J. J. Fisher, Patterson Reese, E. H. Buckner and Lewis Allman.

Mount Zion—Not represented.

Pine Springs—N. D. Lamb.

Granted a letter of dismissal to Pine Springs church.

The following report on Foreign Missions was read by John Amons :

FOREIGN MISSIONS.

There are three things to be considered in coming to an intelligent and just conclusion upon this subject :

1. Our obligations with respect to it. Is the Church of God in duty bound to preach the gospel to the heathen? We answer, Yes. Proof: Go ye therefore and teach all nations, baptizing them, etc.—Matt. 28:19. And He said unto them, Go ye into all the world and preach the gospel to every creature.—Mark 15:15. And that repentance and remission of sins should be preached in His name among all nations.—Luke 24:47. This is the law upon this subject. The Church is to preach the gospel; preach it to all nations, preach it to every creature. "And this gospel of the kingdom shall be preached in all the world for a witness to all nations and then shall the end come."—Matt. 24:14. It is plain from these passages that God committed the preaching of the gospel to the Church, and that the Church must preach it in all the world. In accordance with these principles the apostles went everywhere preaching the Word, and the Lord put the seal of his approbation upon their work in confirming their labors.—Mark 16:20. The apostles were foreign missionaries.

2. We are to consider the extent of the work. The commission says "unto all the world." Now, the inquiry is, how much of this "all the world" remains to be entered and conquered for Christ? There are 400,000,000 souls in China and most of these are pagans. There are

more than two hundred million in Africa that are utterly without God, and in other portions of the earth an additional two hundred million, giving a sum total of eight hundred million perishing in sin without one ray of light to illumine the darkness 'mid which they helpless lie. Added to these are 170,000,000 Mohamedans, and 200,000,000 Roman Catholics, and 90,000,000 Greek Christians, all of whom, as respects their salvation from sin, are but a little removed from the pagan. This gives us but a faint glance at the greatness of the work. This is the "all the world" in to which the Master sends us; these perishing souls are the "every creature" to whom he bids us preach the gospel.

3. We are to consider the means of accomplishing this work. It is obvious that God did not design any one generation to do this work, i. e., preach the gospel to every creature. The means are the ability which God has given—this includes all that we are, and all that we possess, our intellect, our piety, our property. Each of us cannot go to some foreign mission, we cannot personally preach the gospel to the heathen; but we can pray for this work, and each can give as God has prospered him. If we cannot go we can send some one else, and in this way preach the glorious gospel of the blessed God to the heathen. Your committee wishes to emphasize the fact that if we do not contribute of our cash to the support of Foreign Missions we not only neglect our opportunities but sin against God.

Our Foreign Board has Missions in China, Africa, Europe, South America and Mexico.

God has wonderfully prospered our mission work in all these fields and has given us cause for great encouragement. Let us take heart and press forward to take the world for our Lord. Calls are constantly coming from every quarter for more men and more money: we must heed these calls; we must pray for missions and give to missions.

North Carolina is specially honored and interested in this work. Seventeen Missionaries in the foreign field and yet North Carolina is asked for but eleven thousand dollars.

We ought to raise in the State \$17,000, and the Western Convention ought to raise \$3,000, and this Association ought to raise \$500 the ensuing year.

There are now more than 2,500 members in the church-

es belonging to this Association, an average of 20 cents to the member would give us \$500. God help us to understand our duty and do it.

JOHN AMMONS, }
T. J. MURPHY, } Committee.
L. W. SAMS. }

Pending motion to adopt, Rev. J. Ammons said: He that careth alone for the salvation of his own soul has no salvation. Religion is the most unselfish thing in the world. Christ was the most unselfish being that ever lived in the world. Told of the great work that was going on, and the devoted missionaries now in the different fields, and exhorted to take courage and go to work in earnest.

Bro. Stowell corrected Bro. Ammons, and said North Carolina had 32 devoted and consecrated men and women in foreign fields.

Remarks by Bro. T. J. Murphy. Report adopted.

Periodicals re-read by A. E. Brown:

We believe that one of the greatest needs of our denomination, in the West, is a good religious newspaper. Without a medium of communication between the Convention and the churches, it is impossible to carry on prosperously our mission and educational work. We recognize such a medium in the ASHEVILLE BAPTIST, published at Asheville by a company of devoted brethren, ably edited by Rev. D. B. Nelson and endorsed by the W. N. C. Baptist Convention. The question is not can the ASHEVILLE BAPTIST prosper without our support, but can we prosper without its support. The subscription for the BAPTIST is \$1.50 per year.

We further recommend CHARITY AND CHILDREN, published at Thomasville by our orphans, at \$1.00 per year, the BIBLICAL RECORDER, at Raleigh, at \$2.00 per year, the BAPTIST REFLECTOR, at Nashville, Tenn., at \$2.00 per year, FOREIGN MISSION JOURNAL, at Richmond, Va., at 75 cents per year.

Let our motto be, one thousand subscribers for the ASHEVILLE BAPTIST by the time our Convention meets. Respectfully submitted.

W. C. SPRINKLE, }
A. E. BROWN, } Committee.
JNO. P. MORGAN, }

D. B. Nelson thought that with present prospects, the BAPTIST will more than reach the number of subscribers asked for by the report. Did not want the BAPTIST to supplant any other paper, but wanted those to subscribe who thought the paper worth the amount and needed it.

N. B. Cobb—He nor Bro. Stowell would have been here if it had not been for the BAPTIST, and if it had been read by the brother who asked him this morning if he was not a Free-Will Baptist preacher, the question would not have been asked. He wanted his children to be acquainted with such men as Herren, Bostic, Bagby, &c., and liked to be known by his people as he traveled in his work.

J. P. Morgan spoke of the needs that pressed him and others into the work.

T. J. Murphy: Let all take first the ASHEVILLE BAPTIST, and then subscribe for the grand old Tennessee BAPTIST REFLECTOR.

Took subscribers. Report adopted.

Report on Baptist Orphanage, read by Dr. Wallin:

How thankful this world should be that the principles of human sympathy and aid to the poor are so deeply imbedded and so strongly enforced in our most holy religion. No more glorious exhibition of those principles can be found than when stripped of all selfish motives, Christians band themselves together in efforts to seek out and care for those dependent children, whom God in His providence has deprived of natural parentage. In pursuance of this high aim, we are happy to know that in the year 1885 the work of founding a Baptist orphanage at Thomasville, in this State, began to take shape. Commencing without means, yet strong in faith, an appeal was made to the great Baptist brotherhood of North Carolina for help, and noble, indeed, has been the response. So now, there has been a farm purchased, and quite a number of commodious buildings reared and equipped with everything necessary for the purposes of mental, moral and mechanical education. Here are already gathered about one hundred and fifteen bright children, where they are being trained, under God, for usefulness in life. Here, too, they would gladly take

and care for many more, who have no one to care for them. It is, indeed, an enterprise that knows no less bounds than those of the State, and would gladly offer a hand of help to every dependent child within her borders. This, like all great benevolent enterprises has both its moral and material aspects. It needs money as well as prayer. What Christian man or woman would willingly deprive themselves of giving of their means to so glorious an enterprise? There are hundreds, yea thousands of little hands all over our country that are extended toward us pleading for help. Shall their pleadings be in vain? Shall there be no response from the French Broad Association? Shall the churches nestled in her borders refuse to help? In the name of Him whose best benedictions rested on the heads of little children; in the name of that charity that hopeth all things, we say no—eternally no. So let the good work begin here and now, and let our pastors and deacons see to it that the claims of this orphanage are faithfully and regularly presented in every church, and so presented that we may be proud of our record in the day of reckoning. Respectfully,

JESSE WALLIN,
N. B. COBB.

Dr. Wallin gave a short history: It appeals to the better feelings of every Christian, and our moral obligations; appeals to our sympathies. Take sympathy from us and we would be as savages, as brutes, and worse.

Time called. 11 a. m. Sang "There's a Beautiful Land."

Rev J. C. Stowell read 5th chapter Eph., 1-15. Prayer by Dr. Wm. Smith. Bro. Stowell then preached an able sermon from Eph. 5, 14: "Awake thou that sleepeth, arise from the dead and Christ will give thee light." He wound up by presenting the work of the Home Mission Board of the Southern Baptist Convention.

After sermon, took a collection for foreign missions amounting to \$7.75.

Benediction by N. B. Cobb.

AFTERNOON, SATURDAY.

Reassembled. Sang "There is a Fountain Filled with Blood."

Consideration of report on Baptist Orphanage continued.

Bro. Jesse Wallin urged our duty to heartily support this institution.

Dr. N. B. Cobb made appropriate remarks, and exhibited photographs of the buildings.

A. E. Brown: A home for our children should parents die. His Sunday school gives 10 per cent. of their collections.

Further remarks by John Ammons and J. P. Morgan.
Report adopted.

W. W. Baily, county superintendent of Unicoi county, Tennessee, was invited and accepted a seat in the body.

Report on temperance was read by J. Q. Tilson.

TEMPERANCE.

Recognizing the position of our denomination as a leader in religious thought, we are glad again to put ourselves on record as the foes of intemperance, as well as all other evils which oppose the Christian graces and hinder the advancement of our Master's cause.

We are glad that at this advanced age of Christian progress, it is not necessary, year by year, to drag forth from the mire and gutter the wretched drunkard and in fiery colors portray him to our minds, together with all the evils of intemperance, in order that the members of our churches may see the enormity of the sin of drunkenness, and abstain from the use of intoxicating drinks.

We view with pleasure the present tendency of Christianity to avoid all political complications of this question, as injurious to the cause of temperance and the influence of religion, and to take up with greater zeal the Christ-given plan of overcoming this evil in common with all others by the sword of the Spirit and the power of Word of God.

We would urge upon the minds of our people the importance of early training in order to prevent the formation of vitiated tastes and appetites, and the consequent thirst for alcoholic stimulants. It is in childhood that manhood is oftentimes corrupted. Hence the grave importance of instructing the children properly upon this

subject, in the homes, in the Sunday schools and in the churches of our country.

J. Q. TILSON,
J. T. BEAVER,
J. B. SAMS.

Pending motion to adopt, J. Q. Tilson, being notified that speeches were limited to five minutes, said he could not say more in a five-minute's speech than the report contained. He said he was as fervent an advocate of temperance and as bitter a foe to intemperance as any one who would speak on the question, but he did not believe in Christ's church laying down its own work to engage in a political contest, or calling in the world to help do the work assigned to her.

Dr. Wm. Smith said he had always agreed with his young brother heretofore, but differed on this question. He thought moral suasion would not do, but was for prohibition first, last and all the time.

T. J. Murphy said that while he was as strong a temperance man as Brother Smith, he liked the ring of the report. He thought that the weapons of our warfare are not carnal, but mighty through God; not carnal but spiritual.

Rev. D. B. Nelson thought if it were not proper to legislate against intemperance, it would be just as improper to legislate against profanity, stealing, etc.

Bro. A. E. Brown asked if local option is not good. Said he would not take a paper that would advertise for a saloon.

Rev. J. M. Ammons said just as well try to persuade a copper-head snake not to bite as the saloon keeper not to sell the poisonous stuff.

Bro. W. W. Baily favored the report. Thought too much of the talk not practicable. Believed in that part of the report that urged the importance of early training. Also thought the illustration of the copper-head snake far-fetched, since we are not speaking of snakes, but of reasonable human beings.

Rev. L. W. Sams thought it best to look after the little foxes in the churches, and suggested that there were more of them than is often supposed.

Rev. John Ammons said he was squarely against the report, because he did not believe in taking a step backward.

Bro. J. Q. Tilson thought it a step in advance of the harangues too often heard on this question, which weaken the influence of our work. He said the arguments on both sides had been against intemperance but nothing against the report.

A motion being made to table the report, before it received a second, the previous question was called for and the report adopted.

Report on time and place read by B. V. Peek :

Wey, our committee on time and place, respectfully recommend that our next association be held with California church, Madison county, N. C., commencing on Thursday before the fourth Sunday in August, 1890, and that Elder L. W. Sams preach the introductory sermon and Elder J. M. Ammons be his alternate.

Respectfully submitted,

B. V. PEEK, Chairman.

Report adopted.

On motion retained the old Mission Board of the Association—viz. J. R. Sams, W. P. Jervis and S. C. Robison.

On motion, ordered that the clerk superintend the printing and distributing of the minutes to the several churches and retain ten dollars for his services.

APPOINTED CORRESPONDENTS.

Buncombe County Association—J. A. Bradley, John Ammons and J. B. Sams.

Yancey County Association—C. C. Metcalf, J. M. Ammons, Jas. Metcalf and J. T. Beaver.

East Tennessee Association—Brother B. V. Peek.

Nola Chucky—Revs. John Ammons and S. Wallins.

New Found—Rev. Garrett Ramsey.

Holston Association—J. B. Sams, L. S. Tilson and W. E. Tilson.

FINANCE.

Your committee on finance make the following report :
That we have received twenty-nine dollars and thirty cents (\$29.30) from the church representatives for the printing of minutes.

L. S. TILSON,
W. E. N. EDWARDS.

Report adopted.

Resolved, That this association tender its sincere thanks to Laurel Branch church and community for the very hospitable manner they have entertained and cared for the delegates and visitors during the sittings of this body.

Adjourned till 9 a. m. Sunday.

Benediction by Rev. T. C. King.

SUNDAY MORNING.

Sang, "I Want to be a Worker for the Lord," and
"What a Friend we Have in Jesus."

Devotional service by Rev. J. C. Stowell.

Report on Sunday-schools re-read by J. M. Ammons.

Your committee on Sunday-schools beg leave to submit the following :

The Sunday-schools in our bounds are doing a good work. The great majority of our churches have their own Sunday-schools. Some few churches do not co-operate with conventional work, while some few engage in union work with other denominations. We submit that the Sunday-school work is the work of the church, and the church should do her own work. The Bible, the whole Bible, and the Bible alone, is the religion, not only of Protestants in general, but of Baptists in particular. Therefore, we urge upon the attention of our churches that they co-operate heartily with our conventional work. It is in the Sunday-school that our little ones are to learn those immortal truths for which our forefathers sang their victorious songs at the martyr's stake, and for which they expired in the dungeon's gloom. We, as a people, believe something, a great system of facts, and we appeal to our churches to teach our children in the Sunday-schools what we teach in the pulpit.

J. M. AMMONS, Ch'm.
WM. SMITH,
C. C. METCALF.

We beg leave to add as an appendix, that we had a more interesting convention this year than ever before. There were 1,134 scholars enrolled, and many thousands of chapters read, yet not more than half of our churches were represented.

Motion to adopt.

Rev. J. M. Ammons—No question before the Association of more importance than Sunday-schools. It embraces all the rest. It is there we may teach all to give to missions, the Orphanage, &c.

Dr. Wm. Smith—The subject so broad; will confine himself to love. Through love and prayer great good is done. By love we give to missionary work; and referred to Bro. Diaz; Teach children to give, teach temperance; and appealed to the little boys never to touch liquor.

A. E. Brown—He was for graded literature. Preaching was man's work if the graded lessons were man's work. Believed in Christian development. Infidels believe in Sunday-schools. Every one is duty bound to attend Sunday-school, and if the young are taught right in Sunday-school, when they cast their ballot they will cast it for the right cause.

Bro. Murphy—Every Sunday-school should have a head. The church was the head. It was the church at work. The chief object should be conversions. The church lost that does not have every member do something. Idleness makes worthless members.

Further remarks by Revs. J. C. Stowell and John Ammons. Report adopted.

The following resolution was read and passed.

Resolved,—That we reaffirm our former position on the subject of temperance—viz., that we are in favor of absolute prohibition and pledge ourselves to the use of all legitimate means to secure it.

JOHN AMMONS.

The Association then, on motion, adjourned to meet at time and place named in report.

W. P. JERVIS, Moderator.
J. F. TILSON, Clerk.

At close of Association the audience, in the house, united in singing "Nothing but the Blood of Jesus." After singing Rev. John Ammons led in prayer. Song, "Jesus lover of my soul."

Rev. D. B. Nelson then preached from Isaiah, xxxv 8-10.

Synopsis—I know of no subject of more importance than the way to Heaven. It has been said that the sweetest word in the English language is "Home." This is not correct, for some homes are unhappy. The word which is fullest of hope and sweetness is "Heaven." It has been the aspiration of all men to find the way back to the tree of life. No wonder, for it has been transplanted. To-day the tree of life grows on both banks of the Beautiful River. Bunyan dreamed of this way. In Pilgrim's Progress he has described this way.

Some of us have already passed over the enchanted ground. John the Baptist came to open this way. There are five great thoughts I wish to bring out of this text: 1st. It is a high way. 2nd. Holy way. 3rd. It is a plain way. 4th. A safe way. 5th. It leads to Heaven.

1st. It took a greater than John the Baptist to establish it. God sent his own Son to establish this "High Way." Because it was established by high authority it is called a high way.

"It is a plain way." The great fundamental principles are plain. Yet, I am glad that some things can not be understood, in order to show some of those worldly wise men that they can't fathom God. Yet any man may know enough of the Word to be saved. Let us carry the Spirit in one hand and the Bible in the other, so we may understand it. It is a "Safe Way." No liar shall be on that way, no ferocious wild beast. Hence it is a safe way. The wild beast may howl around the way, but let us walk in the centre of the path, then no danger. Jesus is our commander. He knows the way. We also have a safeguard. The Angels are our guard. When you pitch your tent, the Angels pitch their tents around about you. All the powers of Heaven are pledged for the safety of the children of God." When the pent up fires hung over Sodom, they could'nt fall till Lot got away.

5th, It leads to a place of happiness. It ends at the throne, at the Tree of Life. The unclean shall not be there. The ungodly shall not be there, they shall be cast into hell, into the place of the lost forever. This happiness is endless. It will be lasting. "The loved ones will be there." There will be no parting. Dividing lines

will no more separate us. But shall be there forever. We shall go in with songs, with everlasting joys on our heads. When the Jews started back from captivity they marched with songs and were filled with joy. It will be a time of rejoicings. Who shall walk in this highway? It don't say many ways, but one way, only one way. The word, lost, is full of alarm. Two little girls were once lost away amid the mountains, all business stopped, the church bells were rung, all went out in search of them until they were found. Oh! our children, some of them are lost, not only the body, but the soul. Let others covet wealth or homes, but let us go after the lost to bring them back to the highway of our God. Not only are individuals lost, but whole nations are lost. Very clearly did the minister picture the conditions of pagan nations, where our missionaries are engaged in the work of saving the lost.

Collected in the house \$4.80 for missionaries.

While Brother Nelson was preaching in the house Dr. N. B. Cobb was preaching, not 50 yards from the door, to a vast crowd in the church yard, in the grove in vehicles of every grade and a seeming moving mass of humanity, from 46 verse and 7 chap. of St. John. The minister depicted Christ's work while here in the flesh and the many ways that He was tried to be entrapped in His doctrine and how He put to silence the Pharisees and Sadducees, and refuted the learned Scribes and lawyer. The speaker impressed the great duty of obeying Christ's commands. Told of the attachments of Napoleon's men to him, and that of Alexander's and Charlemagne's soldiers obeying commands. "We are commanded in Christ's great commission to disciple all nations," and made a fine personal application and appeal to all to give of what the Lord had committed unto them. The sermon was one of weight, but the moving of the people detracted considerable from its effect.

Collection outdoors, \$2.23.

After partaking of dinner that was on the ground for all, Rev. T. J. Murphy preached an interesting and able sermon to a full house.

Revs. J. M. Ammons and J. A. Bradley, and Bro. B. V. Peek and Moderator W. P. Jervis were made delegates to the W. N. C. Baptist Convention.

Revs. S. Wallin and T. C. King preached warm sermons to the people at night, during the sessions of the body.

J. F. TILSON, Clerk.

STATISTICAL TABLE FOR 1889.

| Churches. | Pastors. | Pastor's Salary. | Baptized. | By Letter. | Restored. | Dismissed. | Excluded. | Dead. | Total. | Missions. | Paid for Building. | Amt for Minutes. | | | | | | | | | |
|--------------------|-----------------|------------------|-----------|------------|-----------|------------|-----------|-------|--------|-----------|--------------------|------------------|----|----|----|----|---|------|-------|-----|-------|
| Little Ivy | J A Bradley | | 23 | 5 | 2 | 3 | | | 163 | \$5 00 | | \$1 00 | | | | | | | | | |
| Bull Creek | S J Morgan | | 13 | 8 | | 6 | 2 | 2 | 91 | 4 00 | | 1 75 | | | | | | | | | |
| Walnut Creek | J M Ammons | \$50 | | 3 | 1 | 5 | 13 | 2 | 95 | 2 95 | | 1 30 | | | | | | | | | |
| Big Laurel | S Wallin | | 4 | | | | | | 149 | 2 95 | | 2 50 | | | | | | | | | |
| Flag Pond | J H Moore | 100 | | 2 | 1 | 2 | 3 | 2 | 240 | 85 00 | | 2 10 | | | | | | | | | |
| Mars Hill | L W Sams | 57 | | 2 | 3 | 7 | 5 | | 170 | 19 95 | | 2 10 | | | | | | | | | |
| Laurel Branch | J A Bradley | | | 2 | 3 | 3 | 3 | | 100 | 6 08 | \$85 | 1 40 | | | | | | | | | |
| Grape Vine | A I Justice | 100 | 16 | 2 | 2 | 6 | 3 | | 220 | 1 20 | 306 | 1 60 | | | | | | | | | |
| Gabriel Creek | M S Proffit | 30 28 | 5 | 5 | 2 | 6 | 2 | 1 | 109 | 3 39 | 75 | 1 20 | | | | | | | | | |
| California | J A Bradley | 50 | 27 | 2 | 4 | 2 | 5 | | 128 | | | 1 50 | | | | | | | | | |
| Marshall | John Ammons | 100 | | 2 | 3 | 5 | 2 | | 33 | 11 50 | | 1 00 | | | | | | | | | |
| East Fork | J A Bradley | 25 | 25 | 4 | 3 | 9 | 1 | | 116 | | 18 | 1 50 | | | | | | | | | |
| Bethel | H W Briggs | | 1 | | | | | | 71 | | | 70 | | | | | | | | | |
| Clear Branch | W A Sams | | 3 | 2 | 2 | 18 | 12 | 1 | 81 | | | 85 | | | | | | | | | |
| Upper Laurel | W A Sams | | 8 | 6 | 2 | 6 | 1 | | 74 | | | 1 00 | | | | | | | | | |
| Forks of Ivy | M S Proffit | | 8 | 1 | 1 | 4 | 1 | | 69 | | | 1 10 | | | | | | | | | |
| Terry's Fork | W T Bradley | 60 | 2 | 6 | 1 | 4 | 4 | | 77 | 3 00 | | 1 50 | | | | | | | | | |
| Paint Gap | M S Proffit | 25 | | 2 | 2 | 5 | 2 | | 50 | | | 70 | | | | | | | | | |
| Foster's Creek | Joseph Lewis | | 7 | 2 | 2 | 1 | 3 | | 49 | | | 50 | | | | | | | | | |
| Little Creek | W A Sams | | 2 | 8 | 2 | 2 | 1 | | 72 | | | 50 | | | | | | | | | |
| French Broad | A I Justice | | 3 | 2 | 2 | 2 | 2 | | 64 | 1 50 | | 1 65 | | | | | | | | | |
| Lower Walnut Creek | J T Beaver | | 2 | 2 | 2 | | | | 28 | | | 58 | | | | | | | | | |
| Pine Springs | T C McNabb | 50 | 11 | 1 | 1 | | 3 | | 58 | | | 50 | | | | | | | | | |
| Pleasant Hill | Eas McDevett | | | | | | | | 20 | | | 50 | | | | | | | | | |
| Middle Fork | No Pastor | | | | 4 | | | | 90 | | | 55 | | | | | | | | | |
| Mount Zion | Not Represented | | | | | | | | 38 | | | 50 | | | | | | | | | |
| Rocky Fork | Not Represented | | | | | | | | 27 | | | | | | | | | | | | |
| TOTAL | | | | | | | | | | | | 163 | 74 | 16 | 97 | 65 | 8 | 2482 | 92 87 | 484 | 29 30 |

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MINUTES

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—OF THE—

Eighty-Third Annual Session

—OF THE—

FRENCH BROAD

BAPTIST ASSOCIATION,

—HELD WITH—

CALIFORNIA BAPTIST CHURCH,

MADISON CO., N. C.,

August 21, 22, 23 and 24, 1890.

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OFFICERS.

| | | |
|--------------------------------|---|-----------------|
| Rev. J. A. Bradley, Moderator, | - | Marshall, N. C. |
| J. F. Tilson, Clerk, | - | Grapevine, " |
| W. P. Jervis, Historian, | - | Mars Hill, " |

MINISTERIAL REGISTRY.

| | | |
|---------------------|-------|-----------------------|
| Ammons, John, | ..... | Outlook, N. C. |
| Ammons, James M., | ..... | Halewood, " |
| Bradley, J. Alfred, | ..... | Marshall, " |
| Briggs, W. R., | ..... | Briggsville, " |
| Corn, Noah, P. M., | ..... | Grapevine, " |
| Deweese, L., | ..... | Outlook, " |
| Gilbert, H. G., | ..... | Clear Branch, Tenn. |
| Hunneycutt, T. M., | ..... | Mars Hill, N. C. |
| Jamison, Wesley, | ..... | Bald Creek, " |
| Lewis, Joseph, | ..... | Gage, " |
| McDevett, J. M., | ..... | Marshall, " |
| McDevett, P., | ..... | Flag Pond, Tennessee. |
| Nelson, W. C., | ..... | Limestone Springs, " |
| Pinner, R., | ..... | Little Creek, N. C. |
| Proffitt, M. S., | ..... | Mars Hill, N. C. |
| Ramsey, Garrett, | ..... | Marshall, " |
| Sams, L. W., | ..... | Mars Hill, " |
| Sams, W. A., | ..... | Clear Branch, " |
| Sprinkle, A. J., | ..... | Grapevine, " |
| Wallin, Stephen, | ..... | Big Laurel, " |
| Wallin, Joseph, | ..... | " " " |
| Wallin, Dr. Jesse, | ..... | Marshall, " |

LICENTIATES REPORTED.

| | | |
|---------------|-------|--------------------------|
| J. T. Beaver | ..... | Mars Hill, N. C. |
| C. C. Metcalf | ..... | Paint Fork, " |
| J. M. Wild | ..... | Walnut Run, " |
| G. C. Wild | ..... | " " |
| E. W. Akard | ..... | Clear Branch, Tennessee. |
| D. C. Jackson | ..... | Peek, N. C. |

Time of next Association, Tuesday before 4th Sunday in August, 1891. Place, Walnut Creek Baptist Church, 5 miles north of Marshall.

Preacher of annual sermon, Rev. T. M. Hunneycutt.

PROCEEDINGS

Of the French Broad Association, Eighty-Third Annual Session, August 21, 22, 23 and 24th, 1890.

CALIFORNIA CREEK, AUGUST 21st 1890.—The French Broad Association assembled in California Church-house at 11 o'clock a. m., and after some good songs led by the California Choir. Rev. L. W. Sams, who was expected to preach the introductory sermon, arose in the pulpit and announced, that on account of ill health, he had some months previous turned over to his alternate, Rev. J. M. Ammons, the duty of preaching the introductory sermon at this time, Brother J. M. Ammons came forward, and read 24th chapter of Luke from 26th verse to end of chapter. Rev. W. T. Bradley led in prayer. After congregation sang, "I will work," Brother Ammons announced as his text, Mark 16:16, Luke 24:46-47 from which he preached one of the most powerful, feeling and impressive introductory sermons to which the association ever listened.

SHORT SYNOPSIS OF SERMON.

I am impressed with the fact that we lose sight of the great purpose of our associations. The constitution declares that this association is an advisory council. We are engaged in the most tremendous conflict ever contemplated by angels or men. Jesus came not to bring peace on earth, but a sword. Hence we are engaged in offensive warfare, sword in hand, to conquer the world for Christ.

We are here therefore to hold a council of war. Our leaders are here to make reports of their success, or failure during the year, and make suggestions as to the best methods of storming the enemys strongholds.

The Baptists were once poor and unlearned, but now we are great, wealthy and learned. Look at our Conants, Hackets, Broadus, Hawthorns, and a thousand others, who stand like mighty giants in the desperate

struggle. As the disciples stood on Mt. Olivet they constituted the church in embryo. To this church Jesus gave the commission. We are today a perpetuation of that church. The commission is to us, all of us as a church. We come as soldiers for the master, the captain of our salvation, to counsel together and devise the best means of carrying forward this great work to success. In order to do this it is necessary that we prepare ourselves for the task. Jesus sent the twelve out not in their own strength alone, but said to them, tarry in Jerusalem till indued with power from on high. They were going out as the heralds of a new religion, a new order of things, that was destined to overturn empires, and change the nations from the fierceness of the untamed lion, to the harmlessness of the innocent lamb. This they could not do as men, but must be upheld by the power of God. They could speak with tongues, and perform miracles. We contemplate two kingdoms in this connection. The material and spiritual. Both were brought into being by the miraculous power of God. Both were upheld in infancy by miraculous power. But when they were established firmly they were perpetuated by germination of seed. In nature the seeds of all trees bring forth after their kind. So in the spiritual kingdom of God, the seed of the kingdom is sown, and always brings forth after its kind. Hence to convert the world we must as did the apostles, speak to the nations in their own tongues. This qualification is no longer given by miraculous power, but must be learned by hard study.

And just here let me say that God does nothing by accident. For ages and ages the Jews have been scattered in every nation on earth. They have been born and brought up to speak in all these languages. The time of the Gentiles is nearing its fulfillment, when the Jews will be brought back to Jerusalem, to their own land, when they will be able to see prophecy without a veil over their faces. They will then be converted to Christ, and return to the places of their birth to preach the gospel to the very people among whom they were raised up, and in their own tongues.

Here is the turning point in the conversion of the world. O, the tenacity and invincible determination of the Jew.

Then will the four beasts, the four quarters of the globe, bow and confess Christ. Asia, with a face like a

lion; Africa, with a face like an ox, the most ox-like nation on earth; Europe, with a face like a man, with a man's intellect; and America, with a face like an eagle, the bird which emblemates freedom, the central figure on the ensign of the freest country on the globe. All, *all* these nations will bow and give glory to Christ, our Saviour.

Brethren, let us be brave men, let us go forward in this mighty work to warn, to cheer and charm as long as this world holds a lost soul or a tempted saint.

Rev. T. M. Hunneycutt led in prayer. Congregation sang "Tell it to Jesus."

On motion, adjourned one-half hour. Benediction by Rev. L. W. Sams.

THURSDAY AFTERNOON.

The Association re-assembled. Sang "Nothing but the blood of Jesus." Prayer by Rev. J. A. Bradley. Song, "Jesus, lover of my soul."

Moderator W. P. Jervis announced the body in session and ready for the election of officers, and appointed L. M. Bryan and J. F. Tilson reading clerks.

Letters were read and delegates enrolled, as follows:

Little Ivy—Brethren Wm George, J. N. Carter, E. E. Ponder, J. D. Sawyer, W. E. N. Edwards and C. H. Runion.

Bull Creek—Brethren M. W. Buckner and H. J. Chambers.

Mars Hill—Revs. L. W. Sams, John Ammons, M. S. Proffitt, T. M. Hunneycutt and J. T. Beaver and Brethren L. C. Huff, J. H. Metcalf, J. L. Phillips, S. R. Morgan and A. W. Arrowood.

Flag Pond—Rev. W. M. Jamison and Brethren J. B. Sams, J. Q. Tilson, W. J. Stockton, W. E. Tilson, W. T. Sams and Dr. L. S. Tilson.

Walnut Creek—Rev. J. M. Ammons and Brethren R. P. Wild and G. C. Wild.

East Fork—Brethren B. V. Peek, D. C. Jackson and J. C. Hollifield.

Gabriel Creek—Brethren W. L. Treadway, L. P. Andres and W. L. Bryan.

Laurel Branch—James Fisher, Zeb. V. Hunter and C. M. Gowan.

California—Brethren J. D. Hamlin, Z. C. Fisher, J. B. Sprinkle, W. B. Murray, J. M. Oliver and W. W. Hamlin.

Grapevine—Brethren J. F. Tilson, L. H. Dill, J. B. Gosnell, S. S. Coats and W. H. Fisher.

Terry's Fork—Brethren W. W. McPeters, J. P. Sams, T. E. Shepard and J. M. Anderson.

Marshall—Rev. Garrett Ramsey and Brethren P. C. Clevinger and Pierce Ramsey.

Foster's Creek—Brother J. G. Briggs.

Clear Branch—Brethren E. W. Akard and J. F. Clouse.

French Broad—Brethren W. H. Hooker and Patterson Reese.

Upper Laurel—Brethren Thomas Shook, F. M. Marchbanks and J. C. Ponder.

Bethel—S. F. Radford, J. O. Scoggins and W. R. Taylor.

Paint Gap—Brethren C. C. Metcalf, J. C. Robison, D. C. Marchbanks and W. B. Holcombe.

Forks of Ivy—Brethren A. L. Logan and F. S. Phillips.

Pleasant Hill—Rev. W. C. Nelson and brother J. C. Kuykendall.

Madison Seminary—Revs. J. A. Bradley and Jesse Wallin and brethren W. C. Sprinkle, W. P. Jervis, L. M. Bryan, J. A. Ammons and R. N. Bronson.

The last reported church was newly organized and received into the body as such.

Re-organized, by electing Rev. J. A. Bradley moderator, J. F. Tilson clerk, and Prof. W. P. Jervis historian.

Received—The following correspondents. Yancey County Association, brethren R. W. King and H. Roland.

Buncombe County Association—Revs. W. T. Bradley and S. J. Morgan and brethren J. C. Sams, J. N. Morgan, John P. Morgan and J. A. Porter.

Received—Rev. John Ammons, corresponding secretary W. N. C. Baptist Convention, as a representative of the Mission Board of the Convention.

APPOINTMENT OF COMMITTEES.

Foreign Missions—W. P. Jervis, J. M. Ammons and W. C. Sprinkle.

Education—Rev. T. M. Hunnycutt, J. L. Tilson and L. C. Huff.

Temperance—Zeb V. Hunter, C. C. Metcalf and M. S. Proffitt.

Finance—Dr. L. S. Tilson, J. T. Beaver and G. C. Wild.

Public Worship—A. L. Logan, with pastor and delegates of California church.

Periodicals—Rev. John Ammons, E. W. Akard and B. V. Peek.

Time, Place and Annual Sermon—J. B. Sams, J. B. Sprinkle and R. P. Wild.

Sunday Schools—L. W. Sams, J. M. Anderson and P. Reese.

Home and Conventional Missions—W. T. Bradley, J. N. Morgan and L. M. Bryan.

On Christian Union—Rev. J. M. Ammons, W. E. Tilson and W. C. Sprinkle.

Prof. W. P. Jervis, of the Associational Mission Board, announced a deficit of five or six dollars still due missionary. A collection for the same taken and account settled.

On Motion—The pastors present of the several churches made short talks on the progress of their work among the churches, which proved to be very interesting and enjoyable, and it was suggested that the practice of making such reports be kept up in our annual meetings.

On Motion—Adjourned to nine o'clock to-morrow. Sang Doxology. Rev. John Ammons pronounced the benediction.

FRIDAY MORNING, AUGUST 22, 1890.

Met pursuant to adjournment. Sang, All my life long, Beyond the swelling flood, and Enough for me. Rev. W. T. Bradley read 122 Psalm. Prayer led by E. W. Akard. Sang, What a friend we have in Jesus. Prayer by Rev.

M. S. Proffit. Sang, I love thy kingdom, Lord. Received and read letters from Marshall and Foster's Creek churches. The moderator called for reports.* Sang, Nothing but the blood of Jesus. Received Rev. J. W. Anderson as corresponent from Buncombe County Association, and John P. Morgan, representing the Asheville Baptist.

Report on foreign mission was read, by brother W. P. Jervis, who made an elaborate and impressive speech to the same.

FOREIGN MISSIONS.

The Foreign Mission work when faithfully considered through the teachings of the gospel of Jesus Christ, is the one most important of all others; buried in darkness without a single ray of light, lie millions of our fellow creatures. The great Head of the church has implicitly commanded us to give them the news of life and salvation. While standing on the summit of Mt. Olivet, just on the eve of parting with the few who had followed Him through his ministry, He said "Go ye into all the world and preach the gospel to every creature." When we place this command side by side with a former declaration, "Ye are my disciples if ye do whatsoever I have commanded you," we surely find ourselves hedged in with only one way to escape, and that is being true soldiers of the cross, and meeting the spirit of the gospel; but alas! when we take a true survey of our lives as exemplified in the amount of work we do for the master, we fall short of being his disciples. This may seem a hard saying, but if we cannot be his disciples without doing his command, and if he has commanded us to preach the gospel and we do it not, then the conclusion seems to be plain that we are weighed in the balances and found wanting. It is a fearful thought to trifle with our opportunities. While we hesitate, while we stand all the day idle, the heathen are going untaught and unsaved into the presence of Almighty God. for dodge the question as we may, there is no salvation for them outside of the gospel, and what are we doing as a denomination for their redemption.

The Southern Baptist Convention is making a noble and persevering effort to send them the gospel of life. It

has consecrated missionaries on the burning plains of Africa, in Europe, in China, South America and Mexico. But the Convention cannot prosecute the work successfully without an effort, and a united effort upon the part of all our churches. How many of them take foreign mission collections and send to the board. How many? Brother Britton and others from our own State are in China; should we not esteem it a privilege to be permitted to raise something to aid in their support, in their distant fields of labor. Your committee would urge upon pastors to study this work more fully. Read the *Foreign Mission Journal* and other denominational literature and get at the best plans for presenting this work to their churches. Educate your people on this the noblest of all departments of our labor, and if you fall unsupported and outside of the walls, fall fighting earnestly for the faith once delivered unto the saints. And not only the pastors but as we were told in our introductory sermon, let the churches remember that the commission was to them and on their shoulders rests the responsibilities of its consummation.

Dear brethren let us think and act as soldiers for Christ, soon the summons will come bidding us give an account of our stewardship. "What shall the harvest be." Shall we come bearing the precious sheaves, or like the unfaithful steward stand trembling before our judge. God grant we may all arouse and take up the battle cry, the world for Christ, and fight till fighting we fall and then receive the plaudit, Well done good and faithful servant.

W. P. JERVIS, Chairman.

J. M. AMMONS.

W. C. SPRINKLE.

Further remarks were made by L. W. Sams, J. P. Morgan, T. M. Honeycutt, J. M. Ammons, E. W. Akard and J. W. Anderson, after which, report was adopted.

At this juncture, brother John Ramsey, aged 97 years, was invited and accepted a seat in the body.

Report on Home and Conventional Missions, was read by its chairman, Rev. W. T. Bradley.

REPORT.

Your Committee on Home and Conventional Missions report the following:

So far as we now know most all of our churches in the bounds of this Association are supplied with at least monthly preaching, and some of the churches have preaching twice a month, but when we look beyond this we find that there are churches in the bounds of the Western Baptist Convention without pastors. Also we find that there are quite a number of mission stations in the bounds of the Western Convention. How every one of these stations ought to be supplied with regular preaching? Now in order that this be done, there are two things needed. That is men and money. Your committee are of the opinion that we have both of these, if we could only control them. If we will obey the Bible injunction there will be no trouble in regard to this matter. See 1 Cor. 16 :1. 2. "Now concerning the collection for the Saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store as God has prospered him." Acts, II, 29 :30. "Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea; which also they did, and sent it to the elders by the hands of Barnabas and Saul." 2d Cor. 9 :6. 7. "But this I say: He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give, not grudgingly, or of necessity, for God loveth a cheerful giver." We see in the minutes of last year the total amount paid for missions was \$92.87, about 3 $\frac{3}{4}$ cents per head. We claim to be missionary Baptists, but these small figures show that we say and do not. When will we rise up and take this country for Jesus? Let the ministers give themselves wholly to the work of the ministry and a glorious success will be ours.

W. T. BRADLEY,
 JAS. N. MORGAN,
 L. M. BRYAN.

Motion to adopt. Bro. Bradley spoke to report and said, among other things, "Present the mission cause at every Sunday service. Give the women and children a chance. If the women had the money the mission work would go successfully on."

Rev. John Ammons made a lengthy and elaborate

speech on the whole field; its outlook and prospects; made, it seemed, an irresistible appeal to all to return home and go to work. Took a collection for Conventional Missions amounting to \$3.83. Report adopted.

Motion to adjourn for dinner. Sang doxology. Benediction by Rev. J. W. Anderson.

AFTERNOON SESSION—FRIDAY.

Re-assembled according to adjournment. Song—led by the California choir. Prayer by Bro. R. W. King, of the Yancy county association.

Prof. W. P. Jervis read the following report of Associational Mission Board.

On motion to adopt, Bro. Jervis made appropriate and practical remarks, urging the Association to accept the suggestions of the Board.

REPORT OF MISSIONS.

DEAR BRETHREN: During the past year your Board has had elder T. M. Hunneycutt preaching at our mission station monthly with a promising outlook; true the prospects are not what we would have them but all things considered we have just reasons to be thankful for the interest which has been manifested by the people of that community.

There are questions of doubt in the minds of your Board as to what is the best course for the Association to pursue in reference to this field. It would recommend, however, that inasmuch as there is not a sufficient co-operation on the part of our churches under the present method of cultivating the field that it be turned over to the Board of the Western Baptist Convention, with the request that it be accorded a deliberate consideration, and that our Associational Board be discontinued. It is but just to say that many of the churches of our Association have given us liberal responses in their collections which will be seen from the statistical reports of our minute. The amount paid Brother Honeycutt is \$72.28. This report is prayerfully submitted to you for your consideration, with the hope that no step will be taken backwards, and yet, that no enthusiasm will be aroused for its present management in the Association

| | | | | | | | |
|---------------------|---|---|---|---|---|---|-------|
| Dismissed by Letter | - | - | - | - | - | - | 97 |
| Excluded | - | - | - | - | - | - | 65 |
| Dead | - | - | - | - | - | - | 8 |
| | | | | | | | <hr/> |
| Total decrease | - | - | - | - | - | - | 170 |

Making the net gain 83. There had been paid salaries to pastors \$672.28. For church building there had been paid \$484. For every branch of mission work \$92.87. From this sum is to be subtracted \$35, reported by Flag Pond church, which had been paid to the State Board of Tennessee. So that the facts show that we had actually paid for our mission work \$57.87.

The business of the session was conducted in an admirable manner, by the moderator, W. P. Jervis, who is one of our most devoted laymen. Brother J. F. Tilson was clerk; a layman of fine business tact, and an earnest Christian worker.

The Association in its plan of work takes a broad view of its duties, and opportunities, but its practice is not as broad as its theory. Missions, education, temperance, and the Sunday school work received a due share of attention. The visitors were: N. B. Cobb, D. D., Agent of Judson College, J. C. Stowel, representing the Atlanta Board, D. B. Nelson, Editor of the Asheville BAPTIST, J. P. Morgan, Asheville, N. C., T. C. King and R. W. King, correspondents from Yancey county Association, Rev. T. J. Murphy and Wm. Smith, Nolachuckey Association E. Tenn., John W. Starnes and A. E. Brown, Buncombe county Association, and R. H. Lewis, A. M., President of Judson College, and J. H. Sams, from Providence Association, Tenn. Collections during the session amounted to \$10.03.

Sermons were preached during the session by N. B. Cobb, D. B. Nelson, J. C. Stowell and T. J. Murphy.

JOHN AMMONS, Historian.

Report adopted.

REPORT ON SUNDAY SCHOOL.

Your committee is happy to report that this department of our labor is in a prosperous condition. Almost every church in our association has a flourishing Sunday school, and were in a great measure represented in our Convention which met with Terry's Fork church on the 1st day of August. The Convention was a successful meeting and showed that we not only had Sunday schools in almost all our churches, but that the methods of teaching and training the children were greatly improved. The Lesson Helps published by the American Baptist Publishing Society are being largely used and are greatly systematizing our work. The general importance of the Sunday school work more properly belongs to the Convention, and we will omit it in this report. We would suggest that every church report to this Convention next year. There is much to be gained by meeting with our brethren in Convention and discussing the many topics connected with our Sunday school work. The next session of the Convention will be held at Forks of Ivy, on Friday before the first Sunday in August, 1891. Let every church send delegates and take an interest in the plans of work of the Convention. We cannot give too much attention to this work. It shapes our church work in a great measure; on it rest a successful mission work and sound temperance ideas. Let us wake up and make our Sunday schools a power for the promotion of our church work.

L. W. SAMS,
P. REESE,
Committee.

Motion to adopt. Remarks by L. W. Sams, W. P. Jarvis and J. M. Ammons. Report adopted. Motion to adjourn. Sang Doxology. Benediction by Rev. J. M. Ammons.

SATURDAY MORNING, AUGUST 23.

Met according to adjournment. Song—"Jesus lover of my soul." Rev. T. M. Hunneycutt read 23d Psalm and offered an earnest prayer for the spirit in our work. Song—"Amazing grace."

On motion, Moderator appointed a committee on Bap-

tist Orphanage, consisting of Rev. T. M. Hunneycutt, John P. Morgan and L. J. Ammons.

On motion, Rev. M. S. Proffitt was recommended to Western North Carolina Baptist Central Mission Board, as colporteur for this Association.

Report on Time and Place read by Bro. J. B. Sams :

Your committee recommend that this Association meet in its next annual session with Walnut Creek church, beginning on Thursday before the Fourth Sunday in August, 1891, and that Rev. T. M. Hunneycutt preach the introductory sermon, and that Rev. Jesse Wallin be his alternate. Tuesday was afterwards, on motion, adopted, instead of Thursday.

J. B. SAMS, Chairman.

J. B. SPRINKLE,

R. P. WILD.

Report adopted.

Roll of delegates was called and absentees marked out.

Report on Christian Union read, by Chairman J. M. Ammons.

Your committee on Christian Union reports as follows : No one idea is more prominently thrown into the foreground, by our Savior as one of the chief elements of final success, in the redemption of the world than the necessity of the people of God. To this end Jesus prayed, "Holy father, keep through thine own name, those whom thou hast given me, that they may be one, as we are one," John 17:11. "Neither pray I for these alone, but for them also which shall believe on me through their word ; that they all may be one ; as thou, Father, art in me, and I in thee, that they also may be one in us ; that the world may believe that Thou hast sent me."

Again, Paul in 1st Cor. 1:10 says : "Now I beseech you brethren by the name of our Lord Jesus Christ, that ye all speak the same thing, and there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment."

Now being impressed by these pointed scriptures, and

being pained by the jargon and contentions among the professed followers of Jesus, our brethren in convention at Fort Worth, and also at Chicago. Resolved that a committee of scholarly divines of the Baptist churches be appointed to convene with a committee or committees of other denominations, to discover, if possible, grounds of Union. Up to this time only one denomination has replied favorably, as far as known to us. It is pretty certain that the general convention of the "Christian church" (Campbellite) to meet next October, will appoint a committee to confer with our committee, looking to a union of the two bodies.

And your committee recommends all scriptural steps that may be taken to consummate a union of all Christians on the foundation of apostles and prophets, Jesus Christ being the chief corner stone.

J. M. AMMONS, Chairman.

W. O. SPRINKLE,

W. E. TILSON.

On motion to adopt, Bro. Ammons made a strong and impressive speech in favor of union, and the adoption of report.

Report adopted.

Rev. S. J. Morgan and Bro. J. A. Porter, of the Asheville Baptist, were invited, and accepted seats in the body.

Periodicals read by Prof. Jervis.

PERIODICALS.

The newspaper occupies a place in the literature of the day that can be filled by nothing else. Books are indispensable to an education, but books are expensive, and do not, as they cannot keep us posted in current events, and if they did the great majority of the people would be denied the blessing, because of their inability to buy. The weekly newspaper meets this want and supplies the needed information to all, at a mere nominal cost. A newspaper that costs \$1.50 is worth more than ten times its cost as an educator. It will be observed that children in families supplied with newspapers are generally good readers, and are generally well-informed upon the current topics of the day, and

passing events. But the newspaper is more than an educator in this general sense, it moralizes and Christianizes, if it be a religious paper, and vice versa if it be irreligious and depraved in character. The character of any people is formed and developed by its reading. Voltaire because he was a great literary light—so-called—made France a nation of infidels, and Germany is pantheistic, because its literature is furnished by those who advocate the doctrine of pantheism, and our staid American character, who can tell how much it owes to Poor Richard's Almanac, and Peter Parley's tales, and more than all, to the writings of Washington Irving. These literary fragments are causes moving silently, powerfully, efficiently in forming habits of thought and influencing the destiny of our nation for time and eternity. So also the religious literature of our nation has contributed more than any other agency, save the preaching of the gospel, to the formation of our religious character. Compare our church literature with that of all other Christian nations, except Great Britain, and you will find it purer than them all. Germany is a land of scholars, but it is also the land of isms. A vein of insidious poison runs through most of the German literature, ours emphatically orthodox. In the light of these facts we see the need of a good religious paper. Such a paper is the *Asheville Baptist*. It appeals to you for your patronage, and proposes to furnish the needed information on general topics, and especially on subjects connected with our denominational work and growth. It will cost you but \$1.50, and every family ought to have it. We also recommend the *Foreign Mission Journal*, fifty cents a year, and the *Home Field*, twenty-five cents a year.

JOHN AMMONS, Chairman.

Motion to adopt.

Corresponding Secretary Ammons made an able and earnest speech in favor of the report, showing that the spread of the BAPTIST would increase pastor's salaries, and the mission collections would be larger, and that it was an educator. Bro. J. A. Porter made appropriate remarks. Time extended 15 minutes. Bro. J. P. Morgan made remarks. J. W. Anderson proposed to pay \$1, and asked others to do so to pay for poor ministers and

other poor persons, the paper. Several responded. Took subscribers for BAPTIST. Bro. Porter was pleased with the number of subscriptions. Report on periodicals adopted.

Temperance report re-read by C. C. Metcalf. On motion to adopt, remarks were made by J. L. Tilson, C. C. Metcalf and others.

On motion of Bro. Tilson, the first page of the report was stricken out and the remainder was adopted.

REPORT ON TEMPERANCE AS AMENDED.

We being aware that intemperance is the greatest evil with which Christianity has to contend, and an evil that is carrying death and devastation in its track, therefore pause to consider that every cause will produce an effect. It is, however, not our aim to question the ability of our brethren to see the results of this enemy. But we humbly ask help from every hand that is able to support in this trying conflict between right and wrong, light and darkness. We beg leave to submit the following: First. That parents train, turn and tone their children above it. Second. That we teach its importance in our homes, upon our knees, with the Bible in our hands and eternity in view. Third. Let the great question sink down deep in our souls, and rise high in our aims, so as to come home—down home—in this individual home, and feel that there throbs at least a vast number of hearts in this wide waste of humanity that will shun the very appearance of this great evil.

Respectfully submitted,

C. C. METCALF.

Bro. L. S. Tilson presented and read the following report on Finance:

We, the Committee on Finance, beg leave to submit the following report: That we have received \$31.65 from the different churches of the Association for the printing of the minutes of this sitting of this body. For specified amounts see statistical table at close of minutes.

Respectfully submitted,

L. S. TILSON,
J. T. BEAVER,
G. C. WILD.

On motion, report adopted.

On motion, adjourned for dinner.

Song. Doxology. Benediction by Rev. L. W. Sams.

AFTERNOON SESSION—SATURDAY.

Re-assembled. Sang "Am I a soldier of the cross."

Prayer by Rev. S. J. Morgan.

On motion, Thursday was stricken out of report on time and place, and Tuesday inserted in lieu.

Report on Education read by T. M. Hunneycutt:

REPORT ON EDUCATION.

Education is the proper development of the physical, mental and moral powers of men. We need schools to develop the mental and moral powers. Inasmuch as the free school system of our country is not what we desire it should be, we recommend the people of this Association to exercise great care in the employment of good teachers, so as to make the common schools more efficient in their work.

We rejoice to report the prospects of Mars Hill College, better than it has been for years. The fall term opens September 1st, 1890, with Prof. T. M. Hufham, of Scotland Neck, N. C., as president. He is a graduate of Wake Forest College.

We heartily indorse the action of the Board of Trustees in this meeting, on the 20th inst. in which they undertook to raise \$10,000, as an endowment fund for Mars Hill College. The Board is sanguine over the hope of raising this amount at an early day.

Judson College is doing perhaps better than ever before, under the wise leadership of Prof. R. H. Lewis. If there are young ministers in this Association who desire to go to school to better prepare themselves, to preach the blessed gospel of Jesus Christ, they would do well either at Mars Hill or Judson.

T. M. HUNNEYCUTT,
J. Q. TILSON,
L. C. HUFF.

On motion to adopt, Bro. Hunneycutt said the Baptists of North Carolina, have had the honor of being pioneers in several important enterprises. They were the first to utilize the power of the printing press in the publication of a religious journal. They were first to send a

missionary to the heathen. First to found a denominational school, and first to establish an orphanage. It is too late in the day to say that Baptists are ignorant. In North Carolina they are in advance of every other denomination in material progress. The Presbyterians have made but little progress in the last 40 years, numbering less than 40 years ago. Episcopalians number less than they did 100 years ago. The Primitive Baptists are dwindling down. The Methodists have made some progress, but they with other denominations, used to call us ignorant. Thank God that day has passed. Let the Episcopalians, Presbyterians and Methodists set down an educated minister, and the Baptists can put an educated minister by his side. Can it be said any longer Baptist preachers are ignorant? Forty years ago when there were less perhaps than one-fourth the Baptists in Western North Carolina, than are to-day, the country poor and thinly populated, hardly a railroad in 75 miles, our preachers indeed ignorant, then they conceived the idea of Mars Hill College. That building stands to the honor of some that are living, and others that are dead.

He, then spoke of its success before the war, and the good it had done since. Spoke of the present prospects and outlook for Mars Hill, which were flattering indeed. He also spoke of the great work of education done by Wake Forest College, and the prospects of Judson College.

Bro. J. Q. Tilson, made an elaborate and impressive speech on education, and among the many good things spoken, he said: "Education is thinking the thoughts of God," and showed that the further we go into knowledge the nearer to God we get.

Rev. J. M. Ammons made interesting remarks, in which he claimed the honor of the first proposition to endow Mars Hill College. He was for the present step. Called attention to the great work and influence for good that had gone out from Mars Hill. He owed much to it himself. Rev. John Ammons showed the great necessity of education, and the dangers that lay before us in case we do not educate. The danger from Catholicism &c. T. M. Hunneycutt announced tuition, and told of Mars Hill's good moral status. Some shares were taken in endowment.

Report adopted.

Report on Orphanage, read by Rev. T. M. Hunneycutt:

The Baptist Orphanage is located at Thomasville, N. C. We own there 306 acres of land. J. H. Mills is general manager. At the meeting of the Orphanage Association held July 28, 1890, there were found to be 128 children in the institution. We have now a number of buildings admirably adapted to the purpose for which they were designed. They stand there as a monument to such men as Dr. John Mitchell, Noah Biggs, Dr. Fleming and others. It cost near \$10,000 to run the institution last year. There are hundreds of orphans in the State that ought and would be there if we would give Bro. Mills the money necessary to prepare for and support them.

What part will this Association take in the support of these unfortunate ones?

We recommend Charity and Children, a journal printed partly by and in the interest of the orphans at Thomasville.

Respectfully submitted.

T. M. HUNNEYCUTT,
L. J. AMMONS.

On motion to adopt, but few remarks were made. The speech made was a collection of \$7 for the orphans.

Report adopted.

On motion, the clerk was ordered to superintend the printing and distribution of the minutes of Association, and that he retain \$10 for his services.

On motion, it was ordered that the Sunday collection be equally divided between Foreign and Conventional Missions.

Resolved, That the sincere and grateful thanks of this Association are due and are hereby given to this church and community for the very hospitable and able manner in which they have entertained the delegates and visitors attending this sitting of the body.

On motion, ordered that should any brother of this body attend any sister association, they make themselves known and accept seats as correspondents from this Association.

On motion, ordered, that the Moderator appoint the number of delegates due from this Association to the Western North Carolina Baptist Convention at or after adjournment to-morrow.

On motion, adjourned to meet on Tuesday before the 4th Sunday in August, 1891, with Walnut Creek church.

Sang Doxology. Benediction by Rev. L. W. Sams.

REV. J. A. BRADLEY, Moderator.

J. F. TILSON, Clerk.

SUNDAY SERVICES, AUGUST 24, 1890.

A large assemblage met in the grove. Sang "Nothing but the blood of Jesus." Bro. J. L. Tilson read 4th chapter of Hebrews and led in prayer. Sang "Home in glory." After song, Bro. J. Q. Tilson arose and said he thought the song was good but was different from what he wished to impress upon all present. His idea was work while we all are here; work for the Master and the extension of His kingdom, and going home to glory would take care of itself. He told an incident of a ship coming into port at New York, supposed to carry tidings of peace, during the second war with England, that could not land but cast anchor off the coast and raised a white flag, which was understood by the people that peace was agreed upon, and they went into the streets crying peace, peace. So should we do now, go out crying peace, peace, unto all and make war on the strongholds of Satan. A fervent prayer was then offered by Rev. W. M. Jamison, the blind preacher. Sang "I want to be a worker for the Lord"

Rev. John Ammons read 42d chapter of Isaiah, and preached from 4th verse. "He shall not fail nor be discouraged till He have set judgment in the earth, and the isles shall wait for His law." Noted God's purpose to save is everlasting salvation. His power is infinite. All power is subservient to His will. His capacity is equal to the emergency. Nor shall He be discouraged. We are often discouraged. Spoke of the end for which Christ came, and died, and ascended. God works by means. Christianity is known by its intrinsic sweetness, gentleness and love, and is gently moving the world. There's no lines or castes in Christianity. The object is to call all and save all. The condescending Christ. He could not lift us until He got under us. If we are His

we have His mind, His love, His spirit. Let us go and display that spirit in working for the salvation of dying souls. We wait for strong revivals to work for the conversion of our friends.

This should not be so, but we should work all the year round. We are not only to live holy and upright lives, but are to do as Jesus did, make sacrifices. Did you ever go to your unconverted schoolmates and ask them to become Christians? Where we cannot go ourselves let us send somebody, and it will be the same as if we did it ourselves. Spoke of that grand man Yates and his work, should never grow old. Told striking instances of giving, and many fold being returned. Scattereth, yet increaseth, many here unconverted that should be saved. There are 1,800,000,000 in heathendom unsaved, must be saved, by the blessings of the gospel, through the instrumentality of men. The churches that don't do much away from home do little at home. Let us show our faith by our work. "I will give the heathen for thy possession." Referred to progress of mission work, just one hundred years old, and closed with an appeal for missions, and took up a collection amounting to \$5.50 for Foreign and Conventional Missions. The sermon is very imperfectly reported, the clerk neither having seat, nor anything to rest paper upon, but one can draw from short notes given that it was a grand and powerful sermon, well seasoned with the true spirit of Christianity.

The Moderator announced the names of Bro. J. E. Tilson, Flag Pond, Tenn., and W. C. Sprinkle, as delegates to Western North Carolina Baptist Convention, in connection with himself, who was on motion, made a delegate on Saturday.

Adjourned for dinner, Bro. Ammons pronounced benediction.

Bountiful dinner was on the ground every day. Everybody was well fed and taken care of during the meeting and we heard of no one being crowded. Every family in the community being well prepared, opened their doors for company.

After dinner Rev. W. M. Jamison preached to a full house from these words: "Come now and let us reason together." Isaiah 1:18. Songs for opening service, "Hear Him calling," and "How sweet the thought we're going home," were well sung, all parts being carried, led by California choir.

CLERK.

STATISTICAL TABLE-1890.

| CHURCHES. | PASTORS. | | | | | | | | | | Total. | Missions. | For Minutes. | | | | | | | | | | | | | | | |
|-------------------------|----------|------------------|---------------|---------------|-----------------|------------------|----------------|----------------|-----------------|---------------|-----------------|---------------|--------------|-----------------|------------------|----------------|-------------|---------------|----------------|-------------|---------------|------------------|------------------|---------------------|------------|-------------|-------------|-------------|
| | Rev. | T. M. Hunnicutt. | S. J. Morgan. | J. M. Ammons. | J. H. Moore. | T. M. Hunnicutt. | J. A. Bradley. | M. S. Proffit. | J. A. Bradley. | D. B. Nelson. | A. J. Sprinkle. | W. K. Briggs. | W. A. Sams. | A. J. Sprinkle. | T. M. Hunnicutt. | W. T. Bradley. | W. A. Sams. | Joseph Lewis. | A. J. Justice. | L. W. Sams. | W. C. Nelson. | Not represented. | Not represented. | Rev. J. A. Bradley. | Dissolved. | Rocky Fork. | Big Laurel. | Totals..... |
| | Salary. | Baptized. | By Letter. | Restored. | Total Increase. | Dismissed. | Excluded. | Dead. | Total Decrease. | Total. | Missions. | For Minutes. | | | | | | | | | | | | | | | | |
| Little Ivy..... | \$100.00 | 8 | 11 | 19 | 7 | 1 | 2 | 10 | 216 | \$6.00 | \$2.00 | | | | | | | | | | | | | | | | | |
| Bull Creek..... | | 38 | 9 | 22 | 6 | 1 | 1 | 8 | 104 | 19.60 | 1.85 | | | | | | | | | | | | | | | | | |
| Walnut Creek..... | | 13 | 8 | 8 | 3 | 1 | 14 | 136 | 24.01 | 1.10 | 1.10 | | | | | | | | | | | | | | | | | |
| Flag Pond..... | 100.00 | 11 | 4 | 16 | 4 | 12 | 3 | 10 | 287 | 12.82 | 1.90 | | | | | | | | | | | | | | | | | |
| Mar's Hill..... | 125.00 | 14 | 18 | 34 | 20 | 2 | 24 | 2 | 181 | 39.68 | 2.10 | | | | | | | | | | | | | | | | | |
| Laurel Branch..... | | 25 | 25 | 56 | 21 | 1 | 3 | 176 | 6.80 | 1.50 | | | | | | | | | | | | | | | | | | |
| Grape Vine..... | 50.00 | 9 | 3 | 14 | 10 | 19 | 25 | 137 | 7.67 | 3.00 | | | | | | | | | | | | | | | | | | |
| Gabriel's Creek..... | 41.65 | 15 | 10 | 27 | 2 | 1 | 2 | 5 | 137 | 19.30 | 2.85 | | | | | | | | | | | | | | | | | |
| California..... | | 8 | 2 | 8 | 10 | 1 | 1 | 12 | 122 | 1.00 | 1.00 | | | | | | | | | | | | | | | | | |
| Marshall..... | 100.00 | 13 | 11 | 24 | 16 | 8 | 8 | 27 | 118 | 11.75 | 1.80 | | | | | | | | | | | | | | | | | |
| East Fork..... | 37.25 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 71 | 1.00 | 1.00 | | | | | | | | | | | | | | | | | |
| Bethel..... | | 2 | 7 | 2 | 7 | 1 | 7 | 7 | 77 | 1.10 | 1.10 | | | | | | | | | | | | | | | | | |
| Clear Branch..... | 25.00 | 2 | 8 | 10 | 10 | 3 | 14 | 75 | 1.25 | 1.25 | | | | | | | | | | | | | | | | | | |
| Upper Laurel..... | | 22 | 8 | 25 | 3 | 1 | 4 | 106 | 10.73 | 1.75 | | | | | | | | | | | | | | | | | | |
| Forks of Ivy..... | 100.00 | 8 | 8 | 8 | 4 | 8 | 7 | 78 | 3.50 | 1.50 | | | | | | | | | | | | | | | | | | |
| Terry's Fork..... | | 8 | 2 | 10 | 1 | 1 | 1 | 60 | .60 | .60 | | | | | | | | | | | | | | | | | | |
| Paint Gap..... | 92.00 | 8 | 7 | 17 | 8 | 2 | 10 | 55 | .65 | .65 | | | | | | | | | | | | | | | | | | |
| Foster Creek..... | | 8 | 30 | 52 | 6 | 1 | 7 | 162 | 10.90 | 2.00 | | | | | | | | | | | | | | | | | | |
| French Broad..... | 50.00 | 30 | 2 | 2 | 1 | 1 | 1 | 107 | 1.15 | .50 | | | | | | | | | | | | | | | | | | |
| Middle Fork..... | | 16 | 4 | 20 | 2 | 5 | 7 | 34 | .60 | .60 | | | | | | | | | | | | | | | | | | |
| Pleasant Hill..... | | 16 | 4 | 20 | 2 | 5 | 7 | 34 | .60 | .60 | | | | | | | | | | | | | | | | | | |
| Little Creek..... | | 16 | 4 | 20 | 2 | 5 | 7 | 34 | .60 | .60 | | | | | | | | | | | | | | | | | | |
| Lower Walnut Creek..... | | 16 | 4 | 20 | 2 | 5 | 7 | 34 | .60 | .60 | | | | | | | | | | | | | | | | | | |
| Mount Zion..... | | 16 | 4 | 20 | 2 | 5 | 7 | 34 | .60 | .60 | | | | | | | | | | | | | | | | | | |
| Madison Seminary..... | 150.00 | 20 | 16 | 36 | 8 | 28 | 38 | .60 | .60 | .60 | | | | | | | | | | | | | | | | | | |
| Rocky Fork..... | | 20 | 16 | 36 | 8 | 28 | 38 | .60 | .60 | .60 | | | | | | | | | | | | | | | | | | |
| Dissolved..... | | 7 | 7 | 7 | 7 | 7 | 7 | 7 | 7 | 9.45 | 2.00 | | | | | | | | | | | | | | | | | |
| Big Laurel..... | | 7 | 18 | 7 | 18 | 8 | 21 | 135 | 1.00 | 1.00 | | | | | | | | | | | | | | | | | | |
| Totals..... | | 2796 | 157 | 221 | 453 | 176 | 61 | 24 | 193 | 2 641 | \$182.76 | \$32 65 | | | | | | | | | | | | | | | | |

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MINUTES

OF THE

Eighty-Fourth Annual Session

OF THE

French Broad
BAPTIST ASSOCIATION,

HELD WITH

WALNUT CREEK BAPTIST CHURCH,

MADISON COUNTY, N. C.,

AUGUST 18, 19 and 20, 1891.

OFFICERS:

REV. J. A. BRADLEY, MODERATOR, Marshall, N. C.

W. C. SPRINKLE, CLERK, Marshall, N. C.

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OFFICERS.

| | | | | | |
|--------------------------------|---|---|---|---|-----------------|
| REV. J. A. BRADLEY, Moderator, | - | - | - | - | Marshall, N. C. |
| W. C. SPRINKLE, Clerk, | - | - | - | - | " " |
| REV. J. M. AMMONS, Historian, | - | - | - | - | Halewood, " |

MINISTERIAL REGISTRY.

| | | | | | |
|-------------------|---|---|---|---|---------------------|
| Ammons, John, | - | - | - | - | Outlook, N. C. |
| Ammons, James M., | - | - | - | - | Halewood, " |
| Bradley, J. A., | - | - | - | - | Marshall, " |
| Briggs, W. R., | - | - | - | - | Briggsville, " |
| Corn, N. P. M., | - | - | - | - | Grapevine, " |
| Deweese, L., | - | - | - | - | Outlook, " |
| Gilbert, H. G., | - | - | - | - | Clear Branch, Tenn. |
| Honeycutt, T. M., | - | - | - | - | Marshall, N. C. |
| Jamison Wesley, | - | - | - | - | White Rock, " |
| Lewis Joseph, | - | - | - | - | Gage, " |
| McDevitt, P., | - | - | - | - | Flag Pond, Tenn. |
| Nelson, W. C., | - | - | - | - | Limestone Springs. |
| Pinner, R., | - | - | - | - | Little Creek, N. C. |
| Proffit, M. S., | - | - | - | - | Mars Hill, " |
| Ramsey, Garrett, | - | - | - | - | Marshall, " |
| Sams, L. W., | - | - | - | - | Mars Hill, " |
| Sams, W. A., | - | - | - | - | Clear Branch, Tenn. |
| Sprinkle, A. J., | - | - | - | - | Grapevine, N. C. |
| Wallin, Stephen, | - | - | - | - | Big Laurel, " |
| Wallin, Joseph, | - | - | - | - | " " " |
| Wallin Dr. Jesse, | - | - | - | - | Marshall, " |

LICENTIATES.

| | | | | | |
|-----------------|---|---|---|---|---------------------|
| A. Kard, E. W., | - | - | - | - | Clear Branch, Tenn. |
| Beaver, J. T., | - | - | - | - | Mars Hill, N. C. |
| Jackson, D. C., | - | - | - | - | Peek, " |
| Metcalf, C. C., | - | - | - | - | Paint Fork, " |
| Sams, J. R., | - | - | - | - | Mars Hill, " |
| Wild, J. M., | - | - | - | - | Walnut Run, " |
| Wild, G. C., | - | - | - | - | " " " |

The next annual session of this Association will be held with Mars Hill church, Madison county, N. C., commencing Tuesday before the 4th Sunday in August, 1892. Rev. W. A. Sams to preach the annual sermon.

PROCEEDINGS.

THE FRENCH BROAD BAPTIST ASSOCIATION met in its eighty-fourth annual session August 18, 19 and 20, 1891, with the Baptist Church at Walnut Creek, Madison county, N. C.

The services began with devotional exercises led by Rev. John Ammons, song "Jesus Lover of My Soul." Prayer by Rev. J. M. Hilliard, song "Amazing Grace" prayer by Rev. J. A. Speight. After singing "In the Sweet Bye and Bye" Rev. T. M. Honeycutt, who was to preach the annual sermon came forward and took his seat in the stand. According to previous arrangements Prof. White, of Mars Hill college read the 13th chapter of Romans and proceeded to preach the sermon, text Isaiah 40:8.

Brother White spoke of the great progress of the age in inventions in reading, in science and in every branch of human endeavor. In nothing, however, had there been greater progress than in that of criticism. He spoke of the Bible as the foundation, not only of the christian religion, but the real foundation upon which were built the laws of all civilized nations. In all things there had been great changes, the critic's pen had invaded every avenue of thought and had pulled down old established ideas and doctrines. But though infidels and skeptics had hurled their criticisms at the Bible for ages, it still stood unchanged and unchangeable.

Civilization is receiving new impetus of the Bible at every step of its progress. The foundation of civilization rests in the family, an institution established by God. Do away with the family, and kindred ties, and all would be Anarchy. We would be no better than the heathen,

Bull Creek—H. M. Fagan, Joel Callahan and P. Buckner.

Flag Pond—J. B. Sams, W. F. Guinn, J. E. Tilson, H. F. Hastings and T. C. Hensley.

French Broad—C. D. Cole, Lewis Allman and P. Reese.

Forks of Ivy—J. L. Corn and G. W. Corn.

Big Laurel—Revs. S. Wallin, Joseph Wallin, J. B. Rice and J. A. Rice.

Mars Hill—Revs. T. M. Honeycutt, John Ammons, L. W. Sams, M. S. Proffit and Brethren J. L. Phillips, L. J. Ammons, Wm. Bryan and J. R. Sams.

Laurel Branch—Jesse Fisher, John Metcalf, Willie Tillery, Anderson Moore and Z. V. Hunter.

Union Valley—M. Gosnell.

On motion, the newly constituted church, at Union Valley, was received into the body; also Shallow Ford Church, which had taken a letter sometime ago, and had never joined another Association, was received back into the body.

Rev. J. A. Bradley was then elected Moderator, W. C. Sprinkle, Clerk, and Rev. J. M. Ammons, Historian.

On motion of Bro. T. M. Honeycutt, correspondents were invited, and the following brethren were received and accepted seats with this body:

Rev. J. A. Speight, in the interest of the *Asheville Baptist*, Rev. W. A. Robertson, from Yancey County Association; Rev. J. M. Hilliard, in the interest of the Baptist Orphanage, at Thomasville; Rev. John Ammons, corresponding secretary of the Western Baptist Convention, in interest of the Mission Board; Rev. S. J. Morgan, G. W. Gosnell and Lewis Allman, from Buncombe County Association; J. H. Sams, New Providence Association, Tennessee; J. B. Cogdill, East Tennessee Association, Tenn.

The Moderator then announced the following committees:

On Sunday Schools—J. B. Sams, S. J. Morgan and Joseph Lewis.

On Home and Conventional Missions—Revs. L. W. Sams, John Ammons and W. A. Robertson.

On Baptist Orphanage—Revs. J. M. Hilliard, J. M. Ammons and H. W. Gilbert.

On Foreign Missions—Prof. J. E. White, P. M. Hudgins and Rev. M. S. Proffit.

On Education—Profs. T. M. Huffham, W. P. Jervis and L. M. Bryan.

On Temperance—J. L. Phillips, Z. V. Hunter and Joel Callahan.

On Periodicals—Rev. J. A. Speight and Dr. Jesse Wallin.

On Finance—J. A. Ammons and B. V. Beek.

On Public Worship—Delegates of Walnut Creek Church with J. B. Sams and John Brown.

On Time and Place—W. L. Treadway, P. Reese and L. J. Ammons.

On motion of Rev. L. W. Sams, the hour of 10 o'clock tomorrow was set as the special hour for Rev. J. E. Speight to present the claims of the Asheville Baptist.

On motion of Rev. T. M. Honeycutt, the hour of 11 tomorrow was set as the special hour for Rev. J. M. Hilliard to present the claims for the Baptist Orphanage.

On motion of Prof. W. P. Jervis, 1 o'clock p. m., tomorrow was set as the hour for Rev. John Ammons to present claims of the Mission Board of the W. N. C. Baptist Convention.

After some interesting remarks by Revs. J. A. Speight and John Ammons, adjourned until 9 o'clock tomorrow. Benediction by Rev. T. M. Honeycutt.

Wednesday morning, 9 a. m., Devotional Services, conducted by Rev. S. J. Morgan. Sang "Rock of Ages." Read XXXIV Psalm. Prayer by Rev. S. Wallin.

After devotional exercises, letters were received from

Pleasant Hill and California churches and delegates enrolled.

On motion of Rev. T. M. Honeycutt the hour of 10 o'clock tomorrow was set as the special time for the report on education.

Prof. W. P. Jervis then read his report as Historian for the year.

Report:—The 83d annual session of the French Broad Baptist Convention was held with California church, Madison county, North Carolina, August 22 to 25 inclusive, 1890. The introductory sermon was preached by Rev. J. M. Ammons, and was a sermon of unprecedented force in the presentation of the duties of the association in the great mission work.

Twenty one churches were represented and a careful digest of the letters show the following facts. There had been baptized 279. Received by letters 157. Restorations 22. Total increase, 458. Dismissed by letters 176. Excluded 67. Dead 24. Making a net increase of 191.

The aggregate amount of pastors salaries for the year as reported was \$900.91. Amounts reported for missions, \$183.75.

Association was presided over by our devoted brother elder, J. A. Bradley, and our practical and efficient brother J. F. Tilson was again clerk.

Madison Seminary, a newly constituted church, was received into the body and bids fair to become a strong church. Correspondents from sister associations were from Buncombe county. Elders W. T. Bradley, S. J. Morgan and brethren J. C. Sams, J. N. Morgan, John P. Morgan and J. A. Porter.

Yancey County: R. W. King and H. Roland.

Our worthy Brother Elder John Ammons, while a member of our association was received as the corresponding secretary of the W. N. C. Baptist Convention and as the

representative of the Mission Board of that body.

Reports on Home and Foreign Missions, Education, Periodicals, Temperance and Sunday School books were submitted and discussed, which showed a determined purpose on the part of the Convention to broaden its practises in the prosecution of its work in their respective fields.

The report on education shows the fact that the trustees of Mars Hill college had elected to the presidency of that time-honored institution, Prof. T. M. Huffman, of Scotland Neck, N. C., and that their purpose was to raise the standard of education to that height contemplated by its founders. Their wisdom in the choice of the president and triumphant success of their plans of work will be closely shown when the report of education for this session is read.

The Sunday school work was shown to be in a prosperous condition and its results are reported immediately to the French Broad Sunday School Convention, which is acting under the organization and auspices of the Association.

This field of work presents itself to the Association as well worthy of its considerate attention. It is doing an efficient work in improving old plans and devising new ones for the purpose of making our Sunday School work more efficient, and also teaching our distinctive church doctrines.

The session for 1890 was held at the Forks of Ivy and under all the circumstances was a prosperous session. There is much to be gained by the churches taking a devoted interest in the work of the Convention. By doing so they will greatly improve their plans of Sunday School work.

The Mission Board thought the Laurel Mission which has for a number of years been conducted should be

discontinued and this field turned over to the Western Baptist Convention.

Brother Jamison was recommended to said board as a missionary to supply this field.

During the year just closed it has pleased our Allwise God to call from among us our aged and devoted Brother Elder J. M. McDevett. While he was a man of ordinary ability, he was one of spotless character and consecrated integrity. We shall miss him as a comrade in Israel.

Since our last association we have inaugurated a system of meetings, known as Mission Meetings, which meet on each fifth Sunday. Their object is to discuss the different phases of our Mission work, and take collections to that end. These meetings commend themselves to your prayerful attention, and we ask you to send delegates to each of them during the next year. Send your young men who are fresh for the conflict, and who, by proper cultivation, will make better soldiers than those who still cling to the old ideas and practice of this the chiefest of all our work.

Respectfully Submitted,

W. P. JERVIS,
Historian.

The following resolution was read by Rev. J. M. Ammons and after some discussion was adopted.

WHEREAS; It is a matter of great importance for us to know what our ministers are doing from year to year, therefore

Resolved, That the constitution of this Association be so amended as to require all our ministers to make their report to this Association at its annual meetings of the work done by them during the year.

J. M. AMMONS.

The special hour having arrived for the report on Periodicals, Brother J. A. Speight read the report.

Your committee would impress upon the members of

all our chuches, the value of a religious newspaper in the home. The day has come when the people more than ever before are going to read.

We rejoice at this evidence of increased knowledge and in order that the young of our homes may be provided with suitable religious matter, we commend the *Ashville Baptist* to the membership of our churches and to the homes of the people. The *Baptist* is run in the interest of the Baptist Churches of our section. It is sound in doctrine, progressive in spirit and worthy of the confidence of our people. *Charity and Children*, with *Foreign Mission Journal* and *The Home Field* are all worthy of the confidence of our people.

DR. JESSE WALLEN,

J. A. SPEIGHT,

Committee.

Bro. John Ammons, in speaking to the report, referred to the success of the Western Convention and to his success as Corresponding Secretary for the past two years as owing, chiefly, to the aid received through the *Asheville Baptist*, and thinks that every church member ought to take the *Baptist*. Rev. J. M. Hilliard, said: "We must patronize the Baptist or it cannot live." Rev. J. A. Speight said: "I hope the brethren will take the paper, and I think the fault is greatly with the Ministers if they do not take it.

At the close of these remarks time was given to take subscribers for the paper.

Report on Orphanage read by Rev. J. M. Hilliard.

The Orphanage Association was organized in the Pastor's Study of the First Baptist Church of Raleigh, on November 10, 1884. The location was chosen January, 1885, and during the summer of the same year the John Mitchell building was erected. The first annual meeting was held in July under the "Big Hickory" and the first orphan registered November 11, 1885. There have reg-

istered up to this time over 225. Of these 88 have been discharged, and with a few exceptions are doing well. Five left without leave, acting under the influence of those claiming to be their friends. Eight are dead. The number present now s over 130.

Now, brethren, all these children must be fed and clothed by our contributions, and let no one excuse himself from contributing to these, the Lord's poor orphans. And we must come up to the help of the Lord in this great work. The Orphanage also publishes a paper, *Charity and Children*, in the interest of the institution and it is only one dollar a year, and when we pay one dollar to *Charity and Children* it is paid to the support of the children. Respectfully submitted,

J. M. HILLIARD, }
 J. M. AMMONS, } Committee.
 H. W. GILBERT, }

Bro. John W. Starnes in speaking to the report, said: When we hear about the needy orphans there is nothing that sooner touches our hearts. The poorest boy who lives among these mountains may have implanted in him the germ to make a most useful citizen. A man or a woman has no soul who does not feel for the motherless child, and the man who is not ready and willing to give to the orphans is certainly not living up to his duty.

The question is, are we going to share with others the privilege of caring for these children. I don't know that there is any object to which I contribute in which I have more feeling than to these little children. I plead for *Charity and Children*, but more especially the children. Let us all give something to this work, even though it is small.

Rev. J. M. Hilliard said: Pure and undefiled religion before God and the Father is this "To visit the fatherless and the widow in their affliction and keep himself unspotted from the world." We rejoice to-day that we

have a place where the orphans can be taken care of. We have at Thomasville fourteen brick buildings. A building is composed of two houses, thirty feet wide and ninety feet long, and in each house are kept twenty-four children. These children are cared for and educated by the best of teachers. The general manager, Bro. Mills, is one of the grandest men I ever knew. He is giving his life and his labor to this work. I believe everybody here will give me something for the work. "Even as ye have done unto the least of these my disciples ye have done it unto me."

Collection for Orphanage, \$10; subscriptions to *Charity and Children*, amounting to \$12.40. Adjourned one hour for dinner. Benediction by Rev. T. M. Honeycutt.

One o'clock P. M., reassembled by singing "Take the Name of Jesus With You." The Moderator announced the body ready for business. The special hour for Home and Conventional Missions having arrived, Rev. John Ammons arose and read the report.

A retrospect of the work of the Home Board gives us to understand how God through it as our agency preached the gospel to the destitute in the bounds of the Southern Baptist Convention. The work of the Home Board has been extended and enlarged from year to year till it is now extended over the Southern States, Indian Territory, New Mexico, Oklahoma and Cuba. The number of Missionaries under appointment last year was 406. These Missionaries baptised during the year more than five thousand persons, making an average of twelve or more persons to each Missionary. The work in Cuba has been wonderfully blessed. Starting about three years ago with but a single member, there are now in the Cuban churches nearly two thousand members.

Let us take courage and press forward. Our preachers ought to keep the work of the Home Board before the churches and take stated collections for its support.

Conventional Missions is only a branch of Home Missions. The Home Board has been aiding us in the support of the work within our bounds during the last several years. The progress of our work has been exceedingly encouraging. We had under our appointment last year seventeen Missionaries. These Missionaries baptised during the year more than 300 persons, making an average of seventeen persons baptized by each Missionary. This is an excellent showing. We made an advance of more than one hundred and fifty per cent over former years.

During the present year the Board has made appropriations to the amount of about \$2,000. The receipts have fallen short of the liabilities and at the present time we are indebted to our Missionaries.

These things ought not to be. Our people have the money, the Lord's cause demands it and we cannot withhold it without wronging ourselves and the Lord's cause. Twenty cents to the member would give French Broad Association \$500, and a proper effort upon the part of the pastor's would secure this amount.

Your committee are of the opinion that there is great neglect on the part of the preachers. The preachers are the leaders and the churches are what the pastors make them, both in spirituality and liberality.

We suggest to each pastor to preach sermons explaining the nature of the Convention's work, and take stated collections for its support.

Respectfully submitted,

JOHN AMMONS,

W. A. ROBERTSON,

L. M. BRYAN,

Committee.

Remarks were made upon the adoption of the report by Rev. John Ammons, and others. Collections for Home and Conventional Missions, \$13.66. The following

resolution was read by Rev. T. M. Honeycutt :

Resolved, That French Broad Association undertake to raise \$200 for Home Missions next year.

Resolution adopted.

Rev. W. A. Sams offered the following resolution :

Resolved, That all the churches within the French Broad Association be requested to take up collections for the Orphanage at Thomasville, N. C.

Report on time and place read by brother W. L. Treadaway. Report amended by striking out Gabriel's Creek and inserting Mars Hill. We, your committee, on time and place submit the following: Time, Tuesday before the fourth Sunday in August, 1892, Mars Hill, Madison County, N. C. Rev. W. A. Sams to preach the introductory sermon.

W. L. TREADAWAY,
L. J. AMMONS,
P. REESE,
Committee.

On motion, adopted.

Resolution by Prof. W. P. Jervis :

Resolved, That the Historian for this Association be elected for an indefinite time.

Resolution adopted.

On motion of Rev. T. M. Honeycutt the Moderator was authorized to appoint delegates to the Southern Baptist Convention

Motion carried.

The Moderator proceeded to appoint the following brethren as delegates, viz.: Rev. T. M. Honeycutt, and alternates, Rev. John Ammons and M. S. Proffit.

On motion of L. J. Ammons the resolution offered by Rev. J. M. Ammons and passed by this body was reconsidered.

After considerable discussion the verbiage of the resolution was ordered changed as follows to strike out the

word "require" and insert the word "request," so that the resolution as amended shall read as follows :

Whereas, It is a matter of great importance for us to know what our Ministers are doing from year to year. Therefore

Resolved, That the Constitution of this Association be so amended as to request all our Ministers to make their reports to this Association at its annual meetings of the work done by them during the year. J. M. AMMONS.

On motion the special hour for Foreign Missions was set for to-morrow immediately following report on Education.

On motion adjourned till 9 A. M. to-morrow morning. Singing doxology. Benediction by Rev. John Ammons.

THURSDAY MORNING, August 20, 9 A. M.

Met according to adjournment. Sang "Come Thou Fount of Every Blessing." Rev. W. A. Robertson read and commented on fifth chapter of Romans. Song, "Amazing Grace." Prayer by Rev. W. A. Robertson. Song, "Jesus Lover of My Soul." Prayer by Rev. S. J. Morgan.

Resolution offered by Rev. Jesse Wallin as follows :

Inasmuch as the Orphanage work at Thomasville is a work that appeals to our strongest sympathies and demands our constant aid, therefore

Resolved, That this Association set apart the first day of May as an annual day upon which the churches through her delegates and all the people are requested to meet together at a place to be designated for the purpose of giving aid and encouragement to said work.

Resolved, further, That a committee of three be appointed by the Moderator to locate the place of meeting and arrange a programme of proceedings.

JESSE WALLIN.

Resolution unanimously adopted, and the Moderator proceeded to appoint the Committee as follows: Dr. Jesse Wallin, Rev. T. M. Honeycutt and J. B. Sams.

Report on Finance read by J. A. Ammons.

Your Committee on Finance beg leave to report as follows: We have received from the churches of this Association \$30.48 for printing minutes.

Respectfully submitted,

J. A. AMMONS,
B. V. PECK.

Bro. J. B. Sams then read the report on Sunday schools. Your Committee on Sunday Schools beg leave to submit the following: The Sunday school work in the bounds of this Association is moving steadily onward and upward. But notwithstanding the great work that is being accomplished in the bounds of this Association there are not more than half of the churches represented in our Sunday School Convention. About one-half of our churches are "true blue" on Baptist principles in the Sunday school work. The other half is after the order of "Katy did, and Katy didn't." They want to be known as Baptists, but are ashamed to stand firm in teaching our principles in the Sunday school. Our Convention, which met this year with the Forks of Ivy church, was a splendid session, notwithstanding the great floods which were caused by the continuous rains at that time.

Your Committee wishes to say that the churches of this Association should come forward and engage in our Conventional work, or notify the Convention that they are no longer to be depended on in this work. Bro. M. S. Proffit has been employed by this Convention to go on a mission to recruit these dead churches during the next year if possible.

J. B. SAMS,
S. J. MORGAN.
JOSEPH LEWIS,

After interesting remarks by Bro. J. B. Sams and Prof. W. P. Jervis, the report was adopted.

The hour for the report on Education having arrived, Prof. Huffham, President of Mars Hill College read the report: We believe that the human mind in order to attain the highest degree of usefulness and power for which it has been by nature fitted must be given every possible advantage in its care and training. Education is but the unfolding and the development of the intellectual faculties. Under proper care, attended by favoring circumstances, there are all over Western North Carolina a vast number of young men and women who are possessed of talents of a high order and who ought therefore to be given an opportunity to train themselves well, so that they may be prepared at the proper time to go forth into life to fight its active battles. We have profound confidence in the final triumph of Baptist principles and in the universal spread of Baptist belief and we hold that there is no better means of accomplishing this end than by founding and maintaining schools of high grade near every town and community. The satisfactory solution of the great questions now before the people can come only by educating the hearts and the minds of the people. An educated mind to discover what is right, and an educated heart to prompt the will towards doing what is right.

Your Committee recommends to your consideration Mars Hill College as an institution in every way worthy of the patronage of this Association. We ask in its behalf a large and generous support.

This Institution was founded in 1856, and was the first Baptist school planted on the soil of Western North Carolina.

In those days, before the spirit of progress had began a stir among the people, it was a source of unspeakable benefit to hundreds of young people, whose only hope for

the blessings of an education consisted in the instruction offered by Mars Hill College.

Through all those years of its past history, in war and in peace, in sunshine and in shadow, its doors have stood open and a continual train of students have gone in and out, made better and stronger by the advantages offered there.

In the opinion of your Committee this Association owes a debt of gratitude to the men of large heart and large hope who in that day and time struck the first blow for higher education among the people.

During the course of the last ten months this school has entered upon a course of unprecedented prosperity. Two hundred students, representing three different States of this Union, have been enrolled upon its books.

The present school building, having proved inadequate to its needs, a large and commodious building containing rooms for the chapel, society halls, and library is in process of erection.

The Faculty are all full graduates, holding Diplomas from two of the leading Colleges in North Carolina. Looking back over the past we recall the large measure of success that has attended it, and remember with thankfulness, all that, with the help and direction of God, has been done for the benefit, the advancement and the uplifting of those communities who have stood hand in hand and shoulder to shoulder in carrying on this great work. Your committee also recommend Judson College, knowing it to be a thoroughly equipped and worthy institution. We trust that the means will soon be provided to pay off the heavy indebtedness resting on it, that it may be carried on most successfully in the future.

Respectfully submitted,

T. M. HUFFHAM,
W. P. JERVIS,
L. M. BRYAN,
Committee

Prof. Huffham said: I want to give you the definition of the word education. It comes from E Dueo, from the Latin meaning to lead out. Education is then a "leading out" from darkness and ignorance into light and knowledge.

I take it for granted that I am talking to an intelligent people. If you want to develop the muscle you must pound at the anvil. If you want to develop the minds of your children you must support your institutions of learning. It is a pressing necessity to educate the young and rising generation, and I wish to impress upon the minds of the parents that the time spent in school by their boys and girls is not lost. If you would keep your children from being "hewers of wood and drawers of water" you must educate them. If you would have them successfully compete in the race of life with the influx of educated people, who yearly come to this section from other States, you must educate them. If anything it is of greater importance to educate your daughters than your sons. The future prosperity of this country in large measure depends upon the educated mothers. I am President of Mars Hill College, and were it not for the influence of the Christian and educated mothers of that section I would abandon the field. We have all the natural advantages in Western North Carolina, and there is a grand future awaiting us, if we will educate our children and prepare them to develop our resources and take part in working out the grand destiny that is in store for this God favored section. There is no country that I love more than this mountain land of ours. The Baptists of Western North Carolina outnumber all other denominations, but I am sorry to say that they are not awake to the educational interest as they should be. Now we are trying to build a school at Mars Hill and need your co-operation and support and without it we cannot succeed.

Prof. White, in speaking to the report, said: Most of the opposition to religion comes from the uneducated. The truly educated man sees more beauty in religion and is better prepared to accept and believe the grand doctrines of Christianity. There is a question of duty depending upon this matter. God has implanted talents in the minds of your children and it is your duty to develop them. The truly educated boys are not so easily led off with the vices and damning sins of the day.

On motion, Hon. J. C. Pritchard was invited to make a speech on this subject, he said: I am a friend to education. We are just entering upon a new era in this country, and we must educate our children to prepare them to meet the emergencies of life. We have the natural advantages and our boys have as strong and bright minds as those of any country. It is our duty to educate them, and we must do so if we would keep up with the progress of the times. The history of this country shows that nine-tenths of our great men who fill the important positions in our government are self-made men, and that the majority of them are from the country and spring from the laboring classes. The truly educated are prepared to enter any of the avocations of life. I would rather my child have an education than to have the riches of Vanderbilt, and go through life an ignoramus. We should all educate our children, and Mars Hill is the only College in our midst, therefore we should rally to its support and send our boys and girls there.

I am not a member of the Baptist church, but I am a firm believer in its doctrines and would impress upon you all the moral and religious character of the faculty at Mars Hill. It is surpassed by no faculty in my knowledge.

Report adopted.

The hour of 11 a. m. having arrived the chairman on Religious Exercises announced that according to arrange-

ments of the committee Rev. J. A. Speight would preach at that hour.

Owing to the press of business and inclemency of the weather, on motion, it was decided to dispense with preaching in order that the business of the body might be continued.

Prof. J. E. White read the report on Foreign Missions.

The great denomination to which we belong is distinguished from other Religious Sects which practice immersion by the title of Missionary and we are known throughout the world as Missionary baptists. The schism which resulted in one separate organization was accomplished by nothing less than the voice of God, crying in the hearts of the people "Go ye into all the world and preach the Gospel to every creature."

We then all pledged as a Christian Denomination by the struggles of our Fathers and by the necessity of preserving our autonomy as a people who subscribe to no creed and agree to no ritual save that of God's Word, to support the Gospel in all lands and to consecrate our means to plant the standard of our Master wherever superstition and ignorance are cursing mankind.

Mahommedanism forced itself on the East at the point of the sword.

To refuse it meant war and pestilence.

Brethren our weapons are not carnal, but sharper than the sword of Islam, more potent than the broadaxe of Richard—we fight with the sword of God's Spirit—we wage a war of humanity, we offer love, mercy and divine grace, we come with branches from the tree of Life. Human hearts cannot always prove obdurate. This is the crisis of Missions. Let the Christian Army fall back let it falter at the fortifications and the day is lost. The Heathen, now almost holding out its pagan hands, will sink back in the awful abyss of utter helplessness, and how shall we stand when the weight of our responsi-

bility forces itself upon us. General Grant was accustomed to say "There comes a time in every battle when to strike means victory, when to delay means defeat."

Now is our time to strike for God whose mercy has preserved us, for Christ who died for us and for the world which is lost without our aid; we are breaking stones for the temple of the future. Shall it be the temple of truth or the temple of error? We shall know hereafter. Our age demands much at our hands, but our opportunities are great. "We are living, we are dwelling, in a grand and awful time. In an age on ages telling, to be living is sublime."

The problem is ours. Associations of Baptists are taking advanced steps in its solution. Our sister Association of Buncombe has pledged itself to raise \$1,200 per annum for six years for the support of two Missionaries. Cannot 30 churches in French Broad Association pay \$6.00 for the support of one Missionary? This means twenty cents for each member of the church per year. This will bring the work directly in contact with ourselves. Our Missionary will keep us in touch with the Heathen, the uniting link. We will know when and how our money is appropriated. Brethren the matter is before you

Your committee recommend the passage of a resolution pledging French Broad Association to the support of one missionary of its own selection.

Respectfully submitted,

J. E. WHITE,
M. S. PROFFIT,
P. M. HUDGINS,

Committee.

Prof. White spoke to the adoption of the report.

Report adopted.

The following resolution was then offered and adopted:

Resolved, That we, the French Broad Baptist Association, pledge ourselves to raise \$600 for the support of

one missionary in the foreign field, of its own selection.

J. E. WHITE.

Interesting speeches were made on the resolution by Revs. T. M. Honeycutt and S. J. Morgan.

Rev. John Ammons offered the following :

Resolved, That the second day of the next annual meeting of this Association be devoted to the subject of Missions.

Adopted.

On motion of Prof. W. P. Jervis, this Association gave a unanimous expression in favor of the organization of a Western North Carolina Baptist Sunday School Convention in the early future.

Report on Temperance read by Prof. J. L. Phillips.

Temperance—Your Committee on Temperance respectfully submit this report :

Reaffirming the position of this Association so often heretofore expressed, we feel that there should be no uncertain grounds as to where we stand as a collective body and as individual Churches. As to the use of intoxicating drinks, let us step squarely on the platform—"Touch no , taste not, handle not the unclean thing," and we very earnestly suggest that we raise the standard of our practices as high as that of our theory. Let us see that we teach total abstinence in our families, in our Sunday Schools and in our pulpits; and then if, after being thus taught, our church members persist in tipping with the poisonous stuff, let us exclude them, and show to the world that we practice what we teach. In short, we would say, let us teach and practice total abstinence both in our relationship to Church and State.

Respectfully submitted,

J. L. PHILLIPS,

Z. V. HUNTER,

Committee.

Brother J. L. Phillips made an interesting talk on the adoption of the report.

Adopted report.

The Moderator called attention of the body to the fact that there had been no correspondents appointed to Sister Associations, on motion of Rev. T. M. Honeycutt all brethren attending any of the sister Associations be considered delegates.

On motion of Rev. John Ammons the Moderator was directed to appoint delegates to the W. N. C. B. Convention, which meets at Waynesville, N. C., commencing Wednesday before the third Sunday in October, 1891. He proceeded to appoint the following: Revs. John Ammons, T. M. Honeycutt, M. S. Proffit, J. M. Ammons, and Brother J. E. Tilson.

RESOLUTION.

Resolved, That the Clerk superintend the printing and distribution of the minutes, and that he have the usual fee (\$10) for his services.

W. P. JERVIS.

RESOLUTION OF THANKS.

Resolved, That the thanks of this Association are due, and are hereby tendered, to Walnut Creek Church and community for the very hospitable manner in which they have entertained the members during this session. The Committee on Time and Programme of the meeting in the interest of the Baptist Orphanage at Thomasville on the 1st of May, report as follows: Place—Grapevine Church, Madison County, N. C., eight miles north of Marshall. Programme—

MORNING.

10 A. M.—Address by Rev. J. M. Ammons on the plans of the Orphan Work.

11 A. M.—Sermon on Missions by Rev. T. M. Honeycutt. Alternate, Dr. Jesse Wallin.

AFTERNOON SESSION.

Rev. J. E. White, Prof. W. P. Jervis, P. M. Hudgins, and J. Q. Tilson are requested to speak on the general Orphanage Work. The Grapevine Choir will render music for the occasion, and the community is requested to prepare and have dinner on the grounds.

This meeting will be entirely for the purpose of helping the Baptist Orphanage at Thomasville. A committee will be appointed at that time to receive any and all donations the brethren may be desirous of giving, either in money, clothing or provisions. We hope all will come prepared to give something. All the Churches are requested to appoint delegates.

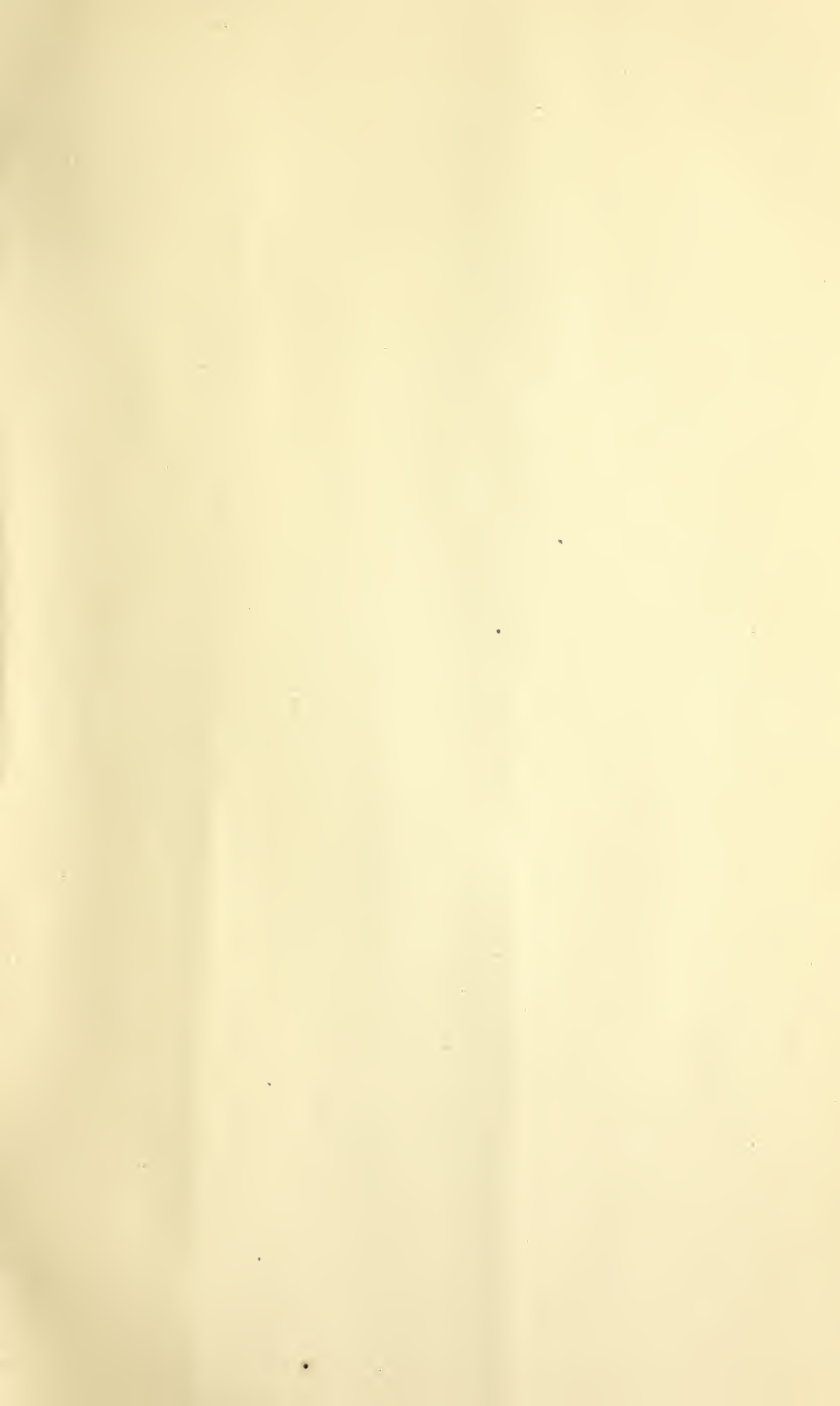
JESSE WALLIN,
T. M. HONEYCUTT,
J. B. SAMS,
Committee.

On motion adjourned, to meet on Tuesday before the fourth Sunday in August, 1892, with Mars Hill Church, Madison County, N. C. Sang Doxology. Benediction by Rev. J. A. Speight.

REV. J. A. BRADLEY, Moderator, Marshall, N. C.
W. C. SPRINKLE, Clerk.

STATISTICAL TABLE FOR 1891.

| CHURCHES. | PASTORS. | Salary. | Baptized. | By Letter. | Restored. | Total Increase. | Dismissed. | Excluded. | Dead. | Total Deceased. | Total. | Missions. | For Minutes. |
|--------------------|-----------------|---------|-----------|------------|-----------|-----------------|------------|-----------|-------|-----------------|--------|-----------|--------------|
| Marshall | J. A. Bradley | 100 00 | 40 | 7 | 3 | 50 | 7 | 3 | 10 | 27 | 27 | 2 58 | 1 25 |
| Mars Hill | T. M. Honeycutt | 150 00 | 10 | 10 | 3 | 20 | 7 | 1 | 1 | 227 | 227 | 21 51 | 2 50 |
| Madison Seminary | J. A. Bradley | 75 00 | 10 | 10 | 1 | 32 | 1 | 4 | 4 | 73 | 73 | 13 85 | 1 75 |
| Laurel Branch | J. A. Bradley | 44 00 | 18 | 13 | 1 | 32 | 1 | 5 | 4 | 167 | 167 | 1 50 | 1 50 |
| Walnut Creek | J. M. Ammons | 50 00 | | 1 | | 1 | 3 | 1 | 3 | 126 | 126 | 2 43 | 1 08 |
| Big Laurel | S. Wallin | | | | | | 5 | | 5 | 130 | 130 | 1 30 | 1 00 |
| Paint Fork | C. C. Metcalf | | | | | | 3 | | 3 | 37 | 37 | | 70 |
| Little Ivy | T. M. Honeycutt | 75 00 | 7 | 4 | 5 | 11 | 3 | 16 | 1 | 170 | 170 | 5 07 | 1 05 |
| Grapevine | M. S. Profit | 50 00 | 12 | 12 | 5 | 29 | 5 | 5 | 3 | 213 | 213 | 5 86 | 2 00 |
| French Broad | J. A. Bradley | 60 00 | 2 | 1 | 1 | 3 | 9 | 7 | 16 | 87 | 87 | 2 55 | 75 |
| East Fork | A. J. Sprinkle | 16 30 | 1 | 5 | 6 | 6 | 7 | 17 | 1 | 25 | 100 | | 1 15 |
| Flar Pond | T. M. Honeycutt | 100 00 | | | 2 | 4 | 9 | 2 | 11 | 237 | 237 | 37 43 | 2 00 |
| Bull Creek | A. J. Sprinkle | 50 00 | 8 | 12 | 1 | 21 | 6 | 5 | 3 | 113 | 113 | 2 34 | 2 00 |
| Clear Branch | W. A. Sams | 40 00 | 8 | 10 | 2 | 20 | 2 | 1 | 6 | 97 | 97 | 2 30 | 2 00 |
| Foster's Creek | A. J. Sprinkle | 60 00 | 6 | 4 | 10 | 4 | 4 | 4 | 48 | 88 | 88 | 6 75 | 1 40 |
| Gabriel's Creek | J. M. Ammons | 60 00 | | | 1 | 1 | 5 | 1 | 3 | 113 | 113 | 3 10 | 1 25 |
| California | H. W. Briggs | 60 00 | | | 6 | 6 | 2 | 4 | 6 | 75 | 75 | 3 05 | 1 10 |
| Terry's Fork | W. T. Bradley | 75 00 | | | | | | | | | | | 1 60 |
| Forks of Ivy | T. M. Honeycutt | | 34 | 2 | 2 | 38 | | | | 62 | 62 | 90 | 90 |
| Lower Walnut Creek | J. A. Bradley | | | 2 | 1 | 1 | 2 | 4 | 6 | 29 | 29 | 25 | 25 |
| Pleasant Hill | W. C. Nelson | | | | | | | | | 20 | 20 | 50 | 50 |
| Shallow Ford | W. A. Sams | | | 2 | | 2 | | | | 17 | 17 | 80 | 80 |
| Union Valley | Joseph Lewis | | | | | | | | | | | | |
| Total | | 1065 30 | 154 | 103 | 20 | 277 117 | 70 | 29 | 212 | 2511 | 2511 | 111 84 | 29 43 |







MARS HILL COLLEGE

WILL OPEN THE

First of September, 1891.

President, Prof. T. M. HUFFHAM, of Scotland Neck, N.C.

This institution is located 10 miles northeast from Marshall, in one of the best sections of Western North Carolina.

For health and beautiful scenery it is unsurpassed. The moral and religious tone of the community is excellent. The faculty are all graduates of the best institutions in the State.

TERMS REASONABLE.

For further information address

PROF. T. M. HUFFHAM,
Or PROF. J. E. WHITE,
Mars Hill N. C.

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206.9756
M66 fr

80 C. D. Sullivan (Return)

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MINUTES

OF THE

EIGHTY-FIFTH ANNUAL SESSION

OF THE

French Broad Baptist Association,

HELD WITH

MARS HILL BAPTIST CHURCH,

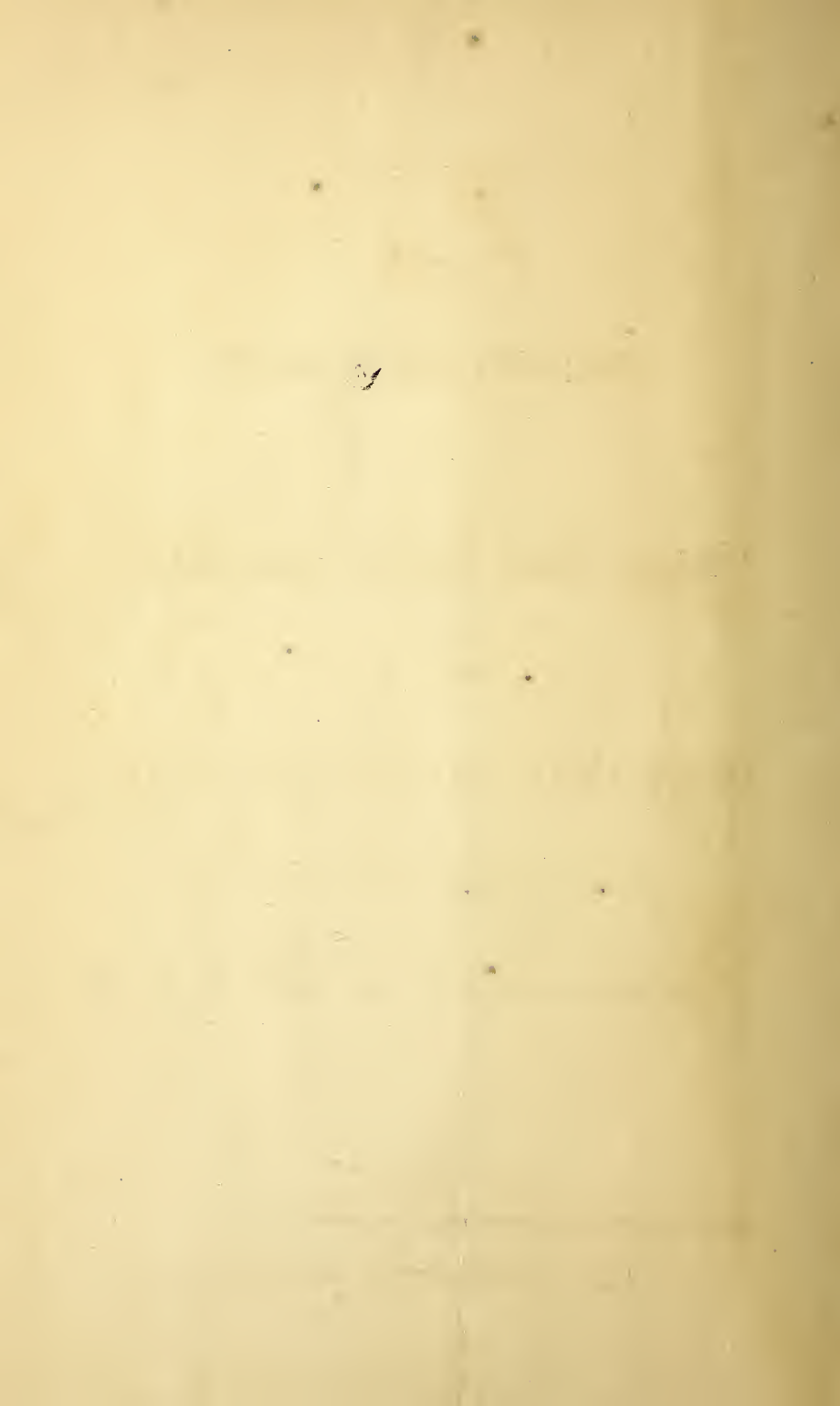
MADISON COUNTY, N. C.,

AUGUST 23d, 24th and 25th, 1892.

OFFICERS:

Rev. J. A. BRADLEY, Moderator, Marshall, N. C.

W. C. SPRINKLE, Clerk, Marshall, N. C.



MINUTES

OF THE

EIGHTY-FIFTH ANNUAL SESSION

OF THE

French Broad Baptist Association,

HBLD WITH

MARS HILL BAPTIST CHURCH,

MADISON COUNTY, N. C.,

AUGUST 23d, 24th and 25th, 1892.

OFFICERS:

Rev. J. A. BRADLEY, Moderator, Marshall, N. C.

W. C. SPRINKLE, Clerk, Marshall, N. C.

OFFICERS :

| | | |
|--------------------------------|---|-----------------|
| REV. J. A. BRADLEY, Moderator, | - | Marshall, N. C. |
| W. C. SPRINKLE, Clerk, | - | " " |
| REV. J. M. AMMONS, Historian, | - | Halewood, " |

MINISTERIAL REGISTRY.

| | | | | | |
|-------------------|---|---|---|---|----------------------|
| Ammons, John | - | - | - | - | Outlook, N. C. |
| Ammons, J. M. | - | - | - | - | Halewood, " |
| Bradley, J. A. | - | - | - | - | Marshall, " |
| Briggs, W. K. | - | - | - | - | Briggsville, " |
| Corn, N. P. M. | - | - | - | - | Grapevine, " |
| Deweese, L. | - | - | - | - | Outlook, " |
| Gilbert, H. G. | - | - | - | - | Clear Branch, Tenn. |
| Honeycutt, T. M. | - | - | - | - | Mars Hill, N. C. |
| Hooker, W. H. | - | - | - | - | Marshall, " |
| Jamison, Wesley | - | - | - | - | White Rock, " |
| Lewis, Joseph | - | - | - | - | Gage, " |
| McDevitt, P. | - | - | - | - | Flag Pond, Tenn. |
| Nelson, W. C. | - | - | - | - | Limestone Springs, " |
| Pinner, R. | - | - | - | - | Little Creek, N. C. |
| Proffitt, M. S. | - | - | - | - | Mars Hill, " |
| Ramsey, Garrett | - | - | - | - | Marshall, " |
| Sams, L. W. | - | - | - | - | Mars Hill, " |
| Sams, W. A. | - | - | - | - | Clear Branch, Tenn. |
| Sprinkle, A. J. | - | - | - | - | Grapevine, N. C. |
| Wallin, Stephen | - | - | - | - | Big Laurel, " |
| Wallin, Joseph | - | - | - | - | " " " |
| Wallin, Dr. Jesse | - | - | - | - | Marshall, " |

LICENTIATES.

| | | | | | |
|----------------|---|---|---|---|---------------------|
| Akard, E. W. | - | - | - | - | Clear Branch, Tenn. |
| Beaver, J. T. | - | - | - | - | Mars Hill, N. C. |
| Cole, C. D. | - | - | - | - | Marshall, " |
| Jackson, D. C. | - | - | - | - | Peek, " |
| Metcalf, C. C. | - | - | - | - | Paint Fork, " |
| Sams, J. R. | - | - | - | - | Mars Hill, " |
| Wild, J. M. | - | - | - | - | Walnut Run, " |
| Wild, G. C. | - | - | - | - | " " " |

The next annual session of this Association will be held with Terry's Fork Church, Madison County, N. C., commencing Tuesday before the 4th Sunday in August, 1893.

Rev. T. M. Honeycutt to preach the annual sermon.
Rev. L. W. Sams, alternate.

PROCEEDINGS.

The French Broad Baptist Association met in its eighty-fifth annual session with the Mars Hill Baptist Church, Madison County, N. C., on August 23d, 24th and 25th, 1892.

After short devotional exercises, the introductory sermon was preached by Rev. W. A. Sams, of Clear Branch, Tennessee.

Text 1st Corinthians, 3d and 8th.

Intermission for one hour.

Benediction by Rev. T. M. Honeycutt.

AFTERNOON SESSION.

After devotional exercises brethren W. P. Jervis and P. M. Hudgins were appointed reading clerks. Read letters and enrolled delegates names from twenty-four churches, as follows:

California Creek—Brethren J. M. Olliver, W. B. Murray, M. M. Holcombe and J. B. Sprinkle.

Walnut Creek—A. J. Runnion, Robt. Wild, Z. V. Ammons, John M. Wild and Eugene Wallin.

Clear Branch—Rev. W. A. Sams and W. H. Tilson.

Paint Fork—D. C. Marchbanks and D. B. Metcalf.

Madison Seminary—L. M. Bryan, J. A. Ammons, W. C. Sprinkle and Rev. J. A. Bradley.

Forks of Ivy—S. O. Deaver, J. G. Allen, J. L. Corn and N. M. Ledford.

Shallow Ford—T. L. Everett and A. J. Howell.

Marshall—C. N. Jervis and P. M. Hudgins.

Grapevine—Gilbert Edwards, R. B. Sams, J. A. Ray, J. K. Wilson, S. S. Coats and B. J. Sams.

Pleasant Hill—Rev. W. C. Nelson, C. P. McHargille and J. C. Kuykendall.

Middle Fork—Sheridan Briggs, Wiley Briggs and G. C. Briggs.

Mars Hill—Revs. T. M. Honeycutt, John Ammons, L. W. Sams, M. S. Proffit and Brethren E. Carter, J. T. Morgan, J. V. Coffee, L. C. Huff, J. H. Bryan, J. L. Phillips and O. H. Ramsey.

Bull Creek—P. Buckner and Willis Foster.

Little Creek—J. F. Justice, D. S. Hall and J. C. Davis.

Gabriel's Creek—Rev. L. Dewese, W. P. Jervis, W. L. Treadway, A. B. Andress and J. R. Buckner.

French Broad—Rev. W. H. Hooker, C. D. Cole, Lewis Allman and P. Reese.

East Fork—J. C. Ramsey.

Laurel Branch—Z. V. Hunter, N. Wild, G. G. Gwaltney and John Metcalf.

Little Ivy—John Ponder, R. D. Ramsey and P. Whitt.

Big Laurel—J. M. Wallin.

Flag Pond—J. Q. Tilson, J. B. Sams, W. F. Guinn, H. F. Hastings, W. E. Tilson, Lee W. Sams and L. S. Tilson.

Lower Walnut Creek—J. N. Jones, R. V. Deaver and Miss Hattie Roberts.

Terry's Fork—J. M. Brown, J. M. Anderson, W. W. McPeters and J. M. Dewese.

Upper Terry's Fork—John Ball.

On motion, the newly constituted church of Upper Terry's Fork, was received into the body.

Permanent organization was effected by electing Rev. J. A. Bradley, Moderator, and W. C. Sprinkle, Clerk.

On motion of Prof. W. P. Jervis, correspondents were invited to seats in the Association, and the following brethren were received as correspondents:

Revs. W. T. Bradley, S. J. Morgan and Brethren T. C. Morgan and S. R. Williams, from Buncombe County Association.

Rev. W. A. Robertson, from Yancy County Association.

Brother John Sams, from New Providence Association, Tenn.

Rev. J. A. Grindstaff, from Mitchell County Association.

Appointed the following Committees :

On Sunday Schools—J. Q. Tilson and S. O. Deaver.

Home Missions—Revs. J. M. Ammons and W. A. Robertson.

Orphanage—Revs. W. A. Sams and G. W. Audress.

Foreign Missions—Revs. T. M. Honeycutt, S. J. Morgan and W. T. Bradley.

Education—W. P. Jervis, L. S. Tilson and J. Q. Tilson.

Temperance—L. M. Bryan, John Brown and P. M. Hudgins.

Periodicals—Rev. Harrison Hooker, J. L. Phillips, L. W. Sams and J. M. Ammons.

Finance—P. Reese and J. S. Yoder.

Time and Place—J. B. Sams, C. D. Cole and A. B. Audress.

Public Worship—Delegates of Mars Hill Church.

On motion of Prof. W. P. Jervis, a Committee on the State of the Ministry was appointed, as follows :

W. E. Tilson and W. P. Jervis.

On motion of Rev. John Ammons, the hour of nine to-morrow morning was set as the special hour for Centennial Missions. Committee on Home Missions to report at 9 a. m., followed by report of Committee on Foreign Missions.

The Committee on Temperance was instructed to report to-night at 8 o'clock.

The hour of one p. m. to-morrow was set as the special hour for report on Education.

The report of Historian read, and after considerable discussion, was recommitted.

Adjourned till 8 p. m. Benediction by Rev. T. M. Honeycutt.

NIGHT SESSION.

Prayer by Rev. W. P. Southern, of Asheville.

Correspondents were received and accepted seats, as follows ;

Rev. J. L. White, Pastor First Baptist Church, Asheville, N. C.; Rev. W. P. Southern, Rev. A. I. Justice, Moderator, Buncombe County Association. Rev. J. A. Speight, representing *Asheville Baptist*, and brother John P. Morgan, Corresponding Secretary of the W. B. Convention, all from Buncombe County Association.

Report on Temperance read by Brother P. M. Hudgins.

REPORT.

The question of Temperance is a most vital one and should receive the most emphatic expression of this Association. Intemperance is the cause of more sorrow, more suffering and more deaths than any other evil with which our fair State and Nation are afflicted. It is prevalent throughout our whole country to an alarming extent.

It makes more widows, more orphans, costs our country more and sends more souls to hell than any other evil. Therefore it is the duty of every christian assembly in discussing this question to express itself in no uncertain sound. It is the duty of every minister to denounce it as an evil, and the duty of every individual Christian to refrain from every form or semblance of intemperance. In a word, let us not even "Look upon the wine when it is red, when it foameth itself aright, for at last it biteth like a serpent and stingeth like an adder."

Respectfully submitted.

P. M. HUDGINS,

L. M. BRYAN,

JOHN BROWN,

Committee.

Interesting speeches followed by Rev. J. A. Speight, J. P. Morgan, W. P. Southern, J. Q. Tilson, J. L. White and others.

Report adopted.

Adjourned to 9 o'clock to-morrow morning.

Benediction by Rev. J. A. Speight.

WEDNESDAY MORNING, 9 A. M.

Devotional services conducted by Rev. A. I. Justice.

Minutes of preceding day read and approved.

The Committee on Public Worship reported that Rev. J. L. White would preach at 11 a. m. The special hour having arrived for Centennial Missions and the report of Committee on Home Missions, and the Chairman of Committee on Home Missions being absent, on motion, the report of the Committee on Foreign Missions was read by Rev. T. M. Honeycutt.

REPORT.

This year marks a great era in Foreign Missions. One hundred years ago the cobbler, William Carey, sounded the signal for the great movement under Christ, to carry the gospel to the heathen world. This spirit of revival in missionary work has spread until during this one hundred years missionaries have been planted in every heathen country with the exception of three. The Southern Baptist Convention, under the direction of the Foreign Mission Board at Richmond, Va., has decided to endeavor to raise \$250,000. \$125,000 of this is to be a Chapel Fund. The Board hopes to send out one hundred new missionaries. This is a great host, but the Lord of the harvest has this army in reserve and will cause them to say, "Here am I, send me," if the churches will raise the money.

If each church and each member will be faithful and liberal, this sum can be easily raised. Your Committee suggests that the pastors of this Association preach missions to their churches, talk missions by their fire-sides and pray for missions and missionaries in public and secret. We further suggest that the Sunday school children be instructed in the mission work.

Let the girls and boys be encouraged to give something for the spread of the gospel. Our great lack is information. Mission literature can be had by writing to the Mission Rooms, 10 East Fayette Street, Baltimore, Md.

Let the pastors get this literature and distribute fully among our people.

Respectfully submitted.

T. M. HONEYCUTT,
S. J. MORGAN,
W. T. BRADLEY,
Committee.

Rev. J. A. Speight, John Ammons and T. M. Honeycutt spoke to the adoption of the report.

Report on Home Missions read by J. M. Ammons.

REPORT.

In a report like this we must be brief from the beginning. Home missions took precedence over foreign missions. This was done by divine appointment. Thus it behooved Christ to suffer and rise from the dead the third day, and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. The immortal harbinger, as well as the seventy, went forth as home missionaries. They were directed to go only to the limits of the home field. The holy twelve were absolutely confined to home mission work for eight long years by the terms of the Commission. And you shall be witnesses for Me in Jerusalem and in all Judea and Samaria, and to the uttermost parts of the earth. The central idea in this whole arrangement seems to be to firmly establish the gospel at home among the Jews, and then by gradual development to extend its proclamation to all nations. Here, then, we have the divine model for all coming time. Home missions first and then foreign missions are to be established and maintained.

Home missions are established and supported in all the States, and as far as known to your Committee, in all the Territories of the United States. The mission in Cuba is also considered within the home field. We have not the data at hand by which to determine the collections and disbursements for our home missions. We

simply know that we are not doing one tith of what we should do for this or the foreign field. If the membership of this Association were truly converted to God we could give five hundred dollars on an average to the home work, and another five hundred to the foreign work, and absolutely never miss it. Many men criticize our methods, using many pessimistic remarks about our boards and officers, affirming that the money given never reaches the missionary, but is gobbled up by the boards. Your Committee is of the opinion that any man who is capable of entertaining such an idea is possessed of an evil spirit, and utterly opposed to the cardinal principles of the great Commission. Any incorrigible member ought to be excluded from the church, and any incorrigible church ought to be excluded from this Association. "By their works ye shall know them—"

Respectfully submitted.

J. M. AMMONS,
W. A. ROBERTSON,
Committee.

Speeches in support of this report were made by Rev. J. L. White and others. At the close of Rev. J. L. White's speech pledges were taken from the churches and individual members, for home missions, amounting in all to \$365.00, to wit:

Marshall Church, \$25; Mars Hill, \$30; Madison Seminary, \$25; Laurel Branch, \$10; Walnut Creek, \$20; Big Laurel, \$5; Paint Fork, \$5; Little Ivy, \$5; Grapevine, \$25; French Broad, \$10; Flag Pond, \$25; Bull Creek, \$10; Clear Branch, \$5; Gabriel's Creek, \$10; California, \$10; Terry's Fork, \$10; Forks of Ivy, \$15; Lower Walnut Creek, \$5; Shallow Ford, \$5; Middle Fork, \$5; Upper Terry's Fork, \$5. Total church pledges, \$265.

Individual Pledges—Rev. J. L. White, \$10; R. M. Deaver, \$10; Rev. T. M. Honeycutt, \$10; Rev. John Ammons, \$10; Rev. J. M. Ammons, \$10; P. M. Hudgins, \$5; J. C. Sams, \$5; J. B. Sams, \$5; Wesley Jamison, \$5; M. S. Proffitt, \$5; J. H. Metcalf, \$5; G. W. Andrews, \$5;

J. J. Greenwood, \$5; S. O. Deaver, \$5; Miss Lee Ammons, \$5. Total individual pledges, \$100. Grand Total, \$365. Cash collections, \$7.34.

11 a. m. Sermon by Rev. J. L. White, from 51st Psalm and 12th verse: "Restore unto Me the joy of thy salvation."

The sermon was one of unusual power and was greatly enjoyed by all who heard it.

Brother White made three points: 1st, That there is a joy in salvation. 2nd, That that joy could be lost. 3rd, That it could be restored. At the close of the sermon all those desiring the joy of salvation were asked to stand and the Association arose in a body. Adjourned till 1 p. m. Benediction by Rev. J. L. White.

AFTERNOON SESSION, 1 P. M.

Song—"Jesus is a Rock."

Prayer by Bro. W. P. Southern.

The reports on Home and Foreign Missions were again brought before the body for further consideration, and after short discussions were adopted.

Report on Education was then read by Prof. W. P. Jervis.

REPORT.

As a general rule man is what his education makes him; this much admitted, the duty of every person to educate is too patent to admit of a question. The spirit of the age is onward with increasing velocity and he who would bravely and manfully meet responsibilities of life as they confront him must necessarily keep abreast of this progress or be left a powerless wreck in the whirlpool that is sweeping by him. Every avocation of life demands in unmistakable language that he who would hope for any reasonable success must be educated. In a word we have no alternative left us. "We must educate or perish." The parent who sends its child into the busy world without an education cripples his hopes

for success in life and assumes a fearful responsibility which he cannot evade; and the young man or young lady who is willing to enter the conflicts of life stripped of the advantages of an education does so with certain failure stamping their prospects. As it is in the bustling avocations of the business world, so it is in the higher and nobler life. Every branch of church work demands a consecrated heart and an educated head. Ignorance is to-day and ever has been a powerful impediment in the progress of religion and in the prosecution of its several branches of work. Where the pulpit and pew are educated the Mission and Sunday School work prosper, and where the misty veil of ignorance hangs over them these branches of Christian work lie uncultivated. Will not our devotion to our imperative duty arouse us to keep apace with its demands. There is no excuse for failure. No, none. The advantages of the day are equal to the demands? The French Broad Association has these advantages in Mars Hill College as fully as any other section in Western North Carolina, and indeed but little, if any, inferior to any in the State. During the last two years this school has been everything that could be asked in point of efficiency. The faculty headed by Prof. Hufham are graduates of Wake Forest College equipped with all the advantages which that excellent and time honored institution can give, and besides are highly progressive in all that pertains to the current events of the day.

The Board of Trustees with an unflinching devotion to the work have their new college building nearing completion, which will give all necessary accommodations and leave every one desiring an education without an excuse. In addition to the faculty before named there will be a music class under the charge of Miss Gifford of Johnson City, Tenn., a lady of culture and accomplishments. Now all things are ready—every facility which you can ask is offered. Will you as an Association awake to your duty and your interest and rally

around your college which has done so much in the past and promises under your hearty patronage infinitely more in the future?

W. P. JERVIS.

J. Q. TILSON.

Committee.

The report was ably discussed by J. Q. Tilson, Prof. W. P. Jervis, T. M. Honeycutt, L. W. Sams and others.

The following resolution was offered by Rev. Jno. Ammons and adopted :

Resolved, That this Association adopt Mars Hill College as its school, pledging to it its fostering care and support.

A collection was taken for Mars Hill College, amounting to \$104.

Report on Education adopted.

Sang "All Hail the Power of Jesus' Name."

Report on Periodicals read by Rev. Harrison Hooker. Report rejected and the following substitute offered by Rev. T. M. Honeycutt, was read and adopted :

This Association, sensible of the importance of a good religious paper, recommend that this Association give the Asheville Baptist a liberal patronage and also recommend the Biblical Record, as its merit is such as to commend it to the brotherhood everywhere.

On motion, adjourned till 7.30 to-night.

Benediction by Rev. A. I. Justice.

NIGHT SESSION, 7.30 P. M.

Reassembled by singing from gospel No. 162, "On Christ the Solid Rock." Prayer by Rev. J. A. Speight. Song—"We'll work till Jesus Comes."

Report on Orphanage was read by Rev. W. A. Sams.

The Orphanage at Thomasville is in debt at this time, with 130 children to feed and clothe. God says, I will be a father to the fatherless. Brethren, will we hold the

Lord's money while His poor are suffering for the want of it? The Lord will frown on us if we do not help the Board in this hour of need. We recommend that the May meeting be kept up in the interest of the Orphanage, and that special collections be taken on the 1st Sunday in May and on Thanksgiving day for this purpose.

W. A. SAMS,
G. W. ANDRESS,
Committee.

P. S.—We also recommend "Charity and Children" as a paper worthy the patronage of the Association.

After a feeling discussion by the brethren and a collection amounting to \$6.17 taken for the Orphanage, the report was adopted.

Report of Historian read by Rev. J. M. Ammons.

REPORT.

When material is abundant and the descriptive powers fertile, the historian has easy work. But when a period is barren of events, and the genius of imagination wanting, in a marked degree, then indeed the labor of any historian is onerous, but it is not only expected that the historian give an account of past events, but that he comment on such facts so as to bring out their bearings on the fabric of the passing age.

CHURCH WORK PROPER.

In almost all the churches there have been held a series of protracted efforts for the conversion of sinners and edification of saints. These efforts have generally been successful so far as apparent conversions and baptisms are concerned. Rev. J. A. Bradley held successful meetings in all his churches, but notably at Lower Walnut Creek, or Dry Branch, in which a very great work was accomplished—a large number being baptized. Elder T. M. Honeycutt held successful meetings in his churches, and a very remarkable one at Mars Hill, in which about forty-five were added to the saved. Elder M. S. Proffitt conducted good meetings in his churches,

in which more than one hundred persons were converted, baptizing with his own hands thirty-four persons into Christ. Elder Proffitt spent 128 days in actual ministerial work, visiting scores of families, many of which he found without Bibles. Elder L. W. Sams has accomplished a work inferior to none within our entire bounds; having been called to the pastoral care of Middle Fork church, he found the church split into factions and the cause not only languishing but absolutely dead. Brother Sams entered upon his work with that farseeing wise precaution which has characterized him from his early ministry. He took no sides with any, and your Historian begs to be permitted to say to all ministers in our bounds, never take sides in church troubles. By the wise and earnest councils of Elder Sams, Middle Fork has been reclaimed, re-established and saved to the cause, to us, and to God by his influence.

Elders W. A. Sams, A. J. Sprinkle, John Ammons and others have doubtless been busy and have accomplished extensive work in their various fields, of which we have not learned enough to give any accurate account.

GIVING.

The Lord's law of giving is not obeyed among our people. It never will be as long as any one is allowed to remain a member of the church in open disregard of this law. "Let every one lay by him somewhat in store by the first day of every week as the Lord has prospered him, putting it into the treasury." There is not a member in this Association that obeys this law. Let all be scripturally taught on this point, and let every one be scripturally excluded who will not obey. Dead branches will kill the tree.

SUNDAY SCHOOLS.

About one-half the churches co-operate with our Conventional work. Fosters Creek, Laurel Branch, Little Creek, Upper Laurel, Marshall, Dry Branch, Shallow

Ford, and others, have not been co-operating in this work. Surely they do not realize the benefits to be gained, or their pastors are to blame.

The Convention of this year was a great success in every detail, harmonious, grand and successful, all were delighted and greatly benefitted. Let all the churches be there next time.

Mars Hill College is an established fact, from zero two years ago, it has grown to a pretty village of large-hearted and broad-minded men and women that nothing can discourage. Prof. Hufham is almost idolized by his students and patrons, and justly so, for he halts at no discouragement. Victory is his watchword, and we all feel, who know him, that victory will perch upon his banner. Already the influence of Mars Hill is being felt by every nook of this Association and beyond the Ridge, and far away in other States. We can make or break Mars Hill. Let us build it and it shall be built. "God helps the man who helps himself."

J. M. AMMONS, Historian.

Report discussed by Prof. Hufham. L. W. Sams, W. P. Jervis, and others. Report adopted.

Adjourned till nine o'clock to-morrow. Benediction by Rev. A. I. Justice.

THURSDAY MORNING, 9 A. M.

Devotional exercises conducted by Rev. W. T. Bradley.

Music from gospel hymn No. 5. Prayer by Brother Jno. P. Morgan. Sang, "Crowning Day." By request of W. P. Jervis, Brother J. M. Anderson was added to the Committee on State of the Ministry.

Read and approved minutes of Wednesday.

Called roll and erased names of delegates who were absent.

Brother J. B. Sams read the report on Time and Place.

We recommend that this body meet in its next session with Terry's Fork Church, Madison County, N. C., on

Tuesday before the fourth Sunday in August, 1893. That Rev. T. M. Honeycutt preach the introductory sermon, and that Elder L. W. Sams be his alternate.

J. B. SAMS,
C. D. COLE,
A. B. ANDRESS,
Committee.

Report adopted.

A majority report was read, as follows, by Prof. W. P. Jervis, on the State of the Ministry :

If the mission statistics furnished by the churches, through their letters to the Association, be correct the ministers of the Association are weighed in the balance and found wanting, provided the churches are to any considerable extent under the influence of their pastors. This statement, however, admits of some qualification. A little over one-half of the churches have done something for mission work. A part of this number have done remarkably well. In every such case the pastor is in full sympathy with this great work. The remainder of the churches have done nothing, and a practical conclusion would be that their pastors are not in sympathy with the mission work and to that extent deserve just criticism. Again, if the Sunday School work is a church work, and churches are in a reasonable degree influenced by their pastors, then a large part of our ministry is again weighed in the scales of justice and found wanting, because the Sunday School work in many of them is either languishing or made havoc of, while the pastors, like Saul of Tarsus, stand consenting thereto.

W. P. JERVIS,
J. M. ANDERSON,
Committee.

This report was rejected and the following minority report, read by W. E. Tilson, was adopted :

MINORITY REPORT.

We believe that the ministers of this Association, with but few exceptions, stand firm upon the great doctrines

of the gospel, and are zealous in the work of Sunday Schools, Missions, Temperance, &c. And while some, we are bound to say, in a high degree consecrated to the work of the Master, there are others who, we fear, are not as they should be, wholly consecrated to their high and noble calling. Some are asleep, others suffer themselves to become excited and draw away into the political struggles of the day. In this campaign year of political enthusiasm and political fanaticism, we would most prayerfully urge our ministering brethren to not suffer themselves to be led away into political struggles of any kind, thereby demoralizing their highest of all callings to the level of secular politics, and to a great extent injuring their influence in the Christian ministry.

W. E. TILSON.

Brother P. Reese read the following report of the Committee on Finance :

We, your Committee on Finance, submit the following report :

Received from Churches for printing minutes, \$30.20.

J. S. YODER,
P. REESE,

Committee.

Brother J. Q. Tilson read the report of Committee on Sunday Schools.

REPORT.

We consider the Sunday School the training school of the church. In it there is a place for every member of the church to do a special work in the Master's cause. Happily the day of open opposition to Sunday Schools, by professed Christians, is about past, but the greatest obstruction is the indifference of the church members.

We regret to note that many of the churches are still indifferent upon this important branch of church work, and still more that made no report to our Sunday School Convention. We would earnestly urge all of our churches, where they have any Sunday School interest whatever,

er, to send delegates to the Convention, and if there is a church in this Association so cold and lifeless as to have no Sunday School, let us plead with that church to arouse and begin their work.

Respectfully submitted.

J. Q. TILSON,
S. O. DEEVER,
Committee.

After a number of good speeches the report was adopted.

Brother J. Q. Tilson offered the following resolution, which was adopted :

Resolved, That this Association tenders its sincere thanks to the people of Mars Hill and community for the hospitable manner in which they have entertained the Association.

On motion, the Secretary was instructed to superintend the printing and distributing the minutes, and that he retain the usual fee for his services.

On motion, the following resolution was adopted :

Resolved, That W. P. Jervis, G. W. Andress, Wm. Bryant, J. L. Ammons and H. J. Chambers be appointed an Executive Board, to whom is committed the management of our mission work in this Association.

11 a. m. Sermon by Rev. A. I. Justice. Text from Acts 5th, and part of 28th verse. "You intend to bring this man's blood upon us."

The sermon was one of power, and made deep impression upon the congregation.

After the sermon Prof. Hufham addressed the audience on the subject of Education, in which he gave an outline of the work proposed to be done in Mars Hill College during the coming session. Prof. Hufham had been detained at home by sickness, and was not on hand when the report on Education was discussed, and he was given this opportunity to make a special appeal for the college.

There being no further business, on motion adjourned

to meet on Tuesday before the 4th Sunday in August, 1893, with Terry's Fork church, Madison county, N. C.

Song—Doxology. Benediction by Rev. A. I. Justice.

REV. J. A. BRADLEY, Moderator.

W. C. SPRINKLE, Clerk.

I regret that I did not have space to give a synopsis of the many good things said by the various brethren who addressed the Association on the different subjects.

W. C. SPRINKLE, Clerk.

Statistical Table.

| CHURCHES. | PASTORS. | Salary. | Baptised. | By Letter. | Restored. | Total Increase | Dismissed. | Excluded. | Died. | Total Deceased | Total. | Missions. | For Minutes. |
|-------------------------|-----------------|---------|-----------|------------|-----------|----------------|------------|-----------|-------|----------------|--------|-----------|--------------|
| Marshall..... | J. A. Bradley | \$100 | 4 | 3 | 0 | 7 | 1 | 0 | 0 | 1 | 33 | ..... | 1 65 |
| Mrs Hill..... | T. M. Honeycutt | 150 | 2 | 15 | 0 | 17 | 3 | ..... | 1 | 4 | 240 | 48 95 | 2 00 |
| Madison Seminary..... | J. A. Bradley | 75 | 1 | ..... | ..... | 1 | ..... | ..... | 4 | 7 | 70 | ..... | 1 00 |
| Lanul Branch..... | J. M. Armons | 50 | 13 | 7 | ..... | 20 | 7 | 4 | 3 | 14 | 171 | 12 00 | 1 50 |
| Walnut Creek..... | S. Wallin | 50 | 22 | 1 | 10 | 33 | 3 | 5 | 2 | 10 | 140 | 6 50 | 1 35 |
| Big Laurel..... | C. C. Metcalf | ..... | 9 | 5 | 1 | ..... | 7 | ..... | ..... | 7 | 123 | ..... | 85 |
| Paint Fork..... | W. K. Briggs | 20 | ..... | ..... | ..... | 10 | 1 | 2 | 1 | 4 | 128 | ..... | ..... |
| Little Ivy..... | M. S. Proffitt | 50 | 8 | ..... | 1 | 10 | ..... | ..... | 2 | 10 | 119 | 8 00 | 1 50 |
| Grapevine..... | J. A. Bradley | 50 | 22 | 13 | 4 | 89 | 9 | 4 | 5 | 17 | 235 | 16 00 | 2 05 |
| French Broad..... | A. J. Sprinkle | 60 | 38 | 4 | 6 | 48 | 2 | 0 | 0 | 2 | 116 | 2 60 | 1 85 |
| East Fork..... | T. M. Honeycutt | 40 | 5 | 1 | 2 | 8 | 7 | 3 | 3 | 13 | 94 | ..... | ..... |
| Flar Pond..... | A. J. Sprinkle | 100 | 20 | 7 | ..... | 27 | 6 | ..... | 8 | 9 | 255 | 44 96 | 2 00 |
| Bull Creek..... | W. A. Sams | 50 | 15 | 5 | 3 | 20 | 4 | 1 | 2 | 7 | 130 | 14 00 | 1 00 |
| Clear Branch..... | L. W. Sams | 35 | ..... | ..... | ..... | 2 | 0 | ..... | ..... | 23 | 73 | ..... | 1 25 |
| Gabriel's Creek..... | W. T. Bradley | 50 | 5 | 0 | 3 | 11 | 11 | ..... | 1 | 12 | 92 | 4 71 | 2 00 |
| California..... | T. M. Honeycutt | 75 | 10 | 4 | 1 | 15 | 2 | 2 | 2 | 6 | 113 | 16 00 | 85 |
| Terry's Fork..... | J. A. Bradley | 60 | 10 | 16 | 1 | 27 | ..... | 1 | 1 | 3 | 62 | 5 00 | 1 00 |
| Lower Walnut Creek..... | W. C. Nelson | 75 | 8 | 5 | ..... | 13 | ..... | 1 | 1 | 2 | 99 | 11 86 | 1 30 |
| Pleasant Hill..... | W. A. Sams | ..... | 33 | 1 | ..... | 33 | ..... | 2 | 4 | 6 | 78 | ..... | 1 65 |
| Shallow Ford..... | W. A. Sams | 33 | 13 | 10 | 1 | 24 | 8 | 4 | ..... | 4 | 24 | 36 | 30 |
| Little Creek..... | L. W. Sams | ..... | 1 | 2 | 1 | 3 | 2 | ..... | 2 | 3 | 98 | 5 00 | 55 |
| Middle Fork..... | C. C. Metcalf | ..... | 16 | 4 | ..... | 20 | ..... | 2 | ..... | 2 | 112 | ..... | ..... |
| Upper Terry's Fork..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 60 |
| Total..... | Total..... | 1,133 | 254 | 109 | 89 | 392 | 87 | 51 | 40 | 179 | 2662 | 195 38 | 29 25 |

Upper Laurel 70
Doctors Creek 83
Nt Jim 38
Paint Gap 57
White Fork 10

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MINUTES

OF THE

EIGHTY-SIXTH ANNUAL SESSION

OF THE

French Broad Baptist Association,

HELD WITH THE

TERRY'S FORK BAPTIST CHURCH

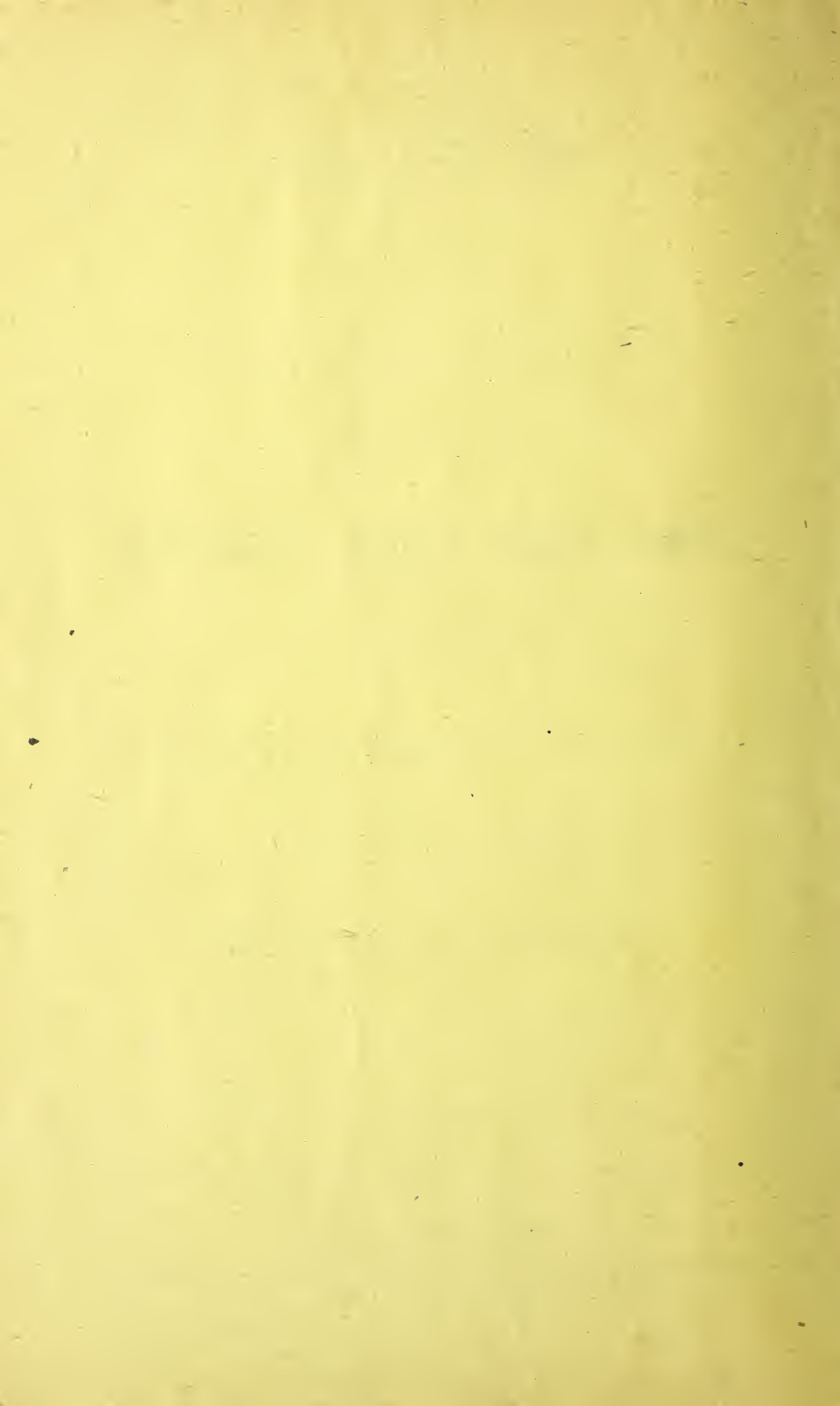
MADISON COUNTY, N. C.,

AUGUST 22, 23 AND 24, 1893.

OFFICERS :

MODERATOR—REV. T. M. HONEYCUTT, Mars Hill, N. C.

CLERK—J. F. TILSON, Grape Vine, N. C.



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MINISTERIAL REGISTRY.

| | | | | |
|-------------------|---|---|---|-------------------------|
| Ammons, John, | - | - | - | Outlook, N. C. |
| Ammons, J. M., | - | - | - | Halewood, " |
| Bailey, L. J., | - | - | - | Walnut Run, " |
| Bradley, J. A., | - | - | - | Marshall, " |
| Briggs, W. K., | - | - | - | Briggsville, " |
| Corn, N. P. M., | - | - | - | Little Creek, " |
| Deweese, L., | - | - | - | Outlook, " |
| Fender, A., | - | - | - | Laurelton, " |
| Greenwood, | - | - | - | Point Fork, " |
| Gilbert, H. W., | - | - | - | Clear Branch, Tenn |
| Hensley, W. E., | - | - | - | Faust, N. C. |
| Honeycutt, T. M., | - | - | - | Mar's Hill, " |
| Hooker, W. H., | - | - | - | Marshall, " |
| Jamison, Wesley, | - | - | - | Bald Creek, " |
| Lewis, Joseph, | - | - | - | Gage, " |
| Lewis, J. L., | - | - | - | Laurelton, " |
| McDevett, P., | - | - | - | Mar's Hill, " |
| Metcalf, C. C., | - | - | - | Paint Fork, " |
| Nelson, W. C., | - | - | - | Limestone Springs, Tenn |
| Pinner, R., | - | - | - | Faust, N. C. |
| Profitt, M. S., | - | - | - | Mar's Hill, " |
| Ramsey, Garrett, | - | - | - | Marshall, " |
| Roy, W. H., | - | - | - | Paint Fork, " |
| Sams, L. W., | - | - | - | Mar's Hill, " |
| Sams, W. A., | - | - | - | Clear Branch, Tenn |
| Sprinkle, A. J., | - | - | - | Peek, N. C. |
| Wallin, S., | - | - | - | Big Laurel, " |
| Wallin, Dr. J., | - | - | - | Marshall, " |
| Wild, J. M., | - | - | - | Walnut Run, " |

LICENTIATES.

| | | | | |
|-----------------|---|---|---|---------------------|
| Akard, E. W., | - | - | - | Clear Branch, Tenn. |
| Cole, C. D., | - | - | - | Marshall, N. C. |
| Jackson, D. C., | - | - | - | Peek, " |
| Metcalf, J. M., | - | - | - | Paint Fork, " |
| Ponder, Wm., | - | - | - | Briggsville, " |
| Ponder, J. S., | - | - | - | Faust, " |
| Roberts, L. C., | - | - | - | Halewood, " |
| Wyatt, F. P., | - | - | - | " " |

Time of next annual session, Friday before 4th Sunday in August, 1894. Preacher of introductory sermon, Rev. L. J. Bailey.

PROCEEDINGS.

TUESDAY, August 22, 1893.

The French Broad Baptist Association met with Terry's Fork Baptist Church, at 11 a. m., in its eighty-sixth annual session.

Sang "There is a fountain filled with blood." Prayer by Rev. S. J. Morgan. Reading and prayer by Rev. T. M. Honeycutt. Sang "Jesus, lover of my soul."

Introductory sermon was then preached by Rev T. M. Honeycutt. Text—Ephesians, 4th chapter and part of 13th verse: "Till we all come in the unity of the faith."

The sermon was instructive, forcible and suited to the occasion. Portraying first, the founding of the church at Ephesus: Paul's three years' labor there, contending with rank infidelity; the worship of the great temple of Diana, giving a history of the same. One of the first Baptist Associations ever held was Paul's meeting with the bishops and elders of Ephesus, warning them of danger, urging watchfulness and finally commending them to the grace of God. The speaker showed the similarity of the primitive churches and the present Baptist churches in having different opinions concerning our faith and practice, we having the Bible alone for our guide, and every one being permitted to read, think and understand for himself. Not so with other denominations, who have their creed and doctrines gotten up by men. Their adherents believe just as their preachers believe, and they just as the popes, bishops and conferences say for them to believe. He then showed the great need of the Baptists being a unity in the faith and practice as taught in the great Book of books, the doctrine of the perseverance of the Saints, the law of giving, &c. He feared we did not believe the scripture that "It was more blessed to give than receive," and yet it was certainly true.

The congregation was led in prayer by Rev. J. A. Speight. Sang "Over Jordan"

Adjourned one hour for dinner, after benediction by Rev. W. T. Bradley.

AFTERNOON SESSION.

The Association reassembled at 1 p. m. Sang "Jesus, keep me near the cross." Prayer by Rev. M. S. Proffitt.

The Moderator being absent, W. C. Sprinkle, the clerk, proceeded to organize the body.

Appointed J. F. Tilson and Dr. J. Wallin as reading clerks; received and read letters from twenty-six churches and enrolled delegate's names, as follows:

Absentees were dropped from list at roll-call succeeding day.

Little Ivy—S. E. Edwards and J. S. Yoder.

Bull Creek—Phillip Buckner, Joel Callahan and F. P. Wyatt.

Middle Fork—Rev. W. K. Briggs, J. W. Briggs and Wesley Marian Willis.

Mar's Hill—Revs. T. M. Honeycutt, John Ammons, L. W. Sams, W. S. Proffitt, P. McDevett, J. R. Sams and A. E. C. Pitman, and Bros. Dr. G. M. Hackler, L. C. Huff, L. A. Bryan, W. P. Jervis, Jno. A. Briggs and W. E. N. Edwards.

Flag Pond—Revs. Wesley Jamison, J. Q. Tilson, J. B. Sams, W. F. Guinn, Dr. L. S. Tilson and W. E. Tilson.

Walnut Creek—Revs. L. J. Bailey and Jas. M. Wild, and Bros. L. M. Sprinkle, Tilson Wild and J. M. Wallin.

Laurel Branch—Z. V. Hunter, G. G. Gwaltney and Jesse Fisher.

Grape Vine—J. F. Tilson, J. B. Gosnell and Gaither D. Edwards.

Gabriel Creek—L. P. Andres, W. L. Debrule, J. R. Buckner, Willie Andres and B. F. Andres.

Madison Seminary—Rev. Dr. J. Wallin and Bro. W. C. Sprinkle.

Paint Gap—Revs. C. C. Metcalf, R. G. Dodd and W. J. Metcalf.

East Fork—Revs. A. J. Sprinkle, C. A. McHone and D. C. Jackson.

Terry's Fork—Revs. J. J. Greenwood, J. M. Brown, Jas. Allen, W. W. McPeters and J. M. Anderson.

Upper Laurel—J. S. Ponder.

French Broad—Revs. W. H. Hooker, C. D. Cole, Lewis Allman and Patterson Reese.

Clear Branch—W. A. Tilson, E. W. Akard and J. N. Tompkins.

Bethel—W. M. Ponder and W. R. Taylor.

Foster's Creek—Revs. A. Fender, J. S. Saylor and J. M. Johnson.

Little Creek—J. H. Callahan and J. C. Davis.

Shallow Ford—J. A. Howell, P. P. Erwin, W. R. Bean and William Callahan.

Lower Walnut Creek—J. D. Sawyer.

Upper Terry's Fork—T. E. Shepard and J. S. Ball.

Forks of Ivy—S. O. Deaver, W. E. Allen and N. M. Ledford.

Big Laurel—Letters but no delegation.

Marshall—Letters but no delegation.

Pleasant Hill—Rev. W. C. Nelson.

California—J. B. Sprinkle, T. L. Brown, W. W. Hamlin and Z. V. Fisher.

Then elected Rev. T. M. Honeycutt Moderator, and J. F. Tilson Clerk.

On motion, invited correspondents. Invitation accepted by Rev. J. A. Speight, editor Asheville Baptist; Jno. P. Morgan, Corresponding Secretary of Mission B. & W. N. C. Baptist Convention; Revs. S. J. Morgan, W. T. Bradley and J. W. Anderson, and Bros. J. T. Myers, N. M. Kilpatrick, J. C. Sams, J. B. Morgan, J. M. Morgan and F. M. Williams, of Buncombe County Association.

J. H. Sams, New Providence Association, Tenn; John W. Briggs, Yancy County Association.

The Moderator announced the following committees:

Sunday Schools—Dr. L. S. Tilson, M. S. Proffitt and A. J. Sprinkle.

Home Association and Conventional Missions—Revs. John Ammons, P. McDevett and E. W. Akard.

Baptist Orphanage—Rev. Dr. J. Wallin, S. O. Deaver and S. J. Morgan.

Foreign Missions—Revs. W. T. Bradley and C. C. Metcalf and Bro. W. E. Tilson.

Education—Revs. J. R. Sams, J. A. Speight and L. J. Bailey.

On motion, dispensed with committee on Temperance.

Periodicals—J. Q. Tilson, J. A. Speight and W. M. Jamison.

Time, Place and Preacher of Introductory—J. D. Sawyer, J. Wallin and J. R. Buckner.

Public Worship—Delegates of this Terry's Fork Church, J. Q. Tilson and J. B. Sams.

On motion, dropped committee on State of the Ministry.

Committee on Public Worship reported S. J. Morgan to preach at night, Tuesday; J. A. Speight, 11 a. m., Wednesday, and Jno. Ammons, at 2 p. m., Wednesday.

On motion, adjourned to 9 a. m. to-morrow. Benediction by W. T. Bradley.

SECOND DAY—MORNING SESSION.

Met pursuant to adjournment. Sang "Nearer my God to Thee." Devotional service conducted by Bro. John P. Morgan.

Minutes of previous day read and approved. Roll called and absentees names erased.

On motion, speeches were limited to ten minutes.

Rev. John Ammons presented and read the following report on Home, Association and Conventional Missions:

REPORT.

Your committee would commend to your favorable consideration the work of the Home Mission Board of the Southern Baptist Convention. This board has within the last forty years done a work, the greatness of which, only eternity can unfold. Thousands of souls in the States, in the Indian country and in Cuba, have been converted to God and saved through the agency of this board. Remember it in your prayers and contributions.

The mission work in the west, whether supported by the Associations or the Board of the Western Convention, known as Conventional Missions. Your committee is not prepared to give you the summing up of the work in the bounds of the convention. Elder John Ammons was appointed Missionary by the board of this Association. He labored 60 days, preached 42 sermons, delivered 27 addresses, scripture distributed 27, churches visited 14, collections from churches \$5.50, collections from individuals \$1, credited his own subscription \$10, balance due \$49.50.

There were pledges made at last Association for Associational Missions to the amount of \$365, if anything else has been paid your committee is uninformed of it. This is rather an unfavorable showing. There is plenty of mission work to do, but at this rate it will be a long time before it is done. So many plans have been tried and proved a failure, that your committee feel that they cannot take the risk of recommending a new one; upon general principles your committee feel that the time has

fully come when the Baptists of North Carolina ought practically be one family, having all its benevolent work controlled and directed by the same machinery, we therefore recommend that this Association in future co-operate with the Baptist State Convention and direct its mission operations through its board.

JOHN AMMONS,
P. McDEVETT,
E. W. AKARD.

On motion to adopt, the following condensed remarks by brethren were made:

Rev. J. Ammons. It was agreed by Executive Board and himself to work, in case pledges were paid, that and the inclemency of the weather, caused him not to do much work, yet some good had been done.

Corresponding Secretary, J. P. Morgan, spoke of his work and Buncombe County Association's pledges and undertakings and his determination to have it done, and of Bro. Harrington's work, church building, &c., at Murphy and vicinity. The work of the colporteur's; one found 41 families in one month without the Bible. Spoke of the development of the Baptist cause since organization of the French Broad Association. He wanted us to be as the Moderator's introductory sermon, a unit in our work for the blessed Master. Money in the treasury to pay every cent owed, and he thanked God for it.

Rev. J. A. Speight. At same ratio of gain the next 75 years, as the past 75, the Baptists will be seven-eighths of all believers. Let us all carve our names higher in the work of the Lord than our father's did.

Dr. J. Wallin. Let the churches take collections for the Lord's work at each meeting, not specific for objects, but let the church dispose of her finances as mission causes demand.

J. R. Sams called on Executive Board to give an account of its stewardship.

W. P. Jervis remarked that the board appointed a Missionary, but expected churches to pay pledges without being called on by any member of mission board.

E. W. Akard. This is the place where earth and heaven should meet, and we should discuss everything in the best or most Christ-like spirit. Let us go and carry the gospel to the poor and destitute around us; make Chinese immigrants Christians and send them back to

make Christians of their native people; so with other nations. Report adopted.

Bro. Morgan took up collection for Home Missions, amounting to only \$2.57.

PERIODICALS.

J. Q. Tilson. We have only to look about us to realize the great importance of the printing press, especially as represented by the newspaper and periodical literature. In ancient times intelligence was communicated by the herald and trumpet, and even in modern times it has been the task of the orator to bring information to the great masses of the people in speeches and studied orations. Now, instead of going to the forum to hear the topics of the day discussed, the humblest laboring man can buy the morning paper and before breakfast read the latest intelligence from the uttermost parts of the earth. These facts suggested to Christians the important lesson that, in order to most effectively carry the glad tidings of Christianity to fallen men, we, too, must use the press and wield it manfully and mightily for God. And for more than a century noble men of God have labored with brain and muscle to disseminate the Christian religion in this way. We would earnestly urge all the members of the churches of this Association to keep abreast of the religious movements of our times and learn more and more of gospel truths by subscribing for and reading our religious newspapers. They are too numerous and too well known to need any mention or recommendation at our hands. Let no Baptist household be without a Baptist paper and no Baptist Sunday School without our excellent Baptist literature.

J. Q. TILSON,
J. A. SPEIGHT.

On motion to adopt, J. Q. Tilson spoke to report and added "But now, in this fast age, people get the information before the orators get their speeches in shape. What the editors do not learn is not to be found out. So let our Baptist people keep informed on all subjects—read metropolitan papers and our great Baptist journals that contain most information, or at least that suited to our needs and tastes."

Editor Speight made a fine speech, both in anecdote and fact, that pleased all, and took a goodly number of

subscribers and renewals for the Asheville Baptist. Report adopted.

11.30 a. m. Rev. J. A. Speight led in prayer, then announced as his text, Isaiah, 32d ch., 2d v. Noted Christ's fourfold relation to men. Isaiah was the great missionary prophet of the Old Testament. He it was who said, "Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save." 1st, Jesus the sinner's hiding place from the wind. The disturbances of the sinner, his own experience, and how gladly he would find a hiding place from trials and privations. Pointed the unconverted to Jesus. An angel cannot sympathize with me, but Jesus had the same weariness I had yesterday of travel and over work. 2d. A covert from the storm—the tempest-tossed pilgrim, Peter, tempest-tossed the night the Master was tried. He wept, the Saviour took him and made him the giant of the Apostles. 3d. A river of water in a thirsty land. Jesus the river of life. Are we laboring to be like Christ? Are we lingering and thirsting after righteousness? Told touching incident of an old soldier passing away a better soldier for the Lord, his happiness in his dying moments. 4th, A shadow in weary land. Represented dying as a weary land. It is coming to us all. The rock is large enough to shelter us all.

Prayer by Jno. P. Morgan. Sang "Rock of Ages." Adjourned for dinner after benediction by Rev. J. W. Anderson.

AFTERNOON SESSION—SECOND DAY.

Sang "Jesus, lover of my soul." Prayer by the Moderator.

On motion, amended report on Periodicals by specially recommending the Biblical Recorder and the Asheville Baptist. Report as amended adopted.

On motion, the churches of the Association were instructed to send mission fund on hand to Corresponding Secretary or Treasurer W. N. C. Convention.

The following resolutions were offered by J. R. Sams:

Resolved, That we make temperance a special feature of our Sunday School work during the next year.

Resolved, That it is the sense of this Association to

stand by every pledge and every step heretofore taken in the great cause of temperance.

Resolved, That we recommend to the brethren at large to prosecute in our courts, vigorously, all parties guilty of making, selling, or in any way dealing illicitly in spirituous liquors.

On motion to adopt, J. R. Sams spoke of each resolution and pressed facts to the minds of delegates to live and act up to the resolutions. Resolutions adopted.

Application being made, on motion, letters of dismission were granted Flag Pond, Clear Branch and Shallow Ford churches to unite with Holston Association, Tenn.

REPORT ON ORPHANAGE

Read by Dr. J. Wollin, as follows: Every Baptist in North Carolina should know that there is an Orphanage at Thomasville; they should also know that it was built by Baptists, and is, in every sense, a Baptist institution, having for its purpose the care of the destitute and dependant orphan children of our people. We are a part of the great Baptist family of the State, and as such are directly responsible for the maintainance of this work, which appeals alone to the free gifts and offerings of our people for its support. Shall we neglect it and let it perish? Or shall we not rather rally with our means and prayers to its support and make it as it was intended to be, a blessing to thousands of outcast children and an imperishable monument to the generosity of our people. To this end let us in all capacities, as individuals, churches and associations lend a helping hand, trusting in the God of the fatherless for results.

JESSE WALLIN,
S. O. DEAVER,
S. J. MORGAN.

Remarks by Bro. Wallin: This subject appeals more closely to me than any other. It is specially a Baptist institution, already equipped for the North Carolina Baptists, but the children must be fed and clothed. Then he called attention to the many ways that we may, even if it be by little, helps those fatherless and motherless children.

S. O. Deaver wondered why this question had not been considered long ago. Told how the Roman Catholic's took care of their orphans, and why should we, the church of the living God, not do likewise or better.

Rev. M. S. Proffitt was most concerned for this object, probably because he was raised an orphan, and though not possessed of much of this world's good, yet he never failed to do something when an opportunity was given.

Further remarks by T. M. Honeycutt, E. W. Akard and Dr. Wallin.

Collection amounting to \$3.85 was taken. Report adopted.

Afterwards raised to \$5.85 by California church.

On motion, it was ordered that Moderator and Clerk appoint a member in each church on behalf of Association to collect especially for the Orphanage at Thomasville, N. C., during the next year.

The following were accordingly appointed: Mar's Hill, Mrs. J. R. Sams; Forks of Ivy, Miss Julia Logan; Little Ivy, Wm. George; Middle Fork, Ervin Briggs; Terry's Fork, J. M. Deweese; Upper Terry's Fork, T. E. Shepard; Paint Fork, Mrs. C. C. Metcalf; Bethel, W. A. Honeycutt; California, J. L. Jarvis; Gabriel Creek, J. R. Buckner; Bull Creek, F. P. Wyatt; Grape Vine, Mrs. R. B. Sams; East Fork, C. A. McHone; Walnut Creek, Miss Julia Wallin; Foster's Creek, J. G. Briggs; Little Creek, J. C. Davis; Upper Laurel, J. S. Ponder; Big Laurel, J. A. Wallin; Madison Seminary, Dr. J. Wallin; Marshall, Mrs. P. M. Hudgins; French Broad, C. D. Cole; Lower Walnut Creek, J. D. Sawyer; Laurel Branch, Z. V. Hunter; Pleasant Hill, W. C. Nelson.

On motion, 10 o'clock, Thursday was made special hour for the report on education.

By resolutions and motions, the following brethren were made the Executive Board of Missions for this Association, viz: J. F. Tilson, W. P. Jervis and J. R. Sams.

On motion, dispensed with preaching service at night, and made 8 p. m. special hour for Foreign Missions.

TIME, PLACE AND PREACHER.

We, your committee, recommend that the Association next year be held with Gabriel Creek Church, at the usual time, and that L. J. Bailey preach the introductory sermon.

J. D. SAWYER,
J. WALLIN,
J. R. BUCKNER.

The above report was adopted, but afterwards, by reso-

lution, the time was made Friday, 10 a. m., before Fourth Sunday in August.

Adjourned to meet in night session. Benediction by L. J. Bailey.

NIGHT SESSION—SECOND DAY.

Met pursuant to adjournment. Sang "What a friend we have in Jesus." Rev. A. E. C. Pitman led in prayer.

FOREIGN MISSIONS.

Report read by Rev. W. T. Bradley, as follows: The Southern Baptist Convention, through its board in Richmond, Va., has missionaries. 1st, China—In Canton and vicinity, (Begun 1845), 13 missionaries, 12 native helpers, 5 churches with 710 members, 61 baptised last year, 8 schools and \$1,400 of contributions by these members. In Shanghia and vicinity, (begun in 1847,) 13 missionaries, 4 native helpers, 3 churches, 113 members, 12 baptisms, 3 schools, \$315 contributions. In Tung Chow and vicinity, (begun in 1860) 12 missionaries, 3 churches, 115 members and 2 baptisms.

Africa—In Logos and interior, (begun in 1850), 11 missionaries (of whom 5 are at home seeking restoration of health), 7 assistants, 4 churches, 144 members, 20 baptisms, 3 schools and \$215 contributed.

Italy—In Rome, Florence and 14 other towns, (begun 1870), 3 missionaries from the United States, 27 native preachers and colporteurs, 17 churches, 347 members, 72 baptisms, \$560 contributed.

Brazil—In Bohia and vicinity, (begun 1882,) 7 missionaries, 4 native preachers, 4 churches, 256 members, 61 baptisms and \$350 contributed.

In Rio and vicinity, (begun in 1883), 10 missionaries, 4 native preachers, 8 churches, 197 members, 35 baptisms, \$994 contributed.

In Mexico—(Begun in 1880), 25 missionaries, 10 native helpers, 30 churches, 1,014 members, 94 baptisms, 2 schools and \$1,526 contributed.

In Japan—(Begun in 1889), 4 missionaries, 2 native helpers, 1 church, 27 members, 26 baptisms.

Total missionaries 93, native helpers 75, members 2,923, baptisms 383, schools 16, contributions \$5,360.

In the above named mission work North Carolina has in China 12 missionaries. In Africa 3. Brazil 3. Mexico 2. Total 20. Six of North Carolina's missionaries are now in this country for recuperation and health.

Your committee would recommend to the pastors and delegates of this Association that we try to get a contribution from every member of the churches this next year for Foreign Missions.

W. T. BRADLEY, Chairman.

On motion to adopt, W. T. Bradley remarked: Been playing with this question; think of a church paying ten dollars for pastor. The members that pay for Foreign Missions pay the pastor, &c. Pastors take collection each meeting. I will do so. We would give to sustain the body, the spiritual needs greater—they need the bread of life.

By T. M. Honeycutt: 256,000,000 heathens. We do not have a conception of a million demonstrated. Try the time it would take to pass the church. Think of the vast number hungering and thirsting for salvation. Told incidents of heathens going 1,200 miles to the Ganges to find comfort and receive none. If aroused as we should be could take them for Christ in ten years. We need to give more for our own good, to enlarge our souls. Its the Lord's money, and we should give it. He gave so much for us. How will we feel having done so little for Him.

Wesley Jamison said: Foundation and origin of Missions solution. The greatest anti-missionary, the devil. He is continually at our feet. Has kept me and every one here from giving. If sorry for temporal need, what good does it do them for us to only be sorry—so is it with spiritual need. Must we joke on.

Rev. A. E. C. Pitman complimented other speeches, and said we were not missionaries worth a cent.

Rev. L. J. Bailey spoke on different lines: The spirit came down from above. This is a day of progress. If we ever do anything, now is the time. The world is now open to Christianity. Has not been as now. That little stone cut out of the mountain without hands is rolling with increasing speed. Let us keep in the van. If any, the sisters should be missionaries. Christianity has given them their rights and privileges. The question is not will the heathen be saved without the gospel, but will we be saved if we fail to send them the gospel.

Bro. S. O. Deaver asked, in behalf of others, for information on plans for Foreign Mission work.

Rev. T. M. Honeycutt answered satisfactorily.

Collection \$1.40 Report adopted.

Adjourned after benediction by Rev. Wesley Jamison.

THURSDAY MORNING, 9 A. M.

Moderator Honeycutt in the chair. After singing, Rev. P. McDevett led in prayer. Sang "Am I a soldier of the cross?"

On motion, the Clerk was ordered to draw resolution of thanks to this church and community.

On motion, the following brethren were appointed delegates to State Convention: Revs. John Ammons, Dr. J. Wallin, T. M. Honeycutt and J. R. Sams and Bros. W. C. Sprinkle and J. F. Tilson.

Delegate to Southern Baptist Convention, Rev. T. M. Honeycutt.

Sunday School report read by Dr. L. S. Tilson, chairman of committee:

REPORT.

That this Association recognizes the importance of the Sunday school work is shown by the fact that we have organized and are maintaining within the bounds of the Association the French Broad Baptist Sunday School Convention, devoted entirely to this work. A considerable number of our churches are heartily co-operating in this conventional work, but some of them are still asleep. We would urge upon all the churches to arouse themselves in this work. If we expect the men and women of the next generation to be God fearing and church supporting people, they must be trained in youth, and where else can it be done so well as in the Sunday school? When this Association meets a year hence we hope to hear the good report that all our churches have good Sunday schools and have joined in the conventional work.

L. S. TILSON,
M. S. PROFFITT,
A. J. SPRINKLE.

On motion to adopt, remarks were made by Bro. Proffitt, who thought any one with one eye and half sense could see the great benefit and need of Sunday school instruction. We would not be held guiltless should we fail to give our children the spiritual training, and hoped that we would awake to a sense of our responsibility.

Uncle J. C. Sams told something of his 50 years' experience in Sunday school work. We, that are aroused, should not be satisfied until it spread all around us and into other communities. Did not believe in scolding but

patting the children on the their shoulders and tell them their good traits; make them think they are something and press forward, and be some benefit to the world.

J. S. Yoder said he got warmed up by Uncle Jacob's remarks, and spoke some valuable truths.

W. C. Nelson told good things of his experience of a young lady that led 72 to Christ in one year.

Bro. A. J. Sprinkle did not wish to say much. Thought too much talk and not much work was the trouble. We know it is a good thing but have not the will to move out. We let the youngster carry on the work. If we want children to do right let us go before them with Bible in hand and lead them to Christ.

Sang "We'll work till Jesus comes." Report adopted.

REPORT ON EDUCATION.

The following report was read by J. R. Sams:

Your committee is pleased to report that the true idea and spirit of education is annually growing in the hearts and minds of the brethren of this Association. The grade of the common schools in our bounds is being constantly elevated, and every effort on the part of our people should be put forth to make them better and every opportunity they afford improved to the fullest extent.

While this is true our religious enterprises are suffering for the lack of higher education on the part of our ministry, as well as the rank and file of our church membership. In order that the next generation shall take advanced steps in this as well as other departments of Christian work, we recommend and urge that this Association rally to the support of Mar's Hill College, as her own, and the only school in reach of our means that offers higher education to our sons and daughters. The school has a library of a few hundred books which is open to students, and we most earnestly ask every Baptist in the bounds of this Association to add one or more volumes during the next year.

A faculty of large ability and experience has been procured, and the scope and plans for enlarged work justify this strong appeal for the churches to stand by an institution so nobly conceived and so promising in future results.

The new College building which cost about \$3,500, will be completed before the opening of the next session, which will take place on the 31st of this month. The

burden of this building has fallen mainly on the Board of Trustees and a few ardent friends of education among our brethren. While we feel grateful for the many good things we have to report, we are sorry to know that the Board of Trustees is in debt to the amount of \$350 on account of the new building referred to. This being a fact, we recommend that this Association take immediate action to relieve the board, that she may more vigorously prosecute the work consigned to her charge.

To this end we recommend that this body appoint an agent, with instructions to visit every church, and lay the claims of our institution directly before them, solicit books for library, funds to meet present obligations and enlarge the work by co-operation and patronage in general.

J. R. SAMS.

L. J. BAILEY.

On motion to adopt, J. R. Sams said: There's no place we can go for wisdom as to sacred writings. It is impossible, in our strength, to do anything of worth. Showed the progress in our common schools for 20 years. He was county examiner 20 years ago, and the great majority of teachers then could not near get 3d grade certificates now, and he could hardly get schools supplied of that low grade then. Let us make what we can of our common schools. What would be thought of a man that would withhold the comforts of life, that make the physical man, from his children, when in his power? Then why not as necessarily feed the mental part, that is so much superior? Much greater wrong to dwarf the mental. He then pressed home to the minds and hearts of his hearers the recommendations of the report.

Prof. Jno. M. Cheek, after a nice apology, paid compliments to native talents of our mountain country, and then laid before the house the plans for his work and the standing of the members of the faculty.

John Q. Tilson said: On the average, man attains to the mark for which he strives. The common schools should not be allowed to teach the higher grades of study. Showed the benefits of systemization and complimented Prof. Cheek's gradings and system of work as laid out in his announcement of Mar's Hill College for 1893-'94.

J. J. Greenwood said: Making \$50 a day does not afford him as much pleasure as teaching the young.

S. O. Deaver told his experience of olden times, that

caused considerable humor and laughter. Report adopted.

On motion, Rev. T. M. Honeycutt was made agent, as recommended in report on education.

The following resolution was read, and on motion, adopted:

Resolved, That hereafter, beginning with our next meeting, this Association meet at 10 o'clock a. m., on Friday before the fourth Sunday in August, and that the Moderator, at each meeting, appoint the chairman of all the committees requiring extended reports, for the next succeeding meeting.

11.30 a. m. Rev. J. W. Anderson read part of 5th chapter of 2d Corinthians and led in prayer. Bro. Anderson then preached one of his deep and feeling sermons that made a deep impression upon the congregation.

The following report on Finance was read and adopted:

We, your Committee on Finance, submit the following report: Received from churches for the printing of minutes \$28.80.

L. A. BRYON,
G. D. EDWARDS.

On motion, granted the Clerk permission to accept offers for advertisements of religious or educational matter in the minutes to increase funds.

In conformity to above resolution the Moderator appointed the following as chairmen of committees:

Education—P. M. Hudgins. Foreign Missions—J. R. Sams. State Missions—J. F. Tilson. Periodicals—W. P. Jervis. Orphanage—S. O. Deaver. Sunday Schools—J. L. Jarvis. Historian—W. C. Sprinkle.

Resolved, That the thanks of this body is due and hereby given to this church and community for their generous hospitality and kindness to the attendants of this Association.

On motion, adjourned to meet with Gabriel Creek Church, at 10 a. m., Friday before 4th Sunday in August, 1894.

T. M. HONEYCUTT, Moderator.
J. F. TILSON, Clerk.

Statistical Table for 1893.

| CHURCHES. | PASTORS. | | | | | | | | | | | | |
|--------------------|----------|-----------|--------------------|-----------|-----------------|-----------------------|-----------|-------|-----------------|--------|-----------|--------------|-----------------|
| | Salary. | Baptised. | Received by Letter | Restored. | Total Increase. | Dismiss'd. by Letter. | Excluded. | Died. | Total Decrease. | Total. | Missions. | Minute Fund. | Sunday Worship. |
| Little Ivy | \$50 00 | 2 | 2 | ..... | 2 | 15 | ..... | 2 | 17 | 104 | ..... | \$1 00 | 1 |
| Bull Creek | ..... | 25 | 10 | ..... | 44 | 5 | 4 | 2 | 14 | 162 | ..... | 1 00 | 4 |
| Walnut Creek | ..... | 4 | 4 | 1 | 9 | 9 | 4 | 1 | 14 | 131 | ..... | 1 09 | 4 |
| Mar's Hill | ..... | 30 | 18 | ..... | 48 | 5 | 5 | 1 | 10 | 278 | 2250 | 1 09 | 4 |
| Flag Pond | 150 00 | 26 | 4 | ..... | 30 | 13 | 26 | 5 | 44 | 234 | 3885 | 3 09 | 3 |
| T. M. Honeycutt. | 100 00 | 13 | 7 | ..... | 20 | 2 | 40 | 1 | 43 | 212 | 2189 | 1 60 | 1 |
| Grape Vine | 75 00 | 1 | 1 | ..... | 2 | 1 | ..... | ..... | 1 | 68 | ..... | 1 25 | 1 |
| T. M. Honeycutt. | 75 00 | 1 | 1 | ..... | 2 | 2 | ..... | 1 | 3 | 109 | 500 | 1 00 | 3 |
| Madison Seminary | 30 00 | 2 | 2 | 1 | 5 | 1 | ..... | 1 | 2 | 111 | 465 | 1 00 | 4 |
| Middle Fork | 30 00 | 2 | 2 | ..... | 9 | 1 | ..... | ..... | 1 | 46 | 380 | 1 00 | 1 |
| California | 65 00 | 5 | 4 | ..... | 9 | ..... | ..... | ..... | 1 | 103 | ..... | 85 | 2 |
| Marshall | ..... | 3 | ..... | ..... | 3 | 9 | ..... | 1 | 9 | 132 | ..... | 1 35 | 3 |
| T. M. Honeycutt | 75 00 | 16 | 25 | 4 | 49 | 5 | 2 | ..... | 7 | 332 | ..... | 2 00 | 3 |
| Forks of Ivy | ..... | 5 | ..... | ..... | 5 | 3 | ..... | ..... | 4 | 393 | 364 | 1 50 | 2 |
| East Fork | 50 00 | 6 | 10 | ..... | 16 | 17 | 1 | 2 | 20 | 167 | 285 | 1 50 | 2 |
| Gabriel Creek | ..... | 5 | ..... | ..... | 5 | 3 | ..... | ..... | 4 | 121 | ..... | 1 05 | 4 |
| Laurel Branch | ..... | 6 | 10 | ..... | 16 | 11 | 4 | ..... | 7 | 121 | ..... | 1 05 | 4 |
| J. A. Bradley | 60 00 | 2 | 9 | ..... | 11 | 3 | ..... | ..... | 2 | 62 | 885 | 1 00 | 2 |
| French Broad | 60 00 | 2 | 4 | 1 | 5 | 1 | ..... | ..... | 2 | 62 | 885 | 1 00 | 2 |
| Terry's Fork | 60 00 | 4 | 1 | ..... | 5 | 1 | ..... | ..... | 6 | 81 | 293 | 85 | 2 |
| J. C. King | 50 00 | 9 | 4 | 1 | 14 | ..... | 5 | 1 | 3 | 95 | ..... | 1 00 | 2 |
| T. W. Briggs | ..... | ..... | ..... | ..... | ..... | 8 | ..... | ..... | 6 | 81 | 293 | 85 | 2 |
| Clear Branch | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 3 | 95 | ..... | 1 00 | 2 |
| Big Laurel | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 8 | 95 | ..... | 1 00 | 2 |
| Upper Laurel | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 3 | 95 | ..... | 1 00 | 2 |
| Foster's Creek | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 6 | 87 | ..... | 60 | ..... |
| Paint Gap | ..... | 4 | 5 | ..... | 9 | 3 | 2 | 1 | 6 | 87 | ..... | 85 | 1 |
| J. F. Sams | ..... | 4 | ..... | ..... | 4 | 5 | ..... | ..... | 6 | 87 | ..... | 85 | 1 |
| W. K. Briggs | ..... | 19 | 6 | 1 | 25 | 9 | 1 | 2 | 5 | 55 | ..... | 1 00 | ..... |
| Bethel | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 9 | 105 | ..... | 80 | ..... |
| Little Creek | 10 00 | 3 | 7 | ..... | 10 | 4 | 3 | 1 | 11 | 84 | 100 | 50 | 2 |
| N. P. M. (orn) | ..... | 6 | ..... | ..... | 6 | 4 | ..... | ..... | 8 | 90 | ..... | 80 | ..... |
| Lower Walnut Creek | ..... | 3 | 7 | ..... | 10 | 2 | ..... | ..... | 11 | 90 | ..... | 25 | ..... |
| J. A. Bradley | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 6 | 66 | 500 | 2 00 | ..... |
| Lower Walnut Creek | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 6 | 66 | 500 | 2 00 | ..... |
| Pleasant Hill | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 6 | 66 | 500 | 2 00 | ..... |
| W. C. Nelson | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 6 | 66 | 500 | 2 00 | ..... |
| Shallow Ford | 40 00 | 20 | 12 | 1 | 33 | 4 | 2 | ..... | 6 | 66 | 500 | 2 00 | ..... |
| W. A. Sams | | 4 | 2 | | 6 | 1 | | | 1 | 18 | | 50 | |
| Upper Terry's Fork | | 4 | 2 | | 6 | 1 | | | 1 | 18 | | 50 | |
| James Blankenship | | | | | | | | | | | | | |
| | | | | | 386 | | | | 256 | 2923 | 15096 | 29 04 | |

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MINUTES

OF THE

EIGHTY-SEVENTH ANNUAL SESSION

OF THE

French Broad Baptist Association

HELD WITH THE

GABRIEL CREEK BAPTIST CHURCH,

MADISON COUNTY, N. C.,

AUGUST 24TH AND 25TH, 1894.

OFFICERS:

MODERATOR—REV. T. M. HONEYCUTT, Mars Hill, N. C.

CLERK—J. F. TILSON, Grape Vine, N. C.

ASHEVILLE, N. C.:
ASHEVILLE PRINTING COMPANY.
1894.

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EXECUTIVE BOARD OF THE ASSOCIATION.

J. F. TILSON, Chairman.

J. H. YARBORO, DR. J. WALLIN,

H. M. FAGAN, W. P. JERVIS.

MINISTERIAL REGISTRY.

| | |
|------------------|-------------------------|
| Ammons, John | Outlook, N. C. |
| Ammons, J. M. | Mars Hill, " |
| Bailey, L. J. | Walnut Run, " |
| Bradley, J. A. | Sexton, " |
| Briggs, W. K. | Briggsville, " |
| Corn, N. P. M. | Little Creek, " |
| Deweese, L. | Outlook, " |
| Fender, A. | Laurelton, " |
| Greenwood, J. J. | Paint Fork, " |
| Hensley, W. E. | Faust, " |
| Honeycutt, T. M. | Mars Hill, " |
| Jackson, D. C. | Mars Hill, " |
| Lewis, Joseph | Gage, " |
| Lewis, J. L. | Laurelton, " |
| McDevett, P. | Mars Hill, " |
| Metcalf, C. C. | Paint Fork, " |
| Nelson, W. C. | Limestone Springs, Tenn |
| Pinner, R. | Faust, N. C. |
| Proffitt, M. S. | Mars Hill, " |
| Ramsey, Garrett | Marshall, " |
| Ray, W. H. | Paint Fork, " |
| Sams, L. W. | Mars Hill, " |
| Sprinkle, A. J. | Peek, " |
| Wallin, S. | Big Laurel, " |
| Wallin, Joseph | Big Laurel, " |
| Wallin, Dr. J. | Marshall, " |
| Wild, J. M. | Walnut Run, " |
| Yarboro, J. H. | Mars Hill, " |

LICENTIATES.

| | |
|----------------|-----------------|
| Clubb, Clayton | Sexton, N. C. |
| Cole, C. D. | Marshall, " |
| Justice, J. F. | Little Creek, " |
| Metcalf, J. M. | Paint Fork, " |
| Ponder, Wm | Briggsville, " |
| Ponder, J. S. | Faust, " |
| Roberts, L. C. | Halewood, " |
| Wyatt, F. P. | Halewood, " |

Next session of the Association Lower Walnut Creek, one and one-half miles northwest of Marshall. Time—Thursday, before 4th Sunday in August, 1895. Introductory sermon by Elder J. A. Bradley, Sexton, N. C.

FRENCH BROAD ASSOCIATION—EIGHTY-SEVENTH ANNIVERSARY—PROCEEDINGS.

Friday—Opening session.

Service opened at 10:15 a. m. Song, "Come thou Fount of Every Blessing." Rev. C. J. Bailey read from 14th to 26th verses of 2d chapter of James. Prayer by Rev. W. A. Roberson.

Then, after a song Bro. Bailey preached the introductory. Text James 1:27. "Pure religion and undefiled before God and the Father is this. To visit the fatherless and widow in their affliction, and to keep himself unspotted from the world."

Rev. C. Durham led in prayer.

Letters from the churches were read by Rev. J. M. Ammons and W. P. Jervis and the clerk made the following enrollment of delegates:

Little Ivy—S. E. Edwards and W. M. George.

Marshall—Rev. G. Ramsey and Alfred Ramsey.

Forks of Ivy—F. M. Williams, A. C. Logan, G. B. Phillips and R. H. Buckner.

Mars Hill—Revs. T. M. Honeycutt, L. W. Sams, J. H. Yarboro, M. S. Proffitt, J. M. Ammons, P. McDevitt, J. R. Sams and John Ammons, and brethren J. N. Coffee, Lee B. Ramsey, J. H. Metcalf, L. A. Bryon, L. C. Huff, W. M. Bryon, G. W. Andrews and J. G. Allen.

Grape Vine—W. R. Sams, J. B. Gosnell, G. D. Edwards, L. H. Dill, S. S. Coats and J. F. Tilson.

Bethel—J. O. Scoggins.

California—J. B. Sprinkle, W. W. Hamlin, A. F. Sprinkle, J. L. Jarvis and W. N. Jarvis.

Seminary—Revs. J. Wallin and J. A. Bradley, and brethren Van Smith and W. C. Sprinkle.

Lower Walnut Creek—John Davis and J. N. Jones.

Mount Zion—E. C. Wardrope and J. G. McDevitt.

Big Laurel—J. B. Rice, J. A. Rice and Patterson Wallin.

Gabriel Creek—Rev. L. Deweese, and brethren L. P. Andrews, J. H. Buckner, A. B. Andrews, M. W. Buckner, W. L. Bryan, W. J. Buckner, W. P. Jervis and B. F. Andrews.

East Fork—C. C. Bruce and J. A. Clark.

Paint Gap—J. M. Brown, R. G. Dodd and D. C. Marchbanks.

Terrys Fork—J. P. Sams and G. W. Roberson.

Fosters Creek—J. M. Johnson.

Bull Creek—Rev. D. C. Jackson, and brethren P. Buckner, W. B. Forister, H. J. Chambers and J. H. Edwards.

French Broad—C. D. Cole, W. O. McDaris, F. M. Kuykendall and Paterson Reese.

Union Valley—Reuben Ramsey.

Little Creek—Rev. Noah P. M. Corn and S. A. Corn.

Upper Laurel—F. M. Marchbanks.

Laurel Branch—Z. V. Hunter, G. G. Gualtney and J. E. Rice.

Walnut Creek—Revs. L. J. Bailey and J. M. Wild, and brethren Z. V. Ammons, L. M. Sprinkle, Job Rice, R. P. Wild, F. M. Hamric and C. C. Runion.

Middle Fork—J. W. Briggs and S. C. Briggs.

Upper Terrys Fork—J. S. Ball and S. E. Gregory.

ORGANIZATION.

For this purpose the moderator appointed the following tellers, viz:

For Moderator—J. Q. Tilson, of Flag Pond and W. A. Roberson, of Yancy County Association.

For Clerk—Corresponding Secretary C. Durham, Raleigh, and L. H. Greene, Bakersville.

Tellers announced officers. [See first page.]

CORRESPONDENTS AND VISITORS.

On invitation the following brethren occupied seats with and participated in the deliberations of the body, viz:

Rev. C. Durham, Corresponding Secretary State Mission Board.

Revs. W. A. Roberson and J. F. Sams, of Yancy County Association

Revs. L. H. Greene and R. Y. Blalock of Mitchel County Association.

Brother P. P. Erwin, Holston Association, Tenn.

Brethren John Q. Tilson, J. B. Sams, W. E. Tilson and Dr. L. S. Tilson from Flag Pond Church, Tenn.

On motion adjourned one hour for dinner. Benediction by L. W. Sams.

AFTERNOON SESSION—FRIDAY.

Met at 1:15. Song, "Jesus, Lover of My Soul, Let Me to Thy Bcsom Fly."

Appointment of committees, time, place and preacher
—W. R. Sams, J. N. Jones and Geo. W. Andrews.

Finance—Rev. Jas. M. Ammons and Zeb V. Hunter.

On resolutions—Dr. J. Wallin, L. W. Sams and J. Q. Tilson.

Rev. J. H. Yarboro, chairman, read the following report on

EDUCATION.

Among all the wants and necessities of these stirring times, perhaps nothing is more imperatively demanded in this age, than educated men and women. We need them in all the walks and avocations of life. One of the greatest blessings of this wonderful century is its many and varied educational facilities. Educated men and women are the great factors in the grand march of progress, which is civilizing and evangelizing the nations of the earth.

While great and grand things have been accomplished in the past, yet there are greater possibilities for the future; and hence, a greater demand for educated men and women. We feel sure that in this mountain country we have the brain and intellect, but to a great extent we are sadly deficient in cultivating and developing these faculties as we should. We are conscious of the fact, that upon the shoulders of the youth of to-day, the burdens and the destinies of the country will soon be cast. Parents should regard nothing of an earthly nature of more importance than to properly prepare and train their children for the great responsibilities of intelligent citizenship. We are glad to state that there are good schools in different sections of the country around us, but we would especially recommend Mars Hill College, located here in our midst, as an institution of learning eminently worthy the patronage and support of all who have children to educate.

We further recommend and advise all young men who have the gospel ministry in view to prepare themselves for at least a partial or full course at Wake Forest College and we are decidedly of the opinion that it is the duty of all the churches to aid all worthy, indigent young men who expect to preach the gospel, to attain such an education as to enable them to preach with greater efficiency, and do better work for the Master.

GENERAL EDUCATION.

WHEREAS, The amount of money used gives to each school district in the State a public free school of only about three months and pays the teachers only about twenty-two dollars per month, and,

WHEREAS, There has been during 1893 and 1894 drawn from the State Treasury, of the taxes of the people, \$148,000 and appropriated by the legislature to higher education, which amount would have added two three-month public schools in every township in every county of the State, and,

WHEREAS, The constitution positively requires a four-month public school in each school district and does not require the appropriation of the taxes of the people to higher education, and,

WHEREAS, Nine out of every ten of all the children of the State receive whatever education they have in the public school, and only one out of every ten ever go to a private school or to a college, therefore,

Resolved, First, that in our opinion, the legislature now to be chosen should provide for a four-months public school in every school district in the State.

Resolved, Second, That in our opinion the taxes of the people should not be appropriated to higher education.

Resolved, Third, that in our opinion the appropriation of the taxes of the people to higher education is unwise, unjust, and a hindrance and not a help to the best educational interest of the State.

Respectfully submitted,

J. H. YARBORO, Chairman.

On motion to adopt, the chairman made a short talk and called out Dr. Durham, who made a lengthy but strong and convincing argument in favor of the report. Further remarks by Revs. John Ammons, J. F. Sams and J. M. Ammons, all favoring the report.

Moderator Honeycutt made a strong appeal to the brethren for their patronage, prayers and aid for Mars Hill College.

Report adopted.

On motion made 11 o'clock to-morrow special hour for State Missions.

On motions appointed Rev. T. M. Honeycutt delegate to Southern Baptist Convention and J. F. Tilton alternate.

On motion appointed J. H. Yarboro, John Ammons, Dr. J. Wallin, C. C. Metcalf, T. M. Honeycutt, L. W. Sams,

J. M. Ammons and J. A. Bradley delegates to the State Convention.

On motion adjourned until 9 a. m. to-morrow.

Benediction by L. W. Sams.

SATURDAY MORNING SESSION.

Nine a. m. After service of song Bro. F. M. Williams read sixteen verses xvii chapter of John and led the congregation in prayer.

Read and approved minutes of previous day.

Called roll and erased absentees.

Time, place and preacher—Lower Walnut Creek, Thursday before 4th Sunday in August, 1895, 11 a. m. Rev. J. A. Bradley to preach introductory sermon.

W. R. SAMS, Chairman.

Report adopted.

W. P. Jervis, chairman, read his report on

PERIODICALS.

As an educator there is nothing known to us that surpasses a newspaper. It brings us at once in communication with the world on all current questions. With a paper a man may know little of book knowledge and yet be an educated man; without it he may understand all the text books in the language and still to all practical purposes be an uneducated man. While this is true a judicious selection of the right kind of a paper is a question of no little moment to us. A man with an educated head and not an educated heart is liable to become a power for sin instead of righteousness, for Satan instead of God. So a newspaper whose editor is not a man with a true heart to humanity and to God may use this great engine to sink rather than elevate his fellow being. Such papers should be avoided as dangerous to the morals and future hopes of our children.

A religious newspaper is stripped of these contingencies and comes to us as both an educator of the head and heart and as such cannot be dispensed with without depriving ourselves and our children of one of the greatest blessings of civilization. It has truly been said that a good paper is like a choice spirit among the children. It elevates the tone of home, it sets the key higher, it makes the introduction of evil more difficult and hence there ought to be a wholesome literature, one whose religious tone is above question in every family.

It is an inherited right of our children as much as

food or clothing. It would be better for them to live and die without even the ability to read rather than to be able to read only the vile productions which corrupt and destroy them. A religious paper next to the Bible is the most needed companion of the church member. With it he comes in contact with the best thought of the day and he himself catches the inspiration of those who are far to the front in our great conflict and presses forward to do noble work. For this purpose every church member should read a sound religious paper.

We commend to this Association with emphasis the *Foreign Mission Journal* published at Richmond. By reading it we will see what is being done in the bounds beyond the sea for those who are in darkness, and it will further acquaint us with the application of our mission funds and thus stimulate us to greater deeds of love.

As a church paper we commend the *Biblical Recorder*. By reading it every week we are familiarized with our denominational work in the State and also with our specific duty as church members. Published at Raleigh at \$2 per year. We would further remember the *W. N. C. Baptist*, published at Waynesville. It will give you many valuable thoughts and bring you in touch with our western brethren. We recommend also *Home Field*, printed at Atlanta, and *Charity and Children*, of Thomasville Orphanage. Let us elevate ourselves and our work by reading these papers.

On motion to adopt Brothens Jervis and John Ammons made appropriate remarks. Rev. C. Durham showed similarity between the Acts of the Apostles and the religious newspapers. Book of Acts was glue to hold former churches together. The first idea of religious newspapers was gotten from Acts. The *Recorder* in the same way tells the Baptist record of work in the State, and answers questions on discipline and ordinances. Rather be a dead mule than a kicking one; a dead horse than a balky one, and told experimental incident of one. To bind the mind is a greater crime than Chinese binding the feet of their children. Let them know of the workings of Christ's kingdom while young. They remember better when young. Why did God make the children so helpless? In order that they may be trained. Took subscribers to the *Recorder*. Report adopted.

REPORT ON FOREIGN MISSIONS.

While Jesus Christ was standing on Mt. Olivet, just on the eve of parting with the few, who had followed Him through His ministry, He said: "Goye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved, and he that believeth not shall be damned." This, with the former declaration, "Ye are my disciples if you do whatsoever I command you," makes the mission work a duty which we cannot overlook and be disciples of Christ. While we thus hesitate and are slow to obey this command, thousands of the heathen are going into the presence of God unsaved. For how shall they believe on Him whom they have not heard; and how shall they hear without a preacher; and how shall they preach except they be sent. And what are we doing as a denomination for their redemption. This is perhaps the hardest year financially that our country has ever experienced. The board of the Southern Baptist Convention has raised for foreign missions \$179,732.41. North Carolina has raised within the same time \$6,364.14. The board has under appointment at this time one hundred missionaries and many more anxious to go. Every nation on earth is now open to the gospel and pleading for help. Shall we help them or will we turn a deaf ear to their piteous cry? Our missionaries are all hopeful. They are rejoicing that their labor is not vain in the Lord. This work of foreign missions will advance just as Christ's people realize their responsibility for Christ's work.

Respectfully submitted,

L. A. BRYAN.

On motion to adopt ringing remarks were made by L. A. Bryan, R. Y. Blalock and others. Report adopted.

STATE MISSION BY J. F. TILSON.

With mingled feelings of gratitude and regret we submit the following report:

That our State mission work is well organized and is being wisely and vigorously pushed forward by our efficient Corresponding Secretary, Dr. C. Durham, every one well informed on the subject will freely admit. There are now eighty-five missionaries in the bounds of the State Convention actively engaged preaching the unsearchable riches of God's word in destitute places, and the Lord has greatly blessed their labors in every part of the

State. There are fifty-six houses of worship being built this year.

The Baptist Almanac for 1894 shows that there are white Baptist churches in every county of the State except Hyde. In a letter from Dr. Durham he says: "There is a white Baptist church now in Hyde county, organized by our missionary there in May and they are building the first house of worship for white missionary Baptist ever built in the county."

The State Mission Board has sought to plant a Baptist church first in the towns and centres of influence and then branch out to other destitute parts. In more than one hundred towns and cities in North Carolina the results and wisdom of State missions are seen, where the Baptist cause has been started or aided in its struggles for existence and growth, besides over three hundred country churches started or aided by the mission work. Many places become self-sustaining each year and are therefore aided no longer by the board. Many of the churches aided in the past are now the most liberal supporters of all departments of the mission work. But while we have cause for rejoicing for what has been done, for houses built, for sermons preached and souls saved, we have cause for shame and sorrow on account of what is left undone. There still remains in North Carolina much destitution; many important places that are still unoccupied and others needing strength and help or there is danger of losing ground. Even in this French Broad Association, lacking but thirteen years of being a century old, we have destitution that should be taken and occupied by this Association, and weak points that are needing our fostering care or the cause of our blessed Master will suffer. Brethren, let us give up no ground already taken. Though the mission work heretofore undertaken by this Association has not brought results desired yet we can't afford to say go backward. Some can't see why they should build for others. But missions means sacrifice. Christians should be unselfish and willing to do the greatest good to the greatest number. This should be the verdict of every converted soul. Because times are hard we do not cease to eat or wear nor should we withhold spiritual food from perishing souls. Our faith is the limit of Christ's power to help us. The measure of our faith is the extent to which we sacrifice and push forward

the work of our Master, and as we claim to have the pure unadulterated truth of God's word we will not be held blameless until we do what we can to have a self-sustaining Baptist church in easy reach of every person within the State. Our first duty is to build at home and thereby increase the givers and workers to extend the Master's kingdom to the uttermost parts of the earth.

Pending motion to adopt Dr. Durham made one of, if not the most, convincing speeches on the subject ever listened to by the Association; so much so that some who were opposed to missions have become strong missionaries by hearing his arguments and his telling the effects of small beginnings in the State mission work.

Following the discussion raised from fifty to seventy-five dollars to pay off missionaries of the Association for the past year. Report adopted. On motion adjourned one hour for dinner.

SATURDAY AFTERNOON SESSION.

Time 1:30. Song, "Jesus, Lover of My Soul." Bro. W. P. Jervis of committee on religious exercises made the following announcements:

Preaching in this house to-night by Rev. W. A. Roberson. In Mars Hill church to-night by Rev. R. Y. Blalock.

Sunday services 11 a. m.: Gabriel's Creek, Rev. L. H. Greene; Mars Hill, Rev. R. Y. Blalock; Grape Vine, Rev. W. A. Roberson; Bull Creek, Rev. L. J. Bailey; Forks of Ivy, Rev. J. W. Anderson.

John Q. Tilson of committee on resolutions read the following:

Resolved, That the French Broad Association does hereby disclaim any right or wish to dictate to the churches within her bounds, the qualifications of persons to membership, but that these matters be left to the untrameled will of each church acting for itself in church conference assembled.

After some discussion and inquiry the resolution was adopted.

ORPHANAGE.

How shall we as professed Christians reconcile our relations to Him who said: "Suffer little children to come unto Me," etc., if we neglect so important a matter as to disregard God's command as well as curses pronounced against those who fail to look after the orphans. God says he will hear their cries. See Deut. 24:17 and

many other places. How long will the Baptist denomination of our grand old mountain section fail to make this orphan question one of the leading questions at her annual meetings and until all the churches become interested. If we will but look around us we can see we are behind other denominations. Let us now begin to work and continue to work until we will know where every orphan is in the bounds of our Association.

Respectfully submitted, S. O. DEEVER.

After remarks by Bro. Deaver the following resolution was offered and passed.

Resolved, That we urge every pastor and every church in this Association to take at least one collection a year for the Baptist Orphanage at Thomasville.

Resolved further, That we urge our brethren to encourage and aid the orphans to lives of industry and usefulness.

On motion ordered that to-morrow at each church, where service is held by appointment from this body, a collection be taken for the orphans at Thomasville.

Report was then adopted.

REPORT OF EXECUTIVE COMMITTEE.

Your mission board has, during the past year, had under its employment Elder P. McDevitt, at Jewel Hill; Elder A. J. Sprinkle at Union Valley-on-Laurel, and Elder M. S. Proffitt among the weak churches in Ivy and Upper Laurel section at a salary of \$60 each per year. Bro. McDevitt reports nine trips to his appointment, Bro. Sprinkle reports eleven trips, Bro. Proffitt reports thirty days labor, making our report stand as follows: Whole amount due Bro. Sprinkle, \$55—all paid. Amount due Bro. McDevitt, \$45—paid \$15, leaving balance due, \$30. Amount due Bro. Proffitt, \$30—paid him \$19, balance due \$11. We have reasons to believe that these brethren have done faithful work and that we shall see the fruits of it to our denomination in the near future.

W. P. JARVIS, Secretary Board.

On motion the report of Executive Board of Missions was adopted.

FINANCE REPORT

read by J. M. Ammons, chairman. Received from churches for printing of minutes, \$24.46. Report adopted.

J. L. Jarvis, chairman, read his report on

SUNDAY-SCHOOLS.

Your committee on the state of the Sunday-schools

connected with the churches of this Association would report that in reviewing the work of the year that there is much to encourage us. We should be hopeful for the success that is being made by our convention, in which we come together and exchange ideas, compare our experiences, relate our failures and diffuse a spirit of enthusiasm and encouragement that sends us back to the Sunday-school with renewed vigor.

The last convention was very largely attended, much interest manifested and almost every one was represented as having a flourishing school. We would call attention to the fact that the tendency of the times is in a great measure against Sabbath observance. A neglect of God's house is one of the crying sins of the day. Then we should make our Sunday-schools more inviting and attractive and keep the young people strong in the Faith until they become permeated with the idea that they have sworn allegiance to Christ Jesus and cannot therefore neglect His work without peril to their souls. Your committee urges greater attention to the Sunday-school as a means of making stronger and more spiritually-minded churches. Then realizing that the success of this nursery of the church is vital to our success as churches, it should be given our heartfelt attention and support. Our prayer always and our time and means to their fullest extent.

On motion to adopt J. L. Jervis made an excellent speech, after which report was adopted.

On motion ordered that the clerk superintend the printing and distribution of minutes, and retain usual fee for his services.

On motion the following executive committee was appointed: H. M. Fagan, Dr. J. Wallin, J. H. Yarboro, W. P. Jervis and J. F. Tilson.

On motion granted letter of dismissal to Forks of Ivy church to unite with Buncombe County Association.

On motion resolution of thanks offered to this church.

Resolved, That we tender our hearty thanks to this church and community for their bountiful liberality shown us during this session of the Association.

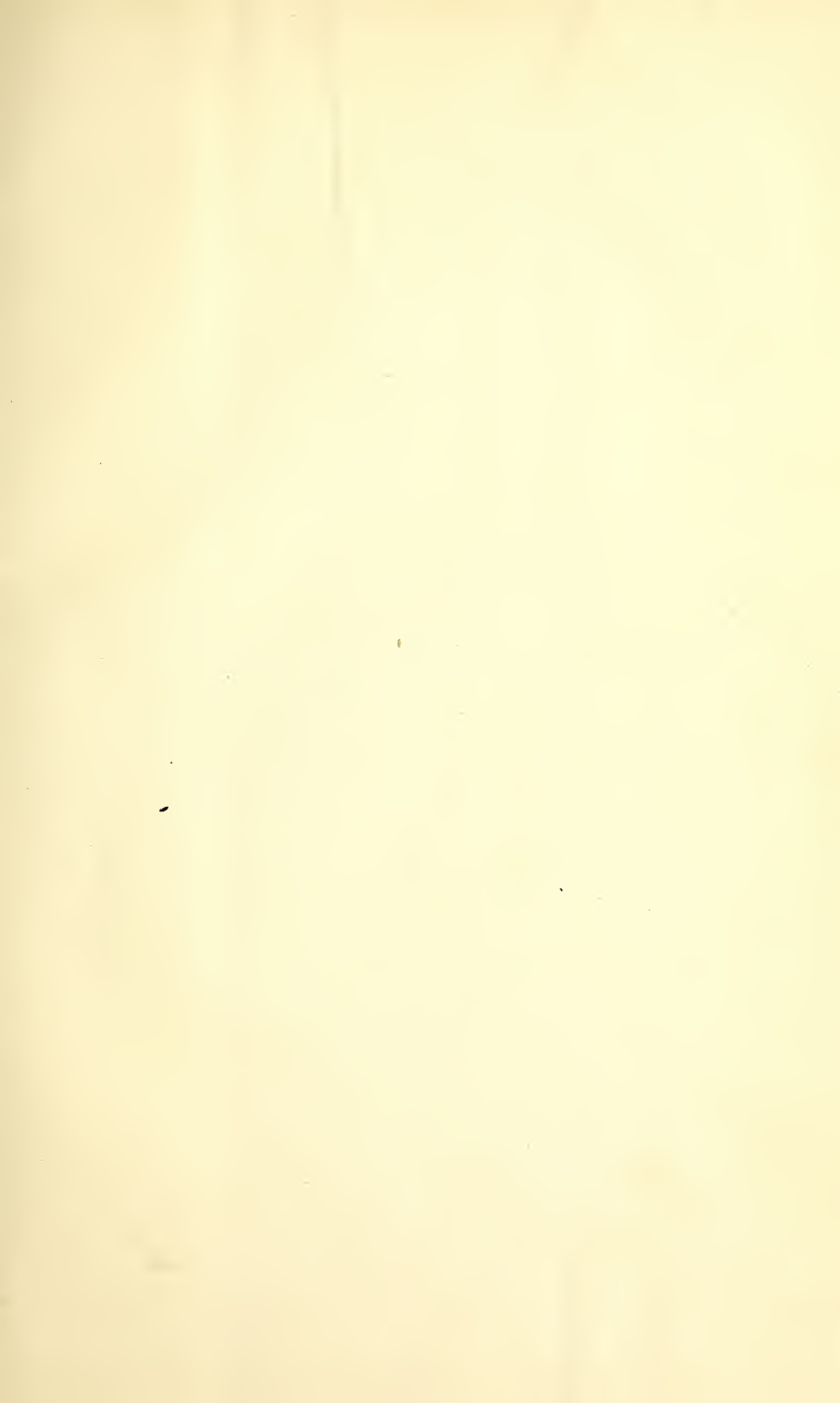
On motion adjourned to meet at place and time of next Association. Prayer by Rev. W. A. Roberson.

T. M. HONEYCUTT, Moderator.

J. F. TILSON, Clerk.

CHURCH DIRECTORY.

| CHURCHES. | Sabbath of Ser-vice. | PASTORS. | CLERKS AND THEIR ADDRESSES. | STATISTICS. | | | | | | Total. | Missions. | Minute Fund. |
|------------------|----------------------|------------------|---------------------------------|-------------|---------|-----------|------------|-----------|-------|---------|-----------|--------------|
| | | | | Baptism. | Letter. | Restored. | Dismissed. | Excluded. | Dead. | | | |
| Bethel | First | C. C. Metcalf | J. O. Scoggins, Briggsville. | 3 | 3 | 2 | 2 | 8 | 98 | 10 | \$1 00 | |
| Big Laurel | Second | Joseph Lewis | J. A. Rice, Gage. | 25 | 16 | 5 | 4 | 8 | 141 | \$10 00 | 70 | |
| Bull Creek | Fourth | A. J. Sprinkle | P. Buckner, Outlook | 1 | 12 | 10 | 2 | 1 | 139 | 14 00 | 1 25 | |
| California | Fourth | W. T. Bradley | W. B. Murray, California Creek. | 2 | 9 | 2 | 7 | 4 | 112 | 2 00 | 1 30 | |
| East Fork | Second | L. J. Bailey | D. Hollifield, Peek. | 2 | 2 | 13 | 2 | 1 | 119 | ..... | 1 20 | |
| Fosters Creek | First | J. M. Wild | J. M. Johnson, Laurelton. | 16 | 3 | 3 | 6 | 9 | 93 | ..... | 1 00 | |
| Forks of Ivy | First | J. W. Briggs | A. L. Logan, Grantville | 4 | 3 | 2 | 14 | 8 | 80 | ..... | 1 30 | |
| French Broad | First | L. J. Bailey | P. Reese, Marshall. | 10 | 13 | 1 | 7 | 9 | 128 | ..... | 1 10 | |
| Gabriel Creek | Third | I. A. Bradley | B. F. Anders, Outlook | 9 | 29 | 1 | 3 | 3 | 126 | 6 00 | 2 11 | |
| Grape Vine | First | W. T. Bradley | J. F. Tilson, Grape Vine. | 15 | 7 | 7 | 4 | 1 | 222 | 20 10 | 1 50 | |
| Laurel Branch | Second | J. A. Bradley | J. E. Rice, Sexton | 19 | 2 | 6 | 7 | 2 | 214 | ..... | 1 50 | |
| Little Creek | Second | M. S. Profit | J. C. Davis, Little Creek. | 3 | 2 | 16 | 17 | ..... | 43 | 5 00 | 40 | |
| Little Ivy | First | W. K. Briggs | S. E. Edwards, Ivy | ..... | ..... | ..... | ..... | ..... | 140 | ..... | 1 15 | |
| Lower Walnut Cr | Third | L. J. Bailey | S. M. Davis, Marshall | ..... | ..... | ..... | ..... | ..... | 79 | ..... | 90 | |
| Marshall | ..... | ..... | P. M. Hudgins, Asheville | ..... | ..... | ..... | ..... | ..... | 44 | ..... | 1 05 | |
| Mars Hill | ..... | ..... | L. A. Bryan, Mars Hill | ..... | ..... | ..... | ..... | ..... | 330 | 8 00 | 1 50 | |
| Middle Fork | Second | W. T. Bradley | W. M. Briggs, Briggsville | 43 | 31 | 6 | 34 | 5 | 99 | ..... | 1 00 | |
| Mt. Zion | ..... | P. McDeyitt | F. McDeyitt, Burnard | 9 | 4 | 13 | 1 | ..... | 15 | ..... | 50 | |
| Paint Gap | First | J. F. Sams | D. C. Marchbank, Briggsville | 13 | 11 | ..... | 3 | ..... | 83 | ..... | 1 00 | |
| Seminary | First | J. A. Bradley | Dr. J. Wallin, Marshall | 10 | 7 | ..... | 2 | ..... | 78 | ..... | 1 35 | |
| Terry's Fork | Second | T. J. King | J. J. Deweese, Paint Fork | 9 | 1 | ..... | 4 | ..... | 65 | ..... | 1 00 | |
| Union Valley | First | A. J. Sprinkle | W. A. Yelton, Big Laurel. | 4 | 9 | ..... | 2 | ..... | 35 | ..... | 75 | |
| Up. Terry's Fork | First | Jas. Blankenship | W. B. Dillingham, Paint Fork. | 6 | 7 | ..... | 3 | ..... | 28 | ..... | 65 | |
| Walnut Creek | Fourth | J. A. Bradley | Z. V. Ammons, Marshall | 16 | 7 | | 3 | | 139 | | 1 25 | |
| Total | | | | 214 | 178 | 31 | 160 | 87 | 2,650 | | \$6 46 | |



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MINUTES

OF THE

EIGHTY-NINTH ANNUAL SESSION

OF THE

French Broad Baptist Association,

OF

NORTH CAROLINA,

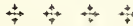
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HELD WITH

Monte Hill College

FLAG POND BAPTIST CHURCH, FLAG POND, TENN.,

August 20, 21 and 22, 1896.



RALEIGH, N. C.:
EDWARDS & BROUGHTON, PRINTERS AND BINDERS.
1896.

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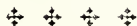
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1896.

OFFICERS.

MODERATOR:

HON. JOHN Q. TILSON Clear Branch, Tenn.

CLERK:

REV. JOHN BRIGGS Mars Hill, N. C.

HISTORIAN:

PROF. J. FRANK TILSON Grape Vine, N. C.

EXECUTIVE COMMITTEE:

W. R. SAMS, Chairman, Grape Vine, N. C.; DR. JAC. C. TILSON, Secretary, Halewood, N. C.; T. L. BROWN, J. W. BRIGGS, JAMES ALLEN, LEE W. SAMS.

NEXT SESSION OF THE ASSOCIATION.

Place: Grape Vine Church, eight miles north of Marshall.
Time: Wednesday before the fourth Sunday in August, 1897.
Association Sermon by Rev. L. J. Bailey; Alternate, Rev. J. A. Bradley.

SUNDAY SCHOOL CONVENTION.

Place: Paint Gap, sixteen miles northeast of Marshall.
Time: Friday before first Sunday in August, 1897.

BAPTIST STATE CONVENTION

Meets at Morganton on Wednesday after the second Sunday in November, 1897, at 3:30 P. M.

CORRESPONDING SECRETARY:

REV. JOHN E. WHITE Raleigh, N. C.

TREASURER:

J. D. BOUSHALL, Esq Raleigh, N. C.

SOUTHERN BAPTIST CONVENTION

Meets in Wilmington, N. C., on Friday, the seventh day of May, 1897.

MINUTES

OF THE

FRENCH BROAD BAPTIST ASSOCIATION.

EIGHTY-NINTH ANNUAL SESSION.

FLAG POND, TENN., Thursday, Aug. 20, 1896.

The French Broad Baptist Association met in its Eighty-ninth Annual Session with the Baptist Church at Flag Pond, Thursday, August 20, at 11 o'clock A. M.

The Introductory Sermon was preached by Rev. T. M. Honeycutt from Romans 9: 3: "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." He showed how much the apostle was interested for the salvation of the world, and especially for his brethren—the Jews—"his kinsmen according to the flesh." He could wish himself accursed from Christ for them, if that would save them. "My heart's desire and prayer to God for Israel is that they might be saved." We succeed in the Lord's work in proportion to our interest felt, and to the extent that interest is manifested. Paul said, "Woe is me if I preach not the gospel."

There are three kinds of interest. First. The *Spasmodic Interest*, which consists of *feeling* only, without any *doing* save during a revival meeting. Those who are thus interested think nothing is a success but a "big meeting." They become interested once a year, and then the preacher must preach a week or more before they will take on the "feeling." Such do nothing for the orphanage, for missions, and very little or nothing for their pastor; and they read neither the papers nor the Bible. Second. That which consists of *Thought and Reason* only. The *heart* is not in it—like the preacher who said, "There is no heart below the ear"—and indeed *there is not* with those belonging to this class of workers. What they do is in a cold and formal way, depending upon *thought* and *reason* as their true guide, instead of upon the Holy Spirit. Third. That which concerns the

Mind, Heart and Hand—the entire being—an *ever abiding interest*, which produces that pious life, characteristic of every *true Christian*. Paul possessed such an interest. So did the other apostles. So also did Nehemiah, who rebuilt the walls of Jerusalem with the sword in one hand and toiling only with the other. Nehemiah 4: 17. Behold Christ carrying His cross upon which He was to be crucified for the world! Was He not interested, indeed? Not in a temporal kingdom—politics; but in the establishment of a spiritual kingdom. Ours should be like His—as great one day as another—continuously striving to extend this kingdom.

The brother presented many important practical truths which were forcibly impressed by apt illustrations, but which our limited space will not permit us to give here.

At the conclusion of the sermon the congregation was dismissed for one hour and a half, Brother Honeycutt pronouncing the benediction.

THURSDAY—EVENING SESSION.

At 1:30 P. M. reassembled. Song, "There's a Land that is Fairer than Day." Prayer, led by Rev. M. P. Matheny.

The Moderator and Clerk not being present, on motion of J. B. Sams the Hon. John Q. Tilson acted as Moderator pending the permanent organization, and John W. Briggs as temporary Clerk.

Letters from the churches were read by Rev. J. H. Moore and Prof. J. F. Tilson.

Rice Creek Church, constituted in February, 1896, applied by letter and delegates for membership, and after remarks by M. P. Matheny, T. M. Honeycutt, J. M. Ammons, J. L. Lewis and J. B. Sams, on motion, the church was admitted.

From the letters is made an enrolment of delegates, all of whom were present and participated in the work of the Association.

ROLL OF DELEGATES.

Bull Creek—Joel Calahan, M. K. Banks and E. A. Corn.

California—T. L. Brown, A. Chandler and Emory Carter.

East Fork—Joseph Bruce.

Flag Pond—W. E. Tilson, J. B. Sams, E. Higgins, H. F. Hasting, Dr. L. S. Tilson, I. Guinn, J. W. Stockton and J. Q. Tilson.

French Broad—J. G. Banks, T. O. Reese and D. Y. Goldsmith.

Gabriel's Creek—J. R. Buckner, B. F. Anders, W. W. Anders and Z. V. DeBruhl.

Grape Vine—Rev. J. A. Bradley, J. F. Tilson, S. S. Coats, J. K. Wilson, W. R. Sams, J. V. Cargle, R. J. Sams, J. H. Carter and J. B. Gosnell.

Ivy Ridge—S. R. Buckner and Morgan Roberson.

Laurel Branch—Dr. J. C. Tilson.

Little Ivy—James Allen and S. E. Edwards.

Lower Walnut Creek—R. V. Deaver and A. Roberts.

Mars Hill—Revs. T. M. Honeycutt, J. M. Ammons, and J. W. Briggs, L. C. Huff, Wm. Bryan, Wm. Marchbanks, L. A. Bryan, N. B. McDevitt, Oscar Sams and Harry Sams.

Middle Fork—W. Allen and S. C. Briggs.

Paint Gap—J. M. Brown and W. B. Hensley

Pleasant Hill—Rev. W. C. Nelson and C. P. McHargue.

Rice Creek—Peter J. Briggs and George W. Hardin.

Seminary—Rev. L. J. Bailey.

Terry's Fork—Jacob F. Carter.

Union Valley—C. C. Bullman.

Big Laurel—S. E. Tweed.

Walnut Creek—Revs. L. J. Bailey and R. P. Wild, F. M. Freeman, L. M. Sprinkle, Guy V. Roberts, J. M. Wallin and L. C. Sprinkle.

ORGANIZATION.

On motion of Rev. T. M. Honeycutt, the ballot of the Association was cast by the temporary Clerk for the Hon. John Q. Tilson for Moderator; and on motion of Prof. J. F. Tilson, Rev. T. M. Honeycutt cast the ballot of the Association for John W. Briggs for Clerk; and on motion of Rev. T. M. Honeycutt, the Clerk cast the ballot for Prof. J. F. Tilson for Historian.

Correspondents and visitors were invited to seats and to participate in the deliberations of the body, and were received as follows: O. T. Smith, representing the *Biblical Recorder*, the organ of the Baptist State Convention of North Carolina; Rev. M. P. Matheny, representing the *Southern Baptist*, Asheville, N. C.; Prof. W. P. Maury, representing Mars Hill College; Rev. G. W. Gosnell, of the New Found Association; Rev. J. H. Moore, of the Holston Association, Tennessee; Bro. J. C. Sams, a veteran of the French Broad.

Will. W. Bailey led in singing, "I will sing you a Song of that Beautiful Land."

The Moderator announced the following committees, viz:
Periodicals—Revs. J. M. Ammons and L. J. Bailey, and O. T. Reese.

Education—Prof. W. P. Maury, M. P. Matheny and T. M. Honeycutt.

Sunday Schools—J. B. Sams, L. A. Bryan and Jas. Allen.

Foreign Missions—J. F. Tilson, J. R. Buckner and T. L. Brown.

Home Missions—J. A. Bradley, J. H. Moore, Joel Calahan and L. M. Freeman.

State Missions—J. C. Tilson, O. T. Smith and H. F. Hastings.

Orphanage—R. P. Wild, J. L. Lewis and W. E. Tilson.

Finance—S. E. Edwards, Jacob Carter and Wm. Bryan.

Time and Place—J. B. Gosnell, J. M. Brown and J. W. Stockton.

Nominations—W. R. Sams, L. J. Bailey and Frank Hastings.

Temperance—J. H. Moore, L. C. Huff and W. C. Nelson.

Religious Exercises—R. P. Wild, with pastor and delegates of Flag Pond Church.

On motion, the Committee on Periodicals was asked to report at 10 A. M. Friday, and the Committee on Education at 11 A. M.

After announcements by J. B. Sams and W. W. Bailey, sang the long meter doxology and adjourned till 9 A. M. Friday, with benediction by Rev. T. M. Honeycutt.

FRIDAY—MORNING SESSION, AUGUST 21.

Song, "There is a Fountain filled with Blood."

Rev. J. A. Bradley conducts devotional exercises. He reads the 90th Psalm and leads in prayer.

At 9:30 A. M. the Moderator takes the chair. At his request the journal of yesterday is read, corrected, and approved.

L. D. Scott, J. F. Clouse, B. W. Woodward and J. W. Crane, of the Holston Association, are invited to seats in the body.

Prof. W. P. Maury, President of Mars Hill College, reads

THE REPORT ON EDUCATION, INCLUDING REPORT OF TRUSTEES OF
 MARS HILL COLLEGE.

The advance in education is keeping pace with the age, and good schools are springing up rapidly everywhere in

the South. North Carolina, which was at one time the banner State in illiteracy, is now forging to the front, and at no distant day will take foremost rank among her sister States.

Western North Carolina and Eastern Tennessee are splendid fields for the growth and successful perpetuation of an institution of learning of high grade. The territory from which to draw patronage is large and overflowing with young men and women who need only the opportunity to attend a good school. There is a constant and growing demand, especially in this mountain section, for higher education. Mars Hill supplies this demand, uniting as it does a liberal course of study with a moral and religious environment, excelled nowhere in this broad country of ours. It is the product of Baptist enterprises and prayer. It is under the control of a Baptist Board of Trustees. It has been adopted by several Baptist Associations as the school of the denomination. Its teachers are Baptists and thoroughly Christian. Every year it sends its quota of students to Wake Forest College, which is in reality our Southern Baptist University—one of the greatest institutions in the world. There is at Mars Hill no other influence than Baptist, and the moral and religious element dominates the entire town and vicinity. Parents seeking a first-class college for their children will find in this school all that they wish—pure air, pure water, a most healthful climate, moral and religious society, good buildings, and a large and experienced faculty from our best colleges. Parents may rest assured that their sons and daughters will be entirely removed from vicious influences.

We especially commend Wake Forest College for university work. It is the pride of Southern Baptists and the sublime expression of their desire for a Christian University. Its faculty is composed of noble men thoroughly Baptist. Among them are some of the greatest thinkers and speakers of the age. Mars Hill is the foundation and Wake Forest the superstructure. Mars Hill makes university work possible for young men and women. Wake Forest completes. May the day soon be when Baptists all over our Southland shall appreciate the grand work being done by Wake Forest College. And may it continue to be the mecca of our youth making the pilgrimage of knowledge.

It is not intended in this report to assail any preparatory school. It is meant only to emphasize the fact that Mars Hill belongs to this Association in particular, and to West-

ern North Carolina and East Tennessee in general, and indeed is the only exclusively Baptist institution within a radius of 150 miles. It in nowise conflicts with Wake Forest, but is tributary to it. The work accomplished at the two institutions is entirely different—one being academic, the other university. Let us then, the Baptists of Western North Carolina and East Tennessee, rally to the support of both institutions. Have you sons and daughters to educate? It is time for you to act now. Delay may be fatal. Wait one year and the opportunity for your children to become educated men and women may have passed. This is an age of progress. It is distinctively an age of unexampled achievement. It is a fast age. Now is the time in which to act. Do not postpone for a year what may be accomplished now. Perhaps at the end of a year the opportunity has fled, never to return. If you are prepared for university work, attend Wake Forest College; if not, enter at Mars Hill.

Another good training school is Flag Pond Seminary. The faculty and course of study of this school is also to be commended.

ANNUAL REPORT OF BOARD OF TRUSTEES OF MARS HILL COLLEGE
TO THE FRENCH BROAD BAPTIST ASSOCIATION.

1. *Buildings and Grounds.*—The buildings consisting of two two-story brick structures, which contain a chapel 65 x 30 feet, large society halls and four excellent school rooms—*are in good repair, and reasonably well furnished.* The grounds within the last year have been improved by walks converging from all directions to the buildings.

2. *Library.*—We are sorry to report very small additions during the last year, but hope that increased interest for the cause of higher education and a revival of business will give us a much better showing for next year; and we must earnestly urge our brethren and sisters to use every reasonable effort during the present year to build up the Library.

3. *Boarding House.*—Nothing would add so materially and permanently to the well being of the College as a well-equipped boarding house. This was undertaken last year, but for lack of necessary means has not been carried to completion. A handsome frame on a solid foundation of brick has been erected and weather-boarded, with chimneys complete. The house stands on the most commanding portion of the College grounds. We need some consecrated

brother who has the necessary means at hand, and the good of mankind at heart, to take and complete it. There is no way in which such a brother could more effectually help the cause of the College and at the same time make a fine investment for himself and children after him.

4. *The Faculty.*—Prof. W. P. Maury is President of the College, who has associated with him a faculty (see catalogue) up-to-date in educational methods, and are in the field to win for the College.

5. *Our Needs.*—We need money, and plenty of it. The near future will demand another building. The premises need enclosing and being further improved and beautified. We need an endowment fund, sufficient that the interest on the same would support three or four Professors independent of tuition receipts.

6. *Greatest Need.*—We need a more cordial support of all our people. The Board of Trustees is nothing but an instrument in the hands of the Baptist host of this country to aid in building up a college at Mars Hill to meet the growing demands of higher education which are upon us. The Board, or a few of its members, have been and are now bearing burdens that are almost intolerable. The time has fully come when every one who believes in higher mental and soul culture must come to the help of the Board and join in one general forward movement.

7. *More Cottages.*—We need one hundred more cheap but neat cottages built at Mars Hill by our brethren, who are abundantly able to do so, and filled by their families of bright and talented children. This, at this time, would go farther than anything else toward solving the difficult problems with which we now grapple.

Now, brethren, in conclusion, let us ask you in all soberness to lend us your greatest possible help along these lines during the incoming year, and God will give us a year of prosperity unprecedented in the history of our school.

T. M. HONEYCUTT, *Chairman.*

J. R. SAMS, *Secretary.*

[See Supplementary Report on page —.]

Motion to adopt the report, discussion of which was deferred.

Rev. J. M. Ammons reads the

REPORT ON PERIODICALS.

Religious papers are absolutely essential to religious progress. What the nerves are to the body, good papers

are to our religious life and growth. No Baptist family can afford to be without a good Baptist newspaper. Three-fourths of our members do absolutely nothing for missions, nothing for education, nothing for the orphanage, nothing for pastor's salary, nothing for anything else. Why is this? Simply because they are not informed about these questions, and the only chance of information we have on these questions is our papers. Your committee believes it to be a gross sin for a Christian to remain in wilful ignorance about the great work in which we are engaged. But men are wilfully ignorant of our church work when they refuse to take our papers. If we do not put good papers before our children, they will in some way get and read those papers which are not only not good, but positively hurtful. Therefore, we recommend the *Biblical Recorder*, the organ of the Baptist State Convention of North Carolina, as pre-eminently worthy of the support and patronage of all our people. The *Southern Baptist* is also a good paper, and worthy of a place in any home, and we heartily commend it. We also recommend the *Foreign Mission Journal* and *Charity and Children*. These papers should be read and liberally supported by us all.

Respectfully submitted;

J. M. AMMONS,
L. J. BAILEY,
T. O. REESE,
Committee.

Motion to adopt, pending which Bro. O. T. Smith presents the claims of the *Biblical Recorder*. Among other things he says: "There has never been a time in which the people were in greater need of Christian literature than at the present. Tell me whom the boy associates with and I will tell you his general character. So with literature. Corrupt associations and corrupt literature send our people to prison. The girl that reads novels will 'fall in love,' the boy that reads trash will soon have a pistol belt around him, and finally becomes a murderer. The child should love its mother who has nursed and cared for it, looking after its temporal wants; so should we love the *Recorder*, which is the nurse of the church, the Association, the Convention. It has been representing our interest for sixty-two years, and comes to us with a double claim. It is the organ of our Convention, giving us a knowledge of our work and lighting up the way by which we may successfully perform

that work. We often put in our homes things we could do without. Let us place good literature in our homes. The youths go out into the world in search of food for the mind, but return home for that food. Alas! too late—their mind and heart are all poisoned with that which is not food that nourishes, but rather saps the very life from their true existence. We know not the time to sow; then let us be all the time sowing.”

Rev. J. M. Ammons says: “The great power of the press is lamentably underestimated by the people, and in many families there is reading of secular papers to the entire neglect of religious papers. One tends to evil; the other to good. This truth is fully established by the reports of the work, as per letters from the churches. This is a means of educating our people in the various branches of our Christian work. There is no grander channel through which mankind can help mankind than through the *religious press*. He who doesn't read our denominational papers is a ‘dead duck,’ and knows nothing about the work. He who reads is awake to every object of our work. The church composed of a reading membership, having a reading pastor, comes with a good report, having paid their pastor enough that he may have a sufficiency to eat and to wear. The people are not stingy, but lack information—such as can be had only by reading good Christian literature.”

Rev. M. P. Matheny comes representing the *Southern Baptist*, and among other things says: “The *Baptist* is not an *organ* of any convention or territory. I came over to ‘spy out the land,’ to feel of the people's pulse. The *Baptist* came to stay—to give everything a *black eye* that is Ana-Baptist. I have no more interest in Western North Carolina than in other fields, but believe in Mars Hill College as the one school for Western North Carolina, and would impress and urge that Baptist people educate their children in Baptist schools.”

Rev. T. M. Honeycutt says: “If I wanted to please the brethren, I would ‘brag’ on them; yet it is not the thing to do under existing circumstances. We are doing comparatively nothing, because we fail to take and read our denominational papers; and we never will do anything much until we *awake and become willing to subscribe for the papers*, for we can never know the magnitude and importance of the work which is upon us only as we get it through this means. What we do does not justify the name we carry—Missionary Baptists. I read a dozen papers, and not one of them

is better than the *Biblical Recorder*. The *Southern Baptist* has a claim on us in that it speaks for our schools. The *Recorder* has a claim on us in that it defends every interest of our denomination."

On motion, the Report on Periodicals is adopted.

Rev. F. W. Barnett, of the Holston Association, is invited to and accepts a seat in the body.

Took up

REPORT ON EDUCATION.

Prof. Maury says: "I have never seen a people more enthusiastic on the subject of education than the young people of this country. It is not our purpose to boom Mars Hill College, but to do the work that shall commend itself; for it is not the booming that makes a college, but the patient, honest toiling of the faculty and supporters of the institution. We shall use modern methods of teaching, but not too modern—such as will most effectually draw out, develop and expand the powers of the boy and girl, giving a gradual and healthy mental and moral growth."

Rev. T. M. Honeycutt offered the following supplement or amendment to the Report on Education, which, on motion, becomes a part of the report:

SUPPLEMENT TO REPORT ON EDUCATION.

While expressing our profoundest sympathy with primary education as fostered by the State of North Carolina through our public school system, we want to express our convictions against the State engaging in higher education. There are many excellent schools in the State established by voluntary contributions, and conducted in the interest of Christian education, and we are unalterably opposed to the State taxing her citizens to maintain schools for higher education to the detriment of the Christian schools.

Rev. M. P. Matheny says: "*State Education* is the question that now confronts us. The State has no more right to take the money of her citizens and educate the favored few than to draw from the State treasury annually the eighty dollars in cash and register and send it through the mails direct to each of this favored few. If the State cannot appropriate for each and every one of her citizens, she should cease to commit the gross and wicked crime of drawing from the treasury and giving it for the higher educa

tion of a few favored young men and women. The State has many schools established by voluntary contribution for the higher education of her people. The greatest curse that comes to a young man is an education without religion. The State, constitutionally, cannot teach Christianity, and hence cannot foster sectarian schools. We cannot introduce the Bible as a text book in our public schools. The Jew does not believe in the New Testament, and the State cannot say that it shall be taught or even read in the public schools, because the Jew's son or daughter has a right to such schools, and to do so is to coerce them to accept what they do not believe. The Supreme Court of Michigan has decided it unconstitutional to do so. The interests of all classes and sects demand Christian education, which can be had only at a Christian school. In North Carolina there are some 600,000 children who get ninety cents each and a few favored ones eighty dollars each. Consistency (?)—what a jewel! The State is as much bound to give a young man a farm as an education. She has no right to bring her University in direct competition with her Christian schools which can do the work infinitely better."

Bro. Honeycutt says: "This is *the paramount subject*. And if not discussed here, where? I thought the people were awake, but fear I am mistaken. There must be a deep conviction in the hearts of the people upon this subject of State education. He who can bring this about is the Moses to lead us.

"The Baptists of this Association own property in common in Mars Hill College, as well as the Trustees do, yet you have not realized it as you should. The Trustees are only the instrument of you, the people, and are making great sacrifices that the school shall become an institution fully deserving the patronage and support of those whose school it is, and thoroughly equipped and sufficient in every way to meet the growing demands which are so continually calling us onward. The people must rally to its support—to the support of their own institution. Progress is coming. Who will lead? I shall make no boasts, but Mars Hill is permanent—300 pupils last year. We shall not expect so large an enrollment, because we will not have the public school in connection with the work.

"We, as Baptists, should consider Wake Forest College our University, for it is equal to any. Some young men go to the State University. It is dangerous. Wake Forest gives a preparation that can be had at few other schools in

the South. It gives a preparation that will live throughout eternity. From \$30 to \$75 will pay a boy's board there. Out of six scholarships given by Johns Hopkins University to boys of Southern schools, Wake Forest boys got five of them. Those who say Wake Forest is not equal to any school in the South, don't know, or is unwilling to acknowledge it. Dr. B. H. Carroll of Texas recently said: 'Wake Forest College is the best school in the world wholly under Baptist control.'

Bro. Honeycutt encouraged the patronage of Flag Pond School, and all other like schools.

Adjourned one hour for dinner. Benediction by Rev. J. M. Ammons.

FRIDAY—AFTERNOON SESSION.

At 1 P. M. the Association was called to order by the Moderator. Song, "What a Friend we have in Jesus." Prayer by Bro. Honeycutt.

Resumed the discussion of the Report on Education.

Prof. J. C. EcEwin, of Flag Pond School, emphasizes the importance of supporting the common schools, and opposes higher education given by the State. He says Tennessee is making appropriations contrary to the direction of Peabody. He urges the erection of a school building at Flag Pond.

Rev. J. H. Moore represents Carson and Newman College, Tennessee, and says: "We are enthused. We should make such talks at home, then it would not be so necessary here. We should encourage our primary schools more. We overlook our common schools. We ought to return with might and main to them. The professors do not need pupils so much as pupils need professors. We make it our business to talk to the young people of our congregation on the subject of education. The denomination cannot afford to send to any than Baptist schools, save the common schools."

On motion, the Report on Education, with the supplement, was adopted.

Prof. J. F. Tilson, for committee, reads the

REPORT ON STATE MISSIONS.

Missions, as set forth by the above title, is that which is directed by the Mission Board of the State Convention, to

which this Association belongs. Therefore this should be a report of the work done by the Mission Board located at Raleigh.

Since our last annual session, the Board has lost by death its indomitable and consecrated Corresponding Secretary, Dr. C. Durham, who had been with this Association in her last two sessions, and whom we all learned to love. But thank God his place is now filled with equally as consecrated and probably as able a worker—our beloved brother John E. White, well known in Western North Carolina, especially so in this the French Broad Association. While Bro. Durham's death seemed an irreparable loss, we are proud to report that the cause of State Missions is not languishing in the hands of his successor. The first and greatest object of the State Board has been to plant Baptist Churches in our towns and centers of influence, and then branch out to destitute points in the country. And the wisdom of this move has been demonstrated by the building up of more than one hundred leading towns and cities within the state. Most of our strongest and best churches now, our largest contributors to the mission cause, all along the line of Christian work, were once mission stations. Every year mission points are becoming self-sustaining churches, and then feeders to the cause of extending the Master's kingdom to other parts. But while we have many reasons to thank God for the grand success granted us in the past, we have cause for shame and sorrow for what is left undone. There still remains in our midst much destitution unoccupied, and others needing our help, or we will lose ground already taken. Brethren, let us not go backward, but let us go forward in our blessed Redeemer's work which was so graciously left to our care. As we claim to have the pure and unadulterated truth of God's word, we will not be held blameless until we do what we can to bring solid Baptist preaching within easy reach of every person in the bounds of the State Convention. It is a shame to us individually that we are doing so little within this Association in sustaining work begun and not striving to extend the kingdom of Christ to other destitute portions of our own territory.

J. C. TILSON, *Chairman.*

On motion to adopt, Bro. O. T. Smith says: "I am glad for the privilege of speaking on this subject. It matters not what our opinion is, we should preach Christ to the people. We are interested in foreign fields, but especially

should we give the gospel to our home people. In State Missions we help our own people. The people in the mountains are looking to the Baptists, not to the Methodists, nor any one else, for the gospel, because Baptist principles are found in the eternal Word of God. Christ in the heart regulates the social condition of the world. The State has in its employ ninety-six missionaries, and must have \$15,000."

The brother in his speech refers very tenderly and touchingly to Dr. Durham, and expresses his sorrow on hearing reports from the churches for this branch of missions, as well as other objects of work, and pleads with the delegates to bring more for this object.

Rev. M. P. Matheny speaks encouragingly toward State Missions, and among other things says: "We should not give spasmodically, and only under high pressure. We should not appeal to the sympathies of the people, but teach them their duty from the New Testament. We should give because God says to do so. We Baptists claim loyalty to His Word. We adhere to baptism. To give the gospel to the world is none the less a duty, and a command. "Go ye therefore into all the world and preach the gospel to every creature." Still we refuse to do so with an open Bible in hand. If we are not *anti missionary* we are *o-missionary*."

On motion, the report is adopted.

Rev. J. M. Ammons reads his report of

WORK DONE AS MISSIONARY.

I beg leave to submit the following report of work done as your missionary at Laurel Seminary and Union Valley during the year 1896:—

Miles traveled, 150; number of days labored, 15; number of sermons preached, 15; number of families visited, 10; number of Sunday Schools addressed, 5. Received of W. P. Jervis, \$3 00. Amount due me for the year, \$20.41. Balance now due, \$17.41.

We have had good attendance on our preaching at both the above-named places. I think the outlook at Laurel Seminary very good, and the work there should be continued. I shall hold a protracted meeting there soon.

Respectfully submitted,

J. M. AMMONS.

T. M. Honeycutt urged the payment of balance due Bro. Ammons.

On motion, his report was received.

Motion carried to take collection to-morrow, immediately after the 11 o'clock sermon, for State Missions.

On motion, the Moderator appoints six delegates to the Baptist State Convention, viz: J. M. Ammons, T. M. Honeycutt, J. A. Bradley, L. J. Bailey, W. R. Sams and T. L. Brown. (For time and place, see page 2.)

On motion, the Moderator appoints one delegate to the Southern Baptist Convention, viz: John W. Briggs; T. M. Honeycutt, alternate, (For time and place of Convention, see page 2.)

J. B. Gosnell reads

REPORT ON TIME AND PLACE.

Your committee respectfully recommend that the next session of the Association be held with Grape Vine Church, beginning on Thursday before the fourth Sunday in August, 1897, and that Rev. L. J. Bailey preach the introductory sermon, and that Rev. J. A. Bradley be his alternate.

J. B. GOSNELL, *Chairman.*

On motion of J. F. Tilson the report is amended by striking out Thursday and inserting Wednesday, with which amendment the report was adopted.

The Committee on Religious Exercises announces that Rev. M. P. Matheny will preach at the church to-night, and Rev. J. H. Moore to-morrow at 11 o'clock.

On motion, adjourned to meet at 7:30 to-night for sermon. Benediction by Rev. J. M. Ammons.

FRIDAY—EVENING SESSION.

Met at 7:30 P. M. Song, "Jesus Lover of my Soul." Prayer, led by Bro. Matheny. Song, "How Firm a Foundation." Bro. Matheny delivers a sermon from the sixth chapter of Hebrews, which was quite argumentative, containing strong meats, strengthening and comforting to the Christian soul.

Prayer, led by Rev. J. H. Moore.

Adjourned to meet in session at 9 A. M. to-morrow. Benediction by Bro. Moore.

SATURDAY—MORNING SESSION, AUGUST 22.

Met at 9 A. M. Songs, "Working for the Crown," and "There's a Great Day Coming."

Rev. J. G. Ammons reads fifteen verses from the first chapter of 2d Peter. Bro. Ammons leads the prayer. Song, "What can Wash away my Sins."

Moderator Tilson in the chair. The journal of yesterday is read and approved. The roll of delegates is called and corrected.

Prof. J. F. Tilson reads the

REPORT ON FOREIGN MISSIONS.

The Southern Baptist Convention, through its Board at Richmond, Va., has missionaries in China, Africa, Italy, Brazil, Mexico and Japan. Thousands of Baptists have prayed, "Oh, Lord, open up mission fields," and the prayer has been heard. To-day China, through its Viceroy, Le Hung Chang, begs that more missionaries be sent to his country, and is himself the giver and patron of a Christian hospital.

It is useless to cite the need of covering these fields, or to give special instances of reforms that are necessary. The story of the atrocities in Armenia are enough to put to shame the inactivity of all Christian nations. Brethren, let us pray for an outpouring of the Holy Spirit to convert the hearts of all Christians to either give their time, intellect, or money to the great work.

Your Committee recommend to the pastors and delegates of this Association that we try and form some systematic way of raising funds for Foreign Missions.

Respectfully submitted,

J. F. TILSON,
J. R. BUCKNER,
T. L. BROWN,
Committee.

On motion to adopt. Bro. Tilson says: "This is a subject on which we cannot be selfish. Those who give to this cause, give from love to God and their foreign brother. From what some do, their heart is not in the matter. The spirituality of a church is measured by what she does for missions. Eight hundred and sixty millions without Christ, and we are quiet! We rush to the relief of the famine-stricken, make appropriations of our public funds for this, that, and the other,—for the delivery of one man—for the rescue of Livingston from the jungles of Africa,—and how much are we doing to rescue the millions of Africans and other heathens from heathenism and from hell?"

Bro. Matheny says: "There are seventeen thousand churches in the South. Five thousand of them contribute.

The entire membership give less than five cents per head. Surely we do not believe the heathen are lost, or we would do more. The command is to 'preach the gospel to every creature.' Our opinion is that we have too many organizations. The Young Men's Christian Association, and other like societies, have done untold hurt to our church work. Few young men are working in the church. The forces are being divided, hence weakened. There is a strong prejudice against collections, consequently the pastor goes slow for fear his salary is reduced. We are under obligation to the heathen rather than to those at home, who have the gospel, but tramp it under foot."

Bro. Honeycutt says: "It is true that some organizations have, to an extent, hurt the work in some places. But not so here. There is not a Christian organization in this Association save the Sunday School and church. That is not the trouble here. We need more system and organization. We need more interest. Look around this church. The delegates sent here to represent their churches are not in the house, but out there. The pastors of fourteen churches of this Association not here. They lack a deeper conviction as to the lost condition of the heathen. They don't read the papers, hence are indifferent to the cause of missions, and consequently their churches are indifferent and do not give. They want to have an excuse, and the devil makes the excuse for them—that the heathen will not be lost. Now the command is, 'Go ye into all the world and preach the gospel to every creature.' This is the Lord's command. Which shall we obey, God or the devil? There are many grumblers. The grumbler doesn't give, and the giver doesn't grumble. Another command is 'Lay by in store on the first day of the week as the Lord has prospered you.' This means every Sunday. I am no more interested to day than I was last Sunday. We should have an abiding interest in the Lord's work."

Bro. N. B. McDevitt says: "We come here and are stirred upon these subjects, and return home, lose our interest, sit down and do nothing. Some of the pastors are not here—they whose business it is to teach the people, and to teach them that their interest should be continuous and their effort perpetual. Brethren, let us go home and work the whole year round."

Rev. J. H. Moore, among other things, says: "We have one authority—the risen Lord. 'Go!' 'Go ye!' The spirit of Christianity, the spirit of missions. When we de-

sire and try to save some one else, we prove that we ourselves are saved. The Lord's plan should be adopted: 'Let every one of you lay by in store on the first day of the week.' I have no societies in my churches. I would not preach for a church that would not give thus to missions."

Rev. G. W. Gosnell says: "We all agree as to the end, but may differ in plans. Our preaching should correspond with our speeches. 'If we have not the Spirit of Christ, we are none of His.' 'By their fruits ye shall know them.' We are either for Christ or against him. 'Not every one that sayeth, Lord! Lord! but he that doeth the will of my Father which is in heaven.' We should show which side we are on."

On motion, the report on Foreign Missions is adopted.

At this point, Rev. E. W. Akard and Rev. J. S. Farner of the Holston Association, were invited to seats in the body.

Songs—"We shall Rest at the Fount," and "When we in the Judgment Stand."

Eleven o'clock, the hour for preaching, having arrived, Rev. J. H. Moore, after reading twelve verses of the sixth chapter of Matthew, and a song, "Softly and Tenderly Jesus is Calling," delivered a sermon from II Peter i:4: "Whereby are given unto us exceeding great and precious promises." This was, indeed, food for the soul, and we regret that our limited space will not admit of an outline of this and the other sermons that were delivered during the session.

Prayer, led by Rev. J. M. Ammons.

According to a previous motion, a collection is now taken for State Missions, which amounts to \$2.16.

Rev. L. J. Bailey, for Committee on Nominations, announces as Executive Committee, W. R. Sams, J. W. Briggs, J. C. Tilson, James Allen and T. L. Brown

On motion, this committee was instructed to assume first the payment of the present indebtedness.

Adjournment one hour for dinner.

At 1. p. m., Moderator Tilson in the chair, who called the house to order.

Prayer by Rev. E. W. Akard.

Rev. T. M. Honeycutt reads the

REPORT ON THE ORPHANAGE.

The Orphanage at Thomasville is owned by the Baptists of North Carolina. The object of this institution is to care for, educate and train as many of the fatherless and motherless children in the State, which are without means of sup-

port, as the means furnished by the denomination will enable them to do. The denomination owns, when the Central Building is completed, twelve buildings and more than 300 acres of land at Thomasville. There are 140 orphans there now. To maintain this enterprise costs the Baptists of the State more than \$10,000 annually. Brethren, what part of this expense is this Association bearing? Your committee would urge every church and Sunday School in this Association to take one or more collections annually for the Orphanage.

Respectfully submitted,

R. P. WILD, *Chairman.*

On motion, the report was adopted.

There are now at the Orphanage three orphans from this Associations—two little girls and one little boy. Every church and Sunday School in the Association; yes, every member of these churches and Schools, should feel under *personal* obligation to rally to the support of the Orphanage, for it is our duty as an Association to supply the needs of these three from our midst, and even more.

SECRETARY.

The sad news has already come to the Association that our beloved brother, Rev. L. W. Sams, of Mars Hill, is dying. This has created an anxiety on the part of many to hasten through the business of the body, consequently the above report, with those yet to follow, are not fully discussed.

J. F. Tilson reads

REPORT ON HOME MISSIONS.

Home Missions is a work of the Southern Baptist Convention, and is confined to the Southern States, Indian Territory, Oklahoma and the island of Cuba. The Southern Baptist Convention was organized in 1845. The aggregate membership of the Southern churches at that time did not exceed 450,000, of which 250,000 were whites and 200,000 were colored. The policy of the Convention is co-operation with the State organization, and all domestic missionary societies and district associations, and thus strengthen them and develop their powers for larger usefulness in the Master's cause. Most of the State organizations have become auxiliary to the Board of the Southern Baptist Convention, and we believe this Association should do all within its power to help forward this grand and glorious work.

Summary of work for the year ending April, 1896: Missionaries, 411; weeks of labor, 12,323; sermons and addresses, 58,041; prayer-meetings, 9,622; baptisms, 5,617; received by letter, 6,672; total addition, 13,295; Sunday Schools organized, 372; teachers and pupils, 12,635; religious visits, 61,498; churches constituted, 207; houses of worship improved, 146; amount expended on houses of worship, \$86,209; tracts distributed (pages), 726,679.

J. H. MOORE, *Chairman*.

On motion, the report was adopted.

On motion, the Association granted the request of W. R. Sams, Chairman of the Executive Committee, to release that committee from former instructions.

Rev. W. A. Sams was invited to a seat in the body.

J. F. Tilson reads

REPORT ON SUNDAY SCHOOLS.

Your Committee on Sunday Schools does not deem it necessary to submit a formal report on this important branch of our Christian work, from the fact that it is more fully covered by our Sunday School Convention. But we are glad, however, to announce that at no time heretofore has the Sunday School work been so progressive, and from every part of the field we hear encouraging reports. We attribute much of this to the wholesome influence of our Convention. We realize that the Sunday School is of next importance to the church, and is really as much a blessing to those who devote themselves to the work as those who are labored with. The children are ready and willing to go to Sunday School, and we need the church members and nominal Christians to be as willing to instruct and help them. And we believe that just in proportion to the interest a church manifests in a Sunday School, to that extent will it prosper.

Respectfully submitted,

J. B. SAMS, *Chairman*.

On motion to adopt, Bro. Sams says: "Many of our pastors—the pastors of one-half our churches—are totally indifferent to the Sunday School work, and naturally those churches are not interested in the work. I would like to enthuse the brethren; I would like to say something that would help to inspire us to that extent that we would rally the youths and old folks, and people in general together, that we may move forward in this branch of our Christian work. I have missed very few Sundays from my school in

many years, and have a class now, and have had during all the past year, of twenty-two boys. We should be punctual and always at our post. The church that has no Sunday School advertises itself as one that is doing little or no good in every other respect."

Rev. J. Farner says: "The power of the Sunday School is next to that of the preached Gospel for, indeed, in it the Gospel is preached. And to push this work calls for perseverance of effort."

On motion, the report is adopted.

The Secretary reads, for the committee, the

REPORT ON TEMPERANCE.

Resolved, That the Baptists composing the French Broad Association do pledge our best endeavors in counteracting and preventing the evils growing out of the liquor traffic (1) by keeping the temptations out of our homes and away from our children; (2) by the practice of personal total abstinence; (3) by influencing our brethren and neighbors in the same direction; (4) by impressing the principles of total abstinence in the Sabbath School; (5) by preaching it and praying for it in the church, and excluding drinking members; (6) by the use of the text-books in the public schools which teach the physical, intellectual and moral effects of alcoholic liquors; (7) by calling upon our religious papers to keep before the people a report of the doings of the liquor and beer associations, and of the principal action of temperance bodies in the State and nation, and to report from time to time, as space will allow, of the murders, suicides, and other high crimes and casualties known to grow out of the liquor traffic; (8) that we look to the All wise God in earnest prayer to aid us in all our efforts as Christians and citizens to do our whole duty towards the overthrow of this monstrous and powerful evil.

J. H. MOORE.

W. C. NELSON.

On motion to adopt, Rev. M. P. Matheny made a strong speech against intemperance, in which he said: "We are responsible; they don't know any better."

Rev. E. W. Akard says: "We ought to vote as we pray, yet we legalize it by our voting, and encourage the use of it by using it ourselves. I know one deacon in the Baptist church who pays more for whiskey annually than this Association has reported for missions, and some of the delegates here now are drinking it. This is a strong report. If adopted will the churches carry out the instructions carried in it?"

On motion, the report on Temperance is adopted.

The following resolution was offered by Rev. T. M. Honeycutt, and on motion adopted:

Resolved, That the Executive Committee of this Association is instructed to inaugurate a system of Colportage in our bounds, if in their power to do so.

On motion, the Secretary is instructed to have printed and distributed 500 copies of minutes, and retain \$10 as his fee.

RESOLUTION OF THANKS.

Resolved, That this Association hereby express its grateful appreciation of the generous hospitality of the Flag Pond church and of the good people in general.

J. B. Sams, for the committee, announces that Rev. E. W. Akard will preach at the church tonight, and Rev. J. A. Bradley tomorrow (Sunday) at 11 o'clock.

After appropriate remarks by the Moderator, in which he referred to the harmony which had characterized the body during the entire session, on motion, the Association adjourned to time and place, with benediction by Rev. E. W. Akard.

JOHN W. BRIGGS, *Clerk.*

JOHN Q. TILSON,
Moderator.

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CHURCH DIRECTORY, CONTRIBUTIONS AND STAT

| CHURCHES (ALPHABETICALLY). | SABBATH OF SERVICE. | PASTORS. | CLERKS AND THEIR ADDRESSES. | MISSIONARY AGENTS AND THEIR ADDRESSES. | Value of Property. | Ho Pastor's Salary. |
|-------------------------------|------------------------|-------------------|---|---|-----------------------|---------------------------|
| *Bethel | 3d | J. N. Fairchild | | J. C. Johnson, Buckner, N. C. | 500 | \$ |
| Big Laurel | | A. J. Sprinkle | J. A. Rice, Big Laurel, N. C. | S. E. Tweed, Big Laurel, N. C. | 500 | |
| Bull Creek | 4th | A. J. Sprinkle | Phillip Buckner, Outlook, N. C. | Joel Carlin, Outlook, N. C. | 300 | |
| California | 2d | J. W. Briggs | W. B. Murray, Faust, N. C. | T. L. Brown, California Creek, N. C. | 500 | 75 00 |
| Fast Fork | 3d | A. J. Sprinkle | D. E. Hollifield, Peek, N. C. | C. C. Bruce, Peek, N. C. | 300 | 40 00 |
| Flag Pond | 3d | George Gosnell | L. S. Tilson, Clear Branch, Tenn. | Leah's, Flag Pond, Tenn. | 1,000 | 72 00 |
| Fork of Ivy | 1st | S. J. Morgan | Judson Ammons, Outlook, N. C. | Lewis Ammons, Granville, N. C. | 600 | 50 00 |
| Foster Creek | | C. Clubb | J. M. Johnston, Laurelton, N. C. | G. W. King, Laurelton, N. C. | 400 | |
| French Broad | 3d | T. M. Honeycutt | P. Reese, Marshall, N. C. | W. O. McDads, Marshall, N. C. | | 60 00 |
| Gabriel's Creek | 3d | J. W. Briggs | B. F. Anders, Outlook, N. C. | James P. Hays, Mars Hill, N. C. | 500 | 40 00 |
| Grape Vine | Every | J. A. Bradley | E. C. Coats, Grape Vine, N. C. | J. F. Eason, Grape Vine, N. C. | 1,000 | |
| Ivy Ridge | | Clayton Clubb | S. R. Buckner, Little Creek, N. C. | S. R. Buckner, Little Creek, N. C. | | |
| Laurel Branch | 2d | Clayton Clubb | J. E. Rice, Sexton, N. C. | J. C. Tison, Blackwood, N. C. | 600 | 15 50 |
| Little Creek | 2d | W. E. Hensley | J. C. Davis, Theta, N. C. | J. F. Justice, Theta, N. C. | | |
| Little Ivy | 1st | W. T. Bradley | S. E. Edwards, Ivy, N. C. | J. P. Sams, Ivy, N. C. | 300 | 50 00 |
| Lower Walnut Creek | 2d | J. M. Wild | R. V. Deaver, Marshall, N. C. | R. V. Deaver, Marshall, N. C. | 200 | |
| *Marshall | 1st | L. J. Baily | S. A. McKay, Marshall, N. C. | S. A. McKay, Marshall, N. C. | 300 | |
| Mars Hill | 2d & 4th | T. M. Honeycutt | O. J. Anderson, Mars Hill, N. C. | Lewis Hays, Mars Hill, N. C. | 1,500 | 250 00 |
| Middle Fork | 4th | | L. E. Briggs, Briggsville, N. C. | William Allen, Briggsville, N. C. | 500 | |
| *Mount Zion | 2d | | F. M. McDevitt, Barnard, N. C. | F. M. McDevitt, Barnard, N. C. | | |
| Paint Gap | 1st | J. F. Sams | D. B. Metcalf, Paint Fork, N. C. | John Browne, Paint Fork, N. C. | 650 | 30 00 |
| Pleasant Hill | 1st | W. H. Hooker | C. P. McHargue, Limestone Spring, Tenn. | C. P. McHargue, Limestone Spring, Tenn. | | 30 00 |
| Rice Creek | | J. L. Lewis | J. E. Rice, Flag Pond, Tenn. | J. E. Rice, Flag Pond, Tenn. | | 20 00 |
| Seminary | 2d | L. J. Bailey | Dr. J. Wallin, Marshall, N. C. | Dr. J. Wallin, Marshall, N. C. | | 50 00 |
| Terry's Fork | 4th | J. F. Sams | L. B. Metcalf, Paint Fork, N. C. | James Carter, Paint Fork, N. C. | 400 | 28 50 |
| *Upper Laurel | 4th | H. W. Briggs | | James Ponder, Little Creek, N. C. | 500 | |
| Union Valley | | Joseph Lewis | H. Holland, Big Laurel, N. C. | H. Holland, Big Laurel, N. C. | | |
| *Upper Terry's Fork | 1st | James Blankenship | W. B. Dillingham, Paint Fork, N. C. | W. B. Dillingham, Paint Fork, N. C. | | |
| Walnut Creek | 3d | L. J. Baily | G. V. Roberts, Walnut Run, N. C. | Z. V. Ammons, Marshall, N. C. | 600 | 50 00 |
| † Totals | | | | | \$ 11,50 | \$861 00 |

*The number is taken from Minutes of prevus year.

†Organized in February, 1896.

Quite a number of the churches which had Sunday Schools failed to report their Sunday School work. There are at least twenty Sunday Schools

MINISTERIAL REGISTRY.

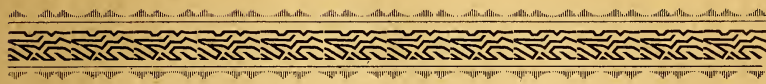
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|-------------------------|--------------------------|
| Ammons, John | Outlook, N. C. |
| Ammons, J. M. | Halewood, N. C. |
| Bailey, L. J. | Walnut Run, N. C. |
| Bradley, J. A. | Grape Vine, N. C. |
| Briggs, W. K. | Briggsville, N. C. |
| Briggs, J. W. | Mars Hill, N. C. |
| Chabb, Clayton | Sexton, N. C. |
| Cole, C. D. | Marshall, N. C. |
| Corn, N. P. M. | Little Creek, N. C. |
| Deweese, L. | Outlook, N. C. |
| Fender, A. | Laurelton, N. C. |
| Hensley, W. E. | Faust, N. C. |
| Honeycutt, T. M. | Mars Hill, N. C. |
| Lewis, Joseph | Gage, N. C. |
| Lewis, J. L. | Laurelton, N. C. |
| McDevitt, P. | Mars Hill, N. C. |
| Metcalf, C. C. | Briggsville, N. C. |
| Nelson, W. C. | Limestone Springs, Tenn. |
| Pinner, R. | Faust, N. C. |
| Ramsay, Garrett | Marshall, N. C. |
| Wallin, S. | Big Laurel, N. C. |
| Wallin, Joseph | Big Laurel, N. C. |
| Wallin, Dr. Jesse | Marshall, N. C. |
| Wild, J. M. | Walnut Run, N. C. |

LICENTIATES.

| | |
|----------------------|--------------------|
| Corn, Elija | Halewood, N. C. |
| Justice, J. F. | Theta, N. C. |
| Ponder, W. M. | Theta, N. C. |
| Ponder, J. S. | Faust, N. C. |
| Roberts, L. C. | Halewood, N. C. |
| Williams, F. M. | Morgan Hill, N. C. |
| Wyatt, F. P. | Halewood, N. C. |

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FRENCH BROAD
BAPTIST ASSOCIATION



1897



NINETIETH ANNUAL SESSION, WITH
GRAPE VINE CHURCH



MINUTES

OF THE

NINETIETH ANNUAL SESSION

OF THE

French Broad Baptist Association,

OF

NORTH CAROLINA,

HELD WITH

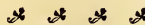
GRAPE VINE BAPTIST CHURCH, GRAPE VINE, N. C.,

August 18, 19, and 20, 1897.



OFFICERS:

J. F. TILSON, MODERATOR..... Grape Vine, N. C.
S. JETER HONEYCUTT, CLERK..... Mars Hill, N. C.



RALEIGH, N. C.:

EDWARDS & BROUGHTON, PRINTERS AND BINDERS.

1897.

MINISTERIAL REGISTRY.

| | |
|----------------------|---------------------|
| AMMONS, JOHN..... | Outlook, N. C. |
| AMMONS, J. M..... | Holewood, N. C. |
| BAILEY, L. J..... | Walnut Run, N. C. |
| BRADLEY, J. A..... | Grape Vine, N. C. |
| BRIGGS, W. K..... | Briggsville, N. C. |
| BRIGGS, J. W..... | Mars Hill, N. C. |
| CLUBB, CLAYTON..... | Sexton, N. C. |
| CORN, N. P. M..... | Little Creek, N. C. |
| DEWEESE, L..... | Outlook, N. C. |
| HALL, S. W..... | Mars Hill, N. C. |
| HENSLEY, W. E..... | Faust, N. C. |
| HONEYCUTT, T. M..... | Mars Hill, N. C. |
| LEWIS, JOSEPH..... | Gage, N. C. |
| LEWIS, J. L..... | Laurelton, N. C. |
| MCDEVITT, P..... | Mars Hill, N. C. |
| METCALF, C. C..... | Briggsville, N. C. |
| PINNER, R..... | Faust, N. C. |
| RAMSEY, GARRETT..... | Marshall, N. C. |
| SPRINKLE, A. J..... | Jupiter, N. C. |
| WALLIN, S..... | Big Laurel, N. C. |
| WILD, J. M..... | Walnut Run, N. C. |
| WALLIN, DR. J..... | Marshall, N. C. |

PROCEEDINGS.

GRAPE VINE CHURCH, N. C., August 18, 1897.

The French Broad Baptist Association met in its Ninetieth Annual Session with Grape Vine Church at 11 o'clock.

The Introductory Sermon was preached by Rev. L. J. Bailey from Acts 2:1-4. The brother spoke earnestly of the great revival of Pentecost and of the establishment of the Church. At the conclusion of the sermon Rev. A. J. Sprinkle led in prayer.

The body adjourned one hour for dinner.

WEDNESDAY—EVENING SESSION.

Reassembled at 1 P. M. Song, "Jesus Lover of my Soul." Prayer by Prof. R. L. Moore. In the absence of the Moderator, on motion J. F. Tilson was made Moderator *pro tem*.

Locust Grove Church, being dismissed from the Buncombe County Association, presented a letter for membership in the French Broad Association, and, on motion, was received.

Profs. R. L. Moore and W. P. Jervis read letters from the churches. The following delegates were enrolled:

Bethel—J. O. Scoggins, W. R. Taylor.

Big Laurel—Spencer Rice, J. P. Sams, J. F. Wild, J. H. Reece, J. B. Rice.

Bull Creek—Revs. E. A. Coon, F. P. Wyatt, C. C. Clubb, Philip Buckner, H. D. Smith, T. C. Clark.

California—J. L. Jarvis, T. L. Brown.

East Fork—J. A. Clark, W. H. Vehaun.

Flag Pond—W. E. Tilson, J. B. Sams, J. E. Tilson, L. S. Tilson, J. W. Sparks, Presley Blankenship, Samuel Murray, W. M. Marshburn.

Gabriel's Creek—Rev. J. W. Biggs, Nelson Buckner, Cornelius Anders, L. A. Reece, W. P. Jervis.

Grape Vine—Revs. J. A. Bradley, J. M. Wild, J. F. Tilson, W. R. Sams, John Metcalf, J. E. Riddle, J. A. Sams, J. Z. Coats, R. B. Sams, J. H. Sprinkle, J. H. Stines.

Little Ivy—James Allen, S. E. Edwards, W. W. McPeters, G. W. Robinson.

Locust Grove—Rev. A. J. Sprinkle, Philip Buckner.

Mars Hill—Revs. S. W. Hall, James Ammons, P. McDevitt, T. M. Honeycutt, N. B. McDevitt, L. C. Huff, A. B. Bryan, Jeter Honeycutt, J. A. Briggs, J. R. Sams, Prof. R. L. Moore.

Middle Fork—J. W. Briggs, W. H. Allen, S. C. Briggs, L. E. Briggs.

Paint Gap—J. M. Brown, John Golden, S. V. Robertson.

Pleasant Hill—C. P. McHargue.

Rice Creek—Noah Cody, P. J. Briggs, James C. Tilton.

Seminary—J. N. Jones, W. C. Sprinkle, R. N. Branson, J. Wallin.

Terry's Fork—L. B. Metcalf.

Union Valley—M. Gosnell, W. Norton.

Walnut Creek—J. M. Wallin, R. P. Wild, T. M. Hauwic, G. W. Runion, Lewis Peck, Rev. L. J. Baley.

The Association proceeded to permanent organization by electing J. F. Tilson Moderator, and Jeter Honeycutt Clerk.

CORRESPONDENTS AND VISITORS.

An invitation was extended to visiting brethren to occupy seats with and participate in the deliberations of the body. The following accepted the invitation: A. M. Burleson and Larkin Plemmons, of the Buncombe County Association; W. B. Austin, of the New Found Association; J. F. Clouse, Holston Association, Tennessee.

The Moderator appointed the following committees:

Periodicals—W. P. Jervis, T. L. Brown, W. C. Sprinkle.

Education—Prof. R. L. Moore, R. B. Sams, John W. Briggs.

Sunday Schools—J. M. Ammons, J. B. Sams, Z. V. Hunter.

Foreign Missions—T. M. Honeycutt, J. Wallin, R. P. Wild.

Home Missions—W. E. Tilson, N. B. McDevitt, L. J. Baley.

State Missions—S. W. Hall, L. Plemmons, J. E. Tilson.

Orphanage—J. Wallin, A. M. Burleson, A. J. Sprinkle.

Finance—L. A. Reece, S. E. Edwards, R. B. Sams.

Time, Place and Preacher—J. M. Brown, L. C. Huff, James Allen.

Temperance—J. R. Sams, J. A. Bradley, R. N. Branson.

Nominations—J. B. Sams, J. A. Briggs, S. V. Hunter.

Religious Exercises—L. S. Tilson, pastor and delegates of Grape Vine Church.

T. M. Honeycutt suggested the offering of a resolution that the Association be divided into two districts for the holding of Fifth Sunday Meetings.

Dr. Wallin read a resolution proposing the establishment of a Ministers' Institute in our Association.

The resolutions were referred to the following special committee: T. M. Honeycutt, Dr. Wallin, J. M. Ammons, W. P. Jervis, R. B. Sams.

The committee on Religious Exercises announced that J. W. Briggs would preach at the church to-night.

On motion, adjourned till 9.30 o'clock in the morning. Benediction by Rev. James Ammons.

THURSDAY—MORNING SESSION, AUGUST 19.

Assembled at 9:30 o'clock. Song, "I Will Work." Devotional exercises, conducted by Prof. R. L. Moore. Record of yesterday's meeting was read and approved.

The Moderator appointed the following a Committee on Obituaries: T. M. Honeycutt, L. J. Bailey, J. W. Briggs.

At 10 o'clock W. P. Jervis read the report on Periodicals, as follows:

REPORT ON PERIODICALS.

The newspaper is one of the most powerful educators in any line or avocation of life. The farmer, the teacher, or man of any other profession, who is wide awake, is sure to read the periodicals of the day, and those who do not need not wait a year to get behind—they are already left. As in the secular, so it is in the religious world. Our is a matchless profession, and we need not only to read the *Bible* but two or three of the best religious papers of the day. They are indispensable to our success. By reading a well-directed paper we come in contact with the plans and catch the inspiration of our brethren who are in other fields, and we take courage and go forward.

A newspaper is an organizer as well as an educator. We need more and better organization. Our mission work especially demands it. With thorough organization we can successfully prosecute the work inaugurated by our fathers. By allowing the idea of disorganization to gain a foothold among us we wreck their fondest hopes. We present this as a strong plea for a sound religious paper.

By reading the *Biblical Recorder*, published at Raleigh, our pastors, deacons, and church members will keep in touch with the work in the State. State missions, Sunday School work, and other things, are kept before us, so that we can

know what our denomination is doing. None of us can afford to do without the *Recorder*.

The *Foreign Mission Journal*, published at Richmond, Va., is highly important to us as a denomination. It informs us of the great work beyond the seas. The reading of it makes us catch the inspiration of the Master's command, "Go ye into all the world and preach the Gospel to every creature."

Charity and Children is an excellent paper and should be read by our Churches and Sunday Schools. It presents to us the claims of those who have been unfortunate in this life. It will help us to cultivate a spirit of doing something for the poorest and most deserving class of humanity.

If we would arm ourselves for the conflicts confronting us daily, we must read these and other consecrated journals.

Respectfully submitted,

W. P. JERVIS,
T. L. BROWN,
W. C. SPRINKLE,
Committee.

On motion to adopt, Bro. Jervis said: "Christians must keep in touch with their brethren if they would be good servants for their Master. Now we get behind more in ten years than in fifty, years ago. All the papers named in the report are essential to progressive pastors and church members."

The interests of the *Recorder*, the *Foreign Mission Journal* and *Charity and Children* were presented to the Association with appropriate remarks.

On motion, the Report on Periodicals was adopted.

The special committee appointed on the resolutions suggested by T. M. Honeycutt and J. Wallin, reported as follows:

REPORT OF SPECIAL COMMITTEE.

We, your committee, recommend that this Association establish a *Ministers' Institute*, to be held semi-annually, so as to embrace fifth Sundays, and that every minister in our bounds is earnestly requested to attend. We also recommend that the remaining fifth Sundays be observed for missionary meetings, and that each church send two or more delegates to said meetings.

We further recommend that the first Ministers' Institute be held at Madison Seminary, beginning on Wednesday before the fifth Sunday in October next; and that the first *Fifth*

Sunday Missionary Meeting be held with Little Ivy Church, beginning on Saturday before fifth Sunday in January, 1898.

Respectfully,

JESSE WALLIN,
T. M. HONEYCUTT,
R. B. SAMS.

After several suggestive remarks, the report of this Committee was adopted.

At 10:30 A. M., Prof. R. L. Moore read the

REPORT ON EDUCATION.

There are at least five thousand bright boys and sprightly girls in the Baptist homes in this Association. In the public schools in their present state they cannot hope to receive the necessary training. We would urge that the County Commissioners levy a tax sufficient to maintain a four months' public school in every township, the Constitutional demand.

We are losing much in power and influence and progress by not taking advantage of the opportunities within our reach for Secondary Instruction. Give your boy a chance. He is the best boy in the land, and will make the best citizen if properly trained in Christian schools. If necessary, let him do like Garfield did. The advantages of Mars Hill are within the reach of every energetic Christian boy in this Association.

And we would urge upon parents the importance of educating the daughters. By no means ought their education to be less broad and liberal than that of your sons. The mothers are the best teachers. Educate the women of this generation and the next generation will be educated. One mother is worth a hundred school-masters, says a French proverb, and it is true.

Our denomination needs stronger men in the pulpit. This strength will come through the proper education of our young ministers. Other denominations and sections are gaining ground on us, because they are educating. There are several young men in our bounds who need help. They do not ask that everything be given them. They only want the way made possible. Oh, that our people would come to their help. Brethren, you *can* help.

R. L. MOORE,
R. B. SAMS,
J. W. BRIGGS,
Committee.

Bro. R. B. Sams read the following resolution which, on motion, was made a part of the

REPORT ON EDUCATION.

WHEREAS, this Association realizes the extreme need of better preparing our young ministers for their work; and, whereas, we have some very promising young ministers struggling to equip themselves for their calling —

Resolved, first, That this Association appoint a committee, composed of one live man from each of her churches, to take contributions, consisting of money, grain, meats, vegetables and anything else that may be used toward boarding them while in school.

Second, That Professors R. L. Moore S. W. Hall, T. M. Honeycutt, T. L. Brown, W. C. Sprinkle compose an *Educational Board* whose duty it shall be to decide upon the needs and worthiness of young ministers, and to see that none receive such but those who have given proof of their call to the ministry.

Third, That the following named men shall compose a committee to take contributions:

Levi Hamlin, Bethel; Spencer Rice, Big Laurel; H. M. Fagan, Bull Creek; A. F. Sprinkle, California; C. C. Bruce, East Fork; J. B. Sams, Flag Pond; L. O. Deaver, Fork of Ivy; Robert Anders, Foster's Creek; P. Reece, French Broad; W. P. Jervis, Gabriel's Creek; B. J. Sams, Grape Vine; Z. V. Hunter, Laurel Branch; J. F. Justice, Little Creek; J. P. Sams, Little Ivy; Mrs. Lillie Lance, Marshall; J. R. Sams, Mars Hill; W. S. Briggs, Middle Fork; C. E. Jervis, Mount Zion; C. C. Metcalf, Point Gap; Mr. Nelson, Pleasant Hill; J. E. Rice, Rice Creek; Dr. J. Wallin, Seminary; Albert Radford, Terry's Fork; R. P. Wild, Walnut Creek.

R. B. SAMS.

On motion to adopt the Report on Education, Prof. R. L. Moore said: "The education of the boys and girls of our section is the most important question before the Association. Mental food properly assimilated produces action. A reading man is a thinking man. A thinking man is an acting man. There is nothing safe in this life unless it is laid up in the mind and soul. If you want to give your children the best in this life, give them a Christian education. We do not want an education that gets the boy above the plow-handle or a girl above the kitchen. You can have an education. A Christian relying on God can do anything."

Prof. S. W. Hall said: "The proper education is the education of the mind and heart together. A true education does not make the individual feel himself above his fellows. I believe in Baptist schools for Baptist boys and girls. I am opposed to *State aid* to higher education."

As this point of the discussion on education, Bro. John E. Ray, of Raleigh, arrived. On being introduced to the Association, he said: "Education is the development of the man. A man having a good mind must be educated physically or he will be handicapped throughout life. I am a Baptist and can swallow every word of the Bible, Jonah, whale, Job and all; but we must educate, or let other denominations do it for us. An educated man without the grace of God in his heart is a failure."

Interesting remarks about the old fathers of Mars Hill College were made by J. R. Sams.

Adjourned one hour for dinner. Benediction by T. M. Honeycutt.

THURSDAY--AFTERNOON SESSION.

Assembled at one o'clock. Song, "Am I a Soldier of the Cross?" Prayer by S. W. Hall.

The discussion of the *Report on Education* was resumed.

Bro. R. B. Sams advocated in ringing remarks, the resolutions included in the *Report on Education*.

The report, including resolution, was adopted, and R. B. Sams was added to the *Educational Board*.

Rev. S. W. Hall read the following

REPORT ON STATE MISSIONS.

The population of North Carolina is about 1,800,000. The combined church membership of all denominations is near 600,000. We readily see that 1,200,000 of our people do not belong to any church. Let us suppose that one-third of this number are children under twelve years old, and we still have in North Carolina 800,000 people who are not church members. With these facts before us, can we not easily see the necessity for enlarged State Mission work. The objects of our State Mission Board are to give the Gospel to the people, develop our weak churches, and to help take North Carolina for Christ. We now have about one hundred missionaries in the field. The number is much too small. Let

us pray and give more to send forth more laborers, for "the fields are already white unto harvest." The work done by the Board has been very satisfactory to the churches. The Lord is in the work. We commend the work of our missionary, T. M. Honeycutt. We recommend, also, that this Association help to employ him for all his time.

S. W. HALL,
J. E. TILSON.

Motion was made to adopt.

Among many other good things Bro. John E. Ray said: "If a man ever sees Christ he knows Him. When a man knows Christ he wants to tell some one else about Him. It is our duty to work. God will take care of the results."

T. M. Honeycutt offered the following report as missionary of the French Broad Association from January 1, 1897, to August 16, 1897:

Sermons preached, 48; addresses, 32; families visited, 81; miles traveled, 643; collected for Missions, \$27.55; for the Orphanage, \$1.39; sold Bibles and books to the value of \$44.39. Respectfully submitted,

T. M. HONEYCUTT.

By motion, this report was added to the *Report on State Missions*.

Many interesting remarks were made by the brethren on our State Mission work.

A motion was made and carried to take a collection for State Missions, and that the money be given to T. M. Honeycutt on his salary. The collection amounted to \$2.48.

J. R. Sams moved that the roll of churches be called for subscriptions to pay part of salary of the missionary of Association. Carried. The pledges of individuals and churches amounted to \$121.

Report was adopted.

Rev. James Ammons read the following

REPORT OF SUNDAY SCHOOLS.

The importance of Sunday School work is just possibly of a little less importance to that of the church itself. Is the church the great school (College) of Christ? The Sunday school is the preparatory department in which all are prepared for the higher department. Is the church the great army of God? The Sunday School is the camp of instruction, the drill field to furnish the recruits for the depleting

ranks. Is the church the family of God? The Sunday School is the nursery of the family.

We recommend that every Sunday School provide a copy of *Smith's Unabridged Dictionary*, *Coleman's Text Book and Atlas of the Bible* as helps, and also the *Baptist Quarterly* by the Southern Sunday School Board. But pre-eminently above all, we recommend the *Bible* as the great fountain of all life and light and eternal joys.

We have a Sunday School Convention which has just closed a very interesting session. We urge all our pastors and churches to work earnestly with our Convention.

Respectfully submitted,
J. M. AMMONS,
Z. V. HUNTER,
J. B. SAMS,
Committee.

On motion to adopt, Bro. Ammons said: "We do scarcely anything for Sunday Schools. The Sunday School could be made a power as immeasurable as eternity. It is our duty to clothe the poor children, so they can go to Sunday School. Let us go out into the 'by-ways and hedges and compel them to come in.'"

After other remarks the report was adopted.

J. R. Sams read the

REPORT ON TEMPERANCE,

as follows:

Temperance is a due restraint of our passions and appetites. We should strive to subdue our passions, so that neither word nor action would escape us that would impair our Christian character.

Our appetite, even relative to eating, should be subject to a discreet and sound judgment, and relative to the use of tobacco, morphine, or any other poisonous narcotic, as well as alcoholic liquors, there is but one safe rule to recommend to our churches, and that is *total abstinence*. We believe that the church member who makes or sells intoxicating liquors, or furnishes grain, fruit or any other material to be made into the same, or in any way aids in its manufacture or sale, is as guilty before God as the man who wallows in the gutter with drunkenness.

Respectfully,
J. R. SAMS,
J. A. BRADLEY,
ROBERT BRANSON,
Committee.

On motion to adopt, Bro. Sams said: "There are things in this report we ought not to have to mention, yet the evils are among us. Any one who drinks or in any way aids in the distribution of intoxicating liquors is not fit to fill any honorable vocation in life. A man who engages in this evil work, so far as I am concerned, must do it outside the Baptist Church."

One rarely hears a more pointed and practical talk than Bro. Sams made.

The report was adopted.

J. M. Brown read the

REPORT ON TIME, PLACE AND PREACHER,

as follows:

Your Committee recommend that the next session of the Association be held with California Church, beginning on Wednesday before the fourth Sunday in August, 1898, and that Rev. S. W. Hall preach the introductory sermon.

J. M. BROWN, *Chairman.*

Report was adopted.

On motion, adjourned till 9:30 to-morrow. Benediction by S. W. Hall.

FRIDAY--MORNING SESSION.

Assembled at 9:30. Song, "Whiter than Snow." Bro. A. Johnson, of the Orphanage, conducted devotional exercises. T. M. Honeycutt offered the following

REPORT ON FOREIGN MISSIONS.

The preaching of the Gospel to the heathen nations is a part of the great command, "Go ye into all the world and preach the Gospel to every creature." The early Christians understood and obeyed this command better than we do. They went everywhere preaching the *Word* and great results followed. Later, coldness, lethargy, false doctrines took possession of many who named the name of Christ. For many long centuries but little was done to give the Gospel to a perishing world. With William Cary and his co-laborers the spirit of missions was revived. Since Cary's day the Baptists have been slowly but surely prosecuting this work. However, the work has been greater and more fruitful for the past few years than for the preceding years. A glance at figures for the last twenty years will prove this statement.

In 1877 Southern Baptists had sixteen missionaries and thirty-two native assistants, forty-eight workers in all. The contributions were \$32,276. In 1887, ten years later, there were one hundred and sixteen missionaries and native assistants, two hundred and twenty-eight baptisms, fifteen hundred and fifty-one members, and \$80,830.53 contributions. In 1897 we report one hundred and ninety missionaries and native assistants, six hundred and sixty baptisms, forty-three hundred and twenty-four members, and \$125,681.99 in contributions. Let us thank God, and press onward.

Brethren and sisters, what are we doing to save a lost world? When we look at our own report, do we think we can go to the judgment clear? How often do we pray for our missionaries and our brethren, who have the great responsibility of looking more directly after our work on foreign fields than we have? Let us pray more and give more liberally to this God-given work.

Respectfully submitted,

T. M. HONEYCUTT,
JESSE WALLIN,
R. P. WILD,

Committee.

The Clerk read the

REPORT ON HOME MISSIONS

for the committee, as follows:

All are lost. The whole world lyeth in wickedness, (1 John v: 19) having no hope, and without God in the world (Eph. ii: 12). But "the Son of Man came to seek and to save that which was lost." All may be saved, if they believe on the blessed Son of God. "And how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" (Rom. x: 14-15.)

There are millions of lost men among the negroes, among the Indians, among the foreign population in the Southern States, and in the island of Cuba, who are looking to us for the bread of life. Shall we deny them this? The *Home Mission Board* is seeking to reach these classes. It has been wonderfully blessed in this work. It appeals to us. Our prayers and contributions for this object should go up continually. We would urge upon our people to co-operate more earnestly with the Home Mission Board located at Atlanta, Ga.

W. E. TILSON,
N. B. McDEVITT,
L. J. BAILEY,

Committee.

On motion to adopt report, interesting and instructive remarks were made by Revs. L. J. Bailey and T. M. Honeycutt, Dr. Wallin, Prof. Moore and Bro. Hooker.

Song, "Here am I, Send Me," after which the reports on Home and Foreign Missions were adopted.

Dr. Wallin read the following

REPORT ON THE ORPHANAGE.

We cannot afford to ignore the claims of this institution. It was created by and belongs to the Baptists of North Carolina, and is looking to them for its support. While it is enlarging its capacities for usefulness, it is creating a necessity for more liberal aid, and while the general scope and nature of the work commend themselves to us, we should not forget that we have orphan children from our own bounds under its care. Let us, then, see to it that in our own churches and Sunday Schools they shall not be forgotten. Let there be organized effort in this work. Let us meet our full share of obligation to this most worthy and benevolent enterprise.

We advise that each of our churches take one collection during the year, and that each Sunday School take monthly collections, for the support of this institution; also, that a Ladies' Aid Society be organized in each church to solicit material aid for the furtherance of this cause.

Respectfully submitted,

JESSE WALLIN,
A. J. SPRINKLE,
A. M. BURLESON,
Committee.

Motion was made to adopt. Dr. Wallin very faithfully presented the claims of the Orphanage. He represented in a touching way the condition of the orphans of our country.

Bro. Johnson, of the Orphanage, said: "We propose to continue the discussion on State Missions. The cause of the orphans is the most profitable form of State Missions. The *Thomasville Orphanage* has no sheriff, no secret society, no State behind it, nothing but the loyalty of loving hearts. At the Orphanage tenderness and love is the law. Forty orphans have been baptized in the last twelve months.

"The primary object of the establishment of the Orphanage was for the Baptist people, for the bone and sinew of our country. This is what God had in view when he founded it.

“The Orphanage is a missionary. Children ought to be taught to give. Nine-tenths of the Master’s time was given to charity. I want to save the children to the Baptists. We want not your money alone, but also your prayers and your sympathy.”

Motion carried to take a collection for the Orphanage. Collection was \$4.83.

Further good remarks were made by S. W. Hall and J. R. Sams.

The report was adopted.

T. M. Honeybutt offered the following resolution, which was adopted:

Resolved, That this Association recommend her churches to undertake to raise at least one-half cent per member each week for the Orphanage and missions during the next year.

On motion, adjourned till 1 o’clock. Benediction by S. W. Hall.

FRIDAY—AFTERNOON SESSION.

Assembled at 1 o’clock. Prayer by T. M. Honeycutt.

The Nominating Committee reported as follows:

We, your committee, recommend that the Executive Board consist of three members instead of five as heretofore, and that W. P. Jervis, J. F. Tilson and T. L. Brown constitute this Board.

J. B. SAMS, *Chairman.*

Report was adopted.

The Finance Committee reported for Minute Fund, \$20.67. Adopted.

On motion, the Clerk was instructed to have supervision of printing and distributing minutes, and to retain \$10 as his fee.

The following resolution, offered by J. R. Sams, was adopted:

Resolved, That we ask every church in this Association to contribute at least one cent per member for minute fund.

The Committee on Obituaries reported, as follows:

REPORT OF COMMITTEE ON OBITUARIES.

Rev. L. W. Sams was born October 16, 1825, and died August 22, 1896. He entered the ministry in 1853 and spent

the remainder of his life in faithful service to the Master and to his generation.

Bro. Sams was earnest and zealous in all his work. In his early ministry he traveled as missionary for the French Broad Association, when the territory was three times as large as now. He was successful as a revivalist and led many souls to Christ. His greatest work was in the pastorate. He was regarded for many years as one of the best pastors in Western North Carolina. He served Big Ivy Church twenty-two years; Mars Hill, fourteen; Flag Pond, ten. Cane River, Cane Creek, Flat Creek, and many other churches were under his charge for several years.

Bro. Sams was a life member of the W. N. C. B. C. For many years he was leader in all the work of the Convention. He was also Moderator of both the Buncombe County and French Broad Associations many terms.

He, like all wide-awake ministers, saw the great need of education for our people. Hence his great interest in the educational work at Mars Hill. For years he stood by Mars Hill Collège, as a trustee, with his money and influence, and always rejoiced at every advance step.

Uncle Leroy has been resting at home one year, but his work is still going on.

Rev. Joseph Wallin was born 1818, and died February 12, 1897.

He was a faithful minister of the Gospel for nearly half a century. Perhaps no better man ever lived among us. He was an exemplary Christian and a minister of great earnestness. Those who knew him best loved him most. His preaching was always very acceptable with his neighbors. Bro. Wallin did much good in his day.

He is now resting from his labors and his works are following him.

"Rest remaineth, oh! how sweet,
Flowerly fields for wandering feet,
A peaceful calm for sleepless eyes,
Life for death and songs for sighs."

Respectfully submitted,

T. M. HONEYCUTT,
J. WALLIN.

Motion was made to adopt.

T. M. Honeycutt, L. J. Bailey and James Ammons spoke touchingly of the life and work and death of Revs. L. W. Sams and Joseph Wallin.

Report was adopted, after singing "Shall we Meet."

Moderator J. F. Tilson was elected delegate to the Southern Baptist Convention, and S. J. Honeycutt his alternate.

On motion, the Moderator appointed the following delegates to the State Convention: Dr. J. Wallin, T. M. Honeycutt, James Ammons, T. L. Brown, S. W. Hall.

RESOLUTION OF THANKS.

Resolved, That this Association hereby expresses its grateful appreciation of the hospitality of Grape Vine Church.

The Association adjourned to time and place. Benediction by Rev. S. W. Hall.

S. JETER HONEYCUTT,

Clerk.

J. F. TILSON,

Moderator.

CHURCH DIRECTORY AND STATISTICS.

| CHURCHES. | PASTORS. | CLERKS AND THEIR ADDRESSES. | Pastor's Salary. | Minutes. | Orphanage. | Missions. | I increase. | | | Decrease. | | | Totals. |
|---------------------|-------------------|---|------------------|----------|------------|-----------|-------------|---------|-----------|-----------|-----------|-------|---------|
| | | | | | | | Baptized. | Letter. | Restored. | Letter. | Excluded. | Dead. | |
| Bethel | W. A. Robertson | Levi Hamlin, Buckner, N. C. | \$25.00 | \$1.25 | | | 1 | | | 6 | | 4 | 79 |
| Big Laurel | James Wild | J. H. Reece, Big Laurel, N. C. | | 90 | | | | | | 11 | | 1 | 118 |
| Bull Creek | A. J. Sprinkle | Philip Buckner, Outlook, N. C. | | 85 | | | | | | | | | 124 |
| California | J. W. Briggs | W. B. Murray, Faust, N. C. | | 50 | 6.00 | | 2 | | 2 | 4 | | 3 | 119 |
| East Fork | A. J. Sprinkle | D. E. Hollifield, Peck, N. C. | | | | | 8 | | 1 | 7 | | 4 | 102 |
| Flag Pond | G. W. Gosnell | L. S. Tilson, Clear Branch, Tenn. | 72.00 | 1.85 | | | 4 | | 6 | 8 | | 1 | 315 |
| *Fork of Ivey | S. J. Morgart | Judson Ammons, Outlook, N. C. | 50.00 | | | | | | | | | | 122 |
| *Foster Creek | C. Clubb | J. M. Johnson, Laurelton, N. C. | | | | | | | | | | | 68 |
| *French Broad | | P. Reece, Marshall, N. C. | | | | | | | | | | | 136 |
| Gabriel's Creek | J. W. Briggs | L. A. Reece, Outlook, N. C. | 50.00 | 1.30 | 1.00 | 11.60 | 7 | | 5 | 1 | | | 130 |
| Grape Vine | J. A. Bradley | J. H. Sprinkle, Grape Vine, N. C. | | 2.20 | 1.00 | 1.80 | 6 | | 2 | 18 | | 7 | 262 |
| *Ivy Ridge | Clayton Clubb | S. R. Buckner, Little Creek, N. C. | | | | | | | | | | | 24 |
| *Laurel Branch | Clayton Clubb | J. E. Rice, Sexton, N. C. | 15.50 | | | | | | | | | | 238 |
| *Little Creek | W. E. Hensley | J. C. Davis, Theta, N. C. | | | | | | | | | | | 66 |
| *Little Ivey | T. M. Honeycutt | J. P. Sams, Ivy, N. C. | 50.00 | 1.50 | | 1.08 | 5 | | 2 | 8 | | 20 | 148 |
| *Locust Grove | A. E. Brown | R. M. Williams, Jupiter, N. C. | | 1.10 | | | | | | | | | 56 |
| *Lower Walnut Creek | J. M. Wild | R. V. Deaver, Marshall, N. C. | | | | | | | | | | | 30 |
| *Marshall | L. J. Baley | S. A. McKay, Marshall, N. C. | | | | | | | | | | | 228 |
| Mars Hill | S. W. Hall | O. J. Anderson, Mars Hill, N. C. | 250.00 | 2.50 | 1.39 | 19.08 | 7 | | 1 | 10 | | 11 | 5 |
| Middle Fork | W. K. Briggs | L. E. Briggs, Briggsville, N. C. | | 40 | | | | | | | | | 80 |
| *Mount Zion | | F. M. McGivitt, Barnard, N. C. | | | | | | | | | | | 20 |
| Paint Gap | J. F. Sams | L. B. Metcalf, Paint Fork, N. C. | 40.00 | 4.17 | | 3.50 | 9 | | 10 | 7 | | 3 | 120 |
| Pleasant Hill | W. H. Hooker | C. P. McHargue, Limestone Spring, Tenn. | 30.00 | 30 | | | 1 | | 6 | | | | 28 |
| Rice Creek | J. L. Lewis | J. E. Rice, Flag Pond, Tenn. | 10.00 | 35 | | | | | | 4 | | | 23 |
| Seminary | | Jesse Wallin, Marshall, N. C. | 50.00 | 1.50 | 3.02 | 1.82 | 3 | | | 2 | | | 81 |
| *Terry's Fork | C. C. Metcalf | L. B. Metcalf, Paint Fork, N. C. | 30.00 | 1.00 | | 82 | 9 | | | 2 | | | 63 |
| *Upper Laurel | H. W. Briggs | | | | | | | | | | | | |
| *Upper Terry's Fork | James Blankenship | W. B. Dillingham, Paint Fork, N. C. | | | | | | | | | | | 36 |
| Union Valley | W. H. Hooker | Harry Holland, Big Laurel, N. C. | 50 | 50 | | | | | | | | | 28 |
| Walnut Creek | L. J. Baley | W. R. Rice, Walnut Run, N. C. | 40.00 | 1.50 | | 87 | 1 | | 3 | 5 | | 4 | 135 |
| | | | \$712.50 | \$20.67 | \$6.41 | \$46.57 | 115 | 50 | 26 | 93 | 70 | 27 | 2,979 |

* Directory and Statistics are taken from last year.

Oxford Seminary.

.....

Teachers and Officers, 1897-'98.

F. P. HOBGOOD, A.M., PRESIDENT, Latin and Natural Science.
MRS. M. A. LACY, French and Mathematics.
MRS. S. D. TWITTY, English and Moral Science.
MISS LILLY GRANDY, English and History.
MISS IDA POTEAT, Art Department.
MISS DAISY PAGE, Elocution.
MISS MARGARET ROBERTSON, Physical Culture.

Conservatory of Music.

JAS. RIGGS, DIRECTOR, Piano, Violin, Mandolin,
Harmony, History.
MISS MARGARET ROBERTSON, Vocalization and Piano.
MISS CARRIE HOBGOOD, Piano.
MRS. JULIA B. POTEAT, Artistic Needle Work.



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I have sincere respect for the Oxford Seminary, N. C. In Prof. Hobgood it has an admirable presiding officer. To his charming and sterling qualities as a Christian gentleman, he adds a genius for affairs, a rare tact in government, and genuinely broad views on the subject of woman's education. He gathers around him strong and skilled teachers, and does his work under the convictions of a Christian conscience.—*Wm. E. Hatcher, Pastor Grace St. Baptist Church, Richmond, Va.*

One reason why I believe thoroughly in the Oxford Seminary is because it turns out the best types of old-fashioned Southern womanhood. Its able and honored President knows how to avail himself of all really valuable new ideas in education. He trains the young ladies committed to him to be home-makers, rather than bread-winners. Another reason: thorough work is done in the class-room. The instructors are competent, experienced and faithful. The education imparted is solid, not a fancy veneering. Best of all, this honest work is done in an atmosphere which is saturated with the spirit of the Gospel of Christ.—*Charles E. Taylor, President of Wake Forest College.*

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Number 2 2010

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MINUTES

OF THE

Ninety-First Annual Session

OF THE

French Broad Association

HELD WITH

CALIFORNIA CHURCH,

AUG. 23, 24, 25, 1898.

1898
OFFICERS:

- J. F. TILSON, Moderator..... Grapevine, N. C.
- W. P. JERVIS, Clerk..... Mars Hill, N. C.

EXECUTIVE BOARD:

- T. L. BROWN, California Creek, N. C.
- J. F. TILSON. W. P. JERVIS.

IMPORTANT MEETINGS:

- French Broad Association, Wednesday before fourth Sunday in August, 1899, Big Laurel Church, N. C.
- Mountain Chautauqua, Tuesday night before the first Sunday in August, 1899, at Mars Hill, N. C.
- Sunday School Convention, Friday before the first Sunday in October, 1899, Flag Pond, Tenn.
- First Session Minister's Institute, Friday night before fifth Sunday in October, 1899, East Fork Church, N. C.

ASHEVILLE, N. C.:
ASHEVILLE PRINTING COMPANY,
1898.

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ASHEVILLE, N. C.:
ASHEVILLE PRINTING COMPANY,
1898.

MINISTERIAL REGISTRY.

| | | |
|------------------|-----------|----------------|
| Ammons, John | - - - - - | Outlook, N. C. |
| Baley, L. J. | - - - - - | Walnut Run, “ |
| Bradley, J. A. | - - - - - | Sexton, “ |
| Briggs, W. K. | - - - - - | Briggsville, “ |
| Briggs, J. W. | - - - - - | Mars Hill, “ |
| Clubb, Clayton | - - - - - | Sexton, “ |
| Carn, N. P. M. | - - - - - | Outlook, “ |
| Demeese, Levi | - - - - - | “ “ |
| Hall, S. W. | - - - - - | Mars Hill, “ |
| Honeycutt, T. M. | - - - - - | “ “ |
| Lewis, Joseph | - - - - - | Gage, “ |
| Lewis, J. L. | - - - - - | Laurelton, “ |
| McDevett, P. | - - - - - | Mars Hill, “ |
| Metcalf, C. C. | - - - - - | Paint Fork, “ |
| Pinner, R. | - - - - - | Faust, “ |
| Ponder, W. M. | - - - - - | “ “ |
| Ransey, Garrett | - - - - - | Marshall, “ |
| Roberts, L. C. | - - - - - | Sexton, “ |
| Sprinkle, A. J. | - - - - - | Jupiter, “ |
| Wallin, S. | - - - - - | Big Laurel, “ |
| Wallin, Jesse | - - - - - | Marshall, “ |
| Wild, J. M. | - - - - - | Walnut Run, “ |

Rev. J. M. Ammons, whose name appeared in this list last year, having connected himself with the Christain Church, his name by request of his former church is dropped.

PROCEEDINGS.

CALIFORNIA CREEK, N. C., Aug. 24, 1898.

The French Broad Baptist Association met in its Ninety-first Annual Session with California church at 11 o'clock, A. M.

Rev. S. W. Hall being absent the introductory sermon was preached by Rev. J. F. Sams. Subject, Charity: Text 1 Cor. 13, 13. The sermon was an earnest plea for more brotherly love and old-time religion. Prayer by Elder L. J. Baley.

Intermission one hour for dinner.

At 1 P. M. the Association re-assembled.

Song—"Jesus lover of my soul." Prayer by Elder J. A. Bradley.

The clerk being absent W. P. Jervis was asked to fill the vacancy until the permanent organization was effected.

J. W. Briggs and J. R. Sams were appointed reading clerks, and letters were read from the following churches and their delegates enrolled, to-wit:

MARS HILL—Elders T. M. Honeycutt, and Prof. R. L. Moore, J. R. Sams, Alison Honeycutt, Wm. Bryan, R. R. Gibbs, L. C. Huff.

FLAG POND—W. E. Tilson, J. R. Sams, S. S. Hensley, L. S. Tilson, J. E. Tilson, Lewis Crain and M. E. Runion.

GRAPEVINE—J. F. Tilson, R. B. Sams, J. K. Wilson, S. S. Coats, J. V. Cargile, G. D. Edwards and V. V. Tilson.

BULL CREEK—Joel Calahan, H. D. Smith and Wm. Edwards.

GABRIEL'S CREEK—Elders John Ammons, J. W. Briggs, A. W. Arrowood and H. H. Buckner, L. A. Reese, W. P. Jervis, J. R. Buckner, R. H. Buckner and J. Henry Buckner.

LITTLE IVY—S. E. Edwards, J. D. Ramsey, Wm. George and J. P. Sams.

EAST FORK—B. V. Peek.

WALNUT CREEK—Elders L. J. Baley, R. P. Wild, James Buckner, and J. M. Wallin.

LOWER WALNUT CREEK—S. M. Davis.

SEMINARY—W. H. McLain, R. N. Branson and J. N. Jones.

BIG LAUREL—Z. Sams and James Rice.

UPPER LAUREL—W. M. Ponder and G. W. Buckner.

UNION VALLEY—T. J. Wallen and Simeon Gasnell.

LOCUST GROVE—Elder A. J. Sprinkle, S. E. Arrowood, E. J. Roberts, E. Rice and Philip Buckner.

CALIFORNIA—J. B. Sprinkle, James Briggs, T. L. Brown, J. B.

Calahan, James Chandler, J. N. Carter, W. R. Boone, M. L. Calaway.

PAINT FORK—Elder C. C. Metcalf and J. M. Brown.

IVY RIDGE—S. R. Buckner and S. M. Robertson.

PLEASANT HILL—Elder W. C. Nelson and C. P. McHorgue.

LAUREL SEMINARY—Elder S. Wallen and Thos. Rice.

FRENCH BROAD—Elder W. H. Hooker.

LAUREL BRANCH—Elder L. C. Roberts, Jesse Fisher, Henry Fisher, J. P. Fisher and W. R. White.

TERRY'S FORK—L. B. Metcalf.

LITTLE CREEK—J. F. Justice.

Received Laurel Seminary, a newly constituted church, into the Association and enrolled delegates as above.

On motion J. F. Tilson was elected Moderator, W. P. Jervis, Clerk, and John W. Briggs, Historian. All unanimously by acclamation.

Received the following correspondents, viz: From Buncombe County Association, Elder W. T. Bradley and J. N. Morgan and J. F. Cheek.

Appointed the following committees, viz:

Periodicals—Elder John Ammons, Jesse Fisher and J. B. Sprinkle.

Education—Prof. R. L. Moore, Rev. J. A. Bradley, J. E. Tilson and J. F. Cheek.

Sunday-schools—Elder W. T. Bradley, S. E. Arrowood and R. P. Wild.

Home Missions—Elder L. J. Baley, S. M. Davis and S. S. Coats.

State Missions—Rev. T. M. Honeycutt, T. C. Brown and R. N. Branson.

Orphanage—Elders J. W. Briggs, L. C. Roberts and J. N. Jones.

Foreign Missions—L. S. Tilson, Alison Honeycutt and J. Henry Buckner.

Finance—E. J. Roberts, J. R. Buckner and L. E. Metcalf.

Time and Place—S. E. Edmonds, J. P. Sams and William McLain.

Temperance—L. A. Reese, J. F. Sams and J. N. Morgan.

Nominations—J. B. Sams, William Bryan and Joel Calahan.

Religious Services—W. E. Tilson, with pastor and delegates of California church.

On Ministers' Institute and Elders—T. M. Honeycutt, W. C. Nelson, A. J. Sprinkle, L. B. Brown and B. V. Peek.

Adjourned till 9.30 A. M. to-morrow.

Congregation sang, "Praise God from whom all blessings flow."

Benediction by Elder John Ammons.

THURSDAY, 24th, 1898.

The Association met agreeable to adjournment. Song, "Amazing grace, how sweet the sound." Elder L. J. Baley read part of the 2d chapter of Eph., and prayer was offered by Elder S. Wallin.

Read and approved minutes of yesterday.

The report on periodicals was read by Elder John Ammons :

A religious paper is necessary as a means of improvement and progress. It serves as a means of intercommunication, by which the denomination, though widely scattered, may be unified ; i. e. brought together as one family of one heart and mind, and joined together in the same judgment. We, therefore, advise our people to read the Biblical Recorder, the Foreign Mission Journal, Charity and Children, and the W. N. C. Baptist, as papers well directed to their needs.

JNO. AMMONS,
J. B. SPRINKLE,
JESSE FISHER.

Bro. Ammons felt that we needed a good religious paper to help us preach the gospel. Nothing save the gospel had done so much for religious progress as the papers. Baptists, through the means of a paper, throughout the world can meet on one common ground and learn of a common progress everywhere. It gives an impetus that nothing else can. Read the Recorder for your church and children, but let the Bible be your guide in all things.

Prof. Moore thought the Recorder had been worth more to Madison county and North Carolina during the past year than we could ever repay. No equal amount, spent for tuition in any school, was worth half so much as the Recorder. It makes us better men, better women and better church members.

Report was then adopted.

Prof. Moore read the following report on education :

The education of our boys and girls under the present christian influences should be our first concern. Christian training will result in christian working. We do not realize what a priceless heritage is ours. The Lord in his wisdom gave this section almost entirely to the Baptists. What are we doing to develop it? A great opportunity is before the Baptists of the French Broad Association, an awful responsibility. Namely the education of the boys and girls in our bounds. Don't say we are not able. We are able. Seldom has God favored any land with such resources, and while we sleep tares are being sown. Presbyterians are establishing schools wherever they can get a footing. Why are they so active? Because this is a good land; because they have great hopes of its becoming a powerful section; because they want it, and the quickest and sur-

est method to get it is to educate our children. And they are spending money by the thousands right around us, and our own people are sending to them. Let us awake, brethren.

There is much reason for hope. The public schools are better attended. More of them are lengthened by private subscriptions. Mars Hill is doing better work and receiving a larger patronage than ever before in its history. The coming session promises to go far ahead of any previous year. It asks for the prayers, sympathies and support of our people. Our united efforts may build up a great school for Western North Carolina. One that will command and hold the respect of the whole State.

Again we call the attention of our people to the importance of educating our young ministers. Last year three excellent young men—Elijah Carn, A. M. Burlison and J. C. Havner—were enabled to spend the year at Mars Hill. Bro. Havner goes to Wake Forest. Brethren Carn and Burlison will return. They are worthy of your help. There are other young ministers in our Association who ought to be in school. Your committee must doubt the call of a young man who makes no effort to prepare himself for his great work. We recommend that our churches seek out and help the young ministers in their bounds.

We urge our pastors to speak often to their people about educating their children. It is in their power to stimulate and cause our young people to aspire to better things. Ministers of other denominations are, without exceptions, agents for their schools. We look to our ministers to do more during the coming year.

R. L. MOORE,
J. F. CHEEK,
J. E. TILSON.

On motion the following report was appended as part of the report on education, viz :

The Board of Education has not done very much as a body. Bro. J. R. Sams helped Bro. J. C. Havner through the year. Grape Vine church assisted Bro. Carn. While Bro. Burlison worked his own way through. This takes too much time from study and is not best. Brothers Carn and Burlison will return this year. We hope that each church will help some one. Corn, wheat, bacon, or anything that can be used in the family, will be taken on board. Worthy young ministers are given free tuition. It is believed other young ministers ought to be in school. Will not the churches seek them out and help them? We recommend that the committee appointed last year be retained.

On motion to adopt, the report was ably discussed by Prof. Moore. He was proud to see so much improvement in the public

schools, and heartily commended this department of educational work to every citizen in the county. Mars Hill was never more prosperous. Urged the Association to rally as one man around this institution to make it the patent factor it should be to educate all the people. He called attention to the effort of the Presbyterians to build up schools in the country for the purpose of fostering their church interests.

J. F. Cheek urged the Association to place a proper estimation on its educational opportunities.

Report was then adopted.

The hour for preaching having arrived, the congregation sang, "Alas and did my Savior bleed." Bro. W. T. Bradley preached an impressive sermon from Luke 19, 10.

Intermission for dinner.

AFTERNOON SESSION.

Met agreeable to adjournment. Prayer by W. C. Nelson.

Report on State Missions read by Elder T. M. Honeycutt as follows :

State Missions means the missions of the State Convention, which embraces all the State of North Carolina except that portion of Western North Carolina occupied by the Western N. C. Convention. The object of the Convention is to supply every community in North Carolina with the gospel as understood and preached by the Baptists. To accomplish this our Convention has more than one hundred missionaries laboring in the destitute sections of our beloved State. For their support our churches raise \$15,000 yearly. Your committee is of the opinion that State Missions mean more to the Lord's work and the Baptist cause in North Carolina than almost any other agency employed by the denomination. State Missions is at the bottom of all our other mission enterprises. Under God our cause has been established in most of the towns in the State and many destitute neighborhoods by the Baptist State Convention. The French Broad Association ought to realize her place in the great work. We have much to do at home in our own bounds. Our churches need developing and our destitutions ought to be supplied with preaching.

We recommend Marshall, Shelton Laurel, and Jewel Hill as points that ought to be aided by the Association. We have a few members at these places, but they are wholly unable to secure pastors and support them. In each of these communities the Presbyterians have schools and are spending thousands of dollars to establish Presbyterianism among the people, and yet this field is

not a fertile one for these brethren. Brethren, what are we doing to better establish and maintain our cause at these points and throughout Madison county?

T. M. HONEYCUTT,
R. N. BRANSON,
T. L. BROWN.

On motion the report of the Executive Board was read and made part of the report, viz :

DEAR BRETHREN: During the associational year now closing, we have had under employment Rev. T. M. Honeycutt, who has given his entire time to work in the bounds of the Association. It has been the object of the committee to have him preach at destitute points and also to labor in connection with pastors, especially in weak churches. His report, which is herewith appended, shows the amount and character of the work performed and also the amount collected by him. We feel that the Lord has bountifully blessed his labors. Not only in strengthening and arousing the churches to action and giving the gospel to the destitute, but also in aggressively defending our faith from encroachments on our borders from others who were making inroads into our fields. We earnestly believe his continuance in this work is an imperative necessity.

T. L. BROWN,
J. F. TILSON,
W. P. JERVIS.

Missionary's Report :

| | |
|---|----------|
| Sermons preached | 147 |
| Addresses | 26 |
| Conversions witnessed | 95 |
| Baptisms in connection with my work | 97 |
| Milês travelled | 936 |
| Families visited | 169 |
| Collected for foreign missions | \$ 15.15 |
| Collected for orphanage | 3.59 |
| Collected from churches and individuals | 185.94 |

Prof. R. L. Moore being by far the largest contributor, having paid \$45.00 of this amount. T. M. HONEYCUTT, Missionary.

The report on State Missions, with the appendages thereto, was was then discussed by Elder T. M. Honeycutt, who made a powerful plea for State and Home Mission work. He appealed to delegates to have denominational pride. He felt that we would never make the advancement we should till we took more interest in our own work.

J. R. Sams introduced the following resolution :

Resolved, that this Association recommend that each church be asked to contribute to State Missions to the amount of ten cents per member for the ensuing year.

The report was then adopted.

Report of Sunday-schools read by Elder W. T. Bradley, viz :

Sunday-school work is the work of the church. Your committee would recommend that Sunday-schools be taught in the churches by members of the churches. The pastor of the church is the pastor of the Sunday-school, he ought therefore to give it his hearty support. Parents ought to see that their children are in Sunday-school every Lord's day. Teachers ought to supply themselves with good helps to teach the lesson. We would recommend the papers published by the Baptist publication house, Nashville, Tenn., as great helps in the Sunday-school.

Your committee would further recommend the Sunday-schools and churches to give attention to the Chautauqua which is to be held annually at Mars Hill.

W. T. BRADLEY,
S. E. ARROWOOD,
R. P. WILD.

Bro. Bradley discussed the report. Thought the Sunday-school work was the church's work, and that it ought to be conducted in the church and by the church members. Objected to holding Sunday-schools in school houses because it divided congregations. Did not believe in unconverted men and women teaching in the Sunday-school, because the carnal mind is enmity to God. Church members should go to Sunday-school and take their children. Pastors ought to take more interest in the Sunday-school. Believed in good help. Nothing gave more impetus to the work.

Prof. Moore presented the great benefits of the Chautauqua. Appealed to all the churches and Sunday-schools to attend next year.

Report adopted.

L. A. Reese read the report on temperance, viz :

Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise. These were the words of a man who thoroughly understood human nature, and they are as true to-day as they were when spoken, nearly three thousand years ago. The effect of strong drink of the people of this age cannot be described in a paper like this. It affects every class of society. It has dethroned some of the most gifted intellects. It is a sweeping evil that every christian in this fair land of ours should seek to eradicate. Through the instrumentality of God's people alone can this giant

evil, that is sweeping millions of the best talents of this country into eternity, be eradicated. To the rising generation we must look for the needed reformation. Let us strive, in the fear of God, to implant in the minds of the young true temperance ideas.

The public school is a powerful factor in the propagation of temperance if properly used. Let us insist that the children be committed to the tutorage of no man who in any manner tipples with intoxicating drinks. The teacher should enforce temperance both by precept and example. It is impossible to calculate the effects of an evil example on the part of those who are entrusted with the care of the young.

The dram carelessly taken by one who claims to be a child of God, in the presence of our confiding boys, sets in motion an influence for evil which does more to perpetuate drunkenness than the unfortunate wretch who lies in the ditch. Let us as professors of religion avoid every appearance of evil ; and let every true christian resolve himself into a committee of one to enforce the principle of "Touch not, taste not, handle not the accursed stuff." Then, and not till then, will its baneful influence be eliminated from the land.

L. A. REESE,
J. N. MORGAN,
J. F. SAMS.

Motion to adopt.

Bro. Reese earnestly discussed the report. He regarded the dram drinker as the most dangerous factor in promoting intemperance. Insisted on church members living up to the principle of total abstinence.

Bro. Honeycutt spoke of the great importance of temperate teachers in our schools. He would never patronize any school where the teacher was in any way addicted to the habit of intoxicating drinks.

Bro. J. R. Sams charged the responsibility of intemperance in the land largely to the man who furnished the material for making intoxicating liquors. It was a powerful responsibility they could not hope to escape.

Bro. J. F. Sams denied that intoxicating liquors could be used temperately. The divine injunction being, "Touch not, taste not, handle not."

Brethren J. A. Bradley and J. W. Briggs argued that we must vote as we prayed before this evil would be driven from the land.

Bro. W. C. Nelson earnestly appealed to church members to live consistent lives along this line.

Report adopted.

The committee on time, place and preachers reported through W. H. McLain as follows :

We, your committee, would respectfully recommend Big Laurel church as the place for our next Association, and Wednesday before the fourth Sunday in August, 1899, as the time, and that Elder J. W. Briggs preach the introductory sermon, with Elder J. A. Bradley as alternate.

J. P. SAMS,
S. E. EDWARDS,
W. H. MCLAIN.

Report adopted.

Motion to adjourn adopted.

Song, "Praise God from whom all blessings flow." Benediction by Elder C. C. Metcalf.

FRIDAY, Aug. 25th, 1898.

The Association met according to adjournment. Songs, "Jesus lover of my soul," and "Come thou fount." Rev. W. H. Hooker read part of the 4th chapter 1st Epistle of John. Prayer by Bro. A. W. Arrowood.

Read and approved record of yesterday. Called roll and erased absentees.

Received Wm. Calahan and P. P. Erwin as correspondents from Holston Association.

The following report on foreign missions was read by Dr. L. S. Tilson

Our Lord's last words were in the form of a command to the disciples, "Go ye into all the world and preach the gospel to every creature." This is just as binding on the churches to-day as upon the apostles when spoken by the Master. Though, perhaps, not more than one in ten of our Southern Baptists understand and obey this command.

The great need of our people is to learn that without Christ the whole world is lost. When they fully learn this truth, as taught in the Bible, they will arise to the full measure of their duty. Your committee believes the pastors ought to preach on the subject of the lost condition of the world. Teaching them at the same time that only those who hear the word and believe it can be saved. There are more than eight hundred millions of people in the world who never heard of Christ. It is our privilege and duty to take part in giving them the word of life.

It is painful to hear the letters read from our churches with so little reported for the Lord's work in foreign lands. Statistics show that evangelical christians paid last year \$58,000,000 for tobacco and only \$5,500,000 for foreign missions. How does this look in the eyes of God? This only shows a little of our inconsistency. There

are more than two hundred missionaries, including native workers. To support these it requires a large sum of money, and we ought to gladly do our part in their support.

L. S. TILSON,
ALISON HONEYCUTT.

The report was ably and earnestly discussed by Elder T. M. Honeycutt. He showed how ready our American people were to rally around our flag for the cause of humanity in Cuba, and yet a greater cause is treated with silent indifference. He argued that our inconsistency was a plea used by infidels in denying the truth of the Bible. He appealed to God to stir up the churches in this great work.

Bro. W. T. Bradley thought pastors greatly to blame for our doing nothing policy in the mission work. He could not preach a sermon without preaching missions. We as pastors have a great opportunity to do something the coming year. Take collections every time you preach. Presbyterians in Western North Carolina gave \$11 per head, while we as Baptists did not give fifty cents per head. This was not because we were too poor, for the land is ours and we are as able as they are.

Took a collection for foreign missions and received \$3.81.

The report was then adopted.

Report on home missions read by Bro. Baley as follows :

The Home Mission Board, at Atlanta, Ga., is doing a great work in preaching the gospel and building houses of worship in all the Southern States. Millions of lost men among the negroes, Indians and the foreign population, both in the Southern States and in Cuba, are perishing for the bread of life, while the board is striving to preach the gospel to them. We urge our people to do all in their power to aid them in doing this work.

L. J. BALEY,
S. M. DAVIS,
S. S. COATS.

Bro. Baley spoke to the report defining home missions as distinct from State and foreign missions. He said the Spanish war had opened great opportunities for our people in Cuba and Porto Rico.

Report adopted.

Elder T. M. Honeycutt submitted the following report on Ministers' Institutes and Fifth Sunday meeting :

We recommend the perpetuation of the Ministers' Institute as provided for at our last Association, and that the next institute be held with East Fork church, beginning on Friday night before the fifth Sunday in October next, and that Prof. Moore and Elder John

Ammons be a committee on programme, and that J. F. Tilson, L. J. Baley and C. C. Metcalf be a committee to arrange for the next missionary meeting.

T. M. HONEYCUTT,
B. V. PEEK.

Report adopted without discussion.

J. B. Sams read the report of the committee on nominations which was adopted without remarks, viz :

Your committee nominate and recommend the present Mission Board, to-wit : J. F. Tilson, W. P. Jervis, T. L. Brown as the board for the coming year.

J. B. SAMS, Chairman.

Received W. H. Sparks as a correspondent from Yancy County Association.

On motion the Moderator appointed the following delegates to the Southern Baptist Convention, viz : Elders T. M. Honeycutt and C. C. Metcalf ; and the following to the North Carolina State Convention, viz : W. P. Jervis, Elders L. J. Baley, A. J. Sprinkle and J. B. Sams and T. L. Brown.

On motion of Elder T. M. Honeycutt the following brethren were appointed as chairmen of the committees for the respective subjects assigned them for next Association, to-wit :

Sunday-schools—A. W. Arrowood.

Home Missions—C. C. Metcalf.

Foreign Missions—J. W. Briggs.

Temperance—L. S. Tilson.

State Missions—R. L. Moore.

Orphanage—R. B. Sams.

Education—W. P. Jervis.

Periodicals—W. C. Sprinkle.

Report on finance by L. B. Metcalf, viz :

Received from churches for minutes - - \$23.58

Elder J. W. Briggs read the report on Orphanage, viz :

The North Carolina State Convention, while in session, Oct. 10, 1884, in the First Church, Raleigh, after a spirited discussion, and no little opposition, but without harshness, organized a Baptist Orphanage Association apart from the Convention, which association should have for its objects the establishment and support of an orphanage for the care and training of indigent orphan children.

Two committees were appointed ; one to procure a charter from the Legislature, which was to meet in January, 1885 ; the other to procure a site for the proposed orphanage. The site near Thomasville was procured and paid for before the end of the year 1884. The charter was procured from the Legislature of 1885 for the North Carolina Baptist Orphanage Association. Some years later it was

changed to the Board of Trustees of the Thomasville Orphanage, composed of eighteen members, with powers of self-perpetuation.

The first orphan was registered at the orphanage Nov. 11, 1885. All opposition ceased immediately on the beginning of the active work of caring for the orphan children. The sympathies of our people went out to the institution and their contributions were sent in liberal measure for the support of the children.

Since the establishment of the orphanage 480 children have been enrolled from 69 counties in North Carolina. There were 164 present last year, of which eight are from Madison county. There are now on the grounds 16 brick buildings. Five of these are occupied by the orphans as homes or dormitories. The central school building was completed and equipped June 7, 1897, at a cost of \$6,000. Every dollar of its cost has been raised and paid. The institution is in excellent condition and practically out of debt for current expenses. The contributions are from a much larger scope than ever before and the outlook is hopeful. But the orphanage is not yet complete. There is a pressing need now for a home for the general manager. The orphans must be clothed and fed. The claims of the institution demand of us increased contributions for its support.

There has been reported for this year by the 31 churches of this Association \$33.36, all of which was paid by only three of the churches. We recommend that each church during the coming year try to raise at least five cents per member for this object.

J. W. BRIGGS,
L. C. ROBERTS,
J. N. JONES.

The report was discussed by J. F. Cheek, who urged this department of our work as especially adapted to the Sunday-schools. Donations were not limited to money, but clothing and anything else that could be used, was equally acceptable.

Bro. J. W. Briggs urged that sympathy was characteristic of Jesus Christ in this noble work.

Further remarks by Elders L. C. Roberts and T. M. Honeycutt. Report adopted.

Resolution adopted instructing the Clerk to supervise the printing and distributing of the minutes and retaining ten dollars for his services.

Resolution of thanks to brethren and friends of California church for generous kindness in so bountifully entertaining the Association. Unanimously adopted.

Song, "Jesus lover of my soul." Bro. Honeycutt read 1st Tim.

3d chap. Prayer by Bro. A. J. Sprinkle. He then delivered a soul-stirring sermon from the 13th verse of said chapter.

The sermon made a deep impression on the audience, and at its conclusion the Association joined in singing the old hymn, "How firm a foundation," while the brethren gave each other the parting hand till we meet again.

Adjourned to meet as before mentioned.

J. F. TILSON, Moderator.

W. P. JERVIS, Clerk.



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Minutes

—OF THE—

Ninety-Second Annual Session

—OF—

THE FRENCH BROAD ASSOCIATION

HELD WITH

Big Laurel Church,

AUG. 23, 24, 25, 1899.

OFFICERS:

| | |
|-------------------------|-------------------|
| J. F. TILSON, Moderator | Grapevine, N. C. |
| S. E. TWEED, Clerk | Big Laurel, N. C. |

EXECUTIVE BOARD:

| |
|--------------------------------------|
| T. L. BROWN, California Creek, N. C. |
| S. E. ARROWOOD. R. L. MOORE. |

IMPORTANT MEETINGS:

- French Broad Association, Thursday before fourth Sunday in August 1900, Marshall, N. C.
- Mountain Chautauqua, Tuesday night before the first Sunday in August, 1900, at Mars Hill, N. C.
- Sunday School Convention, Friday before the first Sunday in October, 1899, Flag Pond, Tenn.

MARS HILL, N. C. :
MADISON PRINTING COMPANY.
1899.



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1899, Flag Pond, Tenn.

MARS HILL, N. C. :
MADISON PRINTING COMPANY,
1899.

Ministerial Registry.

| | | |
|------------------|-----------|----------------|
| Ammons, John | - - - - - | Outlook, N. C. |
| Baley, L. J. | - - - - - | Walnut Run, " |
| Bradley, J. A. | - - - - - | Sexton, " |
| Briggs, W. K. | - - - - - | Briggsville, " |
| Briggs, J. W. | - - - - - | Mars Hill, " |
| Clubb, Clayton, | - - - - - | Sexton, " |
| Corn, N. P. M. | - - - - - | Outlook, " |
| Deweese, Levi, | - - - - - | " " |
| Honeycutt, T. M. | - - - - - | Mars Hill, " |
| Lewis, Joseph | - - - - - | Gage, " |
| Lewis, J. L. | - - - - - | Laurelton, " |
| McDevitt, P. | - - - - - | Mars Hill, " |
| Metcalf, C. C. | - - - - - | Paint Fork, " |
| Pinner, R. | - - - - - | Faust, " |
| Ponder, W. M. | - - - - - | " " |
| Ramsey, Garrett | - - - - - | Marshall, " |
| Roberts, L. C. | - - - - - | Sexton, " |
| Sprinkle, A. J. | - - - - - | Jupiter, " |
| Wallin, S. | - - - - - | Big Laurel, " |
| Wallin, Jesse | - - - - - | Marshall, " |
| Wild, J. M. | - - - - - | Walnut Run, " |

PROCEEDINGS.

Big Laurel, N. C., Aug. 23, 1899.

The French Broad Baptist Association met in its Ninety-second Annual Session with Big Laurel church at 11 o'clock, A. M.

Opening song—"Nearer my God to Thee."

After singing, and prayer by N. L. Shaw, Rev. Jno. W. Briggs preached the introductory sermon. Subject, Pastorage: Text, John 10: 11. The sermon was an earnest plea for more earnest and faithful work on the part of the pastors.

Prayer by Rev. T. M. Honeycutt.

Benediction by Rev. B. H. Mathews.

Intermission one hour for dinner.

At 1 P. M. the Association re-assembled.

Song—"Jesus lover of my soul." Prayer by Rev. M. S. Proffitt.

The Association was then called to order by Moderator, J. F. Tilson. The clerk being absent, J. H. Buckner was asked to fill the vacancy till a permanent organization be effected.

Letters from the various churches was then handed in.

On motion the former method of reading letters was dispensed with and the letters referred to a committee on digest of letters.

On motion of T. M. Honeycutt, Bro. J. F. Tilson was elected Moderator and Dr. J. Wallin cast the entire vote of the Association. S. E. Tweed received a plurality of votes for Clerk, (B. H. Mathews and M. S. Proffitt acting as tellers,) and on motion was elected by acclamation.

The following visiting brethren were invited to a seat in the Association, viz.: Rev. B. H. Mathews, of the New Found Association; Bro. N. L. Shaw, representing the

Biblical Recorder; Rev. L. D. Howard, from the Indian River Association of Fla.; Rev. M. S. Proffitt from the Buncombe County Association and Bro. William Calahan from the Holston Association of Tenn.

Appointed the following committees, viz:

Digest of Letters—J. H. Buckner, J. W. Briggs and J. E. Bryan.

On motion the chairman of old committees being present two new committeemen were appointed, the old committeeman acting as chairman.

Sunday Schools—A. W. Arrowood, Chm., J. B. Sams and M. S. Proffitt.

Home Missions—Rev. L. J. Baley, N. L. Shaw and H. M. Fagan.

Foreign Missions—Rev. J. W. Briggs, L. C. Roberts and S. E. Arrowood.

Temperance—L. S. Tilson, Chm., G. V. Roberts and Joel Calahan.

Orphanage—Dr. J. Wallin, W. R. Sams and Rev. W. C. Nelson.

Education—Prof. W. P. Jervis, Rev. T. M. Honeycutt, and J. A. Wallin.

State Missions—Prof. R. L. Moore, Rev. G. W. Gosnell and Jesse Fisher.

Periodicals—Rev. B. H. Mathews, Rev. A. J. Sprinkle and Edmond Rice.

Finance—E. J. Roberts, S. M. Davis and J. R. Buckner.

Time and Place—W. H. McLain, J. O. Scoggins and John E. Waldrup.

Nominations—B. F. Buckner, S. S. Coats and Rev. J. M. Wild.

Religious Exercises—Pastor and delegates of Big Laurel church, and J. B. Sams.

The usual business of the first day being finished, Bro. N. L. Shaw gave a very interesting lecture on the possibilities and responsibilities of the Baptists of Western N. C.

Song, "Throw out the life-line."

After announcements the meeting adjourned to meet at 9:30 A. M., Thursday.

Congregation sang, "Praise God from whom all blessings flow."

Benediction by Rev. T. M. Honeycutt.

THURSDAY, AUGUST 24, 1899.

The Association met pursuant to adjournment. Song, "Come thou fount of every blessing."

Prayer by Prof. R. L. Moore. After reading 123rd Psalm and prayer by Rev. A. W. Arrowood, the Association was called to order by the Moderator.

Minutes of yesterday were read and approved.

Revs. G. W. Gosnell from the Buncombe County Association, and Garrett Ramsey from the New Found Association were invited to a seat in the body.

The committee made the following report on

TEMPERANCE.

The subject of temperance is one of the most vital of all the subjects that engage the attention of this body. Probably no subject before the Association has been more thoroughly discussed, and more earnestly agitated than temperance; but with all the agitation that could be brought to bear upon the dreadful curse of intemperance for a century, or even a thousand years, with its ever increasing destruction, of heart-broken wives, of sending the souls of men to torment by the thousand, why should not the zeal of the people of God be aroused to its utmost capacity in trying in every way possible to stamp the accursed stuff from existence?

It is not necessary for us to report to this Association that the rum traffic is the most gigantic of all opposers of the church of Christ; it finds its way into all grades and conditions of society.

The nation, the state, the church, the pulpit, the pew, the family, and every individual heart is injured by its blighting touch. As the rays of light make their way into every inch of accessible space in the material universe, so does the influence of strong drink find its way to every heart, and that not to bless, but usually to destroy soul as well as body.

We say "strong drink," not because it is the only source of intemperance, but because it is reduced to a fact that all the temperance reports that have been handed into this Association for years were intended to direct the mind particularly to this dreadful monster and not to all manner of intemperance. Some of us conclude that it means a little of this, that, and the other; and thereby excuse

ourselves from any definite opinion in the matter.

It is not necessary to tell more of the destruction of this double distilled, death dealing monster that is dealt out all over this beloved land of ours. The facts of the matter are, that instead of a decrease, there has been an actual increase during every decade since 1850. We find by statistics, that in that year only a small fraction over four gallons per capita were made use of in the United States; but in the year 1890, it had increased to the enormous amount of fifteen and a half gallons per capita, or nearly fourfold. When two billion dollars are expended in intemperance and only one hundred and thirty-six millions revenue left to the Government, leaving a net waste of one billion, eight-hundred and sixty-five millions, we should, even from a financial standpoint, arise in the power of His might and try to rid ourselves of such a demon. Fifty per cent. of the arrests in the large cities result from drunkenness; and the cost of the arrests for the same purpose is about fifty-three millions annually. With all these facts and thousands of others staring us in the face, with all the admonition given in the blessed Gospel of truth, with all the sorrow, the grief, the woe, the pain, and all the deaths directly resulting from the evil, we, who profess to be followers of the meek and lowly Jesus, should arise from our lethargy, put on the whole armor of God, and with might and main fight it until the Master says: "It's enough; come up higher."

L. S. TILSON, }
 G. V. ROBERTS, } COM.
 JOEL CALAHAN. }

Bro. Tilson said we should take a moral rather than a financial view of this subject. We must work where there is the greatest destruction, and where we can do the most good. We are not as wide awake, and are not as busy as we should be fighting this, the greatest of evils. And a fit exhortation to the Church would be, "Wake up; arouse thyself."

It is a sad mistake that even some Baptists will say there is no harm in taking a dram. What does this mean but saying there is no harm in beginning to make a drunkard, or to make the start which leads to all the evils of a drunken life? The beginning is the fatal step. And in the name of God all Christian parents should train their boys to never take the first drink. It is a very dangerous step.

The report was adopted.

Sang one verse of "Jesus lover of my soul."

Prof. Jervis read the following report on

EDUCATION.

That Education is the universal right of man and the hope of the individual, the Church and the State is an axiom too generally accepted to need argument.

The question that presents itself to us is the means for its attainment and how to make them more efficient.

The family, which should be the starting point in an education, has proven too much of a failure to inspire much confidence; and hence we turn to the State and the Church.

Popular Education is the system on which the state relies to educate its future citizens, and this system more than any other is the hope of the thousands of boys and girls all over the State. If the advantages offered by the State are not utilized the children as a mass are doomed to irretrievable ignorance. Hence the duty of all law-loving and law-abiding citizens is to give the public schools of their respective communities their hearty and undivided support. The purpose of the State is honest and far-reaching; and if there is any failure in making the schools what they should be the fault is not with the State; but lies at the doors of unfaithful school officials and an unappreciative public sentiment. Make the schools what the law contemplates. Elevate them in intellectual and moral tones and then patronize them every day during the term if possible. This course will not fail to give them the force and power for which they were originally intended, and through them, we will have the respectable citizenship so necessary to our material, moral and political prosperity and happiness as a people. The church is a powerful educator; whichever way we turn we need, and must have its influence. Every pulpit should be a rostrum for its promulgation. The public schools need its fostering care through its affiliation. The teachers of these schools will be men and women who not only instruct in the tenets of citizenship, but in those higher accomplishments that fits the child for eternity.

Consecrated men to the faith of Jesus Christ have made sacrifices to establish denominational institutions for higher education all over our dear old state. Among these is Mars Hill College in our own Association, whose power for good in the past is a matter of history which should make us thank God and take courage. This institution offers incalculable opportunities to the people of Western N. C., which opportunity we are glad to note is being highly appreciated. During the session of 1898 and '99 there were enrolled 189 pupils, representing ten counties; and the work of the session was highly satisfactory. The present session opened August 7, and now there is an enrollment of 225 pupils, representing 5 states and 12 counties in this state.

The college offers superior advantages over any previous year of its existence, being re-furnished with desks of the most modern style. The faculty is everything that could be desired. Prof. Moore and two of his assistants are graduates of Wake Forest College, while the teacher of the primary department is a graduate of Mary Sharp College of Tenn.,—men and women whose hearts are aglow with the spirit of their work, cultured, and in every way abreast of the times. The school offers every facility for higher education and deserves the united support and patronage of all our people.

Let the opportunities which this school offers be treasured by us as a denomination, and we will reap a rich harvest for our country and for eternity.

W. P. JERVIS,
T. M. HONEYCUTT, } COM.
J. A. WALLIN.

The report was ably discussed by Prof. Jervis and others. Prof. Jervis expressed his gratitude to see the cause of education being supported by so many people; and made an earnest plea for a more united support to the cause of education in the future than we have had in the past. We people of Western N. C., have many advantages for educating ourselves. And let every one lay his hand to the work, and the time is not far distant when all the boys and girls of our beloved country will be educated.

Report was adopted.

Song, "What a friend we have in Jesus."

Prayer by Bro. N. L. Shaw.

At 11 A. M., the work of the Association was suspended and Rev. B. H. Mathews preached on the subject of working together for good. Text, Romans 8:28. Prayer by Rev. T. M. Honeycutt.

Adjourned one hour for dinner.

AFTERNOON SESSION.

At 1:15 P. M., the Association re-assembled. Song, "Alas and did my Saviour bleed." Prayer by Rev. L. J. Baley.

The following report was read by Dr. J. Wallin, on

ORPHANAGE.

Your committee would gladly call your attention to this Institution. We regard it as one that especially appeals to every Baptist for his special sympathy and support, because of the nature of the work

it is doing, and because of its effect for good upon the denomination at large. We would especially urge our pastors and churches to make this institution an object of especial care; feeling assured that whatever may be done in this way will meet with the highest approval of our heavenly Father, and result in great good to a most needy class of our fellow beings. We further recommend that each church in this Association take a collection at the January meeting for the benefit of the Orphanage.

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| DR. JESSE WALLIN, | } | COM. |
| W. R. SAMS, | | |
| REV. W. C. NELSON. | | |

Dr. Wallin discussed the report somewhat at length. After the discussion, a collection of \$7.43 was taken for the Orphanage. Also a number of subscriptions were secured for *Charity and Children*.

Song, "Praise God from whom all blessings flow."

The following report was read by N. L. Shaw on

HOME MISSIONS.

The Home Mission Board, at Atlanta, Ga., is doing a great work in preaching the gospel and building houses of worship in all the Southern States. Millions of lost men among the negroes, Indians and foreign population, both in the Southern States and Cuba, are perishing for the bread of life, while the Board is striving to preach the gospel to them. We urge our pastors to preach missions to their churches and to stand by the Boards and aid them in all their mission fields.

At the organization of the Southern Baptist Convention fifty years ago, the Home Mission Board was formed. Then the Baptists of the South were only a hand-full of its population; now the increase is such as to appear phenomenal. In other respects the progress has been more wonderful than the increase in members, as we are now intellectually, socially and financially in the front ranks among the great religious denominations of the land. The Home Mission Board has been largely instrumental under God in bringing about these glorious and beneficial results. Another fact it might be well to remember is, that in our own State the Home Board has given the helping hand to our Baptist cause. Among the important towns where at one time there were weak and struggling churches, we mention Edenton, New Berne, Goldsboro, Charlotte, Salisbury, Asheville, Chapel Hill, Warrenton, Hendersonville, Waynesville, Bryson City and Murphy. We thank God for the great good which has come to us through the Board and pledge ourselves to stand by it and sustain it in the great work of giving the gospel to a perishing world.

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| L. J. BAILEY, | } | COM. |
| H. M. FAGAN, | | |
| N. L. SHAW. | | |

After appropriate remarks by Bro. Shaw and others the report was adopted.

The following report was read by Rev. Jno. W. Briggs

FOREIGN MISSIONS.

Less than one hundred years ago the nations were inaccessible. Missionary lives were hazarded. Now the whole world is open to the reception of Christian Missionaries. The confusion of Babel has given way to 360 languages and dialects, praising Jehovah—Jesus. A part, or all of God's word has been translated into all these; which means much for the future of the nations.

Our Heavenly Father, the God of Missions, has greatly blessed our work in foreign lands during the past year. We joyfully render thanksgiving and praise to Him for His continued mercies and abundant blessings so graciously bestowed upon the workers and the work. We had a much larger number of converts baptized last year than in any previous year of our convention history. Our Missions generally are well organized and the outlook is full of hope. Most of the missionaries, who were detained at home on account of sickness or want of means to send them, have returned to their fields. Besides these, the Board has appointed and sent out an excellent corps of strong spiritual-minded young men and women. Our denomination has cause to thank God for the high character and excellent qualifications of those who have been appointed during the past year. A number of others, most excellent and worthy, are begging that they be sent. This is a very hopeful sign. God, who chose Paul and Barnabas as foreign missionaries, selected the best; and he still wants the best for this great work. With the new missionaries and return of so many old ones—more than 100 in all—our mission stations were probably never better manned than at the present time. Still the work has developed so gloriously that other missionaries are needed at important points.

CHINA.—Missionaries to China are being welcomed into the homes of the higher class. Here, especially in South China mission, the work has moved forward exceedingly well. The brethren have established, at Canton, a publishing house, to be known as The Chinese Baptist Publication Society, with Dr. R. H. Graves President and Rev. R. E. Chambers Corresponding Secretary. It is the purpose of the Society to print scriptures, tracts, religious newspapers and other literature.

MEXICO.—We are glad to report that there is a more hopeful outlook in our Mexican missions. From both the old and the new missionaries come cheering, hopeful reports. Quite a good number of baptisms have been reported recently.

ITALY.—In Italy our work moves steadily forward. The English Baptists have recently turned over to us their mission in Naples. Dr. Taylor is trying to unite and strengthen the interests of the Baptists in that great city.

AFRICA.—There have been no special changes in our African missions. The work is moving on steadily.

JAPAN.—In Japan the work is progressing well. The missionaries feel much encouraged. Owing to the severity of the climate, the Board has procured a lot and built a house for Rev. J. W. McCallum and family. He now has a good home. Arrangements are being made to build a house for Rev. and Mrs. Maynard also. The conditions in Japan seemed to demand these houses.

BRAZIL.—There has been marked advance in the work in Brazil. Our line of missions now extends from Manaus on the Amazon, to San Paulo in the south, a distance of several thousand miles.

We have heretofore appended statistics taken from minutes of the Southern Baptist Convention for 1898:

Statistics Foreign Missions, Southern Baptist Convention, 1898.

| LOCATION. | Date. | No. Churches | Missionaries. | Ordained Natives | Baptisms. | Members | S. S. Scholars | Houses of Worship. | No. Schools | No. Scholars | Contributions. | Average Contributions. |
|-----------|-------|--------------|---------------|------------------|-----------|---------|----------------|--------------------|-------------|--------------|----------------|------------------------|
| China | 1845 | 22 | 40 | 9 | 427 | 1802 | 875 | 25 | 35 | 880 | \$1802.03 | \$1.00 |
| Africa | 1850 | 6 | 6 | 2 | 37 | 341 | 211 | 7 | 4 | 140 | 654.87 | 1.92 |
| Italy | 1870 | 22 | 1 | | 38 | 518 | 255 | 4 | | | 185.80 | .36 |
| Mexico | 1880 | 26 | 10 | 9 | 45 | 1091 | 365 | 16 | 1 | 30 | 89.50 | .08 |
| Brazil | 1882 | 23 | 18 | 6 | 285 | 1524 | 440 | 5 | 3 | 115 | 4302.00 | 2.08 |
| Japan | 1889 | 1 | 7 | 1 | 13 | 71 | 300 | | | | 76.00 | 1.07 |
| Totals | | 100 | 82 | 27 | 845 | 5347 | 2446 | 57 | 43 | 1165 | \$7110.20 | \$1.33 |

French Broad Association: 30 churches, 22 ministers, 3,000 members. Baptized 160, contributed to foreign Missions \$11.85; for all purposes \$825.25, an average of \$0.26 per member.

The Foreign Mission Board at the late session of the Southern Baptist Convention, having received from the different churches of the South \$109,561, reported out of debt; and have decided to enlarge the work 25 per cent. Our State Convention is asked to raise \$9,000 of the \$136,000, actually needed for the work already laid out. How much of this amount shall this Association attempt to raise?

Your committee recommend that each church appoints one of its most active members, full of the missionary spirit, as collecting agent to raise at least one cent every month per member for this object.

J. W. BRIGGS,
L. C. ROBERTS,
S. E. ARROWOOD. } COM.

This report was very ably discussed by Bro. Briggs and others. The churches were asked to show an increase of work in foreign missions in the coming year. We should go to work and do *all we can* to give the glad tidings of great joy to those who are in spiritual darkness. When Christ said, "Go ye into all the world and preach my gospel," it meant that every one of his followers should do something. We cannot all preach, but we all *can* help to support those who are giving their lives to the cause of the blessed Master.

Report adopted.

Report was then read on

SUNDAY SCHOOLS.

As has often and truly been said, "The Sunday School is the church at work," and most of our churches seem to believe the same; for in most of them Sunday Schools are organized, the majority of which are doing a great deal of good while in others the good results are not so great; yet we believe there is an upward movement in some of those that have been apparently asleep, and a decided improvement in some of the leading schools in the Association. The Chautauqua, which was held at Mars Hill in Aug., 1898, the first ever held in W. N. C., and then again in Aug., 1899, at Mars Hill, has infused new life into many of our Sunday Schools by awaking many of our people to the grand possibilities lying out before them in this department of Christian work, causing them to place a higher estimate upon Sunday School work; and also of better qualifying superintendents and teachers. The next session of the Mountain Chautauqua will convene at Mars Hill next August, and we would advise all interested in Sunday School work, and especially superintendents, teachers and leading Sunday School workers to attend this Summer School of Sunday School workers; for much of the help our people need may be found in this meeting. Some of the older schools, waking out of sleep and taking on new life, are doing a good work in their respective communities.

We are glad to note that the churches are aroused to the truth that the Sunday School is truly the work of the church, for the teaching of God's word and not the work of the community at large. Recognizing this fact, some of our churches take the matter of organiz-

ing their Sunday Schools into their own hands, and the results are, we have better superintendents, better teachers and better schools.

Some schools have what is known as a teacher's meeting. The superintendent and teachers organize themselves into a class, meet on Sunday evening or during the week, and study the lesson for the following Sunday. This has proven to be a decided help to the schools whose teachers have taken this advanced step.

We advise the Sunday Schools and churches to make full reports to the Sunday School Convention which convenes at Flag Pond, Tenn., Friday before the first Sunday in October, 1899.

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| A. W. ARROWOOD, Chm. | } | COM. |
| J. B. SAMS, | | |
| M. S. PROFFITT. | | |

On motion to adopt, the report was ably discussed by Bro. Arrowood and others. Bro. Arrowood said the Sunday Schools should be conducted by officers and teachers who are awake to the cause of Christ. He proved that if the Sunday School is a nursery to the church, it *must be conducted* by Christians; that it is not very profitable for a person without religion to try to teach religion.

The prosperity of the church depends in a great measure upon the work of the Sunday School.

Report was adopted.

On motion of Rev. J. W. Briggs the Association adjourned to meet at 9:30 A. M., Friday. Song, "Praise God from whom all blessings flow."

Benediction by Dr. Jesse Wallin.

FRIDAY.

The meeting met pursuant to adjournment. Song, "Come thou fount of every blessing." Prayer by Rev. B. H. Mathews.

Minutes of yesterday were read and approved.

The following churches with their delegates were enrolled, viz:

Mars Hill—Rev. T. M. Honeycutt, R. L. Moore, James Bradley, J. B. Huff.

Paint Gap—Rev. T. M. Honeycutt.

Little Ivy—By letter.

Lower Walnut Creek—S. M. Davis, Joseph W. Crow, and J. Bradley Davis.

Madison Seminary—W. H. McLain and J. E. Bryan.
Walnut Creek—Rev. L. J. Baley, Rev. J. M. Wild, G. V. Roberts, R. P. Wild, T. S. Runnion, and G. W. Runnion.

Flag Pond—J. B. Sams, J. E. Tilson, and L. S. Tilson.
Union Valley—T. J. Wallin, M. Gosnell.

California—T. L. Brown and J. H. Buckner.

Locust Grove—Rev. A. J. Sprinkle, B. F. Buckner, E. J. Roberts, J. E. Chandler, C. H. Herren, and S. E. Arrowood.

Big Laurel—J. E. Rice, Edmond Rice, Z. Sams, Joseph Bishop, and S. E. Tweed.

Old Bull Creek—Joel Calahan, H. M. Fagan, and Jno. E. Waldrup.

Laurel Seminary—Rev. S. Wallin, W. S. Rice, J. A. Wallin, and Johnny Rice.

East Fork—Samuel Holifield and B. V. Peek,

Middle Fork—John Chandler, L. E. Briggs, W. H. Allen, and Sheridan Briggs.

Grape Vine—J. H. Arrington, R. G. Dodd, W. R. Sams, B. J. Sams, S. S. Coats, and W. B. Dillingham.

Laurel Branch—Dr. J. C. Tilson, Jesse Fisher, J. N. White.

Upper Laurel—By letter.

Bethel—J. O. Scoggins.

French Broad—W. W. Conner, Thomas Rice, and R. M. Reese.

Foster's Creek—Rev. J. L. Lewis, W. H. Davis, and S. A. Lewis.

Gabriel Creek—Rev. J. W. Briggs, J. R. Buckner, and J. Henry Buckner.

Rev. B. H. Matthews read the report on

PERIODICALS.

As our people are informed so will their minds and hearts be enlisted in the several enterprises of the Baptists. If we would become interested in our missionaries we must know of their work. The same may be said of the Orphanage, Wake Forest College, The Baptist Female University, and all other movements for good.

Special attention ought to be paid to the kind and character of lit-

erature used in the home circle. Every home ought to have the purest and the best. We, therefore, urge that every Baptist takes and reads Baptist literature. We believe our denominational journals to be the best and truest in the world. The Biblical Recorder, Charity and Children, Skyland Baptist, Foreign Mission Journal, and Home Field rank among the best.

We do heartily recommend that these journals, along with the Bible, be carefully read and studied.

REV. B. H. MATHEWS, }
 REV. A. J. SPRINKLE, } COM.
 EDMOND RICE. }

After remarks by the brethren the report was adopted. Report was then read by Prof. R. L. Moore on

STATE MISSIONS.

Christ died to save the world—the whole world. It does not matter where the sinner lives, whether in China or in Madison county, unless he is washed in the blood of the Lamb, he is lost forever. Paul describes the awful condition of those who are unsaved; “Without hope and without God in the world.” Dear Christian, you know what that means—it was once your condition; but now thanks be unto God we are no longer aliens and strangers but sons of God, walking in the light of his countenance reconciled. And now we are no longer our own but are bought with a price, even the precious blood of Christ. We are Christ’s in a very real and abiding sense. And he is saying to you and to me, “Go ye into all the world and preach the gospel to every creature.” Wherever there are unsaved men and women, there is work for Christian people. They are to be lead to Christ and there trained for his service. The field is the world. The State Mission field is North Carolina. There are destitute sections; to these the Gospel must be carried. There are struggling, strategic points; help must be carried to them. There are mighty forces of undeveloped church members; these must be trained and awakened to a realization of their strength. The time has come when the Baptists of our State must plan and push and help the educational work as never before. We are forced in W. N. C., to do more. There are signs of awakening.

The State Mission work includes a force of more than a hundred missionaries, whose labors have been signally blessed in the salvation of souls and the development of our denominational interests. There are strong calls upon the French Broad Association to do more along this line. Bro. T. M. Honeycutt has labored faithfully as our missionary. He has been through the three counties of Madison, Yancy and Mitchell, preaching, attending Institutes and stimulating them to greater efforts in the Master’s cause. Our churches should rally to his support and uphold his hands in his great work. During

the past year we have done little; brethren, let us do more. The Lord's seal of blessing is upon it.

On motion the following report of Missionary, T. M. Honeycutt was appended as a part of the report on State Missions, viz:

| | |
|--|----------|
| Sermons preached, | 139 |
| Addresses, | 79 |
| Conversions witnessed, | 43 |
| Baptisms in connection with my work, | 29 |
| Miles travelled, | 1685 |
| Families religiously visited, | 231 |
| Churches visited, | 32 |
| Collected for State Missions, | \$82.46. |

The reports were unanimously adopted.

Collected \$3.43 for State Missions.

The following resolutions were passed:

RESOLVED: First, That this Association appoint a committee consisting of Dr. Jesse Wallin, W. E. Wilkins and W. P. Jervis to cooperate with the Baptist church at Marshall, in building a Baptist church at that place during the incoming Associational year.

RESOLVED: Second, That we pledge ourselves to stand by these brethren in this great work we ask them to undertake.

The committee on time and place made the following report:

We, your committee, would respectfully recommend Marshall as the place for our next Association, and Thursday before the fourth Sunday in August, 1900, as the time, and that Rev. W. E. Wilkins preach the introductory sermon, with J. A. Bradley as alternate.

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| W. H. McLAIN, | } COM. |
| J. O. SCOGGINS, | |
| JNO. E. WALDRUP. | |

Report adopted.

The following report was read by Bro. J. Henry Buckner on

DIGEST OF LETTERS.

| | |
|---|---------|
| No. of Churches reported, | 23 |
| Total membership, | 2,858 |
| Baptisms during the year, | 183 |
| Died, | 25 |
| Paid for State Missions, | \$32.41 |
| Home Missions, | 38.05 |
| Foreign Missions, | 11.85 |
| Pastors' Salaries, | 666.00 |
| Donations to the Orphanage, | 56.11 |
| No. Churches that donated to the Orphanage, | 7 |
| No. Churches giving to State Missions, | 8 |
| No. Churches giving to Home Missions, | 5 |

No. Churches giving to Foreign Missions, 4

We find no request or anything of that nature that demands special attention.

J. HENRY BUCKNER, }
 J. W. BRIGGS, } COM.
 J. E. BRYAN. }

Report adopted.

Committee reported as follows on

NOMINATIONS.

We, your committee on nominations recommend and do hereby nominate the following brethren as Mission Board, namely, Prof. R. L. Moore, S. E. Arrowood, and T. L. Brown.

B. F. BUCKNER, }
 S. S. COATS, } COM.
 J. M. WILD. }

The report was adopted.

Following is the report read by E. J. Roberts on

FINANCE.

Received from churches for minutes, \$25.57

On motion, the Moderator was instructed to appoint the following delegates to the State Baptist Convention: Rev. L. J. Baley, T. M. Honeycutt, W. C. Nelson, Prof. R. L. Moore, Dr. Jesse Wallin. To the Southern Baptist Convention: T. M. Honeycutt with C. C. Metcalf as alternate; member of the Board of State Missions. R. L. Moore. Also the following brethren as chairmen of the committees for the respective subjects assigned them for the next Association, namely:

Sunday Schools—J. H. Buckner.
 Home Missions—Rev. A. W. Arrowood.
 Temperance—G. V. Roberts.
 Foreign Missions—Dr. Jesse Wallin.
 State Missions—Rev. T. M. Honeycutt.
 Orphanage—Rev. L. J. Baley.
 Education—Prof. R. L. Moore.
 Periodicals—S. E. Arrowood.

Resolution of thanks to brethren and friends of Big Laurel church for generous kindness and so bountifully entertaining the Association. Unanimously adopted.

While singing a hymn the brethren gave each other the parting hand till we meet again.

Benediction by Rev. T. M. Honeycutt.

Adjourned to meet at the time and place above mentioned.

J. F. TILSON, Moderator,

S. E. TWEED, Clerk.



STATISTICAL TABLE.

INCREASE, DECREASE.

PAID FOR.

| CHURCHES. | PASTORS. | CLERKS AND POST OFFICES. | Baptisms | Received by Letter | Restored | Dismissed by Letter | Excluded | Dead | State Missions. | Foreign Missions. | Orphanage. | Pastor's Salary. | Home Missions. | Minutes. | No. Members. |
|--------------------|----------------|-----------------------------------|----------|--------------------|----------|---------------------|----------|------|-----------------|-------------------|------------|------------------|----------------|----------|--------------|
| Mars Hill | W. E. Wilkins | R. R. Gibbs, Mars Hill | 9 | 30 | | 10 | 4 | 5 | \$10.00 | \$5.00 | \$35.33 | \$300 | | \$3.00 | 265 |
| Little Ivy | J. A. Bradley | W. W. McPeters, Ivy | 2 | 1 | | 9 | 2 | 1 | | | 50 | | | .70 | 124 |
| Paint Gap | C. C. Metcalf | J. S. Boone, Paint Fork | 5 | 2 | | 6 | 2 | 1 | | | | | | .90 | 135 |
| Lower Walnut Creek | C. C. Clubb | J. Bradley Davis, Marshall | 3 | 2 | | 5 | 2 | 2 | | | 25 | | | .90 | 65 |
| Madison Seminary | J. A. Bradley | J. E. Bryan, Marshall | 6 | 2 | | 5 | 2 | 2 | | | 29 | | | .90 | 82 |
| Walnut Creek | J. M. Wild | D. H. Price, Walnut Run | 7 | 4 | | 7 | 1 | 1 | 1.93 | | 1.31 | | | 1.41 | 108 |
| Upper Laurel | C. C. Metcalf | J. F. Buckner, Faust | 7 | 2 | | 1 | 1 | 1 | 87 | 85 | 2.07 | 25 | .55 | .50 | 113 |
| Bethel | J. W. Briggs | Levi Hamlin, Buckner | 5 | 12 | | 3 | 2 | 1 | | | 6.00 | 40 | | .90 | 118 |
| Laurel Seminary | L. J. Baley | J. A. Wallin, Big Laurel | 3 | 3 | | 3 | 2 | 1 | 50 | | 1.50 | 45 | | .70 | 17 |
| East Fork | M. S. Proffitt | J. S. Bruce, Halewood | | 1 | | 1 | 1 | 1 | | | | | | .65 | 65 |
| Middle Fork | J. W. Briggs | L. E. Briggs, Briggsville | | 2 | | 12 | 1 | 2 | | | | | | 1.00 | 147 |
| Laurel Branch | J. A. Bradley | J. E. Rice, Marshall | | 10 | 4 | 15 | 1 | 2 | 5.00 | 1.50 | | 11.50 | | 2.00 | 247 |
| Grapevine | G. W. Gosnell | C. L. Bradley, Grapevine | 78 | 10 | 4 | 10 | 1 | 3 | | | | | | .75 | 115 |
| French Broad | J. A. Bradley | J. H. Ensley, Marshall | 76 | 3 | 1 | 4 | 1 | 3 | 5.60 | 4.50 | 8.36 | 35 | 1.00 | 1.06 | 136 |
| Gabriel Creek | J. W. Briggs | J. Henry Buckner, Outlook | 3 | 3 | | 3 | 1 | 1 | 3.76 | | | | | 1.35 | 86 |
| Big Laurel | J. M. Wild | J. F. Wild, Big Laurel | | 9 | 2 | 4 | 4 | 4 | | | | 42 | 5.00 | 1.05 | 97 |
| Locust Grove | A. J. Sprinkle | J. E. Chandler, Stocksville | 37 | 6 | 2 | 8 | 2 | 3 | 4.75 | | | | | .75 | 145 |
| California | A. J. Sprinkle | J. H. Buckner, California Creek | | 72 | 4 | 1 | 4 | 4 | | | | 75 | | .50 | 15 |
| Union Valley | J. M. Wild | R. Ramsey, Sodom | | 4 | 1 | 4 | 4 | 4 | | | | | | 2.10 | 344 |
| Flag Pond | J. F. Sams | L. S. Tilson, Clear Branch, Tenn. | | 9 | 1 | 1 | 1 | 1 | | | | | | 1.05 | 63 |
| Foster's Creek | J. M. Wild | G. M. Lewis, Big Laurel | 32 | 9 | 7 | 2 | 2 | 2 | | | | 20.00 | | 1.35 | 134 |
| Old Bull Creek | A. J. Sprinkle | Philip Buckner, Sexton | 27 | | | | | | | | | | | 1.15 | 139 |
| Forks of Ivy | | | | | | | | | | | | | | | |
| Totals. | | | 783 | 706 | 10 | 110 | 19 | 25 | \$32.41 | \$11.85 | \$53.84 | \$666 | \$38.05 | \$25.57 | 2858 |







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Minutes

—
Ninety-Third Annual Session

— OF THE —

FRENCH BROAD ASSOCIATION.

— HELD WITH —

MARSHALL CHURCH

AUG. 23, 24, & 25, 1900.

OFFICERS

| | |
|--------------------------|-------------------|
| J. F. Tilson, Moderator, | Grapevine, N. C. |
| S. E. Tweed, Clerk, | Big Laurel, N. C. |
| R. L. Moore, Historian, | Mars Hill, N. C. |

EXECUTIVE BOARD

R. L. Moore, H. M. Fagan, W. C. Sprinkle.

IMPORTANT MEETINGS

French Broad Association, Wednesday, before the fourth Sunday in August, 1901, Mars Hill, N. C.

Mountain Chautauqua, Tuesday, before the first Sunday in August, 1901, Mars Hill, N. C.

Sunday School Convention, Friday before the first Sunday in September, 1901, with Foster's Creek Sunday School.

Mars Hill

MADISON ENTERPRISE, PRINT.

1900.

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Mars Hill

MADISON ENTERPRISE, PRINT.

1900.

MINISTERIAL REGISTRY.

| | |
|------------------|-----------------|
| Ammons, John | Outlook, N. C |
| Arrowood, A. W. | Mars Hill, ,, |
| Baley, L. J. | Walnut Run, ,, |
| Bradley, J. A. | Sexton, ,, |
| Briggs, W. K. | Briggsville, ,, |
| Briggs, J. W. | Mars Hill, ,, |
| Briggs, T. P. | Grapevine, ,, |
| Clubb, Clayton | Sexton, ,, |
| Corn, N. P. M. | Outlook, ,, |
| Crow, Joseph W. | |
| Deweese, Levy | Outlook, ,, |
| Honeycutt, T. M. | Mars Hill, ,, |
| Jackson, W. D. | Stocksville, ,, |
| Lewis, Joseph | Big Laurel, ,, |
| Lewis, J. L. | Laurelton, ,, |
| Love, M. A. | Mars Hill, ,, |
| Metcalf, C. C. | Paint Fork, ,, |
| Pinner, R. | Faust, ,, |
| Ponder, W. M. | ,, ,, |
| Ramsey, Garrett | Marshall, ,, |
| Roberts, L. C. | Sexton, ,, |
| Sprinkle, A. J. | Jupiter, ,, |
| Wallin, S. | Big Laurel, ,, |
| Wallin, Jesse | Marshall, ,, |
| Wild, J. M. | Walnut Run, , |

PROCEEDINGS.

Marshall, N. C., Aug. 23, 1900.

The French Broad Baptist Association met in its ninety-third annual session with Marshall church at 11 o'clock A. M.

After singing and prayer, Rev. W. E. Wilkins preached the introductory sermon: Subject, The Cross: Text, Gal. 6:14. The sermon was an able discourse in defence of the cross. In it Bro. Wilkins urged the church to keep close to the cross, assuring us, in the language of the apostle, that we shall reap in due season if we faint not.

Prayer by Rev. T. M. Honeycutt.

Benediction by Rev. T. J. Murphy.

Adjourned to meet at 2 P. M.

AFTERNOON SESSION.

At 2 P. M. the Association re-assembled, and after devotional services the house was called to order by Moderator J. F. Tilson.

On motion, the minutes of the previous session were approved.

The Moderator appointed Prof. R. L. Moore and Rev. A. W. Arrowood, reading clerks.

Letters from the various churches were then handed in and read.

The election of officers being next in order, Revs. Joseph Bennett and R. W. King were called to take the vote for moderator, and M. R. Free and Rev. T. J. Murphy to take the vote for clerk. While the tellers were taking the vote, the congregation sang "There'll be no Dark Valley." Bro. Tilson received more votes for moderator than any other member, and on motion of Bro. J. B. Sams, was elected by acclamation, Rev. T. M. Honeycutt casting the entire vote of the Association. In like manner, S. E. Tweed was elected clerk. On motion of Rev. T. M. Honeycutt, Prof. R. L. Moore was elected Historian; S. E. Tweed casting the vote of the Association.

The following visiting brethren were invited to a seat in the body, viz: Revs. R. W. King and J. T. Beaver, of the Yancey County Association: Revs. T. J. Murphy, M. R. Free and C. G. Gentry, of the East Tenn. Association; Rev. Josiah Crudup and brethren W. J. Gentry and J. E. James of the New Found Association; Rev. Joseph Bennett of the Robinson Association; and Rev. W. E. Wilkins, of the Haywood Association. On motion, Rev. Frank Heydenburk, pastor of the Presbyterian church at Marshall was invited to a seat,

On motion, two associates were appointed to act with the chairman of committees on the following subjects, viz:

Sunday Schools—J. H. Buckner, ch'm J. B. Sams and W. M. Bryan.
Home Missions—A. W. Arrowood, ch'm Jesse Fisher and T. J. Murphy.

Temperance—Guy V. Roberts ch'm, Garrett Ramsey and Josiah Crudup.

Foreign Missions—J. Wallin, ch'm L. S. Tilson and R. W. King.

State Missions—T. M. Honeycutt, ch'm J. M. Wild and J. A. Bradley.

Orphanage—L. J. Baley, ch'm H. M. Fagan and J. T. Beaver.

Education—R. L. Moore, ch'm Joseph Bennett and M. R. Free.

Periodicals—S. E. Arrowood, ch'm M. A. Love and C. C. Clubb.

Finance—S. E. Edwards, F. M. Hamric, and J. E. Bryan.

Nominations—S. S. Coates, Z. Sams, and R. P. Wild.

Religious Exercises—W. J. Gentry, L. J. Ammons, and pastor and delegates of Marshall church.

Time and Place—M. A. Love, G. W. Corn, and W. R. Sams.

Order of exercises—R. L. Moore, W. E. Tilson, and L. M. Bryan.

Following is the report on

ORDER OF BUSINESS

as read by R. L. Moore.

FRIDAY.

9:00 A. M.—Religious exercises, and reading of minutes.

Welcome to visitors, and reading new letters.

9:30—Report of committees on Order of Exercise and Century movement.

10:00—Orphanage report.

11:00—Report on Foreign Missions.

AFTERNOON.

3:00—Sunday School report.

3:45—Home Missions report.

3:30—Finance report. miscellaneous business and nominations.

NIGHT.

8:00 Temperance Mass-meeting.

On motion of T. M. Honeycutt, the moderator appointed the following committee to consider the Century movement: namely, R. L. Moore, T. M. Honeycutt and Josiah Crudup.

After announcements, the Association adjourned to meet at 9 A. M. Friday.

Benediction by Rev. L. J. Baley.

FRIDAY.

Opening song, "Am I a soldier of the cross." After a few minutes devotional exercises, the association was called to order by the moderator.

Minutes of Thursday were read, and with slight corrections were approved.

Following is the

ORDER OF EXERCISES

for Saturday.

9:00 A. M.—Reading of minutes, invitations, and roll-call of delegates.

9:40—Report on Time and Place.

9:45—Report on Periodicals.

Report on Education.

Report on State Missions.

10:00—Century discussion.

Report adopted.

R. L. Moore, }
W. E. Tilson, } Com.
L. M. Bryan. }

The committee made the following report on the

CENTURY MOVEMENT.

The committee on Century movement recommend:

1st That Saturday morning be set apart for a special discussion of subjects pertaining to our denominational growth.

2d. That the fifth Sunday meeting in September be used as a Century meeting. We recommend that it meet at Grapevine, and that each church send not less than two delegates.

3d. We further recommend that each church arrange a special meeting during the year, recounting the growth of our people during the Century just closing, and laying plans for greater things in the Master's name for the coming century.

T. M. Honeycutt, }
R. L. Moore, } Com.
Josiah Crudup. }

The object of the century movement is to make an effort to do a much greater work in the coming century than has been done

in the past. The brethren have aptly said that we must be diligent. Every one must utilize every opportunity, if we make the coming century what it should be.

Report adopted.

L. J. Baley read the following report on

ORPHANAGE.

Your committee would gladly call your attention to this institution. We believe that every baptist in the state ought to look with special interest to this institution, as it is doing so much good for the orphan children of our State. There are about one hundred and eighty-three children in our Orphanage at Thomasville, who are looking to us mainly for their support. We would urge our pastors and churches to set apart certain months to take collections for this object.

L. J. Baley, }
H. M. Fagan, } Com.
J. T. Beaver. }

After the discussion of this report, a collection of \$5.85 was taken for the Orphanage. And the following individual pledges were made:—W. G. Willis, \$1.00; B. F. Buckner, \$1.00; L. E. Wild, \$1.00; Mrs. L. E. Wild, \$1.00 (paid); Job Rice, \$1.00; R. P. Wild, \$1.00; G. V. Roberts, \$1.00; L. J. Baley and W. K. Davis, .50 each. Also a number of churches made pledges (see financial table) for the Orphanage, ranging from \$1.00 to \$55.

On motion of R. L. Moore, the century committee of the Association, consisting of T. M. Honeycutt, J. F. Tilsen, R. L. Moore, Jesse Wallin and J. W. Briggs, was instructed to arrange a program for the century meeting to be held at Grapevine the fifth Sunday in September.

The following report on

FOREIGN MISSIONS

was read by Dr. Jesse Wallin.

We know without any doubt that the spirit of missions is in full accord with the spirit of the gospel. It is but the echo of that command coming down through the ages which Christ gave to his disciples, saying, "Go teach all nations."

Now, as then, the missionary relies not on the sword, but trusts to enlightenment by the divine word for success. Hence he is the messenger of peace and good will to a sinful world. He carries with him the purest elements of civilization and progress by which the various nations of the earth are to be lifted to a higher plane, and bound together in the strongest bonds of our common brotherhood. Above all, he carries with him the light of God's word, by which men are to be turned from darkness to light, and from the power of Satan unto God.

In view of these blessings, and in obedience to the command of our Lord and Master, there should be no lagging, but with renewed energy the work should be pressed until all the benighted nations shall be brought to a knowledge of the truth

as it is in Christ Jesus.

Jesse Wallin, }
L. S. Tilson, } Com.
R. W. King. }

In the discussion of this report, it was truly said that if we be like the Master we profess to follow, we must give the gospel to those who know nothing of its blessedness. We don't have to go to China or Africa and preach in order to be missionaries; but we can help preach the gospel by helping to support those who are in the field.

When a request was made for an increase of work in foreign missions, a number of churches responded by making pledges (see financial table) ranging from \$1.00 to \$25.00.

Report unanimously adopted.

Song, "Throw out the life line."

Adjourned to 2 o'clock P. M.

Benediction by Rev. M. R. Free.

AFTERNOON SESSION.

The meeting re-assembled at 2:15, singing, "There shall be showers of blessings;" after which the house was called to order. Prayer by Rev. Frank Heydenburk.

Next in order was the report on

SUNDAY SCHOOLS;

and the chairman of that committee being absent, Rev. M. A. Love read the following report which was adapted:—

We are glad to state that there is an upward movement in some of our churches, which seem to be striving to know and teach the word of truth more perfectly.

The Sunday School is nothing more nor less than the church at work. It should be run entirely by the church.

In view of better equipping and training the Sunday School workers, we recommend;

FIRST, That every Sunday School in this Association send delegates to the Christian Conference, namely the Mountain Choutanqua, organized at Mars Hill in 1898 for special training of Sunday School workers, which meets each year.

SECOND, That every school should have a Teachers' Meeting, to study and council together each Sunday.

THIRD, We desire that the Sunday Schools make reports to the Convention. By these Conventions, we learn what each school is doing.

We urge that each church uses our S. S. literature, published by the Southern Baptist S. S. Board, located at Nashville, Tenn.

J. H. Buckner, }
J. B. Sams, } Com.
W. M. Bryan. }

After the discussion and adoption of this report, a resolution,

offered by R. L. Moore, also a joint resolution offered by Josiah Crudup were, by a motion, adopted and added to the S. S. report.

RESOLUTION:—In view of the special movement to celebrate this closing year of the nineteenth century by enlarged plans and efforts, and in view of the fact that there are yet thousands in our county and hundreds in our own churches who do not attend Sunday School,

RESOLVED:—That we go forth in the Master's name to gather this mighty host into the Sunday School. Let every church in this Association try to reach, during the year, every person within its bounds, and earnestly plead with them to join us in the study of the book of books—the Bible. Every church should have a committee to "go into the highways and hedges and compel them to come in;" and every member should constitute this committee.

JOINT RESOLUTION:—In view of the work of our State Convention in establishing the Sunday School and Colportage work' and in support of the work that is being done by Bro. Spillman, BE IT RESOLVED by the French Broad Association, That we recommend that every Sunday School in the bounds of this association take at least one collection during the coming year for the benefit of the Sunday School and Colportage work, and forward the same to J. D. Boushall, Treasurer of the Baptist State Convention at Raleigh.

Visiting brethren, M. A. Goforth and D. H. Baker of the New Found Association. Rev. G. J. Owens, pastor of the Marshall and neighboring Methodist churches, and Revs. J. M. Pickens and G. W. Gosnell of the Buncombe Association were invited to seats in the Association.

Report was then read on

HOME MISSIONS.

"Home Missions" means to us the mission work done by the Home Mission Board, headquarters at Atlanta, Ga., and under the direction of the Southern Baptist Convention. The Home Mission Field embraces the Southern States, Oklahoma and Indian Territory, and the western half of Cuba.

Naturally, the work divides itself into three departments:

1st, Mission work in the Southern States. This is mostly done through co-operation with the State boards, and its object is to strengthen weak places already occupied, and to furnish destitute sections with the gospel. Possibly no part of the work appeals to us so forcibly as this, as it strengthens the base of supplies, without which the cause would be compelled to wither and die. Some of the states have been saved to the baptists only by the timely aid of the Home Mission Board, and made great auxiliaries to the cause, both in workers and in means. Even our own State owes much to this Board for its present success and standing. Last year \$1000 were apportioned by the Home Board to be used in Western North Carolina, and that much or more is given this year. The Board appropriated \$33,127.58 to co-operative work among the states last year.

2d, FRONTIER WORK, which covers at present a territory about 500 miles wide and 1,000 miles long. This work has been going westward and spreading northward and southward, following up our people as they move into this newly opened country. Our people move there to build homes and make money. The baptists of the South have taken the responsibility of giving to them at their own doors the gospel in its purity. \$31,200.96 in cash and boxes were given to this work last year.

3d, THE WORK IN CUBA. It was the valor of American soldiery that broke the yoke of Spanish tyranny off the neck of Cuba, and now it is for the baptists of America to carry to her people the Gospel Light that shall lift and expell the cloud of darkness with which the Romish priests have kept them enveloped for so many years. Dr. Diaz reported lately, 95 baptisms. Bro. Oholloran reported 134 baptisms last year. The Board appropriated last year over \$9,500 to this work.

The Board received and expended on these fields last year, in cash \$79,366.68; in boxes \$27,089.64. Six hundred and seventy-one missionaries were employed; 5,696 baptisms reported; 11,951 additions to the church; 195 churches costituted; 71 houses of worship built; 639 Sunday Schools organized.

It was recommended that the Southern Baptist Convention raise \$150,000 in cash, and that this sum be apportioned among the states for collection.

Your committee recommend that this Association ask the churches to contribute at least 5 cents per member for home missions next year.

A. W. Arrowood, }
T. J. Murphy, } Com.
Jesse Fisher. }

On motion to adopt, this subject was ably discussed by Bro. Arrowood and others. It was said that we need to work harder than ever before. And this assertion was verified by a recounting of the population of the Southern States, and the number of professed followers of Christ—20,000,000 population, and only 8,000,000 professors.

Bro. S. E. Edwards read the following report on

FINANCE.

Received from the churches for printing minutes, \$26.72.

Committee reported as follows on

NOMINATIONS.

We, your committee on nominations recommend, and do hereby nominate the following brethren as Executive Board: namely, R. L. Moore, H. M. Fagan and W. C. Sprinkle.

S. S. Coats, }
R. P. Wild, } Com.
Z. Sams. }

Report adopted.

Closing song, "Draw me nearer."

Adjourned to meet at 8 P. M.

Benediction by Rev. Frank Heydenburk.

NIGHT SESSION.

After a few minutes devotional exercises, the report on

TEMPERANCE

was read by Bro. Guy V. Roberts, as follows:

We, your committee, beg leave to report that the liquor power to-day is the greatest agency for evil that our people have to face. There is no single channel through which such depths of misery flow over the human race. No ravages of disease, no kinds of vice or crime work so much woe as this.

The liquor traffic is responsible for four-fifths of our poverty, seven-eighths of our crime, and for a large proportion of our disease, vice and wrong.

It is the only traffic on earth that is permitted to exist, that is based upon a selfishness which can see suffering of the most frightful kind unmoved, and which takes profit out of the sufferings of others. There is no traffic permitted to exist that is so destructive to everything that is good, and so promotive to everything that is evil.

Realizing the immensity of the evil, we recommend that every man, who is interested in the welfare of his country, use every legitimate effort to stop the sale and use of intoxicating liquors.

We further recommend that more attention be given in the home, the school and the Sunday School, to teaching the rising generation the terrible work of this master evil.

Guy V. Roberts, }
Garrett Ramsey, } Com.
Josiah Crudup. }

We think there was no mistake made by the Association in devoting the entire night session to this important subject; and we must say that it was very ably discussed.

The report was unanimously adopted.

Adjourned to meet at 9 A. M. Saturday.

Song, "Praise God from whom all blessings flow."

Benediction by Rev. G. W. Gosnell.

SATURDAY, AUG. 25.

The Association met at 9:25 A. M. singing, "Stand up for Jesus." Prayer by Rev. A. E. Brown.

The house was then called to order by the moderator.

Minutes of Friday were read and approved.

Rev. A. E. Brown of the State Mission Board, and Prof. Kessler of the Baptist Female University were invited to seats in the Association.

The following churches with their delegates were enrolled, viz:

Mars Hill—W. M. Bryan, M. A. Love, R. L. Moore, A. W. Arrowood, A. V. Reese, J. H. Metcalf and P. Reese.

Bethel—S. F. Radford, Levy Hamlin, L. S. Buckner, J. H. Buckner and W. E. Smith.

Little Ivy—By letter.

Walnut Creek—J. M. Wild, L. J. Baley, R. P. Wild, Jobe Rice, C. C. Runion, D. H. Price, F. M. Hamric, G. V. Roberts and Z. V. Ammons.

Foster's Creek—L. E. Wild.

Big Laurel—S. Rice, G. M. Buckner, A. M. Davis and Z. Sams.

Locust Grove—B. F. Buckner.

Lower Walnut Creek—S. M. Davis and R. V. Deaver.

Forks of Ivy—L. J. Ammons and G. G. Hopson

Laurel Seminary—T. M. Wallin.

Madison Seminary—G. W. Bryan, R. N. Branson, W. C. Sprinkle, L. M. Bryan, Van Smith, Dr. Jesse Wallin, J. E. Bryan, Union Valley—M. Gosnell.

Marshall—Garrett Ramsey, Joseph Jackson, Mrs. M. G. Hudgins and Josiah Crudup.

Pleasant Hill—C. P. McChargue.

Terries Fork—J. W. Styles and W. H. Parker.

Peek's Chapel—M. Bruce

Flag Pond—J. B. Sams, W. E. Tilson, L. S. Tilson and W. J. Willis.

Little Creek—J. N. Barnes.

Bull Creek—J. A. Bradley, M. K. Banks, C. W. Corn, R. A. Corn, W. G. Ingle and H. M. Fagan.

Gabriels Creek—L. A. Reese.

Laurel Branch—Jesse Fisher, L. M. Sprinkle, and Dr J. C. Tilson,

French Broad—M. C. Burnett and W. H. Hooker.

Grapevine—C. J. Bradley, John Metcalf, W. R. Sams and G. W. Ramsey.

Upper Laurel—Wm. G. Willis, J. S. Ponder and Elvar A. Ponder.

M. A. Love read the report on

TIME AND PLACE.

We, your committee, would respectfully recommend Mars Hill as the place for our next Association; and Wednesday before the fourth Sunday in August, 1901, as the time; and that Rev. Josiah Crudup preach the introductory sermon, with Rev. John Prevatt as alternate.

M. A. Love, }
G. W. Corn, } Com.
W. R. Sams. }

Report adopted.

The committee made the following report on

PERIODICALS

It is an evident fact that all people grow as they are fed. All nations have risen and fallen by the literature they used; and to know the destiny of our people, we can judge the future by the past. And as this is an age of progressiveness, we should endeavor to educate our people with good literature. If we would have our people know what our missionaries are doing, and that they become enlisted in the great work of saving the world, we should inform them with our literature.

To know what our Baptist institutions are doing, such as Wake Forest College

the Female University and other institutions, we urge that our people take and read the Biblical Recorder, published at Raleigh; Skyland Baptist, Charity and Children, the Foreign Mission Journal, published at Richmond Va. and the Home Field, published at Atlanta, Ga.

And we do heartily recommend that all our people patronize our papers and journals.

M. A. Love,
A. W. Arrowood, } Com.
C. C. Clubb.

This report was adopted by adding "Home Field" to the report read by Bro. Love.

R. L. Moore read the following report on

EDUCATION.

It is pleasant to note the wonderfully increased educational interest among our people. As a denomination, we are alive to the demands of the age and to the calls of a Divine leader for greater sacrifices and efforts. Baptist schools are being built for our boys and girls in every section of this Western Empire; and our schools are the equal of any.

Baptists stand for an open Bible, for individual responsibility to God, acknowledging no higher authority than the word of God interpreted by each one in the light of the Holy Spirit's teaching. Hence, the greater necessity of an educated membership of a Baptist church.

The bright boys and girls of this richly-endowed, God favored mountain section are going to be educated. The denomination that educates them will have power and influence. Upon baptists, as upon no other people rests the responsibility of educating this mighty host of young people. Will not our people rally as one man to the support of our own schools? Let our pastors seek out the young men and women who ought to be in school and inspire them to seek higher preparation for themselves under baptist influence.

Every advantage of a first-class high school is given in the courses at Mars Hill College. Recent improvements add to the efficiency of its work. The Business and Music courses are among the last. About 200 students are now in attendance from 18 counties in this state. There are yet many in our bounds who ought to be receiving daily, the advantages of this school. Let our people rally to this institution and give it 300 students before the year is gone.

R. L. Moore,
Joseph Bennett, } Com.
M. R. Free.

On motion to adopt, this report was ably discussed by Prof. Moore and others. Bro. Moore said the opportunity is greater to day than ever before. But it only comes once, and the time to seize it is when it comes. While we are glad to note an increase of work along this line, we are compelled to admit there is room for still greater improvements.

Unanimously adopted.

Report was then read on

STATE MISSIONS.

When our master had finished his work, and was ready to take his leave of the earth he commanded his disciples to "Go ye into all the world, and preach the Gospel to every creature."

Our churches in North Carolina, through the Board of Missions in our Convention, are trying to carry out this command.

The Lord told his disciples "Ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria and unto the uttermost parts of the earth."

Our State mission work is beautifully represented by the work in Judea. Our people need to know more of this great work of State Missions. People cannot be interested in what they know little or nothing about.

We have more than one hundred Missionaries in the employ of the State Mission Board, at an annual cost of \$20,000, and yet we have four large counties in the East without a Baptist preacher, and thirteen other counties with an average of one preacher each. Add to this a factory population of 100,000, largely shut off from religious and educational advantages, and the 70,000 Baptists in the Western portion of the State, most of whom are untrained for the great work we are trying to do.

We have only to look at our reports to see that our Association is doing but little to promote the work of State Missions.

Your committee is of the opinion that every member of this Association ought to do what he can to forward this great work. We recommend that every church in this Association take pledges at this meeting for State Missions.

| | |
|------------------|--------|
| T. M. Honeycutt, | } Com. |
| J. A. Bradley, | |
| J. M. Wild. | |

Report adopted.

The three reports, State Missions, Periodicals and Education were jointly discussed. We need to be educated that we may better learn of God and his goodness. We need to take and read denominational literature in order to know what our denomination is doing. And we must give our neighbors the gospel if we obey the commands of our Master. If there are any subjects in the work of our denomination that demands more special attention than others, they are these three; because they are nigh unto us, even at our doors.

On motion of T. M. Honeycutt, the associational committee was instructed to co-operate with the church at Marshall in building a house of worship during the incoming year.

The following individual donations were made to help Marshall church build a house of worship; viz: J. T. Beaver, \$5; Mrs. J. M. Gudger, \$25; Mrs. Hardwicke, \$1 (paid); Jobe Rice, \$5; G. W. Gosnell, \$1; G. J. Owens, \$1; Josiah Crudup, \$5; Frank Heydenburk, \$10; G. W. Bryan, \$5; Victoria Roberts, \$5; L. A. Reese, \$5; J. B. Sams, \$10 (paid); S. E. Tweed, \$1 (paid); Mrs. H. E. Steward, \$2; Mrs. M. A. Lamb, \$1; Dr. H. H. Briggs, \$1 (paid). Also a number of churches made pledges (see financial table) to help Marshall build a church.

Adjourned to meet at 2:30 P. M.

Benediction by Rev. T. M. Honeycutt.

AFTERNOON SESSION.

Re-assembled at 2:40, singing "When the roll is called up

yonder I'll be there "

Prayer by Rev. G. J. Owens.

On motion of T. M. Honeycutt, a committee of one from each church was appointed to co-operate with the State Board Committee of co-operation, as follows :

| | |
|--------------------------------------|---------------------|
| Mars Hill—Mrs. R. L. Moore, | Mars Hill, N. C |
| Little Ivy—S. E. Edwards, | Ivy. " |
| Lower Walnut Creek—J. Bradley Davis, | Marshall " |
| Madison Seminary,—J. E. Bryan, | " " |
| Walnut Creek—D. H. Price, | Walnut Run, " |
| Upper Laurel—J. F. Buckner, | Faust, " |
| Bethel—Levi Hamlin, | Buckner, " |
| Laurel Seminary—Wm. S. Rice, | Big Laurel, " |
| East Fork—Mrs. C. C. Bruce, | Peek, " |
| Middle Fork—L. E. Briggs, | Briggsville, " |
| Paint Gap—J. S. Brown, | Paint Fork, " |
| Laurel Branch—Dr. J. C. Tilson, | Halewood, " |
| Grapevine—C. J. Bradley, | Grapevine, " |
| French Broad—W. H. Hooker, | Marshall, " |
| Gabriels Creek—L. A. Reese, | Outlook, " |
| Big Laurel—J. B. Rice, | Big Laurel, " |
| Locust Grove—J. E. Chandler, | Stocksville, " |
| Union Valley--R. N Ramsey, | Sodom, " |
| California—T. L. Brown, | California Creek, " |
| Flag Pond—J. B. Sams, | Flag Pond Tenn. |
| Fosters Creek--L. E. Wild, | Laurelton, N. C, |
| Old Bull Creek—H. M. Fagan, | Halewood. " |
| Forks of Ivy—L. J. Ammons, | Grantville, " |
| Upper Terry's Fork—Elbert Radford, | Paint Gap, " |
| Terry's Fork—J. M. Anderson, | " " |
| Marshall—Mrs. M. G. Hudgins, | Marshall, " |

The following resolution was read by T. M. Honeycutt, and seconded by J. A. Bradley, viz :

RESOLVED, By the French Broad Association that it will be for the glory of God and the advancement of His cause for the French Broad and the New Found Associations to unite; and that the moderator appointed a committee to bear this resolution to the New Found brethren, and ask for an expression from them.

Adopted as read

Committee to bear this resolution to the New Found Association: J. F. Tilson, W. P. Jervis, and P. Reese.

On motion the Moderator was authorized to appoint the following committees and delegates :

Chairmen of committees for next association :

Sunday Schools--L. S. Tilson,

Home Missions--R. B. Sams.

Temperance--J. A. Bradley.

Foreign Missions--R. L. Moore.

State Missions--M. A. Love.

Orphanage--Guy V. Roberts.

Education--W. P. Jervis.

Periodicals--W. C. Sprinkle.

Delegates to Baptist State Convention: J. A. Bradley, W. C. Sprinkle, Josiah Crudup, Mrs. M. G. Hudgins and Mrs. Lillie Lance.

Delegates to the Southern Baptist Convention: W. C. Sprinkle; alternate, T. M. Honeycutt.

Member Board State Missions--R. L. Moore.

On motion of R. L. Moore, the clerk was instructed to superintend the printing and distribution of minutes, and that he be paid the usual sum (\$10) for his services

RESOLVED That the thanks of this association are tendered to the members of the Marshall church for their unflagging efforts at making our stay among them profitable and pleasant, and to the members of other churches and the people of the community for their unbound hospitality in caring for delegates and visitors.

Adopted.

Adjourned to meet at the time and place above mentioned.

Closing song "There shall be showers of blessings."

Benediction by Rev. A. E. Brown.

Thus closed one of the most interesting and enthusiastic sessions of the French Broad Association ever held. We hope and pray for the next to be better.

J. F. Tilson, Moderator.

S. E. Tweed, Clerk.

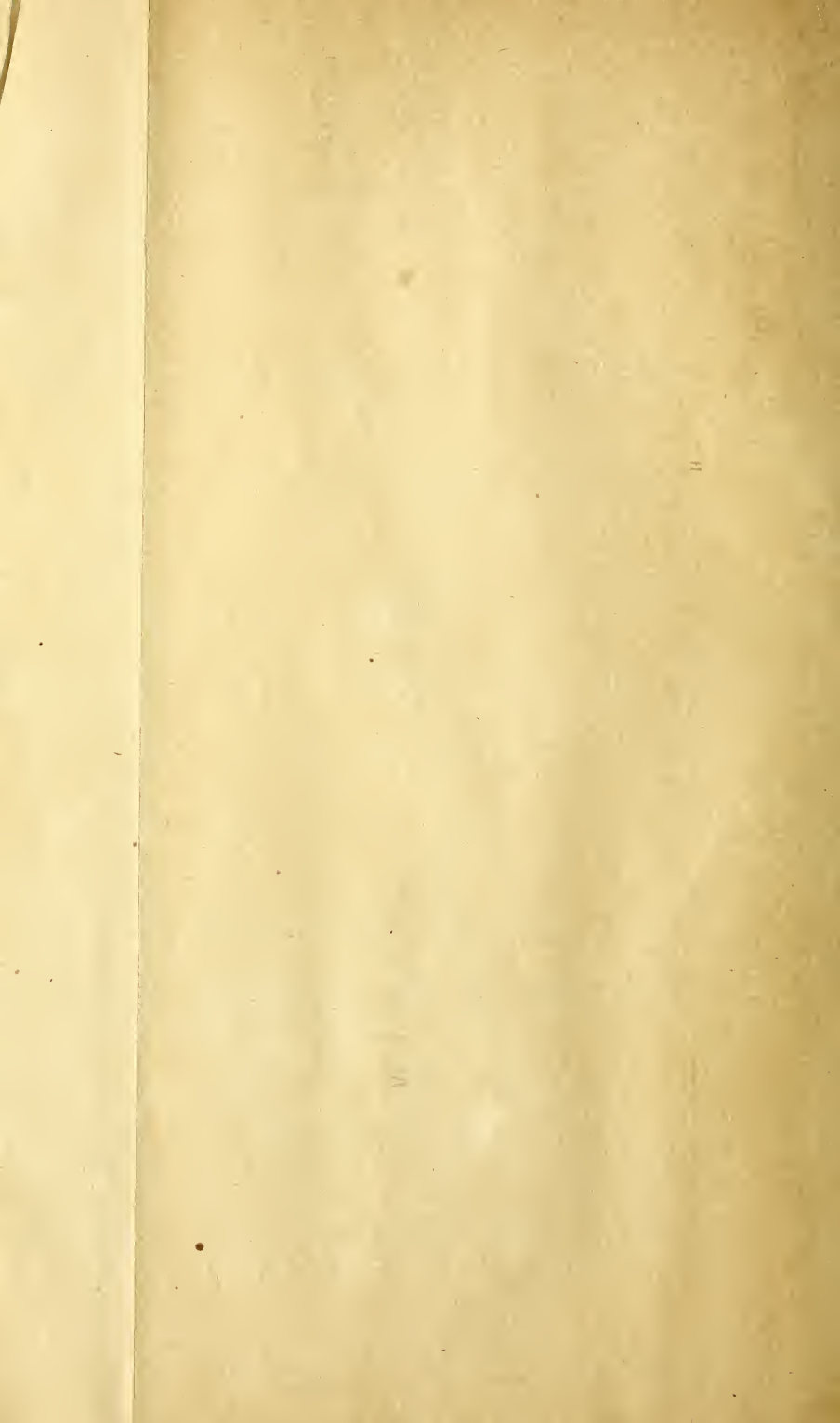
| PLACES | PASTORS | POST OFFICE | CLERKS | POST OFFICE | TIME OF PREACHING. | BAPTISMS. | RESTORED | DIS. BY LETTER. | EXCLUDED | ERASED FROM ROLL. | DIED | MALES. | FEMALES | TOTAL |
|----------------|----------------|----------------|-----------------|--------------------------|--------------------|-----------|----------|-----------------|----------|-------------------|------|--------|---------|-------|
| Mars Hill | W. E. Wilkins | Mars Hill | R. R. Gibbs | Mars Hill | 1, 3S | 9 | 23 | 15 | 10 | 2 | 2 | 115 | 148 | 285 |
| May Day, Tenn. | J. H. Moore | May Day, Tenn. | L. S. Tilsen | Clear Branch, Tenn. | 3d S | 8 | 2 | 1 | 3 | 3 | 3 | 140 | 212 | 352 |
| Briggsville | C. C. Metcalf | Briggsville | Levy Hamlin | Briggsville | 1st S | 35 | 2 | 6 | 2 | 1 | 1 | 69 | 71 | 140 |
| Walnut Run | J. M. Wild | Walnut Run | J. G. Briggs | Laurelton | 2nd S | 6 | 11 | 5 | 1 | 14 | 1 | 45 | 50 | 95 |
| Walnut Run | J. M. Wild | Walnut Run | D. H. Price | Walnut Run | 3rd S | 37 | 5 | 1 | 2 | 2 | 2 | 59 | 89 | 148 |
| Jupiter | A. J. Sprinkle | Jupiter | O. M. Roberts | Stocksville | 2nd S | 10 | 5 | 4 | 4 | 2 | 1 | 58 | 50 | 108 |
| Mars Hill | M. A. Love | Mars Hill | J. B. Davis | Marshall | 4th S | 1 | 1 | 2 | 2 | 2 | 1 | 32 | 35 | 67 |
| Walnut Creek | M. A. Love | Walnut Run | J. A. Wallin | Big Laurel | 2nd S | 5 | 8 | 2 | 6 | 1 | 1 | 65 | 77 | 142 |
| Grantville | L. J. Baley | Grantville | J. G. Hopson | Grantville | 1st S | 10 | 10 | 3 | 6 | 1 | 1 | 21 | 43 | 64 |
| C. D. Cole | C. D. Cole | Walnut Run | J. F. Wild | Big Laurel | 4th S | 1 | 1 | 1 | 2 | 1 | 1 | 10 | 8 | 18 |
| J. M. Wild | J. M. Wild | Outlook | J. E. Bryan | Marshall | 4th S | 10 | 10 | 1 | 2 | 1 | 1 | 5 | 15 | 20 |
| J. A. Braeley | J. A. Braeley | Hot Springs | R. Ramsey | Sodom | 2, 4 S | 1 | 1 | 1 | 2 | 1 | 1 | 5 | 8 | 13 |
| Jos. W. Crow | Jos. W. Crow | Hot Springs | Lillie Lance | Marshall | 1st S | 6 | 6 | 1 | 2 | 1 | 1 | 5 | 15 | 20 |
| Josiah Crudup | Josiah Crudup | Democrat | C. P. McChargue | Limestone Springs, Tenn. | 3rd S | 1 | 1 | 1 | 2 | 1 | 1 | 5 | 15 | 20 |
| M. S. Proffit | M. S. Proffit | Paint Gap | E. S. Morgan | Peek | 1st S | 1 | 6 | 1 | 2 | 1 | 1 | 5 | 15 | 20 |
| J. Blankenship | J. Blankenship | Grapevine | J. W. Styles | Paint Fork | 3rd S | 1 | 2 | 1 | 2 | 1 | 1 | 5 | 15 | 20 |
| T. P. Briggs | T. P. Briggs | Jupiter | J. C. Robison | Little Creek | 1st S | 10 | 11 | 3 | 2 | 3 | 1 | 39 | 40 | 79 |
| A. J. Sprinkle | A. J. Sprinkle | Jupiter | H. M. Fagan | Halewood | 4th S | 14 | 12 | 11 | 1 | 2 | 2 | 72 | 95 | 167 |
| A. J. Sprinkle | A. J. Sprinkle | Sexton | J. H. Buckner | Outlook | 3d S | 3 | 3 | 1 | 6 | 2 | 2 | 58 | 68 | 126 |
| Joseph Bennett | Joseph Bennett | Outlook | R. C. Eller | Marshall | 2d S | 10 | 2 | 1 | 1 | 2 | 2 | 68 | 79 | 147 |
| J. A. Bradley | J. A. Bradley | Mars Hill | J. H. Enslay | Alexander | 3d S | 7 | 3 | 2 | 1 | 1 | 2 | 60 | 65 | 125 |
| M. A. Love | M. A. Love | Briggsville | A. H. Sams | Grapevine | 2d S | 2 | 4 | 1 | 6 | 1 | 1 | 109 | 129 | 238 |
| C. C. Metcalf | C. C. Metcalf | Outlook | J. F. Buckner | Faust | 3d S | 2 | 4 | 2 | 1 | 1 | 1 | 47 | 63 | 110 |
| J. A. Bradley | J. A. Bradley | Briggsville | W. W. McPeters | Ivy | 1st S | 2 | 1 | 8 | 2 | 1 | 1 | 44 | 78 | 122 |
| C. A. Metcalf | C. A. Metcalf | Briggsville | J. S. Boone | Paint Fork | 1st S | 3 | 3 | 6 | 2 | 1 | 1 | 6 | 13 | 19 |
| M. S. Proffit | M. S. Proffit | Democrat | J. S. Bruce | Halewood | 3d S | 3 | 3 | 3 | 2 | 1 | 1 | 6 | 6 | 12 |
| J. W. Briggs | J. W. Briggs | Mars Hill | L. E. Briggs | Briggsville | 1st S | 31 | 6 | 1 | 2 | 3 | 3 | 8 | 14 | 25 |
| A. J. Sprinkle | A. J. Sprinkle | Jupiter | J. H. Buckner | California Creek | 1st S | 6 | 2 | 8 | 2 | 3 | 3 | 14 | 14 | 28 |
| Totals | | | | | | 602 | 321 | 58 | 41 | 54 | 82 | 2811 | 3051 | 4923 |

Pledged.

Paid.

| CHURCHES | Members. | Pastor's salary | Expenses | Foreign Missions | Home Missions | State Missions | Orphanage. | Other objects | Minutes | Total | Orphanage | Foreign Missions | Marshall Church |
|--------------------|-------------|-----------------|-------------|------------------|---------------|----------------|----------------|----------------|----------------|------------------|-----------------|------------------|-----------------|
| Mars Hill | 203 | \$225 | \$16 | \$12.00 | \$7.50 | \$15.0 | \$50.00 | \$3 | \$1.85 | \$330.35 | \$55 | \$25 | \$35 |
| Flag Pond | 252 | 100 | 8.53 | | | | | | 2.00 | 10.53 | 5 | 5 | |
| Bethel | 140 | 40 | 11 | | | 1.26 | | 5 | 1.10 | 53.36 | 2 | 1 | |
| Foster's Creek | 95 | 25 | | 2.21 | | | 1.93 | | 1.00 | 1.00 | 5 | 2 | |
| Walnut Creek | 148 | 40 | | 8.54 | | | | | 1.60 | 30.74 | 1 | 1 | |
| Locust Grove | 108 | 40 | | | | | | | 1.05 | 49.59 | 2 | 1 | |
| Lower Walnut Creek | 67 | 25 | | | | | | | .35 | 25.35 | 3 | 1 | 10 |
| Lauael Seminary | 17 | 50 | | | | | 2.45 | | .85 | | 3 | 1 | |
| Fork of Ivy | 142 | 50 | | 1.98 | | | | | 1.10 | 53.08 | 2.50 | 1 | |
| Big Laurel | 94 | 40 | | | | | 3.00 | | 1.30 | 1.30 | 5 | 1 | |
| Madison Seminary | 64 | 40 | | | | | | | 1.00 | 44.00 | 10 | 3 | |
| Union Valley | 18 | 100 | | | | | | | .50 | .50 | 1 | 3 | |
| Marshall | 35 | 100 | | 1.66 | .78 | 1.65 | | | 1.00 | 105.09 | 10 | 3 | |
| Pleasant Hill | 20 | 40 | | | | | | | .15 | .15 | | | |
| Peek's Chapel | 107 | 40 | 6 | 3.00 | | | | | 1.50 | 4.50 | | 1 | |
| Terry's Fork | 79 | 10 | | | | | | | 1.00 | 10.50 | | | |
| Little Creek | 72 | | | | | | | | 1.00 | 1.00 | | | |
| Bull Creek | 167 | 50 | | 4.59 | | 6.15 | 7.56 | 10 | 1.50 | 59.80 | 10 | 5 | 5 |
| Gabriels Caek | 121 | | | \$12 | | | | | .67 | 12.67 | 5 | 2 | |
| Laurel Branch | 147 | 25 | | 1.71 | | | .96 | 1.05 | 1.05 | 4.77 | 2 | 1 | |
| French Broad | 125 | 50 | 25 | 1.05 | .50 | 13.50 | 1.50 | 20 | .70 | 25.70 | 10 | 5 | 5 |
| Grapevine | 238 | 50 | | | | | | 1.25 | 1.45 | 113.00 | 10 | 5 | 5 |
| Upper Laurel | 110 | 50 | | | | | | | 1.00 | | 2 | 1 | |
| Little Ivy | 122 | 50 | | | | | | | 1.00 | | | | |
| *Pant Gap | 135 | 40 | | | | | | | | 40.00 | | 1 | |
| *East Fork | 68 | 45 | | | | | | | | 45.00 | | 1 | |
| *Middle Fork | 65 | 45 | | | | | | | 1.00 | 1.00 | 1 | 1 | |
| *California | 145 | | | | | | | | | | | | |
| Total. | 4923 | \$935 | \$58 | \$34.52 | \$1.53 | \$37.56 | \$67.40 | \$36.30 | \$26.72 | \$1022.98 | \$133.50 | \$62 | \$80 |

Total.
Wash's Rec.



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Minutes
OF THE
NINETY FOURTH ANNUAL SESSION
OF THE
French Broad
Association.

HELD WITH

MARS HILL CHURCH

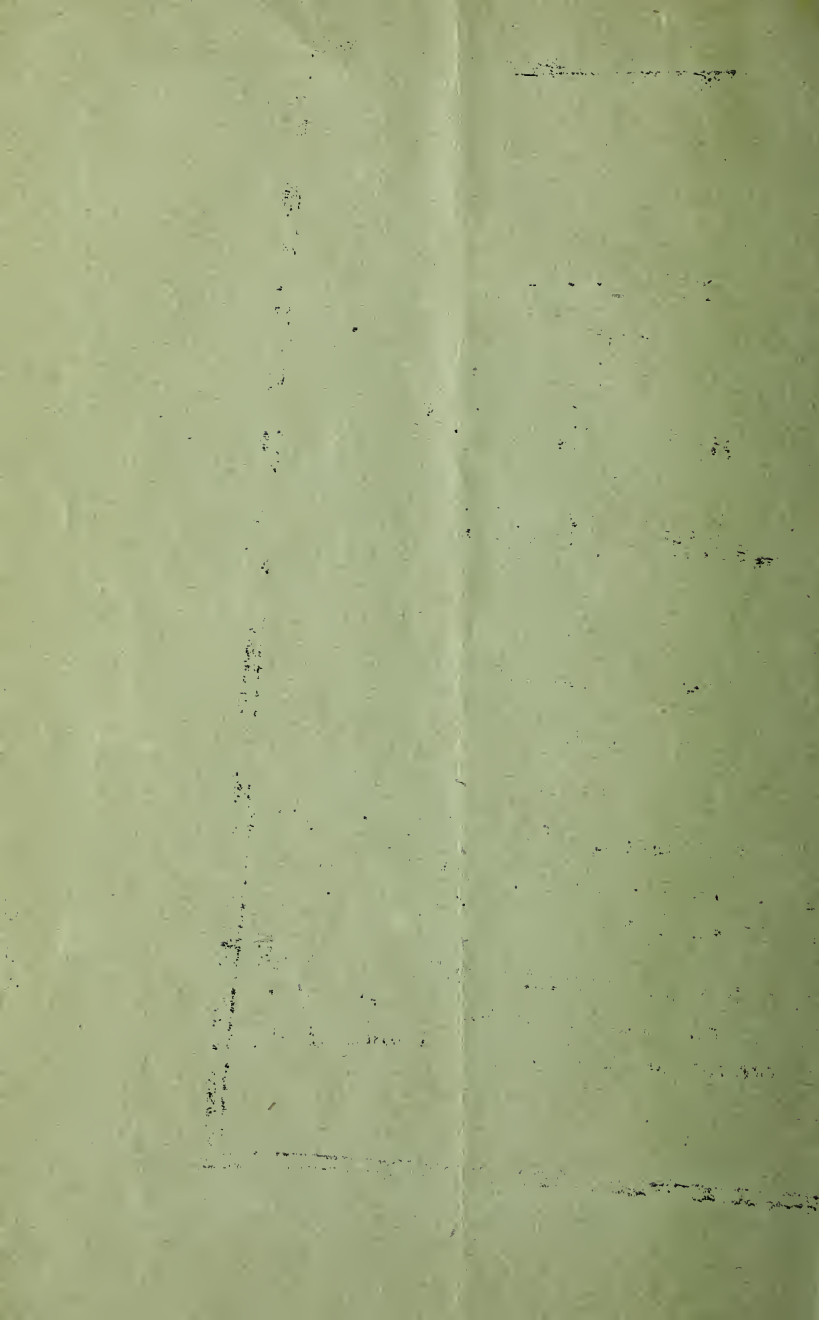
AUGUST 21, 22, and 23d, 1901.

OFFICERS.

Rev. JOHN AMMONS, Moderator Outlook, N. C.
J. HENRY BUCKNER, Clerk Outlook, N. C.
R. L. MOORE, Historian Mars Hill, N. C.

Next session of the Association will be held with
Paint Gap church, Madison County, N. C., Wed-
nesday before the fourth Sunday in August, 1902.

ENTERPRISE PRINT, MARSHALL, N. C.



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OF THE
NINETY FOURTH ANNUAL SESSION
OF THE
**French Broad
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MINISTERIAL REGISTRY.

| | |
|-----------------|---------------------|
| Ammons, John | Outlook, N. C. |
| Arrowood, A. W. | Mars Hill, “ |
| Baley, L. J. | Walnut Run, “ |
| Bradley, J. A. | California Creek, “ |
| Burlison, A. M. | Mars Hill, “ |
| Briggs, W. K. | Briggsville, “ |
| Briggs, T. P. | Grapevine, “ |
| Club, Clayton | Sexton, “ |
| Corn, N. P. M. | Outlook, “ |
| Crow, Joseph W. | |
| Jackson, W. C. | Asheville, “ |
| Lewis, Joseph | Big Laurel, “ |
| Lewis, J. L. | Laurelton, “ |
| Metcalf, C. C. | Briggsville, “ |
| Pinner, R. | Faust, “ |
| Ponder, W. M. | “ “ |
| Ramsey, Garrett | Marshall, “ |
| Roberts, L. C. | Sexton, “ |
| Sprinkle, A. J. | Fulton, “ |
| Wallin, S. | Big Laurel, “ |
| Wallin, Jesse | Marshall, “ |
| Wild, J. M. | Walnut Run, “ |
| Woodall, W. H. | Mars Hill, “ |

PROCEEDINGS.

Mars Hill, N. C., Aug. 21st, 1901.

The French Broad Baptist Association met in its ninety-fourth annual session with the Mars Hill Baptist church, Aug. 21st, at 11 a. m.

After singing the Association was led in prayer by Rev. John Ammons.

Rev. Josiah Crudup then preached the introductory sermon from Phil. 1:27. The sermon was able and instructive.

After prayer and benediction the Association adjourned till 2 o'clock p. m.

AFTERNOON SESSION.

The Association re-assembled at 2 p. m. After singing and prayer the body was called to order by Moderator J. F. Tilson. The Clerk being absent, Bro. N. B. McDevitt was asked to fill the vacancy till the organization could be perfected. Moderator then appointed Bros. W. P. Jervis and L. S. Tilson reading clerks.

Delegates' names from the various churches were then read and enrolled as follows:

FORKS OF IVY,—S. O. Deaver, Jackson Clouse and G. G. Hopson.

BIG LAUREL,—S. Rice, S. E. Tweed, J. H. Reece, G. M. Buckner, J. F. Wild.

BETHEL,—S. F. Radford, L. C. Buckner, W. R. Taylor.

UNION VALLEY,—P. N. McDevitt, R. Ramsey, M. Gosnell, T. J. Wallin.

CALIFORNIA,—W. B. Murray, J. B. Sprinkle, T. L. Brown, A. F. Sprinkle, M. M. Holcombe, J. H. Buckner.

LAUREL BRANCH,—R. M. Whitt, W. R. White, James W. Hunter, R. C. Eller, Dr. J. C. Tilson, James N. Fisher.

GABRIEL CREEK,—Rev. John Ammons, R. H. Buckner, J. Henry Buckner, W. C. Ammons, E. B. Crowder, H. H.

Buckner.

BULL CREEK,—Joel Calahan, M. K. Banks, J. N. Stines, R. A. Corn, R. F. Tillery, G. W. Corn, J. A. Bradley, F. R. Wyatt.

MARSHALL,—Alfred Ramsey, Jackson Ramsey, Eugenia Ramsey.

IVY RIDGE,—Rev A. J. Norton, N. B. Shelton, S. R. Buckner.

PAINT GAP,—Rev. C. C. Metcalf, Hiram Jervis, N. B. Holcombe.

MADISON SEMINARY,—G. W. Bryan, J. N. Jones, L. M. Bryan, John Sprinkle, T. J. Warlick.

LOCUST GROVE,—O. M. Ramsey, P. C. Crawford, N. T. Davis, B. F. Wilson, E. J. Roberts, W. H. Arrowood,

MARS HILL,—Wm. Bryan, R. L. Moore, Wm. Marchbanks, J. Henry Metcalf, A. V. Reese, N. B. McDevitt, R. R. Gibbs.

FLAG POND,—J. B. Sams, W. E. Tilson, W. F. Guinn, L. S. Tilson, T. J. Stockton, L. F. Guinn, J. H. Stockton

WALNUT CREEK,—Rev. L. J. Baley, Rev. J. M. Wild, R. P. Wild, G. V. Roberts, C. C. Runnion, F. M. Hamric, A. J. Runnion, J. M. Wallin, D. H. Rice.

UPPER TERRYS FORK,—J. B. Radford, B. E. Radford.

FRENCH BROAD,—Ammons Reece.

LITTLE IVY,—James Ramsey, W. T. Willis, Yancy Phillips, S. E. Edwards. U. U. McPeters.

GRAPEVINE,—J. F. Tilson, E. C. Coats, J. K. Wilson, E. F. Metcalf, Vernon V. Tilson.

MIDDLE FORK,—S. C. Briggs, J. G. Young, L. E. Briggs.

BIG LAUREL SEMINARY,—Letter sent without any delegate.

PEEKS CHAPEL,—Jonas Clark, Charlie Bruce, Enoch Morgan, John Ammons,

LONG BRANCH,—T. F. Wild, W. B. Tweed, John Crowder.

ORGANIZATION.

Rev. John Ammons was elected Moderator by ballot, W. P. Jervis and L. S. Tilson acting as tellers.

J. Henry Buckner was also elected clerk by ballot, the same tellers acting.

Prof. R. L. Moore was elected Historian by acclamation.

Song---“When the Trumpet shall Sound.” The Moderator then appointed the following committees Viz:

SUNDAY SCHOOLS---L. S. Tilson, W. B. Tweed and Joel Calahan.

HOME MISSIONS,--J. F. Tilson, S. O. Deaver, R. R. Gibbs:

TEMPERANCE,--Rev. J. A. Bradley, F. M. Hamric, W. E. Tilson.

FOREIGN MISSIONS,--R. L. Moore, Alfred Sprinkle, Sam Radford.

STATE MISSIONS,--Rev. C. C. Metcalf, Sheriden Briggs, Charlie Bruce, Rev. A. E. Brown.

ORPHANAGE,--Arcemus Reece, R. P. Wild, J. B. Sams.

EDUCATION,--W. P. Jervis, Rev. Josiah Crudup, Vernon V. Tilson.

PERIODICALS,--Rev. L. J. Baley, T. F. Wild, N. B. McDevitt,

On motion a committee of Conference was appointed to confer with a committee from the New Found Association, Viz: J. F. Tilson, W. P. Jervis and S. E. Edwards, looking to the amalgamation of the two Associations.

On motion a committee on finance was appointed, Viz: E. J. Roberts, S. E. Tweed and Rev. A. J. Sprinkle.

ON DIGEST OF LETTERS---J. Henry Buckner, Wm. Marchbanks and P. Rice,

ON NOMINATIONS,--L. C. Metcalf, John Ball, Elisha Rice

TIME AND PLACE,--A. J. Norton, Spencer Rice, Rev. C. C. Metcalf.

RELIGIOUS EXERCISES,—W. E. Tilson, Joel Calahan, with delegates of Mars Hill church.

Prof. W. P. Jervis then offered the following resolution:—

Resolved, That this Association appoint a permanent committee to be styled "A Monumental Committee," whose business it shall be to solicit funds for the purpose of erecting suitable tomb stones over the graves of our deceased ministers of the Gospel and the erection of the said tombstones as herein provided, and that the committee report from year to year to this body its progress in this work;

After remarks the resolution was adopted and a Monumental Committee appointed.

Visiting brethren were called for and received, Rev. A. B. Thomas, from Tuckasiege Association also, representing the Biblical Recorder.

On motion the report on Periodicals was made a special order for 10 o'clock Thursday.

On motion it was agreed to have preaching each night and at 11 a. m. each day.

On motion of W. P. Jervis, adjourned till 9 a. m., Thursday.

THURSDAY, August. 22nd.

The Association reassembled at 9 a. m. Spent half an hour in devotional exercise. Opening song, "How firm a Foundation." Prayer by A. E. Brown.

The Association then called to order by Moderator Ammons. Minutes of the previous day's session were read, and with slight corrections, adopted.

Visiting brethren were again called for and Rev. A. E. Brown, assistant Corresponding Secretary of the State Mission Board and Sunday School Board, was received. Bro. J. W. Bailey, editor of the Biblical Recorder, Rev. M. S. Proffit, from Buncombe County Association, also responded.

On motion C. C. Metcalf and Rev. A. E. Brown were added to the committee on State Missions, and the report made a special order at 5 o'clock.

On motion of Rev. C. C. Metcalf the special order for Periodicals was suspended for a few minutes in order that letters might be handed in.

The report on Periodicals was then called for and read by L. J. Baley.

REPORT ON PERIODICALS.

In no age of the world perhaps has the printing-press wielded such a mighty influence as it is doing to-day. Literature of all kinds is scattered all over the land.

We can not be too careful as to the kind of literature that finds its way into our homes.

Our people should know what our Baptists are doing by reading our papers.

We heartily recommend the Biblical Recorder to our people. It ought to find its way into every Baptist home in the State.

Also the Skyland Baptist, which keeps us in touch with our school and church work done in Western North Carolina.

Also Charity and Children, that we may be informed of the work done at our Orphanage.

The Foreign Mission Journal will be found very helpful in keeping the mission work before our people.

Respectfully submitted.

L. J. Baley.

T. F. Wild.

N. B. McDevitt.

} Com.

On motion to adopt, the following condensed remarks were made by Bro. J. W. Baily and Rev. A. B. Thomas.

Among other things, J. W. Baily said:—"By means of the printed page the mind reaches the whole world."

Rev. A. B. Thomas requested all who were not taking the Recorder to subscribe.

He said:— “It stands first for the denomination. It brings out our doctrine; it comes to indoctrinate our boys and girls.

Many are in the church who are not Baptists; we need to rise and come to their relief and put the Recorder in their homes.

Had it not been for the Recorder, Wake Forest would not have been what it is.

Our church life at home, depends much upon it.”

Report adopted.

11 a. m., the hour for preaching, having arrived, Rev. A. B. Thomas preached from Matthew, 2:11.

Subject: Bringing our most precious gifts to Jesus.

“God has laid this obligation upon us by making us sane. You can not throw this off and be held guiltless.

It was optional with God to give you a sane mind. Take the minds of men like Elisha and who but God can place a limit to the power of that mind; a mind trained to think for Jesus Christ.

Who would have the thoughts of Paul, given by inspiration, taken from the Bible? God made us like him—rational, capable of thinking for the best interest of men and women. We were made like Him spiritually, we should bring our spiritual self to Him. There are many of you who do not talk for Christ. The obligation to bring our best gifts to Christ is individual.”

Prayer by Rev. A. E. Brown.

Song,—“Take my Life.”

On motion of R. L. Moore, adjourned till 1:30 o'clock, and the report on Sunday Schools be made a special order for that hour.

Benediction by the Chairman.

AFTERNOON SESSION.

At 2 p. m., the Association was called to order by the Chairman,

Song—"While the days are going by."

The report on Sunday Schools was then called for and read by L. S. Tilson.

REPORT ON SUNDAY SCHOOLS.

The Gospel system comprehended every means available to the enlightenment of mankind. The qualifications conspicuous in the person of Timothy grew out of the advantages of religious culture.

"From a child thou hast known the holy scriptures."

Israel's illustrious king said, "Come ye children, hearken unto me: I will teach you the fear of the Lord."

The object of Christ's mission to the earth, was to save the lost. This He came to do, and this He is doing. That part of the great work which no other could do, He did Himself; and that part which His followers could do; He commissioned them to do. He said, "Go and teach, and, lo I am with you."

There is no other enterprise or vocation in which we may engage, that insures so much real joy, supreme happiness and abiding peace as the work which Christ has commissioned his children to do; and the fact that there is so much destitution in our bounds, and so many idle professors of religion, is astounding indeed.

I know not what is best to recommend in a report like this, except we try to comprehend the worth of an immortal soul, and the price that was paid for it. When every child of God in this land has righted this matter as they should, it won't be long until every church and school house will be filled every Sabbath with Sunday School children, and where public buildings are not convenient, dwelling houses will be converted into Sunday School rooms, and the blessed word of the gospel of eternal life will be spoken with moving eloquence by parents to their children, by brothers to brothers, by sisters to sisters and by children to children, and not one day will pass without an effort to save the lost, with

The same reasons that justify our denominational existence demand the existence of Baptist Sunday Schools that our youth may learn the necessity of believing and obeying the sacred word of God just as He in His infinite wisdom and mercy has given it to us. It is of the greatest importance to the future of our Baptist churches and the cause of truth we present.

In view of these facts, we recommend that each of our churches organize and support a Sunday School and teach the doctrines of the gospel in the same spirit and with the same earnest desire for the glory of Jesus Christ, as we do human depravity and necessity of salvation.

L. S. Tilson, }
 W. B. Tweed } Comm.
 Joel Calahan. }

On motion by Rev. J. A. Bradley to adopt and after remarks by Rev. Jno. Ammons and Rev. Garrett Ramsey the report was adopted.

Report on State Missions, called for and read by Bro. J. W. Baily.

STATE MISSIONS.

Missions is sending the gospel to those who have it not.

State Missions is preaching the gospel to those in North Carolina that are destitute of the gospel.

That there are many such people who are without the preaching of the gospel and who are unable to obtain preachers in our state is shown in the census report. East and West and central sections have areas in which the gospel would not be preached, but for missions.

Moreover as Baptists we have a distinctive work to do. We are not only to evangelize the world, but we are to win the world to truth as Baptists hold it.

To this end we are engaged in preaching the gospel in many weaker congregations in North Carolina and streng-

thening our work by education.

This year we have two missionaries employed, and they are working in all parts of the state. Every year the prospects brighten, the number converted, the size of the congregation and the enrollment of our Sunday Schools constantly increase.

Our people are called upon to make extra sacrifices this year. Our work has been enlarged, and unless we give more, we shall fall short.

To State Mission work, is due much of the progress of our cause in North Carolina. By State Mission work well supported we shall continue to go forward.

On motion of Rev. L. J. Baily to adopt, Rev. A. E. Brown made an earnest appeal to do more for State Missions.

He was also allowed to take a name from each church of some one who would answer letters and distribute Missionary literature.

A collection was at this time taken for State Missions amounting to \$3.09 Report adopted,

REPORT ON TIME, PLACE AND PREACHER.

We, your committee on Time, Place and Preacher, submit the following:

TIME,—Wednesday before the fourth Sunday in August, 1902.

PLACE,—Paint Gap. Introductory sermon by Rev. J. A. Bradley, alternate, Rev C. D. Cole.

C. C. Metcalf, }
 Jack Norton, } Comm.
 Spencer Rice. }

Report adopted.

Committee on education, reported as follows:

REPORT ON EDUCATION.

Practically speaking, education is preparation for the duties of life. The State and the church are the most general and effective means through which a people can

be educated. The State gives what is termed Popular Education, that is, a system of education supported by taxation without any direct tuition from the pupils. The prime object of the State is to educate for citizenship. No other factor enters more largely into the claim of a State to prosperity than does its literary status. Upon this system of education the great mass of the people must depend for all the education they will ever receive, hence we cannot be insensible to its importance nor too jealously guard its claims

While our public schools have received a reasonable attention at the hands of our law makers in the past, all will admit that there is a wide field for improvement in the future. Too much attention has been given in the state to higher education, at the expense of the district schools, at which the poor boys and girls must receive their educational equipment for life. The primary object of the state in the establishment of the public schools did not, in our opinion contemplate this use of the public money, and the people should resent any infringement on it. We feel proud of the stand taken by the Baptist brotherhood of the State in the interest of all the people on this subject, and especially are we appreciative of the firm stand taken by the Biblical Recorder in defence of proper use of public funds.

But while our public school opportunities are not what they should be, we are, nevertheless, painfully sensible of the fact that our people do not appropriate what advantages they do have as their interests demand. We are proud to note however, that the tendency is upward, and we are hopeful that it is only a question of time when we shall reach the desired standard—the time when every parent will utilize every day of the public schools as the law contemplates.

The state makes no pretention to teach religion but stops at moral training. It remains for the church or

denomination to give the higher education which not only fits for citizenship and society but which under God's grace refines the soul and prepares for citizenship in the kingdom of God. This is the safer and nobler education, For many long years Mars Hill College has been presented to our Association and general denomination, as their most available means for the attainment of such an education. The school has struggled alternately through prosperity and adversity, ever keeping in view its original purpose and design. During the few last years it has made rapid strides of improvement until it now stands at the head of the list of our denominational schools in Western North Carolina, and the equal of any school of its grade in the State. For all this our christian people should thank God and take courage. As a result of the recent successes of the school a new college building is in demand as well as the complete equipment of the Girls Home, now in charge of Rev. W. H. and Mrs. Woodall, which is truly one of the happiest features of the school. These and other improvements appeal to all our Baptist people. Will they heed the call and each become a contributor in raising the \$10,000 for the consummation of these contemplated improvements? During last year there were 281 students in school, hailing from five states and twenty-seven counties in North Carolina. The present term opened Aug. 6th, 1901. The present enrollment is 200.

Prof. Moore and his co-laborers are consecrated men and women who are wholly devoted to their work and will leave no stone unturned to make the school a power under God in the upbuilding of this mountain country. Let the brethren of this and adjoining associations become co-laborers with them and their labors will be crowned with a most glorious success.

W. P. Jervis,
 Rev. Josiah Crudup, } Com.
 Vernon Tilson.

On motion the report was adopted.

On motion the Orphanage report was made a special order for 9:30 a. m., Friday.

Committee on Temperance reported as follows:

REPORT ON TEMPERANCE.

We, your committee on Temperance, beg leave to submit as follows:

That the use of intoxicating liquors continues to be one of the worst phases of sin that we have to deal with. No single agency that we know of is so devastating to our citizenship or begets more indifference or causes disorderly conduct among members of the church than the sale and use of liquor. Much of the disease, a large proportion of the poverty and distress, and almost all of the crime may be traced directly to this monster evil, which has no other excuse for its license than that it puts money into the pocket of the bar keeper and adds somewhat to the public treasuries. We recommend that every follower of Christ stand out against the sale and use of it as a beverage and to use every lawful means to suppress the illicit manufacture and sale of it, calling if necessary, upon the strong arm of the civil law.

J. A. Bradley, }
 F. M. Hamric, } Com.
 W. E. Tilson. }

The report was ably discussed by Rev. Josiah Crudup, and on motion adopted.

Prof. W. P. Jervis then offered the following resolution:

RESOLVE, That this Association believe that it will be to the glory of God and the advancement of His cause, that we continue the Fifth Sunday meeting, and that a special committee of the Association be instructed to prepare the programs of these meetings for the year and that the next meeting be held at Lower Walnut Creek.

Resolution adopted.

On motion of A. V. Reese adjourned till 9 a. m., Friday.
Benediction by the Chairman.

FRIDAY MORNING, 23rd.

The Association met pursuant to adjournment, spent half an hour in devotional exercise, conducted by Rev. A. J. Sprinkle.

Committee on Orphanage then submitted the following report :

REPORT ON THE ORPHANAGE.

There are now nearly three hundred children in our Orphanage at Thomasville, looking to the Baptists of the State for support.

In view of this fact and also the great demand for better equipments and more room, we your Committee recommend :

First, That each Sunday School take a monthly collection for the Orphanage.

Second, That each church make a special offering twice a year, on Thanksgiving day and another some time in the spring.

Third, That the pastors keep this continually before their people.

Respectfully submitted.

A. V. Reese, }
R. P. Wild, } Com.
J. B. Sams. }

On motion to adopt the following condensed remarks were made: A. V. Reese said:—I would like to speak of the Orphanage as the property of the Baptists, the great pressing need of more room and better equipments.

There is not a church in this Association that will not give to the support of the Orphanage, if they have a system by which to do it.

Rev. J. A. Bradley,—There are a few things I would like to see. If there is one class of people I have more

sympathy for than others it is the orphans.

I am glad in my soul that the Baptists have prepared this place for the orphans.

The cries are every where for more room; there are many who ought to be at Thomasville, but no room. There is a great fault along this line by the pastors; there has not been done near what ought to have been done for the Orphanage.

If the deacons and pastors will think of this as they should there will be twice as much done next year as we did last. The more we do the better we will feel.

Rev. W. H. Woodall,—I want to make a few statements so that we can get the matter before the body in a practical way.

I wrote to Brother Boon about taking some orphans, he told me the Orphanage was full, and as soon as the brethren made it possible for us to enlarge our buildings we are willing to take all who come.

The Orphanage comes the nearest supplying the place of a home as can be.

I have known some to come away earnest christians.

At this point a collection was taken for the Orphanage, amounting to \$4.64.—Report adopted.

Song,—“Jesus I come, I come.”

At 11 o'clock a. m. Rev. C. D. Cole preached from Romans 9:1-3.

The sermon was an earnest appeal to christians for more consecrated work, brotherly love and a more Christ like spirit.

Song,—“Am I a soldier of the cross.”

A special committee was then appointed to arrange a program for the Fifth Sunday Meeting, viz:

J. F. Tilson, Ch'm; Rev. W. H. Woodall, Rev. J. A. Bradley, Joel Calahan, Rev. C. D. Cole.

On motion adjourned till 2 p.m.

Benediction by Chairman.

AFTERNOON SESSION.

The Association met pursuant to adjournment. After singing, the report on Foreign Missions was read by Prof. R. L. Moore,

REPORT ON FOREIGN MISSIONS

In obedience to our Saviour's last command, "Go ye into all the world and preach the gospel to every creature." Baptists are not content with simply proclaiming the good news of salvation at home, but strive as far as it is in their power to have it preached "unto the uttermost parts of the world."

Countless millions in China, in India, in Africa, in Japan are without hope and without God in the world, having never heard the name of Christ, and "there is no other name under heaven given among men whereby we must be saved." Acts 4:12, It is an awful fact; an innumerable host is yearly sinking to eternal night. We have the light of eternal truth; the Lamp of Life has been graciously given to us. Those in heathen darkness cry out for light. It is in our power to send them the light. Will we be guiltless in God's sight if we by our indifference or neglect fail to carry them the gospel? Will not their blood cry out to God against us?

Let the question burn into our hearts, whether we will be saved if we do not do something to preach the gospel unto the uttermost parts of the world.

As a convention we have 102 missionaries with 171 native helpers among the heathen of China, Japan and Africa. Among the Catholics of Italy, Brazil and Mexico there were over 1,000 baptisms last year.

These faithful men of God are but a handful among the lost millions. They plead for help. Young men and women called of God to this work are ready to go, but no money is on hand to send them. Last year the French Broad Association gave \$34.52 to foreign missions, twenty churches gave nothing. Brethren and sisters, surely this is not the measure of our love. Could we not this year

raise at least \$100 for the preaching of the Gospel in heathen lands? Surely the Spirit of God would not prompt us to do less. If each church would make an average of one cent a month for each member we would raise over \$350 during the year. Could any Missionary Baptist who has both food and raiment—more than the Saviour had—refuse to do this much?

R. L. Moore,
Alfred Sprinkle, } Com.
Samuel Radford. }

Report on Home Missions was read by J. F. Tilson.

REPORT ON HOME MISSIONS.

Mission means a sending or being sent. Christian mission is the carrying out, the obeying of the great command of our Lord to his disciples before his ascension and through them to all believers, when he said "Go ye into all the world and preach the gospel to every creature."

Home Missions is that carried on by the Southern Baptist Convention through the Home Mission Board located at Atlanta. The field embraces all the Southern States, Indian and Oklahoma territories and part of Cuba. In the states the work is done through the State Board. It acts as a distributor to the most needful points. Gathering from the richer states and parts of states and sending to the more destitute portions. Here in Western North Carolina we are beneficiaries and very small donors. While our contributions increased last year more than the other parts of the State, yet we did not give one-fourth as much as we received. We received \$3,000 appropriated to our educational and other work here in Western North Carolina. The whole State gave less than \$7,000. In Louisiana, Florida, and probably other of our border states, the State Board would be helpless or at least unequal to the task of carrying on the mission work successfully without the aid and support of the Home Mission Board. Hence missions is the foundation

work, going where the State Boards cannot go and take the field. At the organization of the Southern Baptist Convention over fifty years ago, when the Home Board was formed, the Baptists of the State were only a handful of the population. Now we are a host in numbers, and intellectually, socially and financially in the front ranks among the great religious denominations of the land, and these results have been brought about principally by the Home Mission Board.

Many of the strongest churches in North Carolina have been started and nourished by the Home Board until they became self sustaining, and later great contributors to the cause of Christ. From these reasons and the gift to Western North Carolina mission work, we recommend that we show our appreciation of the gifts by taking at least one monthly collection in each and every church in this Association next year and send to the Home Board.

J. F. Tilson, }
 R. R. Gibbs, } Com.
 S. O. Deaver. }

The reports on Home and Foreign Missions were jointly discussed by J. F. Tilson, R. L. Moore, W. H. Woodall and others.

On motion reports adopted.

FINANCE REPORT.

We, your committee on finance, have received from the churches for printing the minutes \$24,57

Respectfully submitted.

A. J. Sprinkle, }
 E. J. Roberts, } Com.
 S. E. Tweed. }

Report adopted.

On motion of J. F. Tilson, the clerk was instructed to superintend the printing and distribution of minutes, and retain the usual fee for his services.

REPORT OF CONFERENCE COMMITTEE.

WHEREAS, the French Broad Association at its session at Marshall in August, 1900 passed a resolution expressing the opinion, that it would be for the glory of God for the French Broad and New Found Associations to unite into one body and in order to consecrate this union the said French Broad Association appointed messengers to bear this expression to our New Found brethren.

The latter association courteously received the messengers from our association and appointed Rev. J. R. Wild, Josiah Crudup, R. H. Hipps, B. P. Green, and C. Z. Woody to meet with us at this meeting to talk over the matter, but owing to high water and other causes the said committee has failed to attend, except Bro. Crudup.

Your committee of this Association met with Bro. Crudup and after discussing the matter, we arrive at the conclusion that it would indeed be to the glory of God to effect this union, and we recommend that if both bodies agree to this that the bodies henceforth be styled the French Broad and New Found Associations.

That this association now adopt this resolution and that its messengers bear its action to the next New Found Association and if they should adopt it then that they immediately appoint delegates to meet with us in our next association and that the association, if desired meet in the present New Found association in 1903.

Respectfully submitted,

| | |
|---------------------|--------|
| J. F. Tilson Ch'm., | } Com. |
| W. P. Jarvis, | |
| S. E. Tweed. | |

Josiah Crudup, Com. for New Found.

Com. appointed to visit the Newfound Association—
J. F. Tilson, W. P. Jarvis and Rev. W. H. Woodall.

The report of the committee on Nominations, called for, the committee being absent, the Chair made the fol-

following appointment—W. P. Jervis, J. F. Tilson and R. L. Moore as Executive Board.

DIGEST OF LETTERS.

The report on Digest of Letters, which is embodied in the statistical table, and for that reason is not given here, was read by J. L. Jarvis and on motion adopted.

PROGRAM OF FIFTH SUNDAY MEETING.

The Committee on program for Fifth Sunday Meeting made a report, but the program did not come into the hands of the clerk, and does not appear in the minutes.

The report was adopted.

On motion the Chairman appointed delegates to the Baptist State Convention and to the Southern Baptist Convention.

STATE CONVENTION,—R. L. Moore, Rev. J. A. Bradley, Rev. W. H. Woodall, J. F. Tilson, W. P. Jervis and J. L. Jarvis. On motion of W. H. Woodall, Rev. John Ammons was added to the list of delegates.

SOUTHERN BAPTIST CONVENTION,—Rev. John Ammons.

On motion the Clerk was instructed to insert the usual resolution of thanks:

RESOLVED, That we tender our hearty thanks to the church and community for their liberality shown us during this session of the Association.

On motion of W. H. Woodall the Association expressed its gratitude for the work of the volunteer teachers and asked for a continuance of the same.

On motion of J. F. Tilson, adjourned to meet at the place named in the report.

Song,—“God be with you till we meet again,” and engaged in an old fashioned hand shaking.

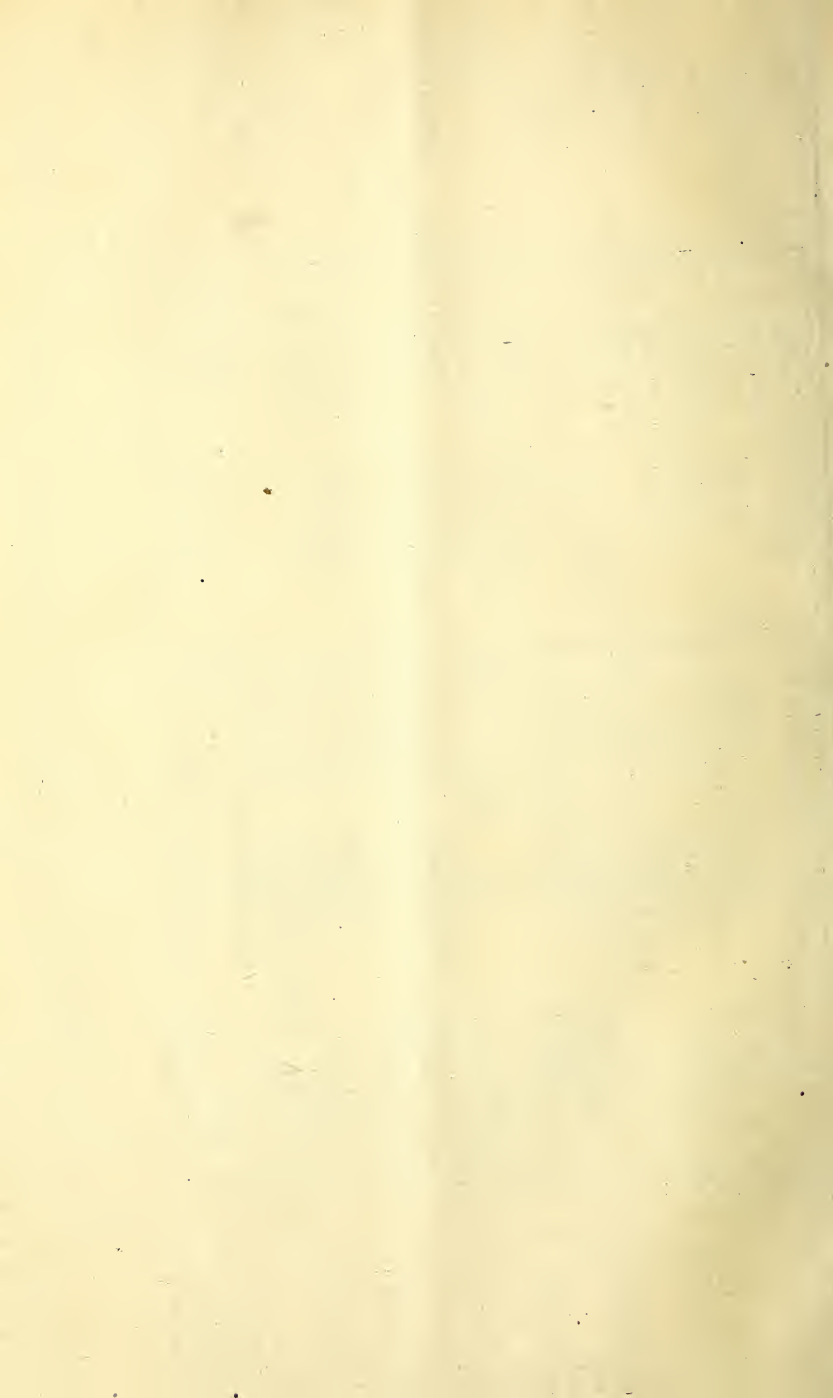
Closing prayer by Rev. W. H. Woodall.

Rev. John Ammons, Moderator,
J. Henry Buckner, Clerk.

Financial Table.

| CHURCHES. | Members. | Pastor's salary | Expenses. | Foreign Missions. | Home Missions. | State Missions | Orphanage. | Other Objects. | Minutes. | Total. |
|----------------------|----------|-----------------|-----------|-------------------|----------------|----------------|------------|----------------|----------|----------|
| Forks of Ivy. | 149 | \$ 50 | \$ | \$ 1 | \$ | \$ | \$ 2.50 | \$ | \$ 1.30 | \$ 53.80 |
| Grapevine. | 206 | | | 2 | 1.85 | | 5.62 | | 1.55 | 11.01 |
| Paint Gap. | 97 | | | | | | 3 | | .70 | .70 |
| Walnut Creek. | 186 | | | 5 | | | 3 | | .70 | 3.70 |
| Flag Pond. | 267 | 100 | | 4 | 2 | | | | 2.15 | 110.15 |
| Middle Fork. | 78 | | | | | | | | .90 | 6.90 |
| Bethel. | 141 | | 30 | | | | | 5 | 1.05 | 36.05 |
| Madison Seminary. | 81 | 40 | | | | | 2 | | 1.27 | 41.27 |
| Laurel Branch. | 131 | | 6 | 1.92 | | | | 20 | 1.00 | 30.92 |
| Big Laurel Seminary. | 17 | | | | | | | | .60 | .60 |
| French Broad. | 100 | | | | | | 1 | | | 1.00 |
| Marshall. | 37 | | | | | | | | .85 | .85 |
| Little Ivy. | 154 | | | | | | | | 1.55 | 1.55 |
| Peek's Chapel. | 110 | 40 | | | | | | | .91 | .91 |
| Locust Grove. | 110 | 35 | | | 12 | | 5.72 | | .85 | 53.57 |
| Gabriel Creek. | 134 | | | | | | | | 1.39 | 1.39 |
| Big Laurel. | 89 | 20 | | 1 | 4.61 | | 5 | 3.30 | 1.40 | 35.25 |
| Ivy Ridge. | 36 | | | | | | | | .60 | .60 |
| Long Branch. | 41 | | | | | | | | 1.00 | 1.00 |
| Mais Hill. | 265 | 125 | | 30.39 | 7.31 | 18.87 | 45 | 1.25 | 1.00 | 228.81 |
| Bull Creek. | 165 | 50 | | 4.88 | | 10.80 | 7 | | 1.50 | 74.18 |
| Union Valley. | 17 | | | | | | | | .50 | .50 |
| Upper Terry's Fork. | 40 | | | | | | | | .60 | .60 |
| California. | 151 | 100 | | | 17 | | 1.87 | 320 | 1.50 | 440.37 |

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From R. L. Moore.
Mass. Hill, N.C.

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MINUTES
OF THE
NINETY-FIFTH ANNUAL SESSION
OF THE
French Broad Association

HELD WITH THE
PAINT GAP BAPTIST CHURCH

August 20, 21, and 22

1902

Moderator, Rev. JOHN AMMONS, Outlook, N. C.
Clerk, ELVER A. PONDER, Faust, N. C.

The next session to be held with the Upper Laurel Church
Wednesday before the fourth Sunday in August
1903, at eleven o'clock A. M.

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American Baptist Publication Society

MINUTES

OF THE

Ninety-Fifth Annual Session

OF THE

French Broad Baptist Association

HELD WITH

Paint Gap Church,
Weaverly, N. C.

August 20, 21, 22, 23 and 24, 1902.

OFFICERS.

REV. JOHN AMMONS, Moderator, - - - Outlook, N. C.
E. A. PONDER, Clerk, - - - - - Faust, N. C.
R. L. MOORE, Historian, - - - - - Mars Hill, N. C.

The next session will be held with Upper Laurel Baptist Church, Madison County, beginning Wednesday before the fourth Sunday in August 1903.

THE SKYLAND BAPTIST PRINT,
CLYDE, N. C. 1902.

PROCEEDINGS.

Weaverly. N. C., August 20, 1902.

The French Broad Baptist Association met in its ninety fifth annual session with Paint Gap Baptist Church, Aug. 20, 1902, 11 A. M.

After singing by Paint Gap Choir, the Association was led in prayer by Rev. R. W. King.

Rev. J. A. Bradley, who was appointed at the last annual session of the Association, to preach the introductory sermon, not being present, Rev. Jno. Ammons preached the sermon from Psalms 122, 1st verse.

After prayer and benediction, adjourned until 1 P. M.

AFTERNOON SESSION.

The Association re-assembled at 1 P. M., and after singing and prayer by Rev. C. D. Cole, the body was called to order by Chairman Rev. Jno. Ammons.

The Chairman then appointed Rev. C. C. Metcalf and E. A. Ponder to collect letters and act as reading Clerks.

ENROLLMENT OF DELEGATES.

Letters were read and delegates enrolled from the various churches as follows:

California - M. M. Holcomb, W. W. Hamlin, M. L. Calaway, J. B. Callahan, T. L. Brown.

Gabriel's Creek—G. W. Anders, J. L. Philips, J. R. Buck, J. H. Andres, E. B. Crowder, Rev. Jno. Ammons.

Paint Gap—D. C. Marchbanks, W. B. Holcombe, J. S. Brown.

Locust Grove—C. W. Herring, E. J. Roberts, G. W. DeBrewel, E. Rice, O. M. Roberts.

Upper Laurel—E. A. Ponder, D. C. Stocton, J. F. Buckner, W. G. Willis.

Little Ivy—S. E. Edwards, J. W. Ramsey, R. L. Green, W. W. McPeters, W. T. Willis.

Little Creek—J. F. Metcalf, W. R. Davis, M. L. Hall, E. A. Metcalf.

Mars Hill—W. S. Davis, R. L. Moore, W. M. Bryan, J. G. Allen, J. R. Sams, W. H. Jarvis, R. R. Gibbs.

Flag Pond—J. B. Sams, W. E. Tilson, L. S. Tilson, S. Moore, S. S. Hensley, Pressley Blankenship, L. T. Gwinn, R. W. King.

Marshall—Alfred Ramsey, H. K. Ramsey, Mrs. M. D. Hudgins, Marion Fortner, Lottie B. Wood, M. A. Wood.

Peeks Chapel—C. C. Bruce, J. A. Clark, E. S. Morgan.

Big Laurel Seminary—F. M. Wallen, A. Franklin, W. S. Rice, R. Franklin.

Long Branch—Jno. Fox, John D. Crowder, J. F. Wilds, Elisha Tweed.

Madison Seminary—E. Bryan, W. C. Sprinkle, Jas. N. Jones, G. W. Bryan.

Bull Creek—Joel Callahan, R. A. Corn, Spenser Rice, H. D. Smith, J. M. Howell, H. M. Fagan.

Forks of Ivy—G. G. Hopson, T. S. Dillingham, R. L. Sams, John Ball, J. F. Jervis.

Walnut Creek—R. P. Wild, C. C. Runion, S. S. Runion, D. H. Price, T. M. Hamrick, T. J. Bailey, J. M. Wild.

Lower W. Creek—C. E. Jervis, S. M. Davis, Bascom Davis, Jas. Clemmons, Arcemus Davis.

Laurel Branch—J. C. Tilson, J. W. Hunter, W. R. White, Geo. Roberts, R. E. Eler, L. C. Roberts.

Bethel—J. L. Carter, S. F. Bradford, L. C. Buckner, Levi Hamlin, J. W. Briggs.

Paint Fork—Jno. Brigman, J. F. Carter, Jno. Anderson.

Grape Vine—J. F. Tilson, J. H. Arrington, E. C. Coats, J. A. Sams, D. B. Tilson, S. S. Coats.

Terrys Fork—J. E. Radford, J. E. Chambers.

Foster's Creek—J. M. Arrington, Garrison Briggs.

ORGANIZATION.

Rev. John Ammons was elected Moderator by ballot, the reading Clerks acting as Tellers.

Elver A. Ponder was elected Clerk, Revs. C. C. Metcalf and R. W. King acting as Tellers.

On motion of L. S. Tilson, Prof. R. L. Moore was elected Historian by acclamation.

COMMITTEES.

The following committees were appointed:

SUNDAY SCHOOL—Joel Callahan, W. West and W. S. Davis.

HOME MISSIONS—D. B. Tilson, R. R. Gibbs, Robt. Corn.

FOREIGN MISSIONS—Rev. C. C. Metcalf, W. M. Bryan and R. L. Green.

STATE MISSIONS—J. F. Tilson, Geo. Andrews and Tom Brown.

ORPHANAGE—S. E. Edwards, F. M. Hamrick and Joseph Allen.

EDUCATION--Prof R. L. Moore, L. S. Tilson and M. M. Holcombe.

PERIODICALS--C. D. Cole, Rev. R. W. King and J. M. Arrington. On motion dismissed digest of letters.

NOMINATION--G. W. Anders, Wm. Bryan and Tom Brown.

TIME AND PLACE--A. J. Norton, D. C. Stocton and Joel Callahan.

FINANCE--S. F. Radford, M. L. Callaway and J. H. Buckner.

RELIGIOUS EXERCISES--J. B. Sams, Robt. A. Corn with the delegates of Paint Gap Church.

MONUMENTAL COM.--W. P. Jervis, J. F. Tilson and Rev. C. C. Metcalf.

STATE OF CHURCHES--W. H. Woodall, J. F. Tilson and Thomas Brown.

TO STATE CONVENTION--W. H. Woodall, J. R. Sams and R. L. Moore.

SOUTHERN BAPTIST CONVENTION--J. F. Tilson and Alternate John Ammons.

CORRESPONDENTS--Revs. W. C. Nelson, representing the East Tennessee Association, H. L. Biddle, representing the Yancey County Association and A. B. Thomas, representing the Tuckaseige Association and Biblical Recorder.

Motion carried that a sermon be preached each day at 11 A. M.

On motion adjourned until Thursday, 8:30 A. M. Song, Doxology. Benediction by Rev. W. C. Nelson.

THURSDAY FORENOON.

The Association re-assembled at 8:30 A. M. Singing by Paint Gap Choir. Rev. John Ammons, Moderator, read 112th division of Psalms. Prayer by Rev. W. C. Nelson. Song, "Twill be glory by and by."

REPORT ON SUNDAY SCHOOLS.

Report on Sunday School called for, committee submitted the following report:

Whereas we find the field is large, the work is great and urgent and the true laborers are few. We hear our Lord say, just before he ascended, "Go ye into all the world and teach all nations, and lo! I am with you always, even unto the end of the world."

There is no enterprise or work in which we may engage that affords us so much real joy, supreme happiness, or abiding peace as the work which Christ has commissioned his children to do and the fact that there is so much destruction in our bounds and so many professors of religion idle. It is astonishing to the world. What is the value of an immortal soul? And how earnest we should be as S. S. Workers, in developing the young minds and leading them to Christ, and teaching them to obey the Gospel. In view of these facts, we your committee recommend that each church organize and sup-

port a Baptist S. S., and teach the word of God in spirit, and with the earnest desire for the glory of Christ.

Respectfully,

C. D. HARDIN, }
JOEL CALLAHAN. } Com.
W. S. DAVIS, }

Discussions on Sunday Schools by brethren Chas. Hardin, J. F. Tillson, Revs. W. C. Nelson, A. B. Thomas, Joel Callahan and J. B. Callahan.

The report was adopted.

REPORT ON TEMPERANCE.

Report on Temperance called for, the committee submitted the following:

The subject of Temperance is one that we regret that it is necessary for us to speak. The subject has been discussed until every member of the Association is familiar with its various phases. It appears to almost every live Christian that the fault of intemperance is one that might be easily overcome. But, alas! Observation teaches us the sad fact that all who claim to be Christians are not free from points of weakness in intemperance. It is not necessary for us to speak of the great evil of intemperance, of the crime, want and misery it has caused, for these things are well known to all.

We have heard statistics of the crime and expenses connected with the liquor traffic until they no longer excite our interest.

We have discussed and adopted reports on the subject for years, but it seems that but little has been accomplished by it. So what we need is more information upon the subject and some method of aggressive work by which something may be accomplished. The time has come for us to take our stand upon the question so as to make ourselves felt.

Our churches should exercise more rigid discipline along this line. No Baptist church should retain in its fellowship members who use intoxicating beverages as a drink, or those connected with the manufacture and sale, or any one who in any manner aid or encourage the traffic on human souls. Our Ministers should refuse to preach for churches who will not exercise discipline along these lines, and should ever be prompt and outspoken in commending this. Associations should refuse to fellowship churches which will not exercise strict discipline in all such cases. In this way alone can we convince the world that we mean what we say on this subject.

The churches should set the seal of their condemnation upon every thing connected with this nefarious business so strongly that every one may realize the force of its opposition.

Respectfully.

J. B. SAMS, }
E J. ROBERTS, } Com.
S. M. DAVIS, }

By motion the following resolution was received :

Resolved: That this Association heartily endorse the Anti-saloon League movement in the state of N. C., and urge our people to use every proper effort to carry into effect the purpose of the league.

Discussion by brethren J. B. Sams, J. F. Tilson, Rev. W. C. Nelson. Bro. W. P. Jervis not being a delegate, by motion was recognized in the body and made a very enthusiastic talk.

On motion the following report was presented:

We your committee appointed to confer with a committee of the New Found Association with reference to uniting the two bodies, met the said committee and the matter being thoroughly discussed and favorably reported to the New Found Association and considered by them, they voted that the Associations should not unite.

J. F. TILSON,
W. H. WOODALL,
Committee.

Congregation then sang, "Am I a Solder of the Cross." Prayer by R L Moore. Rev. A. B. Thomas then read Psalms 126, and made comments on the same. Song, "What a friend we have in Jesus," Sermon by A. B. Thomas. Text: Psalms 126, 5th verse; "They that sow in tears reap in joy." Subject: The tearful sower and the joyful reaper.

Outline:

1. The seed that are to be sown. 2. The seed is the Word of God. 3. Where are the seed to be sown? 4. In the minds and hearts of the children of men. 5. Who are the seed sowers? 6. S. S. teachers are spiritual seed sowers. 7. Parents sow in children's minds and hearts. 8. Sow in Sunday School, reap in missionary work. 9. Ministers are spiritual seed sowers. 10. That they sow all kinds of ground. 11. Sow the seed and God will water them with the dews from Heaven.

Prayer by W. H. Woodall. Song: "Did Christ o'er sinners weep"

Adjourned until 1:30 P. M.

THURSDAY--AFTERNOON.

Singing by Paint Gap Choir.

REPORT ON FOREIGN MISSIONS.

The committee submitted the following report, which was adopted:

The time has surely passed when before this intelligent body, it is necessary to argue the duty, or importance of Foreign Missions.

In the good Book we have it plainly written, the command of our great Master. "Go ye into all the world and preach my Gospel to every creature." And our plain duty as soldiers of the cross is to

render unquestioned obedience to the order of our great Leader.

He has coupled with His commission the precious promise, "Lo I am with you always." And as Associations, churches or individuals, we have no right to claim the promise, or to expect the blessing if we fail in strict obedience to the marching orders of our great King.

Let us then engrave it in our hearts and minds, that as loyal subjects of Christ, we must go or send for the purpose of advancing the cause of building up the Kingdom of Christ in Foreign fields. We recommend that the Moderator of this Association appoint one member in each church in the Association to take a collection for Foreign Missions, at least quarterly. We further recommend that the pastors in this Association inform themselves as to the work of the Missionaries in the Foreign fields, and that they give the much needed information to their churches. We further ask through this report that every church in the Association, respond to the call for Foreign Missions during the year and that all money collected be sent to the Corresponding Secretary of the Southern Baptist Convention.

Respectfully,

C. C. METCALF, }
WM. BRYAN, } Com.
R. L. GREEN, }

Discussions on Foreign Missions: John Ammons, W. H. Woodall and C. C. Metcalf.

By motion it was ordered that the Educational report be at 10 A. M., Friday.

REPORT ON STATE MISSIONS.

Report on State Missions called for; committee submitted the following:

State Missions as can be distinguished from other Missions, is that it is specified, carried forward and directed by the State Mission Board, composed of consecrated brethren near Raleigh, and one member from each and every Association in the state. This Board has a great work to do.

The mountain work under the immediate attention of our good and able Bro. A. E. Brown, is now mostly an educational work.

We are a Baptist country. These mountains and valleys are dotted over with Baptist churches, with very little unoccupied territory. The most we need is education, that we may know our duties as Christians, and the way to carry them into execution. To this Bro. Brown has been pressing the building of Associational Schools in the Western part of the state. Nine such are at work. Mars Hill College is the oldest, most prominent and centrally located and is the object, more especially, of this Association and should be sustained by our means, that it may grow and become commensurate with its needs.

In the Central part of the state, which is a great Baptist stronghold, the cotton factory problem is the Mission work. These cotton factories are springing up everywhere and the population crowding to them for employment. The many children growing up in them must be taught Baptist doctrine or they will have other doc-

trines taught them and go away from the true doctrine of the Bible.

In the Eastern part of the state there is great destitution, as for Baptist preaching and churches. Whole counties are without the Gospel except that sent by the State Board. Such being the case, magnitude and needs of our State Mission work, we would recommend that each and every church in the Association make this its chief concern and take a collection at least four times a year to be spent either in our midst, building Mars Hill School or sent to the Treas. Mission Board at Raleigh.

Respectfully,

GEO. ANDERS, }
J. F. TILSON, } Com.
T. L. BROWN, }

Discussions by J. F. Tilson and W. H. Woodall.

PLEDGES FOR STATE MISIONS.

California, \$5.00; Gabriels Creek, \$5.00; Mars Hill, \$20. 00; Forks of Ivy, \$2.50; Walnut Creek, \$2.00; Paint Fork, \$5 00; Upper Laurel, \$2.50; Little Ivy, \$5.00; Lower W. Creek, \$1.00; Bull Creek, \$2.00; Bethel, \$5.00.

The above report was adopted.

REPORT OF MONUMENTAL COMMITTEE.

Report of Monumental committee called for; committee submitted the following:

Your committee report that they have done no work in the way of planting tomb stones at the graves of deceased Ministers during the year. We are glad to say however that we have been able to kindle a sympathetic sentiment in favor of this object and we hope to be able to place at least eight sets of tomb stones over the graves of at least eight who were the first to pass away, within the next three months

Respectfully,

W. P. JERVIS, }
J. TILSON, } Com.
C. C. METCALF, }

The report was adopted.

On motion a committee on state of churches was appointed. To wit: W. H. Woodall, J. F. Tilson and Thos. Brown.

On motion adjourned until Friday morning, 8:30. Doxology by congregation. Benediction by W. H. Woodall.

FRIDAY—FORENOON.

The Association re- assembled and was opened by the Moderator, by the reading of Psalms 122. Prayer by W. H. Woodall.

REPORT ON ORPHANAGE.

Report on Orphanage called for; committee submitted the following:

Your committee after considering the excellent report of last year and the little done in response to the recommendations made, are at a loss to know what to say. The 250 orphans at Thomas-

ville are the wards of the Baptists of the State, and they should receive our special attention and support. If the needs of the orphanage do not appeal to our better selves and bring the nickels, dimes and dollars from our pockets as fruit of the love of God, surely the love of God dwelleth not in our hearts.

We would again recomend that each S. S. take a collection once each month, and the churches at least one a year, and forward the amount raised to the Treas. of the Baptist Orphanage, Thomasville, N. C.

Respectfully,

S. E. EDWARDS, }
F. M. HAMRICK, } Com.
J. G. ALLEN, }

Discussions by John Ammons, W. H. Woodall and R. L. Moore. Prof. said that 250 children are knocking at the door of our hearts for support at the orphanage school. When you give them support for the body, you do it for our Master. Your actions speak louder than thunder tones, your words I cannot hear.

The last examination, read Matt. 25; 31-46.

Report on state of churches shows that orphanage has failed to receive as much last year as usual.

Collection taken amounting to \$2.21, for orphanage.

PLEDGES FOR ORPHANAGE.

Mars Hill, \$60; Long Branch, \$2; Grape Vine, \$5; Bethel, \$5; Flag Pond, \$3; Laurel Branch, \$4; Little Ivy, \$3; Fosters Creek, \$2; Gabriels Creek, \$2 50; Bull Creek, \$2; California, \$6; Upper Laurel, \$4; Paint Gap, \$6; H. L. Riddle, \$1; H.S. Davis, \$1; Ervin Buckner, \$2. Total amount, \$108.00.

The report was adopted.

REPORT ON EDUCATION.

Report on Education called for; committee submitted the following:

Your committee on Education report as follows: We believe that the spirit of education in our bounds is better than ever before. The public schools are on a higher plain, and more efficient than in the past. And our own High School, Mars Hill College, ranks higher in usefulness than at any time in its history. While this is true, it behooves us to take advantage of all progress made, and press on to greater achievements. Other denominations are at work along this line, in our bounds. They will obtain the advantage which we now hold and gather our children into their schools and churches.

Mars Hill College is now full grown, unless the accomodations are enlarged. Three departments are now without any accomodations whatever and other departments are wanting for room in order to be opened. Every room available is crowded beyond its reasonable capacity, but we are glad to report that with the full co-operation of our people, this state of affairs will not continue.

The Board of trustees has laid plans for a new building 117 by 40ft., which when completed will contain ten rooms. The contract is now let out for making and laying the brick in the wall and the work is now progressing. The Board has undertaken this work

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without money, but with that which is better, faith in God and his people to do the work whereunto He has called them.

We recommend that this body at its present session lay substantial plans whereby every church composing the same may be relied upon to heartily co-operate with the Board of trustees, through its building committee, until this building is fully completed.

Respectfully.

REPORT OF THE BOARD OF TRUSTEES

R. L. MOORE, }
L. S. TILSON, } Com.
M. M. HOLCOMBE, }

The report was adopted.

Discussion on Education by R. L. Moore, giving the geography of the world from the savage to the enlightened man of today, making the point that Savages and barbarians co-operate in war, but not in churches.

"Curse ye Meroz," Said the Angel of the Lord. "Curse ye bitterly, the inhabitants thereof; because they came not to the help of the Lord." Judges 5 :23. Will it be a curse on the 30 churches of this body, as it was on Meroz?

The Children of Israel wanted to build houses for the women, and folds for their cattle and sheep, instead of obeying their God and leader.

Discussion by J. R. Sams, giving the description of the school house from 1856 to the present, emphasizing our opportunities as Baptists, and that we should be careful or our chances will be taken from us and some other denomination take our churches.

Discussion by A. B. Thomas, showing the difference in education, emphasizing on character being built on thought and that we should think rightly and purely.

Motion carried that there be no sermon on account of time.

REPORT ON STATE OF CHURCHES.

Report on State of Churches called for; committee submitted the following:

Three churches have not reported. The reports from the churches reporting are not full and exact enough to give us complete information as to the state of churches. Still from the reports, from personal knowledge of the few and from information gained by conversation with pastors and members, we give you what may be a fair indication of the state of the churches.

The membership of the churches has decreased for the last three years, respective; in 1900—2922, in 1901—2722, in 1902—2526. Total loss for the year. 274.

This report indicates a better condition of the churches. Many members who could not be found were dropped from the roll, thus enabling the church to estimate its strength.

The increase by baptism has constantly fallen off: in 1900—206, in 1901—188, in 1902—97. Total decrease per year 91.

Pastor's salaries have fallen off, in 1901 the total report of pastor's salaries was \$560 and in 1902, \$550, a decrease of ten dollars.

Gifts to orphanage have fallen off; in 1901, \$87.71; in 1902, \$79.18. A decrease of \$2.53.

Gifts for Missions have fallen off; in 1904, \$204; in 1902, \$158. A total decrease of \$46.

Average per member for pastors' salaries, 22cts.; Missions 5½cts.; Orphanage, 3½cts. Total per member 31cts. One Baptism for each 25 members. Taking out the contributions of one church, the average per member is two and one half cents; for orphanage, eight mills; nine out of 24 churches do not report any thing

It appears that very little pastoral visiting is done by the pastors but as they receive an average of only \$55, a year, it is not to be wondered at, that they do such little visiting, reading the Word of God and praying in the families of the churches.

Copies of Biblical Recorder taken, 35; of these one church takes 15.

This state of things calls for sincere repentance and humility before God, and earnest prayers that he will awaken us to a sense of our obligations and a realization of our power to do great things for Him. The pastors are praying and laboring for a better state of things. There are in all the churches a few consecrated men and women and God will use them to lead the churches in a forward movement.

We recommend and urge upon pastors to make much of the pastoral relation, visiting every family in their churches often through the year, teach the doctrines of the New Testament, instruct their churches as to the various lines of Missions,- State, Home, Foreign, Orphanage and education, and lay upon each member his personal obligations and privilege in these things. The idea for our churches is that every member labor for and contribute to all the objects of our work. We urge upon every member hand to hand and heart to heart, personal effort for the conversion of souls at home, and regular giving for the preaching of the gospel at home and abroad.

We recommend to the churches that they co-operate with the neighboring churches in calling and supporting a pastor who will locate in their midst and give their whole attention to feeding and shepharding the flock of God. As the leadership of God's people has always fallen upon a few faithful trusted leaders, we beseech the brethren present to go back to their churches as God's people, and lead their brethren and sisters to the accomplishment of these ends.

Respectfully,

W. H. WOODALL, }
J. F. TILSON, } Com.
T. L. BROWN, }

The report was adopted.

REPORT ON HOME MISSIONS.

Report on Home Missions was called for: the committee submitted the following:

Missions means sending or being sent. Christian Missions is preaching the Word of God to those who have it not, thus carrying out the great command of Christ, when he said; "Go preach my Gospel to every creature. This command takes in the people of the

without money, but with that which is better, faith in God and his people to do the work whereunto He has called them.

We recommend that this body at its present session lay substantial plans whereby every church composing the same may be relied upon to heartily co-operate with the Board of trustees, through its building committee, until this building is fully completed.

Respectfully.

SECRETARY

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M. M. HOLCOMBE, }

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entire world.

Home Missions are those carried on by the S. B. C. through the Home Board located at Atlanta, Ga. The fields embraces all of the southern states, Okla., Ind. Ter., and part of Cuba. The Home Board gathers funds from all the states in its bounds and distributes them to points where most needed even in Western North Carolina.

The time has come when this should be reversed. Other portions are for more needy. We, being awake to a sense of our duty already, should rise to a realization of our power and opportunities.

The Home board was organized over 50 years ago, when the Baptists were only a small per cent of the population of the state. It has now grown to a host in numbers, and a great people financially and socially and stands in the front ranks of the Religious denominations of the world. A greater part of the progress has been made through the Home Mission Board. Some of the strongest churches in the State were started and nourished by the Home Board, until they have grown to be a great power in the cause of Christ, giving large contributions and thus greatly aiding in the work of the Master. So notice these facts and also the fact that the blessed privilege is given us through Missions to work for Him who has done all for us.

We recommend that we show our appreciation of these gifts by taking at least one monthly collection in each church for Home Missions.

Respectfully,

R. R. GIBBS, }
ROBT. CORN, } Com.
D. B. TILSON, }

REPORT OF NOMINATION COMMITTEE.

Executive committee: T. L. Brown, California Creek, N. C.; J. H. Buckner, Outlook, N. C.; R. L. Moore, Mars Hill, N. C.

Preacher of introductory sermon: F. A. Clark, Mars Hill, N. C.
Alternate, Martin A. Wood, Marshall, N. C.

Respectfully,

GEO. ANDERS,
WM. BRYAN,
Committee.

REPORT ON PERIODICALS.

We your committee beg leave to submit the following:

As the world is full of all kinds of literature good and bad, and as our people are naturally inclined to drift with the world, we ought to be careful as to the literature we suffer to come into our

homes and into the hands of our children, and as to the company they keep.

Our people ought to keep in touch with our denomination, and there is no better way to keep them in touch with our denominational work than to read denominational literature. We therefore recommend to our people the Biblical Recorder and the Skyland Baptist which keeps in touch with our work, also Charity and Children, so that we may know more of the work done at the Baptist Orphanage. The Foreign Mission Journal will be helpful to the Mission work before our people.

Respectfully,

C. D. COLE, }
R. W. KING, } Com.
J. M. ARRINGTON, }

Report adopted.

REPORT ON FINANCE.

We your committee on finance have received \$24.10 for printing minute.

Respectfully,

J. HENRY BUCKNER, }
SAM RADFORD, } Com.
MARK CALAWAY, }

Report adopted.

By motion a supplement collection was taken for the minute fund which amounted to 41cts.

On motion the Clerk is to retain \$5.00 for his service out of the minute fund.

TIME AND PLACE.

As to time, August 1903, Wednesday, Thursday and Friday before the fourth Sunday; and as to place, Upper Laurel Church, Faust, N. C,

Respectfully,

A. J. NORTON, }
JOEL CALAHAN, } Com.
DAN STOCTON, }

Report adopted.

Moved and carried: That a committee be appointed to advise and counsel the churches in securing co-operation in calling a pastor for the co-operating churches, and securing a suitable man. Committee appointed as follows: J. R. Sams, Mars Hill; Robt. Corn, Halewood; Thos. Brown, California Creek.

By motion the following resolution was received:

Resolved: That our deepest sense of gratitude is hereby tendered to the church and citizens of Paint Gap Church, for the extreme hospitality in providing and caring for the temporal needs of delegates and visitors attending this session of the 1902 French Broad Association.

Respectfully,

J. R. SAMS.

By motion adjourned until Wednesday before the fourth Sunday in August 1903, and to meet with Upper Laurel Baptist Church, Faust, N. C.

Song, "Am I a Soldier of the Cross." Benediction by R. L. Moore.

Rev. John Ammons, Moderator:

Elver A. Ponder, Clerk.

Statistical and Financial Report, 1902.

| CHURCHES. | PASTORS. | P. O. | Sabbath of Meetings | Baptized | Rec'd by Letter. | Restored. | Dis. by Letter. | Excluded. | Deaths. | Males. | Females. | Total Membership. | Pastor's Salary. | Incidental Expenses. | Poor. | Repairs. | Minute Fund. | State Missions. | Home Missions. | Foreign Missions. | Education. | Orphanage. | Value of Church Property | |
|------------------|-----------------|------------|---------------------|----------|------------------|-----------|-----------------|-----------|---------|--------|----------|-------------------|------------------|----------------------|-------|----------|--------------|-----------------|----------------|-------------------|------------|------------|--------------------------|--------|
| Full Creek | A. J. Sprinkle. | Jupiter | 4 | 2 | 5 | 9 | 7 | 2 | 58 | 82 | 140 | \$ 50 00 | | | | | 1 | 10 | | 1 | 20 | | 2 00 | 800 00 |
| Big Laurel Sem. | L. J. Bailey | Walnut Run | 4 | 5 | 3 | 4 | 3 | 6 | | | 132 | 25 00 | | | | | 1 | 50 | | | 1 | 13 | 1 50 | 400 00 |
| Bethel | C. C. Metcalf. | Waverly | 2 | 5 | 1 | 3 | | | | | 148 | | | | | | 1 | 00 | | | | | | 250 00 |
| California Creek | | | | | | | | | | | | | | | | | | | | | | | | |
| Fosters Creek | | | 3 | 26 | 2 | 16 | 2 | 1 | 81 | 94 | 175 | 50 00 | | | 61 00 | | | 1 | 85 | | | | 100 00 | 100 00 |
| Forks of Ivy | C. D. Cole | Grantville | 3 | 2 | 3 | 2 | 9 | 4 | | | 255 | | | | | | 1 | 25 | | | | | | 500 00 |
| Lag Pond | | | | | | | | | | | | | | | | | | | | | | | | |
| Grape vine. | John Ammons | Outlook | 2 | 3 | 2 | 2 | 4 | 4 | 84 | 117 | 201 | 50 00 | | | | | | | | | | | | 200 00 |
| Abriels Creek | A. J. Sprinkle. | Fulton | 3 | 2 | 4 | 2 | 2 | 2 | 61 | 84 | 145 | | | | | | | | | | | | | 200 00 |
| Little Creek | H. L. Riddle | Flag Pond. | 2 | 16 | 4 | 7 | 1 | 1 | 50 | 62 | 109 | 50 00 | 3 00 | | | | | | | | | | | 200 00 |
| Little Ivy | J. A. Bradley | Fulton | 2 | 8 | 3 | 3 | 1 | 1 | 52 | 50 | 102 | 40 00 | | | | | | | | | | | | 500 00 |
| Jocust Grove. | A. J. Sprinkle. | Fulton | 14 | 9 | 3 | 13 | | | 30 | 32 | 62 | | | | | | | | | | | | | 240 00 |
| Long Branch. | A. J. Sprinkle. | Fulton | 2 | 4 | 1 | 8 | 5 | 1 | 62 | 62 | 124 | 75 00 | 10 70 | | 3 15 | 2 00 | 1 | 75 | 18 75 | 1 79 | 25 50 | | 2 40 | 240 00 |
| Laurel Branch. | J. A. Bradley | Marshall | 2 | 4 | 1 | 8 | 1 | 1 | 5 | 24 | 29 | 69 00 | 12 00 | | | | | | 2 25 | 5 05 | | | | Union |
| Marshall. | M. A. Wood | Marshall | 1 | 3 | 12 | 7 | 3 | 3 | 133 | 115 | 248 | 100 00 | 6 00 | | 4 00 | 25 00 | 1 | 50 | 10 00 | 30 57 | 12 50 | | 60 00 | |
| Mars Hill | W. H. Woodall | Mars Hill. | 1 | 3 | 12 | 7 | 3 | 3 | | | | | | | | | | | | | | | | |
| Peeks Chapel | L. J. Bailey | Walnut Run | 2 | 1 | 2 | 1 | 4 | | | | 87 | 40 00 | | | | | | | | | | | | |
| Ferry's Fork | J. Blankenship | Walnut Run | 2 | 1 | 2 | 1 | 8 | | 52 | 66 | 118 | 30 00 | | | | | | | | | | | 4 25 | |
| Paint Gap | C. C. Metcalf | Waverly | 1 | 18 | 2 | 1 | 8 | 2 | | | 140 | 25 00 | | | | | | | | | | | 4 00 | 400 00 |
| Upper Laurel. | C. C. Metcalf | Waverly | 4 | 6 | 6 | 3 | 6 | | | | | | | | | | | | | | | | | |
| Paint Fork | C. D. Cole | Waverly | | | | | | | 19 | 33 | 52 | 35 00 | | | | | | | | | | | | |
| Walnut Creek | J. M. Pickens | Asheville | | | | | | | 51 | 78 | 129 | | | | | | | | | | | | | |
| Lower W. Creek | L. J. Bailey | Walnut Run | 2 | 2 | 1 | | | | 30 | 36 | 63 | 36 61 | | | | | | | | | | | | |
| Madison Sem. | M. A. Wood | Marshall. | 1 | 3 | 2 | 2 | | 1 | 31 | 46 | 80 | | | | | | | | | | | | | |

*Statistics lost.
 †These Churches have erased a total of 43 from their rolls.

All churches should report their Sunday Schools, if they want them to appear in the statistics.

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MINUTES

OF THE

Ninety-sixth Annual Session

OF THE

FRENCH BROAD

Baptist Association

HELD WITH

Upper Laurel Baptist Church

UPPER LAUREL, N. C.

August 19, 20, and 21

1903

OFFICERS

Moderator, JOHN AMMONS

Clerk, A. E. PONDER

Historian, R. L. MOORE

Next session held with Foster's Creek Church. Wednesday after the fourth Sunday in August. Introductory Sermon by L. J. Bailey; M. A. Wood, alternate

MINUTES

OF THE

NINETY-SIXTH ANNUAL SESSION

OF THE

FRENCH BROAD

Baptist Association.

HELD WITH

Upper Laurel Baptist Church

Upper Laurel, N. C.

August 19, 20, and 21

1903.

Ordained Ministers:

- JOHN AMMONS, Outlook, N. C.
J. H. ABRINGTON, Grape Vine, N. C.
J. A. BRADLEY, Beach, N. C.
L. J. BAILEY, Walnut Run, N. C.
C. D. COLE, Grantville, N. C.
F. A. CLARK, Mars Hill, N. C.
J. W. HALL, English, N. C.
W. D. JACKSON, Fulton, N. C.
R. W. KING, Flag Pond, Tenn.
J. L. LEWIS, Laurelton, N. C.
C. C. MITCALF, Waverly, N. C.
A. J. NORTON, Little Creek, N. C.
Wm. A. PONDER, Grape Vine, N. C.
J. S. PONDER, Faust, N. C.
H. L. RIDDLE, Flag Pond, Tenn.
L. C. ROBERTS, Walnut Run, N. C.
W. H. WOODALL, Mars Hill, N. C.

PROCEEDINGS.

Aug. 19, 1903.

Faust, N. C.

The French Broad Baptist Association met in its ninety-sixth annual session with Upper Laurel church, Aug., 19-20-22, 11, a. m.

Sang: "How firm a foundation." Prayer by Eld. L. J. Bailey.

Song: "Am I a soldier of the cross."

Eld. F. A. Clark, who was appointed at the last annual session to preach the introductory sermon, not being present, Eld. Oscar Sams preached the sermon from the 2nd chapter of Heb.

Song: Jesus lover of my soul, Prayer by Rev. W. H. Woodall.

Closing song: What a friend

Benediction by Mod. Rev. John Ammons.

Adjourned till 1:15 p. m.

AFTERNOON SESSION.

Re-assembled and after singing by congregation Eld. John Ammons read the 97th. division of Psalms. Prayer by Eld. John Ammons. Bro. W. P. Jervis, and Bro. W. H. Woodall were appointed reading clerks.

Enrollment of Delegates:

Flag Pond—J. R. Sams, W. E. Tilson, H. E. Hastings, E. S. Tilson, W. F. Guinn, T. J. Stocton, Jas. Albridge, W. J. Stewart, Jos Reevs.

Long Branch—T. F. Wild, John D. Crowder, David T. Day, John Fox.

Big Laurel—H. Davis, J. B. Rice, S. E. Twain, Joseph Bishop, W. H. Wild, Z. Sams, J. E. Rice, J. F. Wild.

Upper Laurel—Elder A. Ponder, J. F. Buckner, J. Willis, J. E. Laws, Starling Ponder, Elders, J. S. Ponder, Wm. A. Taylor.

Mars Hill—J. R. Sams, R. L. Moore, A. O. Carter, Wm. Hayes, A. W. Arrowood, Elders W. H. Woodall, F. A. Clark.

Gabriel's Creek—G. W. Anders, L. M. Sprinkie, J. R. Buckner, J. L. Phillipps, J. H. Buckner.

Little Creek—J. T. Metcalf, Joshua Robertson, W. E. Metcalf, A. E. Metcalf.

Walnut Creek—D. H. Rice, F. M. Hamric, Jas. Ball, C. C. Runion, R. P. Wild, E. S. Runion.

Foster's Creek—A. J. Milburn, H. G. Fagan, J. R. Anders, Eld. J. L. Lewis.

Marshall—S. M. Davis, Miss Susan E. Davis.

Union Valley—P. N. McDevett, J. C. Ramsey.

Locust Grove—W. R. Herrin, Elisha Rice, P. Buckner, C. D. Harren, D. C. Crofford, T. S. Rice.

Budon—W. R. Taylor, L. C. Buckner, Wilson Rice, A. L. Rice, S. E. Redford.

Forks of Ivy—L. J. Amos, G. G. Morgan, G. G. Hopson, J. S. Bell, C. E. Buckner, Eld. C. D. Cole.

Isabel Branch—W. E. White, J. C. Tilson, Cornelius Fox, Robt. Fox, Jera. Fisher, John Roberts, Mrs. Texie Jervis, Miss Sallie Fisher.

Park Chapel—Z. L. Peek, G. W. Bruce, Miss Unis Dill, Miss Bonnie Erwin.

Grain View—J. H. Ensley.

Grays View—G. W. Ramsey, J. F. Tilson, C. A. Sams, Vermon V. Tilson, A. W. Coats.

Bull Creek—Joel Graham, D. Smith.

Madison Seminary—E. M. Branson, J. M. Jones, L. M. Bryan, J. E. Bryan.

Little Ivy—R. L. Greene.

California—T. L. Brown, Henry Buckner, T. M. McPeters, M. M. Holcombe.

Paint Fork—J. M. Anderson, H. H. Carson, E. C. Carter.

On motion delegates whose letters were not present was admitted to the body.

On motion the application of Piney Mountain church for membership was referred to a committee of three: Eld. W. H. Woodall, J. F. Tilson, Eld. L. J. Bailey.

ORGANIZATION.

On motion of Eld. W. H. Woodall Eld. John Ammons was elected moderator by acclamation with the Clerk to cast entire ballot.

On motion Bro. L. J. Bailey was instructed to cast the entire ballot for Ex-Clerk E. A. Pender, who was elected.

On motion R. L. Moore was elected Historian by acclamation. Bro. T. Neil Johnson, Eld. Oscar Sams were recognized in the body and welcomed to seats. Correspondents, J. Hensley, W. H. Sparks, W. E. Higgins, J. B. Gentry of the Yancey Co. Assoc., Phillip Erwin of the Holsten.

APPOINT. OF COMMITTEE.

Sunday Schools: J. B. Sams, James Arrington, S. F. Radford.
 Home Missions: Chas. Herron, S. M. Davis, John Ball.
 Foreign Missions: W. H. Woodall, Joel Calahan, Robt. Branson.
 State Missions: Rev C. C. Metcalf, Geo. Hopson, L. J. Balez.
 Orphanage: W. P. Jervis, Henry Arrington, F. M. Hamrick.
 Education: W. H. Woodall, T. Neil Johnson, Oscar Sams.
 Periodicals: J. F. Tilson, J. Henry Arrington, J. M. Wild.
 Nomination: G. W. Anders, T. L. Brown, L. J. Bailey.
 Time and Place: Elisha Rice, David Smith, Robt. Anders.
 Finance: Joe Mrogan, Geo. Ramsey, L. M. Sprinkle.
 Religious Exercise: J. B. Sams, J. S. Ponder, C. C. Metcalf.
 State of churches: W. P. Jervis, P. W. King, W. H. Woodall.
 Temperance: P. C. Crawford, D. C. Marchbanks, J. W. Hall.
 Obituary: W. H. Woodall, W. H. Jervis, C. G. Metcalf.
 Song by congregation: Come thou fount of every blessing. Committee on religious exercises, agreed that Eld. W. R. Cullan preach at eleven o'clock on Thursday. On motion, adjourned until 9:00 a. m.

THURSDAY MORNING SESSION.

Thursday morning the Association re-assembled and after singing by congregation, Eld. John Ammons read the 37, division of Psalms. Prayer by Eld. W. R. Cullan. Song: All hail the power of Jesus name.

Reading of minutes by clerk after which were adopted.

Bro. Archa Johnson, who was representing the Orphanage at Thomsville, was welcome by the chair.

Also Eld. W. R. Cullan, who was representing the Baptist College at Wake Forest, was recognized by the chair.

On motion the regular order was changed and the report on Orphanage, called for. Committee submitted the following report which was adopted:

Report on Orphanage:

The Baptist Orphanage is an institution for which every Baptist in North Carolina, ought to be glad and grateful. At present there are 260 children in the care of the Orphanage. Three new buildings are to be erected in the near future, one by E. O. Aydlett of Elisebeth City, another by the Chewan Association, and a third by Mr. I. C. Whitty of Newburn in memory of a beloved daughter now in Heaven. These buildings will swell our number to 375. Already it takes about \$300 a week to support the Orphanage, and while the brethren of means have always furnished the homes, the rank and file of our people have always furnished the board. This is the way it will ever be and it would be a calamity if it were otherwise. The cost PER CAPITA

per month, for maintaining a child at the Orphanage is \$4.82 $\frac{1}{2}$, and this includes all the salaries from the General Manager down. We urge our churches to enlarge their contributions to the Orphanage. If we do not increase our contributions some body else must pay our part. for the children are there and must not suffer for bread. About half the orphans present are from Western North Carolina; not a third of the contributions come from churches west of Greensboro.

The call comes for us loud and clear. Will we respond?

Discussion by Bro. Archibald Johnson. Eld. W. H. Woodall and L. J. Bailey were appointed to take collections for Orphanage and received \$9 65 cash collected, J. B. Sams personally, \$1.00, also J. B. Fox personally \$2.00, Bethel \$2.25, Walnut Creek \$2.43. Pledges were then taken from the various churches as follows:

Pledges for Orphanage:

| | |
|--------------------------|-----------------|
| California, | \$5.00 |
| Gabriel's Creek, | 5 00 |
| Pant Gap, | 5 00 |
| Locust Grove, | 5.00 |
| Upper Laurel, | 5 00 |
| R. L. Green, (personal), | 4.00 |
| Little Creek, | 2.00 |
| Mars Hill, | 66.00 |
| J. R. Sams, (personal), | .50 |
| Marshall, | 4 00 |
| Peek's Chapel, | 4 00 |
| Long Branch, | 2 00 |
| Madison Seminary, | 2.00 |
| Bull Creek, | 5 00 |
| Forks of Ivy, | 5.00 |
| Walnut Creek, | 5.00 |
| Laurel Branch, | 5 00 |
| Bethel, | 5 00 |
| Grapevine, | 5.00 |
| Piney Mountain, | 1.00 |
| Foster's Creek, | 5.00 |
| Grand View, | 2.00 |
| Big Laurel, | 2 00 |
| Total | \$154.50 |

Singing by congregation, Rock of ages cleft for me.

On motion Adj. until 1:00 p.m. Benediction by Eld. R. Cullan.

AFTERNOON SESSION.

The Association re-assembled and after a short singing lesson by Upper Laurel choir, the Association was called to order by Mod. Eld. John Ammons. After which, the report on Sunday School was called

for. The report was submitted by the convention, and read by T. N. Johnson as follows:

Report on Sunday School:

The Sunday School is the teaching service of the church. Its chief ground for existence is the explicit command of the Master of our work as given in the Great Command, "to go teach all nations," and "make disciples or learners of them." It is time that the churches awake to the necessity of doing the Master's work in the Master's way, if they expect to have His blessings upon their labor. We need to put the teaching service side by side with the preaching service as the Master intended. To that end we need:

- 1. To make all of our Sunday Schools evergreen."
- 2. To increase the efficiency of our teaching force.
- 3. To make a report of the work done during the year, along with other church work, at this regular meeting to consider such reports, that is, the Annual Association.
- 4. To secure the result, we ask in the Master's name, for the hearty co-operation for every one who loves His Cause.

Respectfully submitted by your

Committee { JOSIAH SAMS.
 J. M. ARRINGTON.
 S. F. RADFORD.

By motion an amendment was added by W. P. Jarvis as follows:

Amendment:

We would remind the different churches of this Association that our Sunday School Convention established by our directions in 1886 is still in existence and doing efficient work. It is the duty of each church to send delegates each year to this body, much that is practical in our methods of work can be gained by so doing. The last session was held at the Madison Seminary from July 31, to Aug. 2, last and was a successful meeting. The next session will be held at Forks of Ivy, beginning on Friday before the second Sunday in Sept., 1904. The Convention asks that its creator give it its full support.

Report on Nomination called for and submitted as follows:

Report on Nomination:

We your Committee on Finance, recommend that the next session of the Association be held at the Foster's Creek church and that we meet on Wednesday before the fourth Sunday in August, 1904.

Committee { J. R. ANDERS.
 H. D. SMITH.
 ELISHIA RICE.

After discussion on the above report it was adopted by striking out the word Wednesday before and inserting the word Wednesday after the fourth Sunday in August.

The Monument Committee made verbal report on motion to pledgees taken as follows:

-8-

Pledges on Monument:

| | |
|------------------|---------|
| California. | \$1.00 |
| Gabriel's Creek, | 1.00 |
| Little Ivy, | 1.00 |
| Moss Hill, | 25 00 |
| Flag Pond. | 20.00 |
| Bull Creek, | 2.00 |
| Forks of Ivy, | 2.00 |
| Dethel. | 1.00 |
| Grange Vine, | 5.00 |
| Big Laurel, | 1.00 |
| Piney Mountain. | 1.00 |
| | <hr/> |
| Total | \$60.00 |

On motion adjourned until 10:00 a. m. Friday. Benediction by Mod. John Ammons.

DAILY MORNING SESSION.

The Association re-assembled at 9:00 a. m. Eld. John Ammons, Mod., read the 4th Psalm. Prayer by Eld. Oscar Sams. Song by congregation, My soul beyond thy guard. The Association was then called to order. Roll of delegates called.

Committee on Piney Mountain church submitted their report as follows:

Report on Piney Mountain Church:

Your Committee on the reception of Piney Mountain church, after examining the articles of faith and covenant of church and the working of some pure organization, we recommend that the church be received and delegates given seats in the body.

| | | |
|-----------|---|----------------|
| Committee | } | J. F. TILSON. |
| | | L. J. BAILEY. |
| | | W. H. WOODALL. |

Remarks by Bro. Joel Calahan, Jester Ball, J. B. Sams, J. F. Tilson, Eld. John Ammons and R. N. Brown.

On motion the report was adopted, with the protest of Eld. John Ammons.

Committee on State Missions submitted as follows:

Report on State Missions:

State Missions is mission work done in the limits of the state, directed by the State Mission Board, appointed by the Baptist State Convention, and is compos-

ed of one member in each Association together with other consecrated brethren. The State Mission Board is engaged in doing mission work in the central part of the state, in giving the Gospel to the large population at the factories and building Baptist churches in factory towns.

The extreme eastern portion of the state is almost a destitution as for Baptist preachers and churches. The state without the Gospel, only as supplied by the State Mission Board. In this being the case, we recommend, that the pastors of the churches in this section, preach missions and instruct their churches on the subject of missions, giving and take collections for state missions at their regular meetings.

The great need of the baptists of Western North Carolina is christian education. The general interest of who are in the hands of that great and good man, Mr. A. B. BROWN, our present secretary of Baptist State Convention.

The Associations of Western North Carolina are doing a good work in erecting school buildings. Much progress is being made along the line of Christian education.

Mars Hill College is centrally located and is in the lead; it is under the direction of Prof. R. L. Moore, who is doing a noble work in the development of our boys and girls. Mars Hill College should be sustained by our means.

We further recommend that the churches of this association respond to the call of State Missions. Respectfully submitted,

Committee { C. C. METCALF.
GEORGE G. HOBSON.
L. J. BAILEY.

Discussion by Eld. C. C. Metcalf after which report was adopted.

Pledges were then taken for State Missions as follows:

Pledges for State Missions:

| | |
|-------------------|----------------|
| California, | \$1.00 |
| Gabriel's Creek, | 2.50 |
| Little Ivy, | .50 |
| Walnut Creek, | 1.00 |
| Laurel Branch, | 1.00 |
| Bethel, | 1.00 |
| Grapevine, | 1.00 |
| Piney Mountain, | 5.00 |
| Madison Seminary, | 1.00 |
| Marshall, | 2.00 |
| Peek's Chapel, | 1.00 |
| Mars Hill, | 16.50 |
| Big Laurel, | 1.00 |
| Forks of Ivy, | 2.00 |
| Total | \$36.50 |

On motion the sermon at 11:00 a. m., Friday was dispensed with and the associational work continued.

Committee on State of Churches submitted their report as follows:

Report on State of Churches:

Your Committee find that some churches make no report, several others very meager reports, while several others make very encouraging reports.

We find reported, on Baptisms, 123-60% gain. A slight falling off in pastor's salaries. 19 churches reported on Orphanage, \$100-4% gain. Two churches reported on Education \$102-800% gain. Seven churches reported on Missions \$341.57-831% gain.

We recommend that pastors and clerks see to it that full reports of the work on the churches in the various lines of preaching, prayer meetings, womens' Societies, Young peoples' Societies are made.

We recommend the pastors as far as possible to visit every family in their churches, often read and pray with them, teach the doctrine, instruct the uneducated in the various lines of our work, at home and abroad, and strive to lead every member to labor for and contribute to every object of our work.

We recommend that the churches exercise scriptural discipline.

We recommend that the Executive Committee of the Association divide the churches of the Association into groups:

That the Moderator appoint for each group, one member to correspond with the Executive Committee in giving such counsel and aid to these groups of churches as may be practical, and the churches may desire. That these groups may co-operate in calling a pastor, that which a group is an able support to the pastor. The said joint Committee shall supply most the salary of such pastors by such amount as shall seem wise, using any funds placed in their hands for that purpose; That such pastors shall give as much of their time as practicable to preaching and Sunday Schools in the more destitute portions of his territory. That the churches of the Association make pledges for this purpose. That we ask the State Board to appropriate to this fund not less than—

| | | |
|-----------|---|----------------|
| Committee | } | W. H. WOODALL. |
| | | R. W. KING. |
| | | W. P. JERVIS. |

After discussion by Elds. W. H. Woodall and J. F. Tilson the above report was adopted.

Pledges were taken for associational missions as follows:

Pledges for Associational Missions:

| | |
|-------------------|--------|
| California' | \$2.00 |
| Gabriel's Creek, | 3.00 |
| Locust Grove, | 1.00 |
| Upper Laurel, | 3.00 |
| Little Ivy, | 2.00 |
| Little Creek, | 3.00 |
| Mars Hill' | 20.00 |
| Elag Pond, | 6.00 |
| Marshall, | 3.00 |
| Peek's Chapel, | 2.00 |
| Madison Seminary, | 3.00 |
| Bull Creek, | 3.00 |
| Forks of Ivy, | 3.50 |

| | |
|------------------|------|
| Walnut Creek, | 4.00 |
| Laurel Branch, | 1.00 |
| Bethel, | 2.00 |
| Grape Vine, | 6.00 |
| Ingey Mountain, | 6.00 |
| Mt. Laurel, | 2.00 |
| Foster's Creek, | 2.00 |
| Laurel Seminary, | 2.00 |
| Point Fork, | 2.00 |
| Morris Fork | 2.00 |

Total \$52.50

On motion Adj. until 1:00 p. m. Song:—— Doxology.

AFTERNOON SESSION.

Re-assembled. Song, Am I a soldier of the cross.

Committee on Education made their report as follows:

Report on Education:

Christian education lies at the foundation of all christain character, and all growth and progress. We rejoice in the growth of the public schools of our country, and will hope for the day when every county shall have an advantage of public schools. But the best system of public education yet devised, cannot furnish the education which we as Baptists demand. We are maintaining schools throughout the state where distinctively christian education is given. These schools seek to build christian character, and to train our youth for the highest efficiency in the christian service.

Mars Hill College our own Inatitute is rapidly increasing in patronage and usefulness.

The largest number of young men and women ever entered at the beginning of a session are now at Mars Hill College, and others are asking for admittance. Immediate enlargement of our building is in opporation. Eleven rooms have been added to the Girls' Home which are enclosed but not finished

We earnestly recommend that the Association give substantial aid in finishing this building. That our people rally to Mars Hill College by their prayers, by their patronage, and by their means.

Committee { W. H. WOODALL.
T. N. JOHNSON.
OSCAR SAMS.

Remarks by Eld. W. H. Woodall, Prof. R. L. Moore and Eld. John Ammons.

Pledges made voluntary for the Girls' Home at Mars Hill as personal.

Pledges for Girls' Home at Mars Hill.

| | |
|---------------------------------|---------|
| J. B. Sams to finish one room | \$10.00 |
| J. F. Tilson to finish one room | 10.00 |

| | |
|-----------------------------------|------|
| L. J. Bailey paid in cash | .50 |
| John Ammons paid in cash | 1.00 |
| G. W. Anders paid in cash | 1.00 |
| Wilson Rice paid in cash | .25 |
| S. F. Radford paid in cash | .20 |
| S. E. Tweed paid in cash | .25 |
| M. M. Holcombe to be paid in work | 5.00 |

| | |
|-------|----------------|
| Total | <u>\$28.20</u> |
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Committee on periodicals submitted their report as follows:

Report on Periodicals:

We your Committee beg to submit the following: We believe the printing press is to-day wielding as great or greater influence than almost any thing else. It has been said that character is largely formed by the company we keep. but we believe that character is more largely influenced by the literature which we read.

For these reasons we should be careful what we read and what kind of books and paper are allowed in our homes.

We further believe that Baptists ought to keep in touch with our work.

We therefore recommend to our people The Biblical Recorder, Skyland Baptist, Charity and Children, and also The Foreign Mission Journal as periodicals that will be helpful. Respectfully submitted,

| | | |
|-----------|---|-------------------|
| Committee | } | J. HENRY BUCKNER, |
| | | J. F. TILSON, |
| | | J. M. WILD. |

The report read by I. Henry Buckner chairman of committee.
 Discussion by Eld W. H. Woodall. After which was adopted.

Committee on Temperance submitted their report.

Read by J. F. Tilson. Discussion by J. F. Tilson, C. C. Metcalf, J. R. Sams, after which was adopted as follows:

Report on Temperance:

We your Committee on Temperance do submit the following report on the dreaded evil of Intemperance and the evil of it in our country. Oh! just think if the money that is spent on intoxicating drinks was spent for the furtherance of the Gospel of the blessed Son of God. Oh! just think of money that is spent for intoxicating drinks in our beloved mountain country. The subject of Temperance is one that we regret that it is necessary for us to speak of. It has been discussed until almost every member of the Association is familiar with it.

We think as a Baptist church that when our law making powers make laws for us they should blot out intoxicating spirits. We as a church should use all our efforts and prayers to see that the laws are

enforced. Let us pray for all these law makers, and then let us pray that the Lord will help us as christians to remove the evil from our land. Let us as we go out from this place do all we can to suppress the evil.

Committee { P. C. CRAWFORD,
J. W. HALL.
D. C. MARCHBANKS

Report adopted.

Report on Home Missions called for, the committee submitted their report as follows:

Report on Home Missions:

The word mission carries with it the idea of going or of being sent. The word home mission brings to us the idea of doing something at home for the home work, the giving of the gospel to our own people. The work is under the auspices of the S. B. C. and was established more than fifty years ago, and covers a territory embracing Indian Territory, Oklahoma and parts of Cuba. Friends are gathered from all the States in the bounds of the Board and distributed where they are most needed even here among our W. N. C. people. We believe that our people ought to be more fully instructed in their respective churches on this subject and not depend solely on reports at the association. We further recommend that each church take one collection a month for Home Missions. Respectfully Submitted.

Committee { C. HARREN.
S. M. DAVIS.
J. S. BALL.

Report was read by Eld. W. H. Woodall. discussion by Eld. W. H. Woodall. After which the report was adopted.

Pledges were then taken for Home Missions as follows:

Pledges on Home Missions:

| | |
|------------------|--------|
| Gabriel's Creek, | \$2.50 |
| Upper Laurel, | 1.00 |
| Little Creek, | 1.00 |
| Mars Hill, | 11.00 |
| Marshall, | 2.00 |
| Peek's Chapel, | 1.50 |
| Big Laurel, | 1.00 |
| Madison, | 2.00 |

Appointments:

The appointment of Com. on State Convention: Eldrs. L. J. Bailey, W. H. Woodall, M. A. Wood.

The appointment of delegates to the Baptist Convention: Eld. John Ammons, Alt., Eld. W. H. Woodall.

Correspondents to Yancy County Association: R. W. King, A. E. Ponder, J. W. Hall.

Correspondents to Buncombe County Association Eld, W. H. Woodall, G. W. Anders, Eld. John Ammons, Chas. Herran.

Correspondents to New Found Association: Eld. L. J. Bailey, R. L. Moore, J. F. Tilson.

Correspondents to East Tenn. Association: L. J. Bailey, Eld. W. H. Woodall, J. M. Jones.

To Holston Association: Eldrs. L. J. Bailey, J. W. Hall W. H. Woodall.

On motion Adjourned to meet Wednesday after the fourth Sunday in Aug 1904, and to convene with Foster's Creek church.

Eld. JOHN AMMOS, Mod.
ELVER A. PONDER, Clerk.

Resolution.

On motion the following resolution was received:

Resolved that our deepest sense of gratitude is hereby tendered to the church and citizens of Upper Laurel, for the extreme hospitality in providing and caring for the temporal needs of Delegates and visitors attending this session of the French Broad Association.

Respectfully
J. F. TILSON.

