

10-21-1859

1859 Minutes of the Kings Mountain Baptist Association

Kings Mountain Baptist Association

Follow this and additional works at: <https://digitalcommons.gardner-webb.edu/kmba-minutes>



Part of the [Christian Denominations and Sects Commons](#), [Christianity Commons](#), and the [History Commons](#)

Recommended Citation

Kings Mountain Baptist Association Collection; Minutes of the Kings Mountain Baptist Association, 1859. Series 1, Box 1, University Archives, Gardner-Webb University, Boiling Springs, NC.

This Book is brought to you for free and open access by the Kings Mountain Baptist Association at Digital Commons @ Gardner-Webb University. It has been accepted for inclusion in Series 1: Kings Mountain Baptist Association Minute Books by an authorized administrator of Digital Commons @ Gardner-Webb University. For more information, please contact digitalcommons@gardner-webb.edu.

MINUTES

OF THE

KING'S MOUNTAIN BAPTIST ASSOCIATION,

AT ITS

9th
EIGHTH ANNUAL SESSION,

HELD AT

PLEASANT HILL MEETING HOUSE,

CLEVELAND COUNTY, N. C.,

OCTOBER 21, 1859,

AND DAYS FOLLOWING.

"BAPTIST TELESCOPE,"

ANDERSONVILLE, N. C.

1859.

PROCEEDINGS.

Friday, October 21, 1859.

The Association convened according to adjournment last year, and the sermon introductory, was preached by Elder G. W. Rollins, from 1st Peter, 2d chapter 21st verse: "For even hereunto were ye called: because Christ also suffered for us, leaving us an example that we should follow his steps."

The Association then had a recess of 30 minutes, after which, again convened in the House, and prayer was offered by Elder J. Suttle.

The churches were then called, when 28 responded through their delegates, and handed in letters of correspondence, which were read and accounts minuted.

Opened a way for the reception of churches desiring to join our union; when Lincolnton, a new constitution, made application, and was admitted.

On motion, the Association balloted for a Moderator and Clerk, which resulted in the choice of Elder L. M. Berry and Brother J. R. Logan.

Called for correspondence from sister Associations, and received from the Green River: a letter by their messengers, Elder N. Bowen and D. P. Gold.

From the Broad River, a letter by their messengers, Elder W. Hill, B. Bonner, and brothers D. Wray, E. Lipscomb and J. Wray.

From the Catawba River, brother T. J. Hampton, Messenger.

From the Bethel Association, no correspondence.

From the Taylorsville, none.

Invited visiting ministers, of our faith and order, not delegates, to seats in council, and received Elders J. M. McCraw and J. R. Harmon.

Appointed Elders, J. Suttle, G. W. Rollins, R. P. Logan, L. M. Berry, and the Clerk, a committee of arrangement. When on motion the Association adjourned until to-morrow, 10 o'clock, A. M. Prayer by Elder N. Bowen.

SATURDAY, October 22.

The Association met according to adjournment. Prayer by the Moderator.

Called the roll of delegates and marked absentees.

On motion, the committee of arrangement, reported and were discharged.

Appointed brothers W. Moore, D. Setzer, G. M. Webb, to act in conjunction with the Eldership of Pleasant Hill church, as a committee on preaching, during the session.

The Clerk read the Constitution, Rules of Decorum and Abstract of principles.

The following committees were then announced by the Moderator, to wit:

On *Union Meetings*: Elder R. Poston, W. B. Lovelace, J. Killian.

On *Finance*: J. A. Roberts, A. Clark, F. S. Ramsour.

On *Sabbath Schools*: Elders J. Suttle, L. McSwain, and bro J. C. Latimore.

On *Temperance*: T. Williams, R. T. Hord, Elder R. P. Logan.

On *Correspondence*: Elders G. W. Rollins, A. A. McSwain, bro. E. J. Lovelace.

On *Religious Periodicals*: Elder P. R. Elam, R. McBrayer, J. C. Hoyle.

On the *State of religion amongst the Churches*: J. R. Logan, W. Roberts, D. Setzer.

Called for the Circular Letter prepared by Elder J. Suttle; read and adopted the same, and ordered that it be printed with the minutes of the session.

Elected Elder L. M. Berry, to preach the introductory sermon next year, and also to write the Circular Letter. Subject: "The design and authority of Associations, of churches, and the true relations existing between them, and the churches they represent."

The Association then took a recess of 30 minutes for refreshment. After which, resumed business, and elected Elders W. Hill, L. M. Berry and N. Bowen, to occupy the stand on the Sabbath.

Agreed to take up a public collection for Missionary purposes, at the conclusion of Elder W. Hill's discourse.

Agreed to adopt the practice of electing a minister to preach a missionary sermon at the succeeding annual meetings of the Association. Whereupon a ballot was had, which resulted in the choice of Elder J. Suttle, for the session of 1860.

The Committee of Enquiry sent to Broad River church last year, reported in substance, that they had visited said church agreeably to their appointment, and found the same destitute of male members; and owing to this fact, they have not been represented in the Association for several sessions. That at their instance, a Presbytery of sister churches was convened there, who, upon investigation of their standing and situation, proceeded to dissolve the church, and gave letters to the members to join other churches of our faith and order, which was approved by the Association, and the name of "Broad River" ordered to be stricken from our list of churches.

The committee on Union Meetings reported the following as their arrangement, viz: Your committee recommend that union meetings be held 1st, with the church at Thessalonica, embracing the 3d Sabbath in July next. At Buffalo, embracing the 4th Sabbath in August, and at Concord, embracing the 1st Sabbath in September, 1860. Whereupon, the following brethren were appointed to attend, viz: At Thessalonica, Elders R. P. Logan, L. M. Berry, D. Carpenter.

At Buffalo, Elders G. W. Rollins, R. Poston, A. A. McSwain.

At Concord, Elders G. W. Rollins, L. McSwain, D. Carpenter.

The committee on Temperance reported, (See Appendix A.) which was adopted. Ayes 50, nays 1.

The committee on Finance reported that they have collected from the churches \$40 38 for printing minutes, and for Missions, \$11 50; which report was adopted.

Brother J. W. Green, former Clerk, paid over missionary funds in his hands, amounting to \$106 63 in cash, and handed over an uncollected subscription list of \$71 00. Making an aggregate of \$177 63.

The Missionary Board reported (See Appendix B.) which was adopted.—Whereupon the Association ordered that the Clerk pay over to Elders J. Suttle and G. W. Rollins the amount of their respective claims as missionaries, which was done, Elder J. Suttle's claim being \$125 00.
and Elder G. W. Rollins' 5 00.

Aggregate amount of claims	\$132 00
which being deducted from amount received, leaves a balance of last	
year's funds, amounting to	47 63
To which add 75 cents received from Elder J. Suttle,	75
	\$48 38

On motion, the Association then adjourned until 9 o'clock, A. M., on Monday. Prayer by Elder B. Bonner.

SUNDAY, 23d October.

The stand was occupied by those elected to preach, and the word of God was exhibited faithfully, to a large, attentive, and well ordered congregation; we hope with good effect. A public collection was taken up for missions, amounting to \$36 32.

. MONDAY, 8 O'clock, A. M.

The Association met. Prayer by Elder P. R. Elam.

The Clerk called the roll, and a quorum being present, proceeded to take

up the unfinished business of Saturday. Missionary interests and operations being before the body.

After some discussion by brethren, appointed a Missionary Board, whose duty it is to select a suitable missionary to operate in the Catawba Valley the ensuing associational year. The following brethren constitute said Board, viz: J. R. Logan, Acting Clerk, W. Roberts, P. R. Elam, R. T. Hord, J. Suttle, who are to report at next meeting of Association as to the missionary operations, and moneys expended in this behalf.

The committee on Sabbath Schools reported. (See Appendix C.)

The committee on Religious Periodicals reported. (See D.)

The committee on the State of Religion reported. (See E.)

The committee on Correspondence reported. (See F.)

All of which were adopted.

The following appointments of messengers to sister Associations were then made, to wit:

To the Broad River, which meets 3d Sabbath in October, 1860, at *Limestone Springs*, Elders J. Suttle, L. M. Berry, R. Poston, A. A. McSwain, P. R. Elam, D. Carpenter, and Brothers W. B. Lovelace and J. R. Logan.

To the Green River, which convenes at *Cooper's Gap*, on 1st Sabbath in October, 1860, Elders L. M. Berry, J. Suttle, G. W. Rollins, D. Carpenter, J. M. Williams, brother G. B. Bridges.

To the Catawba, which meets at *Bruington*, on 2d Sabbath in October, 1860, Elders R. P. Logan, L. M. Berry, P. R. Elam, J. J. Jones, L. McSwain, A. Hildenbran, br'n J. J. Hicks, J. R. Logan.

To the Bethel Association, which convenes at *Calvary*, on 4th Sabbath in September, 1860, Elders P. R. Elam, J. J. Jones, L. McSwain, R. P. Logan, D. Carpenter.

To Taylorsville, which convenes at *Concord*, on the 3d Sabbath in September, 1860, Elders L. M. Berry, J. J. Jones, brothers D. Setzer, A. Clark.

The following resolutions were introduced.

Resolved, That the difficulties reported in last year's Minutes, as existing in the Shelby Church, have been removed by said church adopting the advice given her by the Council called there, to investigate the same. Adopted.

Resolved, That whereas, our Association adopted the report of the committee on Temperance, Therefore, we will withdraw ourselves from any church in our union, which holds a member or members who buys, sells, or drinks, as a common beverage, any kind of intoxicating spirits. Unanimously adopted.

Resolved, That Elders L. M. Berry, J. Suttle, and brother J. R. Logan, be appointed a committee to revise our constitution, and report to the next meeting of this body. Adopted.

Resolved, That the Clerk have as many copies of the minutes of our proceedings printed as there will be money to pay for, after retaining \$10 for his services. Adopted.

Resolved, That this Association will have a Minister's and Deacon's meeting at suitable places in our bounds on every 5th Sabbath, that may occur in each month; and that *Zoar* be the starting point. Adopted.

Resolved, That the thanks of this body be tendered to the brethren and friends in the vicinity of Pleasant Hill, for their kindness and hospitality.—Adopted.

Resolved, That the next meeting of this body will be held with the church at High Shoals, Rutherford county, N. C., 14 miles south east from Rutherfordton, commencing on Friday before the 4th Lord's day in October, 1860, Adopted.

A proposition to make King's Mountain Association a constituent member of the Western Convention, was lost by a tie vote.

The Shelby church petitioned for a letter of dismission from this body, which was granted.

On motion, the Clerk read the recorded proceedings of this session, as minuted by him, which were approved; and the Moderator and Clerk were ordered to assign the same.

On motion, the Association then adjourned to the time and place above named. Prayer by Elder G. W. Rollins.

L. M. BERRY, Mod.

J. R. LOGAN, Clerk.

APPENDIX.

A. The committee on Temperance submitted the following report:—We, the committee, to report on Temperance to the King's Mountain Association, beg leave to say that we are of opinion that the church is the place to give the most effective check to the evils of intemperance; and we are of the opinion that it will be right and proper, and not inconsistent with any of our privileges or liberties, nor with the word of God, for this Association to hereafter refuse to receive any church into the union of this body, without said church have incorporated into its rules one, forbidding its members to make, buy, sell, or use as a common beverage, intoxicating liquors.

Respectfully submitted,

TH. WILLIAMS, Ch'm.

B. The Missionary Board would ask leave to report as follows, to wit: We employed Elder J. Suttle to preach at Lebanon church, monthly, and at Clark's Creek, on Sabbath evenings of each month. We agreed to give him \$125 00 for his services; he preached at some other points, in going to and from his regular appointments: his time will expire at the termination of the year, 1859. We also employed Elder G. W. Rollins, at the rates of \$1 00 per day, to assist in holding protracted meetings, and he labored five days in that service.

Respectfully submitted,

J. C. LATTIMORE, Chm.

C. The Committee on Sabbath Schools report: That we have taken that important matter into consideration, and have to express our deep mortification that the major part of our churches have not attended to the organization of Schools, and have, therefore, failed to meet the expectation of the Association in that respect; and we fear, too, that in due proportion, as this important religious interest has been neglected, vice and immorality has been fostered: and our children, that should be trained in the nurture and admonition of the Lord, have in many instances, we fear, been suffered to roam through the forests and fields, fishing or hunting, and desecrating the Lord's day. Your Committee would again, as they did last year, urge upon the attention of the Association, this very important matter, and we hope our churches will not fail to attend to it: and we recommend that they procure the Sabbath School books of the Southern Sabbath School Union, and patronize the "Child's Friend," published at Nashville, Tennessee.

Respectfully submitted.

J. SUTTLE, Ch'm.

D. The Committee on Periodicals beg leave to make the following report: Whereas, much good has, and may be realized from reading the religious news of the day. We would recommend to you the "Baptist Telescope," a weekly paper published in Hendersenville, N. C., W. A. G. Brown and N. Bowen, Editors, at \$1 50 per annum. "Biblical Recorder," Raleigh, N. C., J. J. James, Editor, at \$2. The "Home and Foreign Journal," Richmond, Va., a Monthly, at 25 cents. The "Tennessee Baptist," Nashville, Tenn., at \$2; and especially "The Child's Friend," published at Nashville,

Tenn., A. C. Dayton, Editor. This paper should be in every family: it is devoted to Sabbath School interests, price 25 cents; five copies to one address, \$1 00 per annum. For other matter, we refer you to our last year's report.
P. R. ELAM, Ch'm.

E. The Committee on the State of Religion amongst the churches, beg leave to report: That it appears from the letters sent up from the churches composing our union, that while a few are rejoicing in the midst of gracious revivals, and exclaiming, "The Lord hath done great things for us whereof we are glad," others complain of a cold, lifeless state. A few of the churches are almost destitute of a preached gospel. This state of things should not be permitted to continue. It is certainly the plain duty of those who have been blessed with the means, to have the gospel preached to the poor; they should regard it a privilege, that they have it in their power to bestow some of their substance on so holy and good a cause. Your committee, therefore, recommend the continuance of the mission already set on foot in our associational bounds; and that the necessary steps be taken to place in the hands of the Board, the means of supplying the destitute churches, and other associational territory belonging to us. We again commend to the attention of our churches, the great importance of establishing Sabbath Schools, which we regret to see, is almost entirely neglected. (And as the churches have preaching only once a month, we urge upon them the necessity of holding prayer meetings every Sabbath. Let as many of the members as conveniently can, go to the Sabbath School, and after the exercises of the school are over, form themselves into a prayer meeting, read the Holy Scriptures and sing and pray with and for each other. This, it is believed, will unite the members of the church in a closer bond of union; make them watch over each other for good, and not for evil, as we fear is but too frequently the case. Such a course will certainly promote individual piety, while it will tend to the development of the best gifts, which should be carefully sought out, encouraged and cultivated by the churches. By means like these, an intelligent and efficient ministry will be built up, and prove a blessing, not only to the churches, but to the world at large.

Your committee would further recommend that great care should be taken to discourage and restrain the unworthy and grossly ignorant, from engaging in a public course which can only be calculated to bring odium and reproach upon the cause of Christ. Let the slanderous charge, "That Baptists are guilty of Jeroboam's sin, of making priests of the lowest order of the people," be wiped from our escutcheon. In connexion with the preaching of a pure, unadulterated gospel, let means be taken for supplying our churches with good religious books, wherein our members may be taught more fully to understand our denominational principles, and sentiments; and thus be made more vigilant, in defending the ancient landmarks that characterise the true church of Christ, from the assaults of gainsayers. The present is evidently a fast age of the world, and in order to keep ahead, we should make greater and more persevering efforts, which, if done in a prayerful and God-honoring manner, seeking the promotion of God's glory, in preference to the building up of a contentious or factious party, will doubtless meet His divine approbation.

Respectfully submitted,

J. R. LOGAN, Ch'm.

F. The committee on Correspondence with sister Associations, beg leave to report the following

CORRESPONDING LETTER.

DEAR BRETHREN:—Through the kind providence of God, we have again been permitted to meet in an Associational capacity. We were greatly refreshed and edified on the reception of messengers from some of your bodies, while we have to regret that others, who no doubt were appointed, failed to attend. This circumstance, however, is not construed by us into an indispo-

sition on the part of those who failed, to drop the correspondence with us; we shall therefore hope for a more faithful continuation of the same for the future.

During the present session of our body, we have received one newly constituted church, and our business has been transacted in brotherly love.— The word of life has been faithfully exhibited to an attentive congregation, we hope with good effect.

Dear Brethren: We shall hope to meet with you by messengers and other correspondence, without failure, at our next session, which will convene with the church at High Shoals, 14 miles south east of Rutherfordton, N. C., on Friday before the 4th Sabbath in October, 1860.

May the grace of our Lord Jesus Christ abide with you all. Amen.

J. R. LOGAN; Clerk.

L. M. BERRY, Mod.

The foregoing is respectfully submitted by

G. W. ROLLINS, Ch'm.

Statement of Missionary Means.

Balance of last year's funds,	-	-	-	-	\$48 33
Public collection on the Sabbath,	-	-	-	-	36 32
Amount sent up by churches,	-	-	-	-	11 50
Amount pledged by individuals and for churches,	-	-	-	-	105 00
Aggregate amount,	-	-	-	-	\$201 20

List of individual subscriptions taken at this Session, and unpaid.

J. Suttle, \$10; P. R. Elam, \$10; Dr. T. Williams, \$5; G. W. Rollins, \$5; J. C. Lattimer, \$5; A. A. McSwain, \$2; G. M. Webb, \$2; E. J. Lovelace, \$1; J. M. Williams, \$2. W. Roberts, \$5; A. Goodson, \$2; T. W. Love, \$2; M. Martin, \$5; J. W. Blanton, (Walls) \$2; G. B. Bridges, \$2. Double Springs pledged by Elder J. Suttle for \$10; Olivet, by D. Setzer, \$5; Zoar, by J. R. Logan, \$5; New Bethel, by Elder P. R. Elam, \$15; Big Spring, by J. C. Lattimore, \$5; Pleasant Hill, by C. Allen, \$5.

Circular Letter.

DEAR BRETHREN:—According to an appointment of last Association, we address you upon the subject of PRAYER, especially family prayer. Prayer is an offering up of our desires to God for things lawful and agreeable to his will, with an humble confidence to obtain them through Christ as mediator, the Spirit helping our infirmities, and making intercession for us. Nothing can be more rational or consistent than the exercise of this duty. It is a divine injunction that men ought always to pray and not to faint. It is our duty to acknowledge the obligation we are under to the Divine Being, and to supplicate his throne for the blessings that we need, and that he has promised to give, in answer to prayer. It is essential to our happiness, and the means of our peace and felicity, and our fellowship with God.

Prayer is mental or vocal, ejaculatory, private or public. Our prayers should be sincere and fervent, with repentance and faith. God alone should be the object of our devotion, and Christ as mediator. Any supplication to saints or angels, would be blasphemy. The worship of creatures, however exalted in our estimation, is forbidden as idolatry. As to the nature of prayer, it does not consist in the voice, the posture of the body, the use or form of words, nor in anything exterior; but as the poet says:

"Prayer is the soul's sincere desire,
Unuttered or expressed,
The motion of a hidden fire,
That trembles in the breast."

We read of one who only moved her lips, and it was prayer. It is simply the offering up of our desires. It is generally divided into *Adoration*, by which we express our sense of the goodness and greatness of God. *Confession*, by which we acknowledge our sins, and unworthiness in his sight.—*Supplication*, by which we plead for pardon, grace, or any blessing that we need. *Intercession*, by which we plead for others. And *Thanksgiving*, by which we express our gratitude to God for his grace and mercy. As to the kinds of prayer, we will say there are five. 1st. Ejaculatory prayer, by which the mind is directed to God on any emergency. It is said to be derived from the word *ejacular*, which means to dart, to shoot out suddenly. This kind of prayer is made up of short sentences, spontaneously springing from the mind. The Scriptures afford many instances of this kind of prayer. The Christian can offer his ejaculation to God at all times, and in all places, and under all circumstances. There is no power upon earth that can prevent the Christian from offering this kind of prayer. It has been prayed in a lion's den, a fiery furnace, and a fish's belly. Many saints have offered their ejaculations to God, while the fires flamed around them, and the Lord heard them. It is one of the principal excellences of this kind of prayer that it can be practiced at all times, and in all places, and under all circumstances. In worldly business, in travelling, in sickness and in pain, and especially in the hour of affliction and temptation. It is, therefore, worthy of our practice; for it can receive no impediment from any external circumstances. 2d. Secret or closet prayer, is also enjoined on us. It was commanded by Christ himself, saying, when thou prayest, enter into thy closet, and when thou hast shut the

door, pray to thy father who seeth in secret and thy father who seeth in secret, shall reward thee openly. Christ not only commands us to pray in secret, but he set us an example of it, when he went out into a mountain to pray, and continued in prayer all night. 3d. Social prayer, is another kind of prayer that is important, and should not be neglected. It is social, because it is offered by a society of Christians, convened for that purpose, either on some special occasion, or at stated meetings or seasons. These prayer meetings especially, should be attended to when the church is in an unusual state of deadness and barrenness, and in times of public calamities and distress, and for the special benefit of church and nation; and not only when the church and nation appear to be scourged, but also in times of prosperity; for we should not forget the Giver of our mercies, and the Donor of our blessings. We are greatly encouraged to this kind of prayer, from the consideration of the promise, saying, where two or three are gathered together in my name, there am I in the midst. And again: if two or three agree on earth as touching any one thing, and ask it in my name, it shall be granted. If the effectual fervent prayer of one righteous man availeth much, what may we expect in answer to united prayers of a society of Christians? How do the ways of Zion mourn in consequence of Christians neglecting this important duty.— 4th. Public prayer, is that in which the whole congregation should engage, while the minister leads. This kind of prayer is ancient, and also important. It was a part of the patriarchal worship. It was also carried on by the Jews, and was a part of the temple service: and Christ recommended it, both by his example and instruction. The disciples also attended to it, and the Scriptures, in many places, show that it is a duty binding on every religious assembly.

Public devotion is of great utility to Christians. It gives them an opportunity of openly professing their faith in and love to Christ. It enlivens devotion, and prompts zeal. It is the means of receiving instruction and consolation. It affords a good example to others, and excites them to fear God. 5th. We come lastly, to notice family prayer, which should not be neglected. Though there may be no absolute command in God's word for this duty, yet there are so many hints, allusions and examples for it, that we are made to believe it to be a duty binding on the heads of families. We learn that it was the practice of our forefathers. It is said that David returned to bless his household. And we are made to believe, that it was by praying with and for his family; and his son Solomon said, "Train up a child in the way he should go, and when he is old he will not depart from it." It certainly is the duty of men to pray. Then it should be taught them in youth by the examples of their pious parents, kneeling around the family altar. Job offered burnt offerings for his children, saying, they may have sinned and cursed God in their hearts. But how many parents neglect this duty, while a few are willing to say with Joshua of old, "as for me and my house, we will serve the Lord," and endeavor to bring up their children "in the nurture and admonition of the Lord," saying, "my son, keep thy father's commandments, and forsake not the law of thy mother, and bind them continually about thy heart, and tie them about thy neck."

Cornelius, a devoted man, who prayed to God always, said while he was fasting and praying in his house, there appeared a man unto him and said,

"Cornelius, thy prayers are heard. Now if Cornelius, a Gentile, and counted a heathen, built a family altar, and prayed with his family, ought not Christians, especially when the prophet called upon God to pour out his fury upon the families that called not on the Lord? Now, if the neglect of this duty is such a sin that it deserves the fury of God, ought not the heads of families, that have no religion in their house, begin to tremble? If God punished Eli of old, because his sons made themselves wicked, and he restrained them not, what may some expect, whose children never heard them pray?—Our prayers may restrain our children from sin; for "the effectual fervent prayer of a righteous man availeth much." Surely we would not neglect this duty, if we consider what a blessing it may prove to our children and domestics, what comfort it would afford to our own souls; what utility it may prove to the community at large. It sanctifies our comforts and crosses. It has a tendency to promote order, decency, sobriety and religion in general. Can we not then see the propriety of attending to this important duty? All heads of families are indispensably bound by the Divine authority and example to pray with their respective families. There is all the reason for family prayer, that there is for secret prayer. Nay, more, and some of greater magnitude.

Families owe no less homage to God than individuals; they are no less dependent. They all have family wants and blessings. They have family sins, and must be miserable without the divine favor, which only is promised in answer to prayer. If secret prayer is indispensable, family prayer must be more so. We are taught this in the case of Daniel, when he prayed three times a day in his house, with his windows opened towards Jerusalem. If secret prayer would have done as well, and been as important on that occasion, why did not Daniel enter into his closet? Then he might have evaded his enemies, and escaped the den of lions. Had it been secret prayer, his enemies would not have known it, or obtained any advantage of him.

Our Savior has added *his* example to that of pious men. He prayed alone with his disciples, who were his constant family. "And it came to pass when he was alone praying, his disciples were with him." How earnestly did he pray with and for them. Just before his passion on the cross, he not only prayed with them, but he taught them to pray with and for one another, and among themselves, as a family. The prayer that he taught them was a social one: "Our Father who art in heaven, give us this day our daily bread; lead us not into temptation, but deliver us from evil." This could not be *secret* prayer, for it is in the plural.

Our Savior taught his disciples, and prayed with them as a family. And do not all the commandments which obligate parents to educate and train up their children for God, bind them to pray with and for their families?—Can any family be religiously trained up for God without family prayer?—We think not; for God has commanded that we should instruct our children in the duties and doctrines of religion. And, can we attend to this duty better than by example; by praying with and for them; and by talking of the goodness of God before them, before we lie down, and when we rise up.—This is of infinite importance, not only to the present age, but to generations yet to come. If we train up our children in the nurture and admonition of the Lord, they will probably train up theirs in the same way. And so piety,

through the blessing of God, whose mercy is upon them that fear him to a thousand generations, be continued from age to age. We, as parents, should be careful how we act, for our influence may live down through the declivity of years, to the end of time. How much may we do by attending to family prayer; and on the other hand, how much guilt may we incur by the neglect of this duty. This appeared to be a kind of unpardonable sin, for I have told him, saith God, that I will judge his house forever, for the iniquity which he knoweth, because his sons made themselves wicked, and he restrained them not. Therefore, have I sworn unto the house of Eli, that the iniquity of his house shall not be purged with sacrifice nor burnt offerings forever. Family religion will deeply impress the minds of our children and domestics, with a sense of the reality of a divine existence, and of a universal providence of their fallen, miserable condition; of their need of a Savior, and that Jesus is the Christ, and that there is salvation in no other. Is it not calculated to fix in their minds a sense of the reality and importance of religion? What else will convince them more of your concern for their souls, than your earnest prayers? Is it not calculated to teach them to pray, and to engage them in the habits of prayer? Every head of a family is a king and a priest in his own house, and precious souls are committed to his trust, and he should offer up prayers continually in their behalf. He needs much grace to enable him to perform the important duties devolving upon him, as a king and priest, that he may be enabled to say here am I, and the children that thou hast given me. Prayer will give weight to all our religious conduct, and instruction towards our children; while the neglect of it would teach our children not to pray, and render all our religious instructions and warnings, of but little weight or importance with them. You may unteach by your example, all you may attempt to teach by precept. How important is family religion. If the example of our Savior and ancient worthies teach us social and public prayer, they also teach that of family prayer. Common sense teaches us that when a family or community has offended a prince, that they should jointly, by the head of the family or some other person in their name, acknowledge their wrong, and seek reconciliation. When Herod was highly displeased with those of Tyre and Sidon, they came with one accord, and desired peace, because their country was nourished by the king's country.

With what trumpet tones do these things call upon families to bless God for countless blessings, confess their sins and seek his favor. Are we not bound so to act? We appeal to common sense and reason, only let them set in judgment, and the case is decided in the affirmative. Too many professors of religion seem to think that enough is done when they attend the service of the sanctuary and participate in public worship, and do not think that there are peculiar duties growing out of every relationship in life. It is important to give children an early bias towards religion. He who is surrounded by a family of immortal beings should be diligent at all times in the cultivation of family religion. The altar of prayer should be erected from which should arise morning and evening sweet incense to God. Our children should see that religion is a very important part of the business of life, that it is not merely to be put on and taken off as a passion, but that it should abide continually. No christian should require any argument to convince him

of the duty or any appeal to urge them to the performance of this duty, it is the best mode of recognizing God as our Creator and benefactor and preserver. It associates religion with the tenderest recollection of childhood. Where ever a man may roam, he will never forget the prayers of a venerable old parent, which in the days of his innocency he heard around the old hearth stone. When the old family Bible lay on the stand, the children around, in comely order, their parents, the father as high priest to offer up Spiritual sacrifices wholly acceptable to God. Brethren, see to it that you render it profitable and pleasant. When we remember how early and constant the children behold the example of their parents, and what confidence they repose in their parents more than any other created being, we are made to believe that no other being save God himself can do as much as the parents to rescue their children from the plains of eternal night. In all families there are influences that will go on blasting our blessing through all eternity. Parents, you need not be positively irreligious in your families, just conceal your light, and without the invincible grace of God, you will give rise to trains of evils that will survive death, and shock of the arch angel's trump. Let there be no religion in your families, and I would not take your place at the judgment, for a thousand worlds. But to the contrary, display religion in your family, let your children and domestics see religion as well as hear it. Commence and carry on and close each day with consistent piety, and you will deposit in the souls of your children, the good seed of the kingdom which being warmed by the rays of the Sun of righteousness, and refreshed with the influence of the Spirit, will, after you are dead and gone, if not before, produce the golden fruit of conversion and usefulness. Live thus, professing parents, and you will do more for the prosperity of this republic than all our armies navies and laws. Live thus, and in the day of doom you will meet your judge, saying, here am I, and the children thou gavest me, and your children will rise up and call you blessed.

Dear Brethren: for the sake of Christ,—for the sake of the church,—for the sake of your country,—for the sake of your children, and for your own sake, exhibit religion in your families, and in all your social movements. It is most seriously apprehended, and lamented that a deficiency of prayer is the characteristic of our day. Abundant outpourings of prayer would give new life to ministers, and churches, and the whole world be set on fire with the sacred flame, and it would burn to the consumption of sin and corruption, to earth's remotest bounds, and God would purify the hearts of the children of men as gold purified seven times. Universal nature as well as the word of God, has pronounced a woe against them that are at ease in Zion: yet will some be at ease in Zion, and slumber while the Savior pleads for a sinking world. If you would share in the bliss and triumph of the Redeemer in heaven, you must throw your whole energy into the mighty work. We ought daily to bow before God in prayer with that faith and heroism of Jacob, that knows no surrender or denial. Would to God that we could be aroused to all kinds of prayer,—that our ejaculations might be more frequently extorted from our hearts,—that our closets and the secret grove might be more familiar to us; and that churches would hold their stated prayer meetings, and let their importunate prayers arise to God as the voice of one man, with that unshaken stability and confidence that would take no denial. And when ministers

lead in public prayer, that the whole congregation would send up a mighty volume of prayer, that the place might become as it were none other but the house of God, and the very gate of heaven, and that every house in the land might become a house of prayer. Then God would hear the songs of thanksgiving as they swell from the vales, and echo from the hills, and rise to heaven as the offering of a world to its Redeemer. How mighty would be the energy of the church in the subjugation of the world, and how like the voice of God would her voice be, sounded through the abodes of unbelief and sin. We have large petitions to present before the Lord, for he has made it our duty to "pray for all men everywhere, lifting up holy hands without wrath or doubting." We should pray not only for our families, but we are in duty bound to pray for one another as Christians, and should especially for our ministers that the word preached by them might have free course, and be glorified. We should pray for kings, rulers, and for all who are in authority; that we may lead a quiet and peaceable life. We should pray for the heathen and for the spread of the gospel and for all that are distressed either in body or mind. And may we not say that it is in answer to prayer that the world is to be regenerated and saved. If the prayers of Elijah shut up Heaven that it rained not for the space of three years, and six months, and again he prayed, and the Heavens gave rain: what would the prayers of the united host of God, when offered in faith, accomplish? I am almost an unlimited believer in the efficacy of prayer, and why not? when it has unlocked prison doors: caused the lion to act like a lamb; and the flames of fire to become harmless as the morning light; and has brought fire from heaven to consume the enemies of prayer. And more especially when God himself has said "ask and ye shall receive," and "whatsoever ye ask in my name, nothing doubting, it shall be granted." He is rich unto all who call upon him. God has erected a throne of grace at the expense of the precious blood of his Son, and for our further encouragement to pray. "He who spared not his own Son, but delivered him up for us all, will he not, with him freely give us all things."— It is written "I said not to the seed of Jacob, seek ye me in vain." "If ye being evil, know how to give good gifts to your children, how much more will your Heavenly father give to them that ask him." "He giveth liberally to all and upbraideth none." "He does for his people exceeding abundantly above all that they ask or think." What encouragements are there to pray; to pray always, and not to faint. It is good to draw nigh to God. The time is soon coming when all those that draw near to him in this world, shall draw near to him in the world to come, and their labor shall be changed to rest, their sorrow to happiness, tears to joy, faith to sight, hope to fruition, and prayer to praises, saying unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God, and his father; to Him be glory and dominion forever and ever. Amen.

J. R. LOGAN, Clerk,

L. M. BERRY, Moderator.

