10-24-1862

1862 Minutes of the Kings Mountain Baptist Association

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MINUTES
OF THE
ELEVENTH ANNIVERSARY MEETING
OF THE
Kings' Mount'n Baptist Association,
CONVENED AT NEW BETHEL CHURCH,
CLEAVELAND COUNTY, N. C.,
On Friday the 24th of October, A. D. 1862, and days following.

RALEIGH:
A. X. GOODMAN, PRINTER—"SPIRIT OF THE AGE" OFFICE.
1862.
MINUTES.

Friday, Oct. 24th.

The Association met at the time appointed. Elder P. R. Elam being absent in the camps, Elder L. M. Berry delivered the introductory discourse from the first Epistle general of Peter, 1st chapter, 15th and 16th verses. Elder J. C. Grayson led in prayer, and the Association took a recess of 30 minutes for refreshment. The body was again called to order by Elder L. M. Berry, who made a few remarks, sang a hymn, and Elder D. Wray led in prayer.

Brothers J. W. Green and R. E. Porter were chosen as Reading Clerks, when the churches were severally called, their letters read and statistics minuted. Elected Elder G. W. Rollins, Moderator, and J. R. Logan, Clerk.

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From the Green River—Elders J. C. Grayson, L. McCurry and W. Haynes, with corresponding letters.

From the Broad River—Elder D. Wray.

From the Catawba River—Elder J. Bumgardner and J. M. Rodriick.

Bethel—No correspondence.

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Met according to adjournment. Elder J. C. Grayson, conducted the prayer meeting, and called on Elders L. M. Berry and B. E. Rollins, who led in the exercises of prayer.
Called the roll of delegates and marked absentees.

On motion, the Clerk read the journal of yesterday's proceedings, after which the committee of arrangement reported.

The constitution, rules of order, and abstract of principles, were then read by the clerk.

On motion, Elders B. E. Rollins, J. H. Yarboro' and T. Dickson, transient ministers present, were invited to seats.

The moderator announced the following committees, viz :

On Finance.—R. E. Porter, J. Beam, W. B. Lovelace.


On Union Meetings.—A. Hilderbran, W. S. Litten, J. J. Hicks.

On Correspondence.—A. A. McSwain, J. W. Green, J. C. Hoyle.


On Domestic and Army Missions and Colportage.—L. M. Berry, J. C. Lattimore, George Herndon.

Agreed that the next session of this body be held with the church at Sandy Run, in pursuance of the request of said church.

The Long Creek Church is dismissed, by order of this body, to join the Catawba River, agreeable to her request.

Read and adopted, the circular address prepared by J. R. Logan, and ordered that the same be printed with the minutes.

Elected Elder L. M. Berry, to preach the Missionary sermon for next year. G. W. Rollins, Alternate.

Elected Elder G. W. Rollins, to preach the Introductory next year. R. P. Logan, Alternate.

Elected Elder L. M. Berry, to write a circular letter for next year—subject, "Practical Religion".

Elected Elders J. C. Grayson and L. McCurry, to preach on the Sabbath.

Appointed Messengers to Corresponding Associations, viz:


To the Broad River.—R. Poston, R. P. Logan, G. W. Rollins, J. R. Logan.

To the Catawba River.—D. Carpenter, A. Hilderbran, J. J. Hicks.

To the Bethel.—R. Porter, Messenger.

On motion, the clerk of this body is to send a copy of the minutes and corresponding letter of this session, to the clerk of the Brown's Creek Association, previous to their next annual meeting.

The Missionary Board reported, whereupon it was ordered by the body that the clerk pay over to Elders L. McCurry,
and L. M. Berry, a sum in proportion to time served, at the rates of $200 per annum.

The committee on union meetings, reported the next meeting to be held at Bethel, Iredell county, N. C., on Friday before the second Sabbath in August next. The body appointed Elder A. A. McSwain to attend it.

On motion, the body adjourned to meet again on Monday next at 9 o'clock, A. M. Prayer by Elder L. McCurry.

Sunday, Oct. 26th.

The stand was occupied by those appointed and the word of life was faithfully exhibited to an attentive congregation.

Monday, Oct. 27th.

The body met according to adjournment. Prayer by Elder J. H. Yarboro.

Called the roll of delegates, and a quorum being present the body proceeded to business.

The committee on Finance reported the amount sent up from the churches for minutes to be $42.50. Due the clerk for cash overpaid last year 7.60. Leaves balance remaining to pay for minutes this year, $34.90. Contributions from delegates, 21.55. Aggregate amount, $56.45.

Elders L. McCurry and L. M. Berry, reported that as missionaries in the Catawba Valley, the former had labored 24 days, the latter 15 days, and that the interest in the field of their operations was increasing and should, by all means, be kept up; whereupon the body ordered the clerk to pay over to Elder L. McCurry $60, and to Elder L. M. Berry, $37.50.

The committee on Temperance reported. (See Appendix A.)

The committee on Domestic and Army Missions and Colportage reported. (See Appendix B.) When Bro. J. H. Yarboro presented the claims of Colportage and $49.30, and contributed for that object.

The committee on Correspondence reported. (See Appendix C.)

The committee on Sabbath School reported. (See Appendix D.)

The committee on Religious Periodicals reported. (See Appendix E.)

Elder L. M. Berry introduced the following resolution, which was unanimously adopted, viz:

Resolved, That the true spirit and intent of the resolution on Temperance passed at the session of 1859, is intended to prohibit member from making or having made by others, for medicinal purposes, any ardent spirits, or to vendor use the same in any sense as a beverage.
The following preamble and resolutions were introduced by Elder L. M. Berry, and adopted, viz:

Whereas, A large number of our brethren, and citizens of the country, are now upon the tented field engaged in the defence of our rights, while many of their families are doubtless suffering, or will suffer for the wants of life, caused by the high prices produced by speculators, unless something be done to prevent so sad a state of things:

Resolved, Therefore, that we very much deprecate the course of speculators and regard them as worse enemies to our country than the Yankee Abolitionists of the North, and hope the Legislature of North Carolina will take some steps to put a stop to their operations, by regulating or reducing the prices of the necessaries of life. To procure relief from sufferings occasioned thereby, this resolution is intended as a petition to memorialize the General Assembly of the State.

Elder A. A. McSwain introduced the following, which was adopted, viz:

Resolved, That we celebrate the first Sunday in December and second Sunday in January next, as days of fasting, humiliation and prayer, for the cause of our country and its army, now engaged in the defence of our liberties, that God may bless and prosper them.

Resolved, That we advise the members of our churches, while engaged in their morning and evening devotions, to specially plead with the Great Ruler of all things, for the prosperity of the cause of the Confederate States and in their epistolary correspondence with friends in the army, they request them to unite their petitions with ours for the same.

Elder L. M. Berry introduced the following, which was adopted, viz:

Resolved, That we are greatly pained at the news that has reached us during the present session, of the death of our much esteemed brother, Solomon Baker, of Thessalonica Church, who had been delegated to this body, but on Friday last at 4 o'clock, P. M., the great head of the church called him to the great Association above.

Resolved, That we tender to his bereaved family our prayers and condolence on an occasion so afflicting and distressing to them and us.

On motion of brother R. E. Porter, the clerk is instructed to have as many copies of the minutes of this session printed and distributed among the several churches, as the funds on hand will pay for, after deducting ten dollars for his services.

Voted a resolution of thanks to the brethren and kind friends of New Bethel church and vicinity, for their urbanity and hospitality displayed in the treatment of the delegates and messengers during the session.

On motion, the journal of to-day's proceedings was read and approved.

The body then adjourned to meet again at Sandy Run on Friday previous to the 4th Sabbath in October, 1863.

Elder L. McCurry leading in the concluding exercises.

G. W. ROLLINS, Moderator.

J. R. LOGAN, Clerk.
Appendix:

[A.]

REPORT ON TEMPERANCE.

We have with care, scrutinized the evils attending, and consequent to the reign of King Alcohol, who has always proved a bane of society a scourge of the church, and a vampire to religion, whose sacrilegious hand continues to drag its thousands into the abyss of ruin. We are mortified to learn that, notwithstanding the great exertion to overthrow this foul empire of Satan, many of our members, and some of our churches in union, are still delinquent, and various subterfuges are employed to evade the restriction placed upon the monster Intemperance.

We would recommend that the ministers and deacons be advised to double their diligence in reference to temperance.

With united efforts of both officers and laymen, much can be accomplished thereby to arrest the progress and the anti-temperance proclivities of some of our churches and members. We believe this the most effectual mode to curtail the evils so prevalent, and practice so uncomely, of church members, employing so profusely this agent of Hell, as an antidote against so many diseases.

Respectfully submitted,

J. M. WILLIAMS, Chair.

[B.]

REPORT ON DOMESTIC AND ARMY MISSIONS AND COLPORTAGE.

We are sorry that no more has been done for home missions, yet we are happy to be able to state that the mission field is increasing in interest and ought not to be abandoned, as it would be like clearing a field and then neglecting to cultivate it. The Baptists now have an influence in the Catawba valley they have not heretofore had, and your committee are of opinion that the association should not diminish their efforts in that field; if we do, we shall lose a great deal of what we have already accomplished. On army missions and colportage, we are happy to inform you, that the Marion Board has turned its attention to this department of Christian enterprise, and is now making an effort to supply the deficiency of the government by furnishing every Regiment with faithful preaching. And in connection with this arrangement, Bro. N. B. Cobb is superintendent of army colportage of the State, and is employing faithful colporteurs to labor with our missionaries, to distribute the Testament and printed page to the brave defenders of our common country. Bro. Cobb is an energetic agent and will do his work well. We hope the Association will give brother J. H.
Yarboro an opportunity to lay the claims of army colportage before the body, and that army missions will likewise receive a liberal support.

Can we, as christians and patriots, refuse to send the message of salvation to our own sons, although it must be done through heavy sacrifices of life itself for us? No! no! And we trust that such liberality has never been manifested by the Kings' Mountain Association, as will be made at this present session.

Respectfully submitted,
L. M. BERRY, Chr'm.

[C.]

REPORT ON CORRESPONDENCE.

To the Kings' Mountain Baptist Association. To her corresponding sisters, sendeth christian salutation:

DEARLY BELOVED BRETHREN: Through the kindness of God, we have once more been permitted to meet in an associate capacity and we are happy to inform you that we have had a harmonious, and we trust, a profitable session; but very few of our churches report any accessions to their numbers the present year, while a majority of them appear to be in a lukewarm state. The question of temperance is still earnestly contended for by the brethren in general, who appear to be strong in favor of maintaining our present position on the subject, and we are happy to inform you that the cause is prospering among our churches. Our next session will be held with the church at Sandy Run, Cleveland county, N. C., 9 miles West of the town of Shelby; commencing on Friday before the 4th Sabbath in October, 1863, when and where may we not hope to receive your correspondence by letter and messenger? May the God of all grace continue to prosper his cause upon the earth, and may the time be not far distant, when our once happy and prosperous country may be delivered from war and bloodshed, and again be permitted to enjoy peace, and the cause of Christ made to shine with greater brilliancy, is the earnest and faithful prayer of your sister in Christ.

J. R. LOGAN, Clerk.

G. W. ROLLINS, Moderator.

[D.]

REPORT ON SABBATH SCHOOLS:

Although Sabbath Schools may, with propriety, be styled the nurseries of the young and rising generation, yet, we are sorry to say, the enterprise has been almost entirely neglected by the churches in our union during the past Associational year. We suppose that this neglect was partially owing to the distracted condition of our once happy country, brought on by the existing war. But this should not cause us to abandon Sabbath Schools, whilst we have the old men among us, and so many females capable of superintending such institutions. We hope to see a new interest awakened among the churches upon this important subject, and greater efforts made to train the minds of the rising generation.

Respectfully submitted,
R. POSTON, Chr'm.
ARMY MISSIONS AND COLPORTAGE.

J. A. Parker, $1,00; E. H. Revels, $3,00; R. P. Logan, $1,00; S. Putnam, $1,00; C. Clark, $5,00; R. E. Porter, $1,00; W. Stamey, $1,00; A. Hilderbrand, $1,00; W. B. McCall, $1,00; R. T. Hord, $4,00; J. R. Ledford, $5,00; J. B. Garner, $1,00; G. W. Rollins, $1,00; A. Slade, 25 cents; Mrs. A. S. Elam, $1,00; W. S. Litten, $1,00; A. A. McSwain, $1,00; A. J. Vaughn, $2,00; W. B. Lovelace, $1,00; J. Y. Grigg, 10 cents; J. Ham, 50 cents; S. Elam, $1,00; R. Ledford, 50 cents; N. Jefferys, 50 cents; Mrs. J. G. Williamson, $5,00; E. Carter, $2,00; Roxana Dickson, 45 cents; Mrs. H. F. Schenck, $5,00; Jane Waters 45 cents; Mary Lattimore, $1,00—$500.

MONIES PAID ON FORMER SUBSCRIPTION.

A. A. McSwain, $1,00; R. E. Porter, $2,00; J. M. Williams, $2,00; D. Cline, $2,00; Olivet, by D. Setzer, $5,00; D. P. Gold, $2,00; G. W. Rollins, $5,00; J. J. Hicks, $1,00; A. M. Robison, $1,00; S. Hawkins, $1,00; L. M. Berry, $10,00; A. Goodson, $2,00; Robert Price, $1,00; Mrs. Williamson, 55 cts.; S. H. Elliott, $2,00; Thomas Lovelace, $1,00; J. R. Logan, $5,00. Total amount, $42,55.

Elder G. W. Rollins was appointed by the Association to collect missionary funds due by subscription, and have the same at the next meeting of the body.

MISSIONARY BOARD.


REPORT ON PERIODICALS.

Your committee on periodicals beg leave to submit the following as their report:

While there are so many things which seem to engage the attention of our people, and while there seems to be no inactivity in disseminating and reading the political journals of the country, we are sorry that there are such feeble efforts made among us for disseminating our religious papers. Many of our denominational papers, during the prevalence of this unholy and wicked war, have made their appearance on half-sheets, and many have ceased to exist altogether, yet we are happy to say that the Biblical Recorder, edited at Raleigh, by our much esteemed and worthy brother, J. D. Hufham, has, thus far, come triumphantly through the fiery ordeal, and we believe it to be an able and efficient exponent of Baptist principles and doctrine.
...your committee, therefore, earnestly recommend that the Biblical Recorder be adopted by this body as its organ, and that all pastors and laymen exert themselves to give it a wide and more extensive circulation. It is a fact worthy of consideration, and a fact that cannot escape the observation of any, that where churches take this paper they have greater harmony, more unanimity, and a more general understanding of our operations as a denomination. Then, brethren, let us try to introduce this paper into every family, and especially every bosom family. Respectfully submitted,

R. P. LOGAN, Chair.

On the adoption of the foregoing report, 18 subscribers were obtained for the Biblical Recorder.
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To the several Churches composing the

King's Mountain Baptist Association—GREETING:

DEAR BRETHREN—Agreeably to the custom adopted in the formation of this body, we address you this year in the form of a Circular Letter, and have taken as the subject of our choice, A synoptical view of the rise and progress of the Broad River and King's Mountain Associations:

For the benefit of the future historian, and the gratification of a large baptist posterity, we embrace the opportunity now afforded us of ferreting out from old musty Minutes and records before us, some incidents connected with their early history, that will no doubt be perused with interest and profit. Having a file of the Minutes of the old Broad River Association before us from the year 1801 (one year after its formation) up to the formation of the King's Mountain Association, we shall therefore proceed serially, year by year, with such a brief notice as we may be able to crowd into the limits of a Circular Letter.

According to the best information we can get, the Broad River Association was formed in the year 1800, at Sandy Run Church, Rutherford (now Cleaveland) county, N. C., of sixteen churches, viz: Tyger River, Boiling Spring, Green's Creek, Goucher Creek, Sandy Run, Buffalo, Green River, Cedar Spring, French Broad, Mountain Creek, Bills Creek, State Line, Buck Creek, Long Creek, Silver Creek, and Cancy River, dismissed from the Bethel Association, and took its name with reference to the river on both sides of which the churches are situated. We have been unable to get the records of the Convention that formed the Association, and we are therefore at a loss to know who presided as Moderator on that occasion, but presume that Elder Thomas Burgess, of Boiling Springs church was chosen, as he officiated as Moderator at the session of 1801, and brother Wm. Lancaster (a layman) of Cedar Springs church, probably acted as clerk, as he filled the place for several sessions afterwards. The document denominated "Rules of Decorum," usually read in the Broad River Association, we suppose was adopted by the Convention, as we find no subsequent account of its adoption by the Association. At the session of 1801, which was held at Green's Creek church, Rutherford county, N. C., 19 churches were represented, containing an aggregate membership of 950 communicants. The most prominent ministers at that period were Elder Thomas Burgess, Joseph Camp, Ambrose Carlton, Permiuter Morgan, John Blackwell, etc. The Association convened on Saturday, and had the introductory sermon preached on Monday. This rule appears to have been observed through a series of 12 years or more. The following queries appears to have engaged the attention of the body at this session, viz: "Can we hold a member in fellowship who has been convicted by the civil laws, and received corporal punishment upon his denying the charge?" Answer. We cannot. "Does the word of God give any toleration to men to put away their wives for any cause and marry another?" This was postponed until the next session.

At this session a germ of missionary operations is discoverable in the appointment by the body of Thos. Burgess, Jos. Camp and Jno. Blackwell to...
labor ministerially with the Cedar Springs church, at her request.—
The practice of defraying the expenses of messengers to sister Associations
was observed at this session as appears by the following item, viz: "Brethren Morgan, Carlton, Bankstone and Blackwell are allowed____ dollars
to bear their travelling expenses as messengers to corresponding Associa-
tions." The circular letter of this year was prepared by Elder Thos. Bur-
gess, "On the growing evil and nature of the sin of intemperance." In
which the brethren are exorted to "keep your body in subjection, watch
against unlawful desires, and oppose within yourselves, all unlawful appe-
tites, and refrain from shameful outbreaking practices, &c.

The session of 1809 was held at Buck Creek Meeting House, Spartan-
burg District, S. C, Introductory by Elder Perminter Morgan. New Salem
was admitted at this session, making 20 churches in all represented. The
number baptized since the last session 477. Aggregate membership, 1480.
John Williams, a minister in disorder, was published in the minutes. The
following item was adopted: "We recommend to the several churches in
our Union to call ministerial helps before they license young preachers."
The query in regard to divorce was again postponed until a future period.
The Circular Letter of this year was written by Elder Jos. Camp, "On the
subject of the duties and obligations of matrimony."

1808. The Association convened this year at New Salem, Rutherford
county, N. C. Introductory by Elder Thos. Burgess Seven new churches
were admitted, amongst which were Providence and Elbethel, making a
Union of 27 in all. During this Association year, there was an ingathering
among the churches of 696 members by baptism. Aggregate member-
ship 2084. Elder Drury Dobbins is recorded a delegate this year
from Sandy Run church, and B. Hicks a lay, delegate from State Line.
The following queries appear to have engaged the attention of the body at
this session, viz: "What shall be done with a member who non-fellowships
his church for holding in fellowship a sister church for acting discretionally
in receiving members?" Answer. "We advise the church to examine her
power, according to her internal rights, agreeable to our Constitu-
tion. "Does the word of God tolerate a brother to marry his wife's sister's
daughter after the decease of his wife?" Answer. "The word of God
does not forbid it, but churches are advised for prudential reasons, not to
courage the practice. The Circular of this year was written by Elder
Perminter Morgan "On the doctrine of grace." A brief but comprehensive
letter, breathing strong anti-armenian sentiments.

1809. The session was held at Sandy Run, Rutherford county, N. C—
Introductory by Elder Ambrose Carlton. Two churches were admitted, one
of them Concord; 29 churches has represented, baptized since last session
188, aggregate membership 2001. At this session it appears that 224 mem-
ers had been dismissed. The following queries were considered and acted
on, viz: "Will the scriptures tolerate us to hold a member in fellowship
who fellowships Pede-Baptist's so far as to commune with them? Answer.
"No." "Is it consistent with good order for a church to refuse to be
member (a Minister) who lives in the bounds of "another church of the
same faith and order." Answer. "We do not think it is." The Circular
letter was by Elder J. S. Camp, "On church discipline."

1805. Session held at French Broad, Buncombe county, N. C. Intro-
ductive by Elder Jacob Crocker, 29 churches in Union, 6 by baptism, 124 dis-
missed. Total membership 1794. "The Rev. Mr. Newton of the Presby-
terian order very friendly took a seat with the body." Queries answered,
viz: "What are the official duties of a Deacon, and the full extent thereof?"
Answer, "We think the duty and extent of the office of a Deacon will
admit of using all necessary discipline in the house of God, except the min-
istration of ordinances." "What measure shall be taken with a member
who has once been ordained a Deacon and afterwards appears not to fill the
place according to the scriptures?" Answer. "We think a Deacon may
forfeit his office in the house of God by a disorderly walk.” “Does the Association hold with polygamy?” Answer. “No.” “A minister whose crimes are heinous, such as adultery &c., are becoming notorious; is it right to restore such a one to the ministry without the approbation of the sister churches in the Association?” Answer. “No.” The Circular of this session was an excellent document prepared by Elder A. Carlton, “On the Advocacy of the Son of God.”

1806. The session was held at Cedar Springs, Spartanburg, S. C. Introductory by Elder Perminter Morgan. 131 members appear to be dismissed since the last session. Total membership 1666. 30 churches in Union.—The following queries occupied the attention of the body, viz: “Is it expedient to retain in fellowships persons of color (such as negroes be) though free, who shall marry with the whites?” Answer. “No.” “What are the ordinances of a gospel church that the deacons are prohibited from acting in?” “Agreed that the answer to this query be the subject of our next year’s Circular letter.”

The first day of January was set apart as a prayer and fast day with the churches in Union, for a revival of religion. The Circular letter was prepared this year by Elder Perminter Morgan, Subject, “The constitution of a gospel church, and the door of admission therein.”

1807. The body met this year at Green Creek, Rutherford county, N. C. Introductory by Elder Drury Dobbin’s. Aggregate membership 1645. Three churches were dismissed this year to unite with others in forming the French Broad Association. Queries answered, viz: “Shall a church aggrieved with a sister church take her under dealing, and be justified by the word of God? Answer. “We believe that if one church should grieve another, that the aggrieved may labor with the aggressor, agreeably to the 18th chapter of Matthew. James Blackwell licensed to preach by this body, become disorderly and was excommunicated and published in the Minutes of the session. Elder Ambrose Carlton prepared the Circular Letter of this session “On the duties of Deacons.” “To take care of the poor, to see that the table of the Lord and of his members be provided for. To forward in communicating for these purposes himself, to urge others to the discharge of this duty, to admonish those who neglect it, to receive and distribute the bounty of the church to those who most need it, to attend on the Lord’s table in the time of the holy supper, to assist the minister in the administration of baptism, and to live as a christian in all other respects.”

1808. The session of this year was again at Sandy Run. Introductory by Elder Moses Holland, 30 churches in Union, membership 1311. The following queries were considered, viz: “If a church have a right to deal with a sister church agreeably to the 18th chapter of Matthew; in taking the third step, who must she tell it to?” Answer. “To the Association.” “How shall we receive members into our churches agreeably to order from a church that has become extinct?” “By first being dismissed by a Presbytery in order. “What shall be done with members who move out of the bounds of a church, without obtaining letters of dismissal from the same?” Answer. “We think that members who absent themselves willingly by removal or otherwise, should be excommunicated.” “How far an agreement in religious sentiment is essential to christian union and communion?” Answer. “We agree that it be the subject of our next Circular Letter.” Elder Wm. King prepared the Circular of this session, “On the union and utility of an Association.” A brief but very explanatory and practical document.

1809. The Association convened this year at Buffalo, York District, S. C. Introductory by Elder David Doyle, 27 churches in Union, 1275 members. Queries, “What shall be required of a member or members to obtain fellowship, who have been excommunicated from a church which is now become dissolved.” Answer. “By making application to the nearest church to them.” “Whether is it agreeable to scripture that there be any more Elders in a church besides the minister, or ministers and deacons?” (This
query was deferred until next session, and the churches recommended to
give it strict attention in order that a scriptural answer may be arrived at.)
"Whether is it agreeable to scripture that marriages should take place on
the Sabbath day or not?" Answer. "We do not find that it is directly
forbidden in the word of God, yet we think that the practice ought not to
be encouraged, inasmuch as it is attended with bad consequences." "What
is to be done in case a woman gives in an experience of grace that is receiv-
ed, and wants to comply with the duty of baptism, and her husband will
not give his consent?" "We recommend that such a person should wait
patiently hoping that God in his providence may make a way for her to
come in by h's consent." The Circular of this session was prepared by
Elder David Doyle. Subject, "How far an agreement in religious senti-
ments is essential to christian union and communion." The letter is very
appropriate and well written and deserves to be reproduced.
1810. The body met this year at the Head of Tyger River, Greenville
District, S. C. Introductory by Elder George Brewton. Two new churches
received into fellowship this year, Ebenezer being one of them. Total
membership 1259. The query referred last year, "Whether it is agreeable
to scripture that there be any Elders in a church besides the minister or
ministers and deacons" was at this session answered, "That there are but
the two officers, ministers and deacons." "Is the laying on of hands on
lay members an ordinance of the gospel? Secondly, "If it is, who are the
proper administrators of that ordinance." Answer. To the first part:
Yes. To the second, the "minister of the gospel only." Union meetings
appear to have been introduced at this session. The Circular Letter was
prepared by Elder Drury Dobbins, "On the final perseverance of the saints
in grace. The letter needs no commendation from the compiler of these
extracts, it has the ring of the true metal.
1812. Session held at Concord, Rutherford county, N. C. Introductory,
by Elder Wm. King. 26 churches in Union, membership 1083. Queries
answered as follows, viz. "By what authority do christian churches, with-
out a gospel minister, sit in council to determine or judge of the fitness of
subjects of baptism, or to whom does that prerogative properly belong?"
This was postponed. Is it agreeable to gospel order for ministers of the
gospel to accept of the office of Justice of the Peace?" Answer. We do
not find any precedent in the gospel for ministers of the Gospel to accept
that office; therefore, we recommend that they decline the exercise of the
same. "How shall members who petition to our church for admission be
received when their church has been extinct?" Answer. "By letters from
a Presbytery?" "Is it right to hold members in fellowship who frequent Free
Mason Lodges?" Answer. "No." Is it right for any member of our
Union to marry any couple while either of them has a husband or wife
living? Answer. "No." Agreed to set apart Easter Sunday next, as a
day of fasting and prayer, imploring the Lord's mercy and blessings on our
nation, and the visitation of his gracious spirit amongst the churches.—
An item appertaining to the undertaking of Rev. David Benedict, of Rhode
Island, to write and publish a history of the Baptists of America, was
adopted at this session. The Circular Letter was prepared by Elder Drury
Dobbins, on the subject of "good works." We give the following extracts:
"Although good works does not sanctify, nor yet justify us; yet they are
the natural acting and operations of a sanctified heart; an unholy life
gives the lie to our profession of a holy state; grace is given for exercise
and is a vital operative principle, none therefore hath any right to flatter
themselves with the dream of a regenerate state while they indulge in
known sin, or live in the neglect of good works."
1812. Met at Friendship, Spartanburg District, S. C. Introductory by
Elder Zachariah Blackwell, 23 churches in Union, 1273 members in fellow-
ship. A petition to reconsider the queries of 1807 and 8, and the answer
"agreeable to the 18th chapter of Mathew, and compare them with the ar
ticles of the Association, where it says, "we claim no higher power than an advisory council." Decided that the former answer stand, and we as an Association mean nothing more than to withdraw from a disorderly church. The following queries were considered by the body. "What is a church? Answer. "We believe a gospel church consists of an indefinite number of saints joined together by consent; yet we think not complete without a minister. How is a minister to be stopped from his ministerial office by the church? Answer. "By laying him under censure of the church and then calling ministerial helps to aid them. Is it right according to the word of God to constitute a church, where there is no minister belonging to the number proposed to be constituted? Answer. "Yes." Two impostors by the name of Lefford Paine and Samuel T. Council, claiming to be Baptist preachers in order, are advertised in the Minutes of this session as being in disorder. The death of Elder Jerrold Barnett of Cedar Springs is properly noticed in the Minutes, as having been a "faithful minister of Jesus Christ, and a useful member of society, and a good citizen." The Circular letter of the session was prepared by Elder B. Hicks, on "the covenant of grace between God the Father and Son." The document is worthy of republishing.

1813. Convened at Smyrna, Burke county N. C. Associational sermon by Elder Drury Dobbins, 25 churches in union, 219 baptized since last session. (The churches at Buffalo, Sandy Run and Providence seem to have enjoyed special revivals) total membership 1624. Queries answered. "Does the scriptures mention the gifts of doctrine and exhortation as separate gifts?" Answer. "Yes." "Where God in his wisdom has thought proper to bestow them separate." "Ought they not to be separately used in the church?" Answer. "Yes." "Are those who possess the gift of exhortation only, qualified to exercise the ministerial functions fully?" Answer. No. "Is it good order for a church to call for a minister as a supply—when they have one ordained minister in the church?" Answer. "It may be order, but great caution ought to be used." At this session Elder D. Dobbins and A. Carlton were appointed messengers to bear dispatches to the Baptist general meeting of correspondence in North Carolina. The Committee to inspect corresponding minutes, reported the names of Samuel Whitney, W. Davis, Jesse Hazael Jno. McCreary, W. Thomas, Jno. Williams and Daniel Brown as impostors, calling themselves Baptist preachers, who were not. A tribute of respect to the memory of Elder Julius Hol-land, of Long Creek, who died since the last session of this body, was adopted, in which it is stated, "He was a pious minister of the gospel, an ornament to society and a friend to the poor. The Circular Letter was prepared by Elder George Brewton, on "The baneful effects of covetousness."

1814. This body met at Goucher Creek, Spartanburg District, S. C. Introduction by Elder Ambrose Carlton. Elder D. Dobbins was chosen moderator and Elder William King, clerk; and by a lack of four pages of the minutes of this session, we can learn nothing more of the proceedings of the session, save that Elder A. Carlton wrote the circular of this year "on the gifts and qualifications of a gospel minister." We give the following extract: "Although we believe that which is called learning is not essentially necessary to qualify a man for "the ministry," yet we conclude that none can discharge the duties of a minister, without some good degree of knowledge and wisdom. Nor do we think that God Almighty has ever sacrificed ignorance, or consecrated it to his service, since it is the effect of the fall and the consequence of our departure from the fountain of intelligence."

1815. Session of this year was held at Buffalo, York District, S. C. Introduction by Elder Nathaniel Jackson. Antioch and Union were admitted this year. 26 churches in Union. Total membership, 1519. A committee of five was appointed to examine the first annual report of the Baptist Board
of Foreign Missions, at Philadelphia, consisting of A. Carlton, W. King, D. Dobins, W. Lancaster and B. Hicks, who reported: "We recommend your charitable aid to the Missionary Society for the laudable purpose of promulgating the gospel amongst the poor Heathen. In order to co-operate with the Board in Missionary operations, brother Wm. Lancaster was appointed Secretary. The following query was considered and answered: "Is it agreeable to good order for a Deacon to be dismissed from office at his request? and if so, by what authority? Answer. We think a church should be exceedingly cautious how she dismisses a Deacon from office, for we do not think it good order to dismiss one at his request, unless the church shall think he does not fill the office, and when dismissed, by the authority of the church. The death of Elder George Brewton, is noticed in the minutes of this session. "He was an humble christian, a pious minister, a nursing father in Zion, a good citizen, a loving husband, a tender parent, and a friend to the needy. The circular of this year is devoted to "the scriptural reasons why the baptists do not commune with other denominations of christians," A most excellent letter.

1816. The session was held at Sandy Run, Rutherford county, N. C. Elder Hosea Holcombe had been appointed to preach the introductory, but gave way to Elder Luther Rice, agent for the missionary board of foreign missions, who being present, preached a missionary sermon on the occasion which gave general satisfaction, and a public collection was taken up for the objects of the board. Rahamah and Zion were admitted at this session. 28 churches in Union; 1503 in fellowship. The following queries were considered by the board, viz: "Is it good order for a church to dissolve herself when they have a pastor with them? if not, what way is order agreeable to scripture?" Answer. "Although we cannot cite you to Scripture, we advise you to call for help for the purpose of ministers and members being orderly dismissed." "Would it be good order to commune with a person after receiving them into our Union upon a profession of their faith, previous to their being baptized?" Answer. "No!" "Is it agreeable to the gospel for Baptists to call themselves 'Calvinists,' and the doctrines of grace 'Calvinism?" Answer. "We believe Calvin preached more sound doctrine than any other noted reformer, yet we believe it is contrary to the gospel for Baptists to call themselves Calvinists, and the doctrines of grace Calvinism." The Circular Letter of this year was by Elder D. Dobbin, "On the union between Christ and his Church." Elder Ambrose Carlton, (an aged minister,) took a final adieu of the Association, to meet no more in time.

1817. Met at Friendship, Spartanburg, S. C. Introductory by Elder Drury Dobbin. 27 churches in union. Total membership 1442. The church at Union wishes to know if this Association approves their conduct in receiving members from the Methodist Society, who have been baptized by immersion and counted valid. In answer to the above inquiry, we think that to receive members from other Societies as therein described, does not comport with the simplicity of the gospel; but as the subject is delicate and needs considerable investigation, we agree to make it the subject of our next year's circular letter. The following item was adopted, viz: "While reflecting on the pleasing and important theme—the salvation of the heathen, with the increase of missionaries; and translation of the Scriptures into different languages: We heartily recommend our Churches to be more liberal in supporting this laudable undertaking; remembering he that giveth to the poor lends to the Lord, and he will repay him. A collection was then taken up for missionary purposes. The circular letter by Elder Hosea Holcombe, "On the declension of religion and the causes thereof," is a document that should be placed in the hands of every Baptist.

1818. The Association met this year at Providence, Spartanburg District, S. C. Introductory by Elder B. Hicks. 28 churches in Union; 1503 members. "The following queries were answered, viz: "What shall a church
do with a member that has been excommunicated for the sin of adultery. Said person taking the woman into the house with him, and continuing in that sinful way, as the church has reason to believe, for perhaps twenty years, until the death of his wife; he then came forward, in a few months, to the church, and says he has married the woman and repented of his sin, seeking union with them? Answer. "If the church can believe such a person a Christian, and said person has made the necessary acknowledgments that the Scriptures do require, then receive him, if not, reject him." 

A number of members, perhaps sixteen, were dismissed twelve years past, to form a constitution they have not been constituted; and nearly all who were first dismissed, are gone. "Is it right for any adjacent church to dismiss members to join them for any purpose?" Answer, "No!" Green River and Head of Tyger River, petition at this session that the Association be laid off into four sections, for the purpose of having an association in each division, alternately. The petition was granted and the rule adopted has been observed by the body ever since. An imposter by the name of Michael Austin, is advertised in the minutes of this session. The Circular Letter of this year, on the subject of "A Baptist Church receiving members who were baptized by immersion in the Methodist society," was prepared by Elder Wm. King. The writer takes the ground, that as certain priests anciently failed to show their genealogy among the lawful priests, and were rejected; in like manner, should all administrators of the ordinance of baptism be rejected, who fail to show their own baptism according to the gospel, by a minister who has himself been baptised in a regular line from the Apostles down to the present day.

1819. The session was held at Head of Tyger River, Spartanburg District, S. C. The associational sermon, by Elder Jacob Crocker, 30 churches in Union; baptised since last session, 284; total membership, 1716. The following queries engaged the attention of the body at this session, viz: "Is it agreeable to Scripture for churches to ordain their own Deacons, or not?" Answer. "We think it is, provided she has two or more ordained preachers." "Is it consistent with the gospel for Deacons to assist in the ordination of Deacons?" Answer. "We think it not inconsistent with the gospel for Deacons to assist with Ministers in the ordination of Deacons." At this session, there was a collection taken up for Missionary purposes, and Elder D. Dobbins was appointed to preach a Missionary sermon at the next meeting of the Association. The Circular Letter of this year was prepared by Elder B. Hicks, on "The foundation on which Christians can be agreed." The letter is a very good one, and should be published at some future time.

1821. The body met this year at Zion, Rutherford county, N. C. Introductory discourse by Elder Samuel Gibson, Bethesha and Head of First Broad River, were admitted, when the union consisted of 37 churches, 204 baptized
Letter prepared by Elder D. Dobbins, on "The importance of the operation of the Spirit of God upon the soul." A small collection was taken up for Missionary purposes, and the body adjourned, viz., 1822. The session this year was held at Mount Zion. The introductory Letter of this year was prepared by Elder Samuel C. Richardson, on "The grand unity of the Baptist, Board of Foreign Missions." The body met this year at Red River Groveville District, S. C., with great spirit. Camps Creek was admitted at this session. The body considered and answered the following queries, viz: What shall be done with a communicant from the privileges of the church, when required in the name of his redemption to a member of that church when he is to give up the church, and by the authority of the same? Answer, The body would make proper mention of him in the minutes. "On what is the power over excommunicated Ministers vested?" Answer, The Circular Letter of this year was prepared by Elder Jacob Crocker, on "The Church of Christ should proceed in calling ministers in which the regular church association ceased to be a missionary society, we therefore expect no missionary Purposes on Sunday. Convention. And there seems to have been a congregation amongst the brethren. The second Wednesday in November next, was observed as a day of humiliation and prayer, for God's blessing on his church, and for the success of his gospel amongst the heathen." The Circular letter of this session was very short, and not many changes were made in the minutes of this session, as worthy ions and members, gone to join other bodies. An impost, by tithe of
John Roberts, passing through the country as a Baptist preacher, is advertised in the minutes of this session. Elder B. Hicks, prepared an elaborate circular letter on the Signification of Baptism and what it seals to its proper subjects.

1826. The Association met at Macedonia, Spartanburg District, S.C., with the following churches in union: Mount Arrarat and Bills Creek, admitted, making 41 churches in union. Elder D. Dobbs, delivered the Association sermon. The minutes of this session were prepared by Elder Hugh Quinn.

1827. The session was held this year at New Prospect, Spartanburg District, S.C. Elder S. Gibson, prepared a resolution to hold their support for the purpose of obtaining votes, and they treated with spiritual liquors for the purpose of obtaining votes, and they advised them to abstain from the habitual use of ardent spirits. The Circular Letter of this year was prepared by Elder Gabriel Phillips, on Law and Grace.

1828. The session was held this year at Concord, Rutherford county, N.C., with the following churches in union: North Catawba, Smyrna and Double Springs, dismissed to join the Catawba River Association. The following query was answered: 'What method shall we take to receive a member again into fellowship, into a sister church, who withdrew himself from the church to which he belonged for having a charge brought against him by individuals who were not of the same faith, and he now wishes to join the nearest church to him?' Answer: 'If the member come before the church and make suitable acknowledgments for his former conduct, he can be received into fellowship according to gospel order.' The committee on Corresponding Minutes reported the names of Wm. King, D. A. Dobbs, of New Jersey; Doctor Miler, John Smith, of Hudson; Mark Andrews, Randolph Mabry, Leonard Prather, and Eli Revel, of Sandy Creek, as dissident persons. The Circular Letter of this year was prepared by Elder George Wilkie, on Therefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

1829. The session convened at Antioch, York District, S.C. Elder James Rainwater, prepared the introductory sermon. The following query was considered and answered: 'Is it consistent with the gospel for a Baptist church to receive any person into fellowship who has been immersed by an administrator of a different denomination, and consider their baptism valid?' Answer: 'No.' The committee on Corresponding Minutes reported the names of Jesse Pearson, of the Bethel, and Jeremiah Cannon, of the Charleston, as impostors, claiming to be Baptist preachers. The Circular Letter of this year, was prepared by Elder D. Dobbs, on The Divinity of our Lord and Saviour Jesus Christ.
establishment of Sabbath Schools and the Scriptural instruction of Slaves was adopted by the body. The demise of Elder Thomas Bomar, a much esteemed and well beloved minister of Jesus Christ, is noticed in the minutes of this session. The Circular Letter was prepared by Elder B. Hicks, on 'The qualifications and office work of a Deacon.'

1831. The Association convened at Buck Creek, Spartanburg District, S. C. Introductory by Elder B. Hicks. High Shoal Church was admitted at this session, making 32 churches in union, with a membership of 1587. The following queries were answered by the body, viz: 'Does the word of God forbid a church to ordain a brother to the office of a Deacon, whose wife is not a member of the Church?' Answer, 'No!' provided the wife profess (abstractly) the prudence and faithfulness of a good wife. 'What shall a church do with members who have been contending and agree to drop their contentions and live together in the church, but will not commune together?' Answer. 'They should be dealt with as disorderly members; first, by admonition, and if that should prove ineffectual, then by excommunication.' A committee appointed at the last session to attend at Macedonia Church and look into her standing, reported the church as being in order, and their former Pastor, Jonathan Guthrie, in disorder, whereupon the Association advised the churches composing the body, to close their houses of public worship, against said Guthrie, and further advised the members of the churches to close the doors of their dwellings against him as a preacher. The circular adopted this year, Andrew Fuller's Letter on 'Church Discipline.'

1832. The session was held this year at Sandy Run, Rutherford county, N. C. Introductory by Elder J. G. Landrum, 32 churches in union, 574 baptized since last session, making a total membership of 2111. The churches enjoyed a great revival during the Associational year. D. Scruggs appeared at this session as a delegate and licentiate from State Line church. A package of pamphlets from the Colonization Society was handed in, yet rejected by the body. The following query was answered: 'Have we any command in the word of God for the laying on of hands on those whom we baptize?' Answer. 'No.' The Circular of this year was prepared by Elder J. W. Lewis on 'the proper method for a church to pursue in calling of a Pastor or supply, and the duties incumbent on them to each other.'

1833. The body met this year at Long Creek, Lincoln county, N. C. Introductory by Elder D. Dobbins, 31 churches in union, 314 baptized since last session, aggregate membership, 2503. The following queries were answered, viz: 'Shall an able bodied male member be retained in fellowship who never contributes anything to the support of the church to which he belongs, without giving any satisfactory reason for the same?' Answer, No. How should a church act under these circumstances: A man marries a woman twenty years since, and from peculiar reasons, lives with her but a very short time; he then removes to another State, leaves his first wife behind and marries within a short time another woman: with his second wife he lives about eighteen years, and has a considerable family of children. About this time himself and second wife profess to obtain religion and one of them applies for admittance into the membership of the church. At the same time it is reported and believed that his first wife is dead. Can they be received as members? Answer. As we are unacquainted with the peculiar circumstances mentioned in the query we feel unprepared to give a definite answer, but in general terms we would say, that we know of but two circumstances under which a man is justifiable in putting away his wife or the wife her husband, and these for the cause of fornication, and in case of an invalid marriage, in both of which cases when either are proven beyond doubt, we conceive the innocent party to be justifiable in a second marriage, and entitled to church privileges. The petitions of Mount Zion, Holly Springs, Bethlehem, Washington and Head of Tyger River was granted, for the purpose of
uniting with other churches to form the Tyger River Association. The Circular of this year was prepared by Elder P. Ramsour on ‘the method to be pursued to keep the unity of the Spirit in the bond of peace.’

1884. This session was held at Goucher Creek, Spartanburg District, S.C. The introductory sermon by Elder B. Hicks, 26 churches in union, 109 baptized since last session. Total number of members 1748. Shiloh was admitted at this session. Elder James M. Webb made his first appearance as a minister and delegate in the Association from High Shoals church, and was appointed to preach the next Introductory. The following query was considered and answered: ‘Is it consistent with the gospel to receive into the fellowship of the church, persons who have been baptized by a minister in disorder without rebaptizing them?’ Answer. No. At this session a correspondence was opened with the Tyger River Association. The demise of Elder James Lewis of Long Creek was properly noticed in the minutes of the session. The Circular Letter of this year was prepared by Elder B. Hicks on ‘the design of circumcision and the difference between that and baptism.’ A very appropriate and common sense document.

1885. The body met at Wolf’s Creek, Spartanburg District, S.C. Introductory by Elder J. M. Webb, 26 churches in union, 1751 members. The following preamble and resolutions were adopted by the body:

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

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

The Committee on corresponding Minutes, reported the names of Richard Johnson, R. Hendrine, Samuel Thompson and Jesse Denson as preachers in disorder in the bounds of the Tyger River Association. The Circular Letter of this year was prepared by Elder D. Dobbins, on ‘the duty of a church in the choice of a Deacon.’ This document like every other emanating from the pen of Elder D. Dobbins, is worth preserving.

1886. This session was held at Zion, Rutherford county, N.C. The Associational sermon by Elder James Rainwater, 20 churches, total membership 1749. The compiler of these extracts first made his appearance as a delegate from Antioch church at this session, and served as Reading Clerk for the body. S. G. Hamilton also appeared first as a delegate and licentiate from Green River, at this session. The Circular Letter prepared by Elder B. Hicks was an elaborate essay on ‘The nature of Popery and its probable tendency in the United States of America.’ Time will verify the truth of the statements made.

1887. The session was held this year at Buffalo, York District, S.C.—Introductory by Elder James M. Webb, 26 churches in union. Total number of members 1672. The Circular Letter of this session was prepared by Elder J. M. Webb, on ‘The necessity of the agency of the Spirit of God in the work of regeneration on the soul.’ The demise of Deacon James Underwood, of Cedar Springs was noticed in the minutes of this session. It is said of him that ‘his long and untiring zeal in the cause of the Redeemer’s kingdom and his faithfulness in the discharge of the duties of the office of a Deacon, which he held for thirty four years in Cedar
Springs church, united to almost every virtue that adorn the character of an upright heart and faithful follower of Him whom he most loved and served, entitle him to the remembrance of those of his brethren whom he has left behind &c. (See minutes.)

1838. This session was held at Friendship, Spartanburg District, S. C. - introduced by Elder D. Dobbs, - total number of members 1650. The business of this session, as far as it has been published, is as follows:

- The session of this year was held at Green River, Rutherford county, N. C. The Association sermon by Elder D. Scruggs. 27 churches in union; baptised since last year, 135; total number of members, 1725.

- At this session a correspondence was opened with the Salem Association. Elder Thomas K. Purcell, made his first appearance in the Association this year. The following query was considered by the body, viz: 'What shall be done when married members make application to the church for a letter of dismission, who have left their family, and wish to remove to a distant country, and who says that their companions are so disagreeable that they cannot live with them, and that they do not expect to live with them any more? Answer. We advise the church to examine into the circumstances, and if the evidence should be that the companion complained of is of such turbulent character as to render it impossible for the member complaining to live with him in peace, and that their conduct is so disagreeable as to make them unhappy, we have no doubt that a letter of dismission should be given, provided the complaining member has not married, and is of good habits and good character, but if the evidence is, that the complaint is well ground, that a letter should be refused. The circular letter was prepared this year by Elder S. G. Hamilton on 'Brotherly love.'
cord, Green River, Green's Creek and Shiloh were dismissed at their request to join other churches in forming the Green River Association. Elder R. P. Logan made his first appearance as a delegate from Antioch at this session. The Circular Letter of this session was written by Elder J. M. Webb, on ‘Communion’ and needs only to be read carefully to be approved.

1842. The body met this year at Elbethel, Union District, S. C. The introductory sermon was delivered by Elder D. Dobbin.s. Corinth, Capernaum, Bethlehem, Sulphur Springs also Unity, from the Bethel Association, were admitted into the body at this session, making 28 churches in union, with a total membership of 1993. Elder James Crowder of Sandy Run, made his first appearance as a delegate and ordained minister at this session. M. C. Barnett also made his first appearance as a delegate and ordained preacher, from Cedar Springs.

1843. This session was held at State Line Church, Spartanburg District, S. C., and is characterized by no extraordinary proceedings. Introductory by Elder D. Scruggs. The death of Elder Zachariah Blackwell, who departed this life, Oct. 13th, 1843, is recorded. The Circular Letter of this year was prepared by Elder D. Scruggs, on the ‘Mission of John the Baptist. Elder Wade Hill made his first appearance as a delegate from Antioch at this session, and brother Thomas Dickson, a licentiate, appeared as a delegate from the same church. 28 churches in union. Total membership 2092.

1844. The session was held this year at Providence, Spartanburg District, S. C. The introductory sermon by Elder W. Hill. Upper Fair Forest and Pacolet were received at this session from the Bethel Association. 28 churches. 133 baptized. Total membership 2129. The following query was considered and tabled(1). 'Is it consistent with the scriptures to ordain a man to the sacred office of Deacon who carries on a distiller's? The Circular Letter of this year was prepared by Elder D. Dobbin,s, on the nature and proper observance of the Lord's day. Elder J. G. Kendrick made his first appearance in the Association at this session as a delegate.

1845. The body met this year at Philadelphia, Spartanburg District, S. O. The introductory sermon by Elder M. C. Barnett, Double Springs, was admitted at this session, making 29 churches in union. 151 baptized. Total number of members 2057. A petition from Long Creek to establish a Domestic Mission in the bounds of the Association, was by a vote of the body rejected, whereupon Elders D. Scruggs and M. C. Barnett voluntarily agreed to labor twenty-eight days in the destitute sections of the Association, and a tender of compensation was immediately made by the delegates present. The subject of missions and temperance were beginning to attract considerable attention in the Association about this time. The following query was considered by the body: 'Is it right to hold in fellowship and admit to our communion, members who openly profess themselves 'Campbellites'? Answer. 'No.' The demise of Elder James Crowder, was noticed in the Minutes of this session, of whom it is said, ‘we esteem one among the best of men,' &c. E. M. Chaffin, passing himself off as a Baptist preacher, was advertised as being in disorder and unworthy of christian regard. The Circular Letter of this year was written by Elder M. C. Barnett, on the subject of Temperance. The document is of a general character in, which there is but slight allusion to intemperate dram drinking.

1846. The session of this year was held at Macedonia, Spartanburg District, S. C. The Associational sermon by Elder D. Scruggs. Gilead was admitted into the union, making 30 churches in all, 189 baptized since last session. Total number of members 2074. The Circular Letter of this year was prepared by Elder Wade Hill on 'Domestic Missions,' a subject that absorbed the attention of the body at this session more than any
The death of Elder Joshua Richards, who died in extreme old age, was noticed in the minutes of the session. The body met this year at Zoar, Cleveland county, N. C., introduced by Elder Thomas Dickson, Jr., and make report at the last session. The following by Elder W. B. Peadgett, viz.: What is the proper course to be pursued by a church in relation to members who remove and remain two or three years in the church, its members? Answer. The church holding the membership of such should use a discretionary power as to their excommunication, and if members are present, send to labor in distant parts of the world. Are ministers of the gospel to receive members in pursuance of our Lord's commission to his Apostles? (Mark 16:15, 18, and 12:16) When are ministers of the gospel to receive members in pursuance of our Lord's commission to his Apostles? Answer, No. Elder Drury Dobbins, deceased, of Sandy Run, who reported as follows, viz.: "The death of Elder Joshua Richards, who died in extreme old age, was noticed in the minutes of the session. The body met this year at Zoar, Cleveland county, N. C., introduced by Elder Thomas Dickson, Jr., and make report at the last session. The following by Elder W. B. Peadgett, viz.: What is the proper course to be pursued by a church in relation to members who remove and remain two or three years in the church, its members? Answer. The church holding the membership of such should use a discretionary power as to their excommunication, and if members are present, send to labor in distant parts of the world. Are ministers of the gospel to receive members in pursuance of our Lord's commission to his Apostles? (Mark 16:15, 18, and 12:16) When are ministers of the gospel to receive members in pursuance of our Lord's commission to his Apostles? Answer, No. Elder Drury Dobbins, deceased, of Sandy Run, who reported as follows, viz.: "
to the jurisdiction and powers of an Association in such cases, and
was finally rejected. Elder W. Hill made a verbal report of his mis-
sion to Hebron church, and on motion, the mission was discontinued.
A resolution recommending Sabbath schools to the consideration and patron-
age of the churches was adopted, and more especially as to those Paul found at Bajesu. Dr. Cur-
tis was the Principal of the Female Seminary at Limestone Springs, S. C., and had been a member of this body at its session at Zou. in 1845. He
was an associate minister of the church until the year 1829, when he retired in the year of his 75th year of age.

The session was held at Ruck Creek, Spartanburg District, S. C. Introductory by Elder J. S. Ezell. Broad River was admitted at this session, making a union of 30 churches. All the churches in the state were admitted in the year 1851, except 10 churches, 226 members were baptized since last session, agreeing membership 2945; 965 members were added by baptism during the past year, and 798 members were added by baptism, making an aggregate membership of 8812. Elder D. Scruggs was elected Moderator and J. R. Logan clerk. The following query was considered and answered by the body, viz: 'Has a regular organized Baptist church the right to open her doors for the reception of members at any time while her pastor or supply is absent? Answer: A church has the right to open her doors for the reception of members at any time while her pastor or supply is absent.'

At this session, Beaverdam and Pleasant Hill were admitted, making a union of 41 churches. Several of the churches had been greatly blessed during the past year with revivals, and 798 members were added by baptism, making an aggregate membership of 8812. Elder D. Scruggs was elected Moderator and J. R. Logan clerk. The following query was considered and answered by the body, viz: 'Has a regular organized Baptist church the right to open her doors for the reception of members at any time while her pastor or supply is absent? Answer: A church has the right to open her doors for the reception of members at any time while her pastor or supply is absent.'

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The following proceedings were then had, viz.: A collection was taken up for Foreign Missions, and brother A K Durham was appointed a messenger to bear the same to the Baptist State Convention of S C. The following item was adopted: "Inasmuch as there is a stranger among us who calls himself J Alonzo Webb, and a Baptist minister, and inasmuch as we are accused by other denominations of holding a man among us who is occasionally calling them fools, liars, rogues and hypocrites, with many other hard and slanderous names, therefore, Resolved, That we as a body, take no responsibility on ourselves as to the conduct or ministerial character of said man, but advise our churches to mark the man that causes divisions and keep no company with him. The Circular of this year was written by Elder M C Barnett on the nature of a call to the ministry and the duty of the churches to their gifted brethren. The decision of the body in reference to the rights of the dismissed delegates to a participation in the proceedings of the Association until the adjournment of the session, was in a high degree offensive to many of the brethren, who considered the act contracted and unsocial in itself, and characterized by a spirit of vindictiveness unbecoming a religious body. It was however somewhat palliated by the adoption of the following: Resolved, That a number of our churches having found it convenient to establish among ourselves a new Association and asked for and received regular letters of dismissal from this body. We part from those churches with feelings of parental regard and invite them when constituted to reciprocate with us the usual correspondence and interchange of such Associations. The feeling of comity was reciprocated by the dismissed churches. A friendly separation took place and the proposed correspondence has been kept up from that day to this.

THE KINGS' MOUNTAIN BAPTIST ASSOCIATION.

The body met this year at New Bethel, Cleaveland county, N. C. Introductory by Elder Joseph Tuttle. High Shoals and Mount Vernon, were received into the union, making 15 in all, with a membership of 1496. There was no unusual business to engage the attention of the Association, at this session. We find the following resolution adopted, viz: Resolved, That the several churches composing this Association, be requested to observe and set apart the first day of January next, as a day of thanksgiving, fasting and prayer, for the spread of the Gospel, the blessings of Peace and unrivalled piety, and that the several churches in union be requested to meet at their respective houses of worship, and engage in divine service on that day. The Circular Letter of this year was prepared by Brother J. R. Logan, being an abstract of J. A. James' letter, on the duties of Christians towards each other.

1852. The session of this year was held at Boiling Springs, Cleaveland county, N. C. Introductory by elder G W Rollins. Mount Paran and Corinth, new churches, and Big Spring, from the Green River, were admitted into the body. 18 churches: In all baptised since last session, 132; total membership 1668. The following resolution was introduced at this session and referred to the committee on Petitions and queries, viz: Resolved, That this Association, assuming to be nothing above an Advisory Council, with a view to the advancement of good order and religion, earnestly recommend to the churches, composing the same, by all prudent means to dissuade the members of our denomination from the promiscuous making
and remaining positions. Which committee reported, that under existing conditions, they deem it inexpedient to adopt the same, and therefore earnestly recommend its rejection. They, however, are fully aware that great and lamentable evils are the continual results of intemperance, both to Church and State, and therefore earnestly recommend that the members of all of our churches pursue a course strictly in conformity with the word of God, as revealed in the Scriptures of the Old and New Testament, which teaches not to live soberly, righteously, and godly, in this present evil world. The following missionary movement was adopted at this session, viz: Resolved, that this Association will appoint two ministers to labor, each one month or more, in the destitute bounds North East of this Association, extending as far as the Catawba River, and that they be paid the sum of —— dollars per month, by the Association; under which resolution Elders D. Pannoll and J. Suttlo, were appointed.

The Circular Letter was prepared by Elder D. Pannoll on “Election.”

This session was held at Mooif QUINN, Cleveland county, N. C. Introductory by Elder D. Pannoll. Sandy Plains and Now Prospect, now churches, and Bethlehem and Long Crook, from the Broad River, were added to the union. The application of Ebenezer church, through persons claiming to be delegates, for membership, elicited some discussion, was referred to a select committee and finally rejected. 22 churches in union; baptized since last session, 777; total membership, 2096. The following questions engaged the attention of the body, viz: Is it in accordance with Gospel order and Baptist usage, for the Eldership of Baptist churches to meet and form Presbyteries, and constitute now churches, including persons that stand excluded in other Baptist churches? Answer, We advise our churches not to constitute any member or members into a church, unless such member or members shall have been regularly dismissed from the church or churches to which he, she, or they may have belonged. What course should be taken, by a church of the Baptist faith and order, in reference to a person who makes application for baptism and membership, who has previously been baptized and joined to a Baptist church, and who says he was deceived, not having experienced a genuine conversion, which he now professes to enjoy? Answer, We advise our churches not to re-baptize any one who has been baptized by a lawful administrator. The following preamble and resolution, was adopted, viz: Whereas, with deep regret, information has been received by this body, that the course of action by the churches at Big Spring, Sandy Run and Bethel, at this session, in reference to the reconstruction of Ebenezer Church, is offensive to the Green River Association, to whom said church properly belongs, until regularly dismissed therefrom. Therefore, Resolved, That this Association, greatly deplores the action taken by said churches, and hereby admonishes them as members of said Association, to refrain from any interference in the matter unil the case be satisfactorily adjusted by the Green River Association. The Circular Letter of this year was prepared by Elder J. Suttlo, and is very interesting and appropriate.

1835. The session of this body was held at New Prospect, Cleveland county, N. C. Introductory by Elder C. W. Rollins, Ohio, and Sister R. Suttlo, from the Ohio River, and Lebanon, a new Constitution, were admitted at this session, making an aggregate of 26 churches in union, and a membership of 2316. A board consisting of J. K. Logan, F. S. Ramsour and W. H. Green, was appointed to employ missionaries to itinerate in the destitute parts of the Association, whom employed Elder R. P. Logan.

The Missionary of the Association, reported satisfactorily, and brethren D. Sotzer, J. J. Blacka and Wm Roberts, were appointed to engage a Missionary for the next year, whom employed Elder R. P. Logan, and designated the Catawba valley as his field of labor. The body appointed Wm Logan, a Missionary board for the ensuing year and adopted the following Resolution; That we request all Pastors and Superintendents of the several churches composing this body, to contribute their liberal share of money, to enable the Association to carry on the work of the ensuing session. A committee of five persons was appointed to attend at High Shoals Church, on Saturday previous to the 4th Sabbath in December next, to enquire respecting certain expressions contained in her letter to this Association, and labor for reconciliation, and make report to the next meeting of this body. The Circular Letter of this body was prepared by Elder T. Dickson, and is very interesting and appropriate. Shelves, from the Catawba River, were appointed New Presbytery, Chaseland county, N. C. Introductory by Elder T. Dickson, from the Catawba River and Theobaldis, from 29 churches in union, the Association, employed Elder R. P. Logan, and designated four Missionaries for the next year, who employed Elder R. P. Logan.
churches in our bounds, to lay our Missionary operations before their several councils, which shall be convenient to the time of our meeting, and take up that public collection of which the church has so much reason to be proud. The last resolution adopted was by the following order: That the Missionary movement of this body is abandoned, the committee to which that business was referred, to report, as a body, the result of their labors in the matter. That the church has been so diligent in the cause of missions, that it has been thought proper to abandon that object, and to commit it to the care of the Missionary Society of the Baptist church. That this Association shall have power to appoint a committee to consider the matter, and to report the same to the next session of this body. That the committee so appointed shall report, at the next session of this body, the result of their labors in the matter.
The Concord Association, in the fall of 1832, withdrew from several others; viz: Mount Sinai, Boiling Springs, Mount Pleasant, High Shoals and Mount Paran, were considered as occupying an equivocal position on the Temperance resolution, and have since seceded from the Association; and in conjunction with the four churches first named, have organized a new body, calling themselves "The Constitution-Kings' Mountain Association." The committee to revise the Association Constitution, reported a set of articles for the government of the body, which was adopted. There was no business of any unusual interest transacted at this session, save the troubles brought on the Association by the opposers of the Temperance cause, which was anything else than pleasant. The reports of Committees on the various branches of business assigned them, are interesting to the Christian reader. Upwards of $100 was subscribed for the Missionary cause.

The body met this year at Lincolnton, Lincoln county, N. C., Introductory by Elder L. M. Berry. A new church, was received into the body. Number of churches (since the schism of last year,) 22; total membership, 1007. The new Constitution was ratified by a vote of the body at this session. A Preamble and Resolution, in concertance with the churches that have seceded from our Association, and which act, if consummated, will be irregular and contrary to the usages of Baptists in good order and orthodox standing. Therefore, be it Resolved, by the Association, That the churches above named, in such new and spurious organization, shall be no longer recognized by this body as orthodox, and we hereby ignore all intercourse and Christian correspondence with them, for the present, and caution our sister Associations, with whom we correspond, to hold them at a distance as an obnoxious and disorderly body. The Circular Letter of this year was written by Elder G. W. Reelings, on "Christian Love," the report of Committees on the various branches of Christian enterprise, are very interesting.

The Circular Letter of this year was written by Elder L. M. Berry, on "The True Relations Existing Between the Churches and the Associations." This view of the subject bears much resemblance to the last session of the King's Mountain Association. Thus, Dear Brethren, although we have used as much brevity as seemed possible, yet our Circular Letter must be considered as a full and complete view of the state of the work before our Association. We have almost, without note or comment, given the most prominent acts and doings of our ancient and yet more modern brethren. It will not do to increase the present generation of Baptists, to know what subjects and enterprises engaged most the attention of our fathers and predecessors. It has been charged that our denomination, of all others, does the least in the way of fostering and furthering the great enterprise of our age; and we are sorry to admit the fact that the charge is so near the truth. By taking a retrospective view of the Acts of the old Bread River Association, and also those of the King's Mountain Association, extending, in all, through a period of upwards of half a century, we find but little else done at each session, other than a mere organization entered into, by electing a Moderator and Clerk, appointing persons to write a Circular Letter, and preach a sermon introductory to the next Association session, and the appointment of Messengers to sister Associations. We find, on examination, but very little done for the Missionary cause, either at home or abroad; while the cause of education seems to have been observed by many, who figured in the churches, to have been highly regarded, all of which things tending to our edification. A great many difficult questions in the shape of queries and answers, calculated to disturb the peace and quietude of the churches have been happily solved, all of which we find recorded and republished in this Circular for the benefit of the present generation of Baptists.

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The body met this year at Lincolnton, Lincoln county, N. C., Introductory by Elder L. M. Berry. A new church, was received into the body. Number of churches (since the schism of last year,) 22; total membership, 1007. The new Constitution was ratified by a vote of the body at this session. A Preamble and Resolution, in concertance with the churches that have seceded from our Association, and which act, if consummated, will be irregular and contrary to the usages of Baptists in good order and orthodox standing. Therefore, be it Resolved, by the Association, That the churches above named, in such new and spurious organization, shall be no longer recognized by this body as orthodox, and we hereby ignore all intercourse and Christian correspondence with them, for the present, and caution our sister Associations, with whom we correspond, to hold them at a distance as an obnoxious and disorderly body. The Circular Letter of this year was written by Elder G. W. Reelings, on "Christian Love," the report of Committees on the various branches of Christian enterprise, are very interesting.

The Circular Letter of this year was written by Elder L. M. Berry, on "The True Relations Existing Between the Churches and the Associations." This view of the subject bears much resemblance to the last session of the King's Mountain Association. Thus, Dear Brethren, although we have used as much brevity as seemed possible, yet our Circular Letter must be considered as a full and complete view of the state of the work before our Association. We have almost, without note or comment, given the most prominent acts and doings of our ancient and yet more modern brethren. It will not do to increase the present generation of Baptists, to know what subjects and enterprises engaged most the attention of our fathers and predecessors. It has been charged that our denomination, of all others, does the least in the way of fostering and furthering the great enterprise of our age; and we are sorry to admit the fact that the charge is so near the truth. By taking a retrospective view of the Acts of the old Bread River Association, and also those of the King's Mountain Association, extending, in all, through a period of upwards of half a century, we find but little else done at each session, other than a mere organization entered into, by electing a Moderator and Clerk, appointing persons to write a Circular Letter, and preach a sermon introductory to the next Association session, and the appointment of Messengers to sister Associations. We find, on examination, but very little done for the Missionary cause, either at home or abroad; while the cause of education seems to have been observed by many, who figured in the churches, to have been highly regarded, all of which things tending to our edification. A great many difficult questions in the shape of queries and answers, calculated to disturb the peace and quietude of the churches have been happily solved, all of which we find recorded and republished in this Circular for the benefit of the present generation of Baptists.
of the annual Circular Letters, are very interesting and instructive, being devoted mostly to subjects of paramount interest to the churches, and might be republished with great profit. The early ministry of the old Broad River Association, although mostly uneducated, was pious and very efficient. Their speech and manner of preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power. Many precious souls appear to have been converted by their means. Churches were built up. Additional ministers ordained and sent out into the gospel field, and several Associations formed, mainly of churches originally belonging to this body. If our limits permitted us, we would take a more enlarged notice of the veteran pioneers who occupied the walls of Zion in the early days of the Association; as it is, however, we can do nothing more than furnish a list of those who officiated as officers of the body, through a period of over sixty years, commencing at the formation of the body, and extending to the present session of our own Kings’ Mountain Association. Such an exhibition will be interesting to many, and will serve to show, who among the brethren, if they did not enjoy most the confidence and respect of the churches composing the union, were, at any rate, most conspicuously connected with the proceedings of the bodies.

Dear Brethren, the past Associational year has been one of great trial, and our happy and beloved country has been involved in the intricacies and horrors of war; a dark and portentous cloud still hangs over us, and it doth not yet appear whether or not we shall achieve the liberty and independence we are struggling for. Let us therefore humble ourselves under the mighty hand of God, while some trust in chariots and some in horses. Let us kiss the rod and remember the name of the Lord our God, who hath said, “The race is not to the swift nor the battle to the strong.” Let our watch word be “The sword of the Lord and of Gideon,” and we shall ultimately prevail over our enemies, and peace be again restored to our beloved country, while the cause of Christ, now like the wilderness and solitary place, shall be made to rejoice, and like the desert, blossom like the rose. May we realize this state of things so happy and desirable, is the prayer and sincere desire of yours in gospel bonds. Amen.

J. R. LOGAN, Clerk.

G. W. ROLLINS, Moderator.
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<th>Year</th>
<th>Church</th>
<th>Moderator/Minister</th>
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<tr>
<td>1851</td>
<td>Zoar, N.C.</td>
<td>Thomas Dickson, Thomas Dickson, Dove Pannell, John R. Logan, John R. Logan</td>
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<tr>
<td>1853</td>
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<td>Dove Pannell, John R. Logan, John R. Logan, John R. Logan</td>
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<td>1868</td>
<td>Zoar, N.C.</td>
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<td>1870</td>
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**Table of Officers:**

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<td>Benjamin Hicks,</td>
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**Churches & Residences:**

- Smyrna, N.C., Wm. Lancaster, 1804.
- Blythe, N.C., Wm. Lancaster, 1805.
- Smyrna, N.C., Ambroee Carlton, 1809.
List of Members from 1800 to 1862.
