

10-23-1857

1857 Minutes of the Kings Mountain Baptist Association

Kings Mountain Baptist Association

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MINUTES

OF THE

1857

KING'S MOUNTAIN

BAPTIST ASSOCIATION,

7th

AT ITS SIXTH ANNUAL SESSION HELD AT

BIG SPRING MEETING-HOUSE,

RUTHERFORD CO., N. C.,

OCTOBER 23, 1857, AND DAYS FOLLOWING.

YORKVILLE, S. C.:

PRINTED AT THE CHRONICLE OFFICE.

1857.

MINUTES.

FRIDAY, October 23, 1837.

The Association met, according to adjournment last year, and the introductory Sermon was delivered by Elder G. W. Rollins, from Philipians, 2d Chapter, and 5th verse. "*Let this mind be in you, which was also in Christ Jesus.*"

After a recess of twenty minutes, the Delegates convened in the house, and after prayer by Elder J. Suttle, proceeded to business.

Brethren, J. W. Green, and R. E. Porter, were selected by the Moderator as Reading Clerks; who read letters from all the Churches in union, except one, and the state of each was minuted by the Clerk.

Elected Elder G. W. Rollins, *Moderator*; and Bro. J. R. Logan, *Clerk*.

Received from the *Green River* Association, Elders A. J. Cansler, L. McCurry, and Bros. W. W. Green and J. W. Price, as corresponding Messengers with a letter.

From the *Broad River*, Elders J. S. Ezell, B. Bonner and Bro. Davis. Also, received Elder L. M. Berry, Agent of the Domestic and Indian Mission Board, of the Southern Baptist Convention.

From the *Catawba River*, Elder J. L. Clark, with a letter and Minutes.

Appointed Brethren, J. Suttle, J. C. Lattimore, W. Moore, G. W. Rollins, J. R. Logan; a Committee of arrangement, with instruction to report to-morrow morning.

The board then adjourned, until 10 o'clock, A. M. to-morrow. Prayer by Elder R. P. Logan.

SATURDAY, October 24.

The Association met according to adjournment, Elder T. Dickson led in prayer.

After a call of the roll of delegates, the Committee of arrangement reported, and were discharged.

Invited visiting Ministering Brethren to seats with the body and received Elder B. E. Rollins.

Read the Constitution, Rules of Order and Abstract of principles.

The following Committees were announced by the Moderator, to-wit:

ON PREACHING DURING THE SESSION.—R. McBrayer, A. Hamrick, J. Turner, to-act with the Deacons of Big Spring Church.

ON UNION MEETINGS.—P. R. Elam, D. Selzer, L. McSwain.

ON FINANCE.—D. Pannell, J. W. Green, R. Porter.

ON SABBATH SCHOOLS.—T. Dickson, R. P. Logan, R. T. Hoard.

Appointed persons to write letters to sister Associations, and Messengers to bear the same, viz:

Elder D. Pannell, to write to *The Green River*, Elders T. Dickson, J. Suttle, G. W. Rollins, D. Pannell, and Brothers J. W. Green, and G. M. Webb, Messengers. Elder T. Dickson, to write to *The Broad River*, Elders J. Suttle, R. Poston, T. Dickson, G. W. Rollins, R. P. Logan, D. Pannell, and Brothers J. M. Williams and J. R. Logan Messengers.

Elder R. Poston, to write to *The Catawba River*. Himself, A. Hilderbran, J. J. Hicks, Messengers.

Elder R. P. Logan, to write to *The Bethel*. Elders L. McSwain, M. McSwain, P. R. Elan, Messengers.

Read and adopted the Circular Letter, prepared by Elder A. J. Cansler.

Elected Elder J. Suttle, to preach the Sermon introductory to the next Session of this body, and Elder T. Dickson, alternate.

Elected Elder R. P. Logan to write a Circular Letter to the Churches in Union. Subject, "*Correlative duties of Ministers and Churches.*"

Elected Elder J. S. Ezell to preach a Missionary Sermon on the Sabbath.— And Elders L. M. Berry, and A. J. Cansler to occupy the stand the balance of the time.

On motion,—Elder R. P. Logan, Missionary in the Catawba Valley, reported: That since the last Session of this body, he had devoted one hundred and thirteen days to its service; preached ninety-two sermons; baptized ten persons; traveled one thousand five hundred and thirty-one miles; received from Thelonica Church, \$23.56; from Corinth, \$12.00; from Lebanon, \$8.25; from Long Creek, \$5.00; public collection, \$2.31½. Making an aggregate of \$51.12½.

Whereupon, the Association Ordered: That the Treasurer pay over to him \$63.87½, which sum being added to the amount collected by him, (\$51.12½) makes the full amount of his claim \$1.14. Which was done.

The Committee on Finance reported, That the Churches had sent up for printing Minutes, \$37.50.

FOR DOMESTIC MISSIONS.

Sandy Run Congregation,	-	-	-	\$2.25
Double Spring Church,	-	-	-	2.27½
Boiling Spring, "	-	-	-	1.80
New Bethel, "	-	-	-	5.00
Beaverdam, "	-	-	-	1.20
Pleasant Hill, "	-	-	-	1.65
Big Spring, "	-	-	-	2.90
New Prospect, "	-	-	-	8.70
Bethlehem, "	-	-	-	2.55
Shelby, "	-	-	-	11.90

Making,

\$40.02½

On motion,—the Association adjourned until 9 o'clock, A. M. Monday morning. Prayer by Elder L. M. Berry.

SUNDAY, October 25.

The Stand was occupied by those elected to preach, and the word of life was faithfully exhibited to an attentive congregation; we hope with good effect. At the conclusion of the Missionary Sermon a public collection was taken up for domestic Missions amounting to \$14.38.

MONDAY, 9 O'clock, A. M.

The Association met according to adjournment. Prayer by the Moderator. Called the roll, and marked absentees.

Called for the corresponding letters to Sister Associations, and received and adopted the same.

The Committee on Sabbath Schools submitted the following report, viz:

Your Committee is pleased to learn, that at some of our Churches, Sabbath Schools have been established, and conducted with considerable success; but, we are sorry to learn, that in many instances, they have been properly attended, Churches altogether. Wherever, and whenever they have been properly attended, they have resulted in great good; as they are excellent nurseries for young. Yet, our children have lost much moral training by our negligence in regard to Sabbath Schools; and we would therefore, request our brethren in all Churches in our bounds, to establish Schools, and that they attend especially to the rising generation, as upon them, in a great measure depends the future welfare of the Church of Christ. Respectfully submitted.

T. DICKSON, *Chairman*.

The Committee on Union Meetings; reported their arrangement as follows, viz:

The *first* Union Meeting, to be held at Pleasant Hill; commencing on Friday, before the 3rd Sabbath in July next. Elders R. Porter, G. W. Rollins, L. McSwain, D. Pannell and A. A. McSwain to attend it.

The *second*, to be held at Wall's Church; commencing on Friday before the 2nd Sabbath in August next. Elders D. Pannell, J. Suttle, F. Dickson to attend it.

The *third*, to be held at Lebanon Church, commencing on Friday before the 4th Sabbath in August next. Elders R. P. Logan, T. Dickson, G. W. Rollins, R. Poston to attend it.

Appointed Elder T. Dickson, J. R. Logan and J. C. Hoyle, a Missionary Board for the purpose of employing a suitable person to itinerate in the bounds of the Catawba Valley, and expend in that behalf, such funds as may belong to the Association, contributed for that object.

Ordered that the Clerk of this Body have as many copies of these Minutes printed and distributed amongst the Churches as the funds will pay for, after retaining ten dollars for his services.

The following Resolutions were read and adopted:

Resolved, That we advise the several Churches composing this Association, That, when they grant letters of dismission to any of their members to join other Churches, that they require the members so dismissed, to report him or herself, as the case may be, whenever so joined, by having the certificate of the Clerk of that Church reciving them, endorsed on the back of their letter, and returned to the Church granting the same; which report shall be made within six months from the date of the letter. And in default thereof; said letter if not returned to the Church first granting it shall be null and void, and the individual holding the same shall no longer be a member in fellowship.

Resolved, That we advise the Churches in our Union to adopt the "Baptist Harmony," as a uniform Hymn book for their use in their religious worship.

Resolved, That it is inconsistent with the faith of Baptists, to invite into our pulpits *Pedobaptists*, to exercise with us in religious worship in any way whatsoever. Also, to receive persons into fellowship who have been immersed by them, without *baptizing* them.

Resolved, That the thanks of this Body, be tendered to the brethren and friends of Big Spring Church and vicinity, for their kindness, in accommodating and entertaining us during our Session.

Resolved, That the next session of this Association will convene at Olivet Meeting House, in Catawba County, N. C., near Sheriff's Ford, on the Catawba River, commencing on Friday before the 4th Sabbath in October next, (1858.)

On motion,—the Association adjourned unto the time and place above mentioned. Prayer by Elder B. Bonnet.

G. W. ROLLINS, *Moderator*.

J. R. LOGAN, *Clerk*.

CIRCULAR LETTER.

The King's Mountain Baptist Association: To the Churches in Union.

DEAR BROTHERS: In accordance with an Act, of our last annual meeting, we proceed to present you with this Circular Letter, on "*The Design of the Lord's Supper, and the rightful recipients thereof.*" It is to be regretted that the signs of the times should ever indicate the expediency of presenting *this subject* to your consideration; because it is one that should not be held, as it is, in a controversial shape; but since the necessity is laid upon us; we desire to enter into its investigation, with all that alacrity which the love of revealed truth and supreme regard for Zion's King, and unyielding attachment to the order of His house, are calculated to inspire.

THE LORD'S SUPPER: To the point which first calls our attention. It is to commemorate the sufferings and death of our Lord and Saviour Jesus Christ. The ordinances of the gospel are but two, and they are full of import. Baptism alludes directly to the burial and resurrection of our Lord and Savior Jesus Christ; and the Lord's Supper, to his sufferings and death; the first is enjoined upon all believers as soon as they find peace with God, in order that they may be admitted with the Church Militant, and when done not to be repeated; the latter is exclusively the privilege of the Church of Christ, there is no special number of times given, nor stated periods, when the Churches in their sovereign capacities, shall commemorate the sufferings of our Saviour; "*but as oft as you do it, do it in remembrance of me.*"

The next point of our subject, *the rightful recipients thereof.* At first sight, it would lead us to infer that there are some, who are habitually receiving this ordinance that are not *rightful recipients thereof.* Not having space, nor a disposition to go into a full detail of the objection we as a denomination have to a mixed or open Communion; we will satisfy ourselves for the present by presenting who we believe the gospel recognizes as proper recipients thereof. We find that this ordinance was first instituted by Christ himself at Jerusalem, when they were eating the passover. "*Jesus took bread and blessed it and brake, and gave it to the disciples, and said, Take eat, this is my body. For this is my blood of the New Testament, which is shed for many for the remission of sins.*" Here we have the institution of the gospel ordinance of the Lord's Supper; and it is exclusively a privilege of the *baptized believers in Christ.* Therefore in order to arrive with some certainty, at the rightful recipients thereof, we must determine who is properly baptized, as all agree that no one is privileged to approach the table unless he is baptized.

We hold that the only proper mode of baptism is by immersion. In explaining the original, from which our common English version of the Scriptures was translated, we find that there is but one word which has any direct allusion to the ordinance of baptism,—it is *Baptizo*, which means dip or plunge; which has direct allusion to the burial and resurrection of Christ, of which baptism is a symbol. It is remarkably true that wherever or whenever the word *baptizo* occurs in the original text, and the contents has no reference to baptism by immersion, it is always translated dip or something of the same character; but when it referred to the ordinance of baptism, we have the word *baptizo*, which is a Greek word with an English termination.

We find that the ordinance of baptism was instituted as a religious ordinance by John the Baptist in the wilderness of Judea and Jerusalem. When "John did baptize in the wilderness and preach the baptism of repentance for the re-

mission of sins; and there went out unto him all the land of Judea, confessing their sins." We infer from the reading of this passage of Scripture that Christ was immersed in the river Jordan; and God approved of that act, for "when he came straightway up out of the water; and lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him; and too, a voice from heaven, saying, *This is my beloved son in whom I am well pleased.*" We have another forcible allusion, to prove immersion, is the only christian baptism, in the case of the Ethiopian Eunuch. "*Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water, and the Eunuch said see, here is water, what doth hinder me to be baptized? And Philip said, if thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.— And he commanded the Cherot to stand still; and they went down into the water, both Philip and the Eunuch, and he baptized him. And when they were come up out of the water, the spirit of the Lord caught away Philip, that the Eunuch saw him no more; and he went on his way rejoicing."* It is strange to see and hear, how some of our Peto-baptist brethren, attempt to get round this scripture, by saying if one was immersed both were, when any one with the slightest observation must see that Philip was the actor, and the Eunuch was the object.

As we have given you a few illustrations, as well as the meaning of the word baptise, we now call your attention to the design of this ordinance: which is fully illustrated in the following passages of scripture:

"Know ye not, that so many of us were baptized with Jesus Christ were baptized into his death. Therefore, we are buried with him by baptism into death, that like as Christ was raised up from the dead, by the glory of the Father, even so, we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. 6-3-4-5.

"Buried with him in Baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Coloss. 3-13. In these verses the Apostle, does twice, describe baptism as effecting a burial, and resurrection, and such to be a continued representation of the burial and resurrection of Christ, our pattern and Lord, and this is realized only in immersion. We would call the attention of all candid readers, to draw the contrast between, immersion; with this scriptural signification, and that of sprinkling and pouring. There can be no connection, between the two, not the slightest; whilst one is full of meaning and fraught with import; the other is wantonly simple and without the least spiritual signification.

As baptism has this spiritual signification, no one should receive it, except believers in Christ; those who have been born again, which is fully elucidated by the following passages of scripture.

"There was a man sent from God, whose name was John, the same came to bear witness of the light, that all men through Him might believe." John 1-6-7.

"For this is he that was spoken of by the Prophet Esais, saying the voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight." Mat. 3-3.

"And many of the children of Israel, shall be turn to the Lord their God, and he shall go before him, in the spirit and power of Elias, to turn the hearts of the Fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord." Luke 1-16-17.

"Now the word of God came unto John the son of Zecharias in the wilderness." Luke, 3-12.

"In those days came John the Baptist preaching in the wilderness of Judea." Mat. 3-1.

"And he came into all the country about Jordan, preaching the baptism of repentance, for the remission of sins." Luke, 3-3.

"And saying repent for the Kingdom of heaven is at hand." Math. 3-2

"John preached the baptism of repentance to all the people of Israel." Acts. 13-24. "Saying unto the people that they should believe on him which should come after him; that is on Christ." Acts. 19-4.

"And this is the record of John, when the Jews sent Priests and Levites to ask him, who art thou? he confessed I am not the Christ. I am the voice of one crying in the wilderness, make straight the way of the Lord; and they asked him, why baptizeth thou, if thou be not that Christ? John answered, I baptize with water, but there standeth one among you, who cometh after me, who is preferred before me that he should be manifest to Israel, therefore am I come baptizing with water." John, 1-19-31.

"For God sent me to baptize with water." John, 1-33.

"There went out to him, Jerusalem and all Judea, and all the region around about Jordan, and were baptized of him in Jordan confessing their sins." Math. 3-5-6.

"John did baptize in the wilderness, and preached the baptism of repentance, for the remission of sins, and there went out unto him all the land of Judea, and they of Jerusalem, and were baptized of him, in the river Jordan, confessing their sins." Mark. 1-4-5-v.

"There came also publicans, to be baptised, and said unto him, master what shall we do? and he said unto them, exact no more than that which is appointed you." Luke, 3-12-13.

"But when he saw many of the Pharisees and Sadducees came to his baptism, he said unto them, O! generation of vipers, who hath warned you to flee from the wrath to come. Bring forth therefore fruits meet for repentance, and think not to say within yourselves, we have Abraham to our Father, for I say unto you, that God is able of these stones to raise up children unto Abraham. I indeed baptize you with water, unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear, he shall baptize you with the Holy Ghost, and with fire, whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner: but he will burn up the chaff with unquenchable fire." Math. 3: 7 12 v.

As you will learn from the foregoing, John's mission was of divine origin, and the great object of his mission was to "prepare the way of the Lord." His ministry was followed by the administration of the ordinance of baptism, of those who repented of their sins; and no one else; as you will see by his rejection of the Pharisees and Sadducees.

The commission of our blessed Savior, to his chosen apostles. "Go ye into all the world and preach the gospel to every creature, &c." Mark. 16: 15. Similar to this is the commission as recorded by Matthew and Luke. From which you will learn, that the apostles were required first to preach the gospel and those that believed the gospel were to be baptized, and no one else.

On the day of Pentecost, when Peter preached they were pricked to the heart, and said unto Peter, and the rest of the Apostles; "Men and brethren what shall we do?" Peter said, "Repent and be baptized every one in the name of the Holy Ghost." "Then they that gladly received his word were baptized." It appears that many on the day of Pentecost, were pricked to the heart, but no one, but those that gladly received his word were baptized. Sinners in their unregenerate state do not gladly receive the word.

In the case of the Ethiopian Eunuch, he was required not only to have a change of heart, but to give a relation of the dealings of the spirit of God with his soul, before Philip, would baptize him; "and he said, I believe that Jesus Christ is the son of God." Which is truly the breathings of all truly converted souls. In this case, we as a denomination have a precedent for requiring an experience of grace before baptism. How careful was Philip, and how careful should we be, in receiving members in the church of Christ.

The baptism of the Apostle Paul, gives another illustration of the gospel plan of receiving members. Paul, was on his way from Jerusalem to Damascus, and was convicted, and was taken into the city of Damascus, and there he stayed for three days and nights, and Ananias was sent to him as an instrument in the hands

of God. "And Ananias went his way, and entered into the house, and putting his hands on him, said: "Brother Saul, the Lord, even Jesus that appeared unto thee, in the way, as thou earnest hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." Acts 22:14. "And now why tarriest thou, arise and be baptized, and wash away thy sins; calling on the name of the Lord. And immediately there fell from his eyes, as it had been scales; and he received sight forthwith and arose, and was baptized." Acts 9:18. In this instance, we see him convicted and repenting, and receiving sight and then being baptized.

In the case of Lydia, we have another illustration. "And on the Sabbath we went out of the city by a river side, where prayer was wont to be made, and we sat down, and spake unto the women, which resorted thither. And a certain woman named Lydia, a seller of purple of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, she besought us, saying: If ye have judged me to be faithful to the Lord, come unto my house and abide there. And she constrained us. And they (Paul and Silas) went out of the prison, and entered into the house of Lydia; Acts, 16 ch. 13, 14, 15, v.— Lydia herself had a right to be baptized according to the order of the Gospel, being a *believer*. Of what did her household consist? Of adults or infants?— If it was composed of infants, Lydia had at this time, or lately a husband; which is impossible; for had she had a husband, she would not likely been in business. That she must have had infant children; which is uncertain, because there are thousands of households, where there are no infants. That her children were actually baptized; which is incredible, for she was from Thyatira, a distance of three hundred miles, on business. Therefore, we are led to the conclusion, that there were no infants baptized, on that occasion, for we have no evidence that she had either husband or children. We are therefore led to conclude, that Lydia and her household, were all believers in Jesus, and were baptized as their saviour was.

In the case of the Philippian jailor and his household, we have another proof of believers baptism; also in the case of the baptism by Paul at Corinth. In a word we may say, such was the practice of the Apostles, in all the cases recorded in the Acts of the Apostles.

You will notice that in most, if not in all the Epistles written to the different Churches and to different individuals, that the Churches are addressed as *brethren*. In Paul's address to the Romans, he uses the following language, "To all that be in Rome, beloved of God, *called to be Saints*, Grace to you, and peace from God our Father, and the Lord Jesus Christ." Rom. 1-7. *To the Corinthians*.—"Paul called to be an Apostle of Jesus Christ, through the will of God, and Sosthenese, our brother. Unto the Church of God which is at Corinth, to *them that are Sanctified, in Christ Jesus, called to be Saints*, with all that in every place called upon the name of Jesus Christ our Lord, both theirs and ours."—1 Cor. 1:1, 2.

To the Ephesians.—"Paul an Apostle of Jesus Christ, by the will of God, to the *Saints* which are at Ephesus and to the *faithful* in Christ Jesus."—Eph. 1:1.

To the Philippians.—"Paul and Timothy, the servants of Jesus Christ to all the *Saints* in Christ Jesus, which are at Philippi, with the Bishops and Deacons."—Phil. 1:1.

To the Colossians.—"Paul an Apostle of Jesus Christ, by the will of God, and Timothy, our brother. To the *Saints* and *faithful brethren*, which are at Colosse."—Col. 1:1, 2.

You will see in the above quotations, that the Apostles addressed the Church, as a *body of Saints*, the same idea is carried out in all the Epistles, by Paul, James, Peter, John and Jude.

It is remarkable to see the connection which the Gospel presents, a portion of which we have presented. John preached repentance and baptized those that did repent, and Christ recognised such and taught his Apostles to "Go into all the world, (first) preach, and he that believeth and is baptized, should be saved. This compasses what is called the first age of the New Testament. The Acts of the Apostles, embraced, the second, and the Epistles the third. In all and every part of the New Testament, we have the order of the Gospel, and the building of the church. Therefore we may say that the building must be erected out of

"Lively Stones," or it is no building at all. How strange it is to see, so many intelligent, and apparently converted people, using their efforts, to thwart, and divert the Gospel plan of life and salvation, into something congenial with human nature; but the "Lord will be exalted in judgment, and sanctified in righteousness."

It is therefore evident that the church of our Lord Jesus Christ is composed of baptised (immersed) believers, and none else; and that the rightful recipients of the Lord's supper, are such as have repented of their sins, justified by faith, and having been baptized by immersion, upon a relation of the dealing of God's spirit with their souls. We may enlarge our christian feelings, and say, that we believe that members of the different sects, are christians, but we have no scriptural authority for any concessions. For we are taught by Christ, if you love me, you will keep my commandments. It is argued that we place too much stress on baptism, that we make it a saving ordinance; on this point we are falsely represented, for we do not hold baptism in this light, but on the contrary, we adopt the idea of Peter, "that it is not the putting away of the filth of the flesh, but the answer of a good conscience towards God." We have no authority from God's word to recognize any person as a christian, unless they come out from the world, and take upon themselves the yoke of the church, and God will give them the answer of a good conscience. How can any one have the answer of a good conscience, who lives knowingly in violation of the word and will of God?

DEAR BROTHERS: God has committed to us the advancement, of his kingdom, aided by the spirit; and he has given to us commandments, and whenever they are performed, he gives us "*the answer of a good conscience.*" We have the revealed will of God, to confirm us, that we are progressing in doctrines and ordinances, which he requires. We have a great battle to fight; but if we are his children we will come out more than conquerors. Let us therefore, "earnestly contend for the faith once delivered to the saints." Let us not be carried away by every *whim* of doctrine. You are aware that the church is compared "to a city set upon a hill that cannot be hid," "that it is the light of the world, and the salt of the earth," for Christ says "my kingdom is not of this world." Should we not look around us, and see, if we really, individually, have been bought with a price, whether we are letting our light shine, as a city set upon a hill, or whether we are as salt that has lost its savor. When we view the great responsibility we are under to God, the great work that is committed to our care, should we not look around us, and see whether we are not communing with some who are not "the rightful recipients thereof," have we not some among us who are stumbling blocks to the progress of Zion's car? "If we live in the spirit, let us walk in the spirit." Have we not some who are walking in darkness rather than in the bright blaze of the spirit of God.

We should carefully examine our own number, and see whether, we have any among us, who are not the rightful recipients of the Lord's Supper. All who claim membership in our church, have made a profession of faith, and have been baptized; yet we find from the days of Christ, until now, that there have been some in the pales of the church militant that were not, and are not rightful recipients thereof, from the fact, that they (it is feared) have taken the shadow for the substance, that is, they have professed, without being in possession of the one thing needful, which is proven by their conduct. The works of the spirit of light, and the spirit of darkness, are contrary one to the other. Paul in his Epistle to the Galatians, fully points out the works of the two spirits. "*The fruit of the spirit (of light) is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law.*" "*The works of the flesh are manifest, which are these—adultery, fornication, uncleanness, lewdness, idolatry, witchcraft, hatred, variance emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelling and such like.*" It is easy to tell who are led by the spirit and who are under the reigning power of sin. It is a gratifying fact, that in our churches, that most of these works of the flesh, are beheld in their proper light; yet it is mortifying to think that whilst we hold that no one is a rightful recipient of the Lord's Supper, who commits most of these works of darkness, we are found, in some quarters to hold and commune with those who are habitually in drunkenness, which is one of the fruits of the spirit of darkness. Is

a drunkard the rightful recipient thereof? Dare any one to answer in the affirmative? If so, one guilty of murder and adultery is equally so. We as a denomination are held and so recognize ourselves as a body of *baptized believers*, consequently, we are expected, rightfully so, should be, to act, more in conformity with the spirit of God, than any other denomination of professing Christians. The eyes of the world are on us, and our conduct has much to do to prove, or disprove the reality of religion, and if we have among us some who are following the spirit of darkness, the whole church has to bear the weight. If the eye of the world was not so piercing, and did not observe the fault; we should recollect the eye of *Jehonah*, beholding us. The sin of drunkenness, with its co-equals, distilling, and retelling, have been and are, the greatest sins that ever have fallen upon our denomination. And as you have called upon us for our opinion, we must say, that we believe neither a distiller, retailer, nor drunkard are rightful recipients thereof.

BRETHREN: This is a solemn, and a very important question, and should be weighed in all its bearings. It was with gratification that we hailed the temperance standard, unanimously passed by your body at its last session; it was fondly hoped, ere this time, that all the Churches in Union, would have yielded to the advice of the Association, and that at this annual session, you would have presented, an undivided phalanx on this grand subject. Some of you may think we are dealing harshly, but it is in accordance with God's word, and the advice of this body, for we construe its former act on this subject, in no other light than that; "those who make, or sell spirituous liquors as a beverage," should not be held in fellowship, and if unworthy of fellowship, they are not rightful recipients of the Lord's Supper.

It is truly gratifying to find, that some of the Churches in Union, have yielded to the advice of the Association, whilst others pass it by as an idle tale; this is lamentable. We are led to believe that to *some* extent it is the fault of the *Ministry*—an article in our compact requires, that each church delegate their ministers, if possible. The object is, that they may be instructed, by the advice of their brethren, on all necessary points, and they are expected to carry as far as they can, such advice, into action. Why is it not done? How many *distillers*, *retailers*, and dram drinkers, have you in your number? How many churches have taken our advice on this subject since last year? How many ministers have presented it to their churches in a tangible form since its passage? We fear but few. There appears to be a great fault among the ministry, that is a desire for popularity; too many, are trying to please every side.

MY DEAR BROTHERN IN THE MINISTRY: Remember your call! your responsibility to God! How can you so dare to compromise God's word, so as to countenance these great evils? How dare you in the voice of the "*Great I Am*," think about recognising as rightful recipients of the Lord's Supper, those who are boasting of committing such crimes.

IN CONCLUSION: Let us review the whole subject, look at the design of the Lord's Supper and then see who are the rightful recipients thereof. God's blessed word leads us, to say that the rightful recipients thereof are those who have truly repented of their sins, found peace in our Lord Jesus Christ, have been baptized (by immersion) by a *legal administrator*, and led by God's blessed spirit to live "soberly, righteously and Godly in this present world." Therefore, we see clearly who are embraced in our subject. In the setting up of this standard the church has had much to bear, and in our contending for the same, we must expect to receive the anathemas of the whole Pedo Baptist world, as well as the anti-temperate part of our family; but "let us earnestly contend for the faith once delivered to the saints;" and God's blessings will attend us.—Let us be encouraged by the grace of God to grow step by step, until the glorious gospel of the Son of God has been preached in its purity on every shore, until the prayer of his Son, "Thy Kingdom come," shall be fully realized, in every land, and by every tongue under Heaven. Then God will call his people home, and they shall be enabled to raise a united shout of *grace, grace, free-grace*.

"The grace of the Lord Jesus Christ, and the Love of God, and the Communion of the Holy Spirit, be unto you all."

J. R. LOGAN, *Clerk*.

G. W. ROLLINS, *Moderator*.

STATE OF THE CHURCHES.

CHURCHES.	POST OFFICES.	SUPPLIES.	Sabbaths.	CHURCH CLERKS.	DELEGATES' NAMES. Ordnained Ministers in Small Capitals; Licenced Preachers in <i>Italics</i> ; Lay Members in Roman Letters.	No. Reported.	Rd by Letter.	Dismissed.	Restored.	Excluded.	Deceased.	Total.	Contribution.
Buffalo,	Erwinsville,	T. Dickson,	4	W. Hamrick,	W. Hamrick, W. Moore, R. E. Porter,	0	6	2	1	4	0	272	\$3 00
Sandy Run,	Mooreboro',	G. W. Rollins,	3	W. B. Lovelace,	J. W. Moore, J. Turner. G. W. Rollins, R. McBrayer W. B. Lovelace, M. D. Padgett.	0	5	6	0	6	3	187	2 50
Zion,	Shelby,	R. Poston,	1	W. Poston,	R. Poston, S. C. Wilson, W. Poston.	0	0	20	1	3	1	117	2 00
Soar,	"	J. Suttle,	2	J. R. Logan,	J. R. Logan, B. Putnam, W. H. Cabaniss.	41	0	12	5	0	2	135	2 00
Double Springs,	Camp Call,	J. Suttle,	2	W. M. Gold,	J. Suttle, A. Washburn, E. J. Lovelace.	0	3	9	1	1	0	143	1 75
Bethel,	Oak Spring,	D. Pannell,	1	D. D. Durham,	D. Pannell, A. Harrill.	2	2	0	2	3	0	23	75
Boiling Springs,	Nicholsonville,	J. Suttle,	1	J. Randall,	A. Hamrick, W. H. Green,	11	2	2	0	3	0	143	1 50
Mount Sina,	Erwinsville,	L. McSwain,	3	R. T. Hord,	L. McSwain, J. Harrill. [W. B. McCall,	13	0	2	0	0	0	69	1 00
New Bethel,	Gardner's Ford,	J. Suttle,	3	R. T. Hord,	P. R. Elum, J. M. Williams, R. T. Hord.	38	5	4	0	11	2	209	2 25
Mount Pleasant,	Nicholsonville,	W. McSwain,	2	W. B. Holmes,	W. B. Hames, D. H. Green.	9	0	0	0	0	0	33	50
Broad River,	C. Iron Works,				No return.							24	
Beaverdam,	Shelby,	W. McSwain,	4	J. T. Harrill,	W. McSwain, M. Pannell.	0	3	2	0	0	1	77	1 25
Pleasant Hill,	Swangstown,	R. Poston,	3	J. A. Roberts,	J. A. Roberts, H. Roberts.	16	2	9	0	3	0	99	1 50
High Shoal,	D. Pannell,	D. Pannell,	4	J. A. Wall,	N. Dobbins, J. Whitaker.	2	3	1	1	1	1	59	1 00
Mount Vernon,	Seagle's Store,	J. M. Williams,	4	M. F. Hull,	D. Campe.	0	0	0	0	3	0	59	1 35
Mount Paran,	Harmony,	J. J. Jones,	3	J. Starnes,	J. J. Jones, H. W. Carroll.	10	2	6	0	3	1	79	1 50
Corinth.	Seagle's Store,	R. P. Logan,	1	A. L. Jonson,	A. L. Johnson.	0	1	0	0	1	0	16	50
Big Spring,	Polkville,	G. W. Rollins,	4	J. W. Murray,	J. C. Lattimore, J. W. Munay.	3	2	5	0	3	2	91	1 50
Sandy Plains,	Camp Call,	W. McSwain,	3	J. B. Walker,	J. B. Walker, J. Walker.	0	0	0	0	1	0	32	60
New Prospect,	Shelby,	T. Dickson,	1	J. C. Hoyle,	J. C. Hoyle, A. Beam, J. F. Wilson.	0	11	2	0	8	0	106	1 50
Bethlehem,	Sandy Plains,	W. Hill,	2	B. Goforth,	Z. Earles.	0	9	0	0	8	0	69	1 50
Long Creek,	Dallas,	W. Hill,	1	C. Withers,	R. P. Logan, E. H. Withers.	1	4	4	0	14	4	185	1 00
Walls,	Oak Springs,	G. W. Rollins,	2	J. W. Green,	J. W. Green, J. W. Walker.	1	7	3	0	1	0	95	1 00
Olivet,	Long Island,	R. P. Logan,	1	J. Brown,	D. Setzer, W. S. Litten.	1	0	5	0	2	1	36	75
St. John's,	Mull's Grove,		1	P. P. Mull,	A. Hilderbran, P. P. Mull.	2	1	0	0	1	4	40	1 35
Lebanon,	Mountain Creek,	R. P. Logan,	5	D. A. Clippard,	J. Williams.	2	0	2	0	2	0	33	50
Shelby,	Shelby,	T. Dickson,	1	Dr. T. Williams,	T. Dickson, T. Wilson, T. Williams,	28	7	5	0	1	0	115	1 35
Concord,	Webb's Ford,	G. R. Rollins,	1	G. M. Webb,	H. Harrill, G. M. Webb.	0	0	0	0	1	0	54	1 00
Thessalonica,	Jacob's Fork,	R. P. Logan,	3	J. J. Hicks,	J. J. Hicks, J. M. Roderick.	8	6	0	0	0	0	42	1 00
TOTAL.						188	74	101	12	84	22	2648	\$3750