

10-26-1860

1860 Minutes of the Kings Mountain Baptist Association

Kings Mountain Baptist Association

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MINUTES

OF THE

10th
NINTH ANNUAL SESSION

OF THE

KING'S MOUNTAIN
BAPTIST ASSOCIATION,

HELD WITH THE

HIGH SHOALS M. H., RUTHERFORD CO., N. C.,

October 26, 1860,

And Days following.

RALEIGH:

PRINTED AT THE BIBLICAL RECORDER OFFICE.

1861.



Proceedings.

FRIDAY, October 26th.

The Association met according to adjournment last year; and the Introductory Sermon was preached by Elder L. M. Berry, from Romans 14th chapter and 19th verse: "*Let us, therefore, follow after the things which make for peace, and things wherewith one may edify another.*"

A recess of 30 minutes was then had for refreshment, after which the delegates convened in the meeting house, and prayer was made by Elder J. C. Grayson.

The churches were then called by the presiding officer, when letters were handed in and read from the following, viz: Buffalo, Sandy Run, Zoar, Boiling Springs, Mount Sinai, Mount Pleasant, Beavertown, Pleasant Hill, Big Spring, Bethlehem, Long Creek, Olivet, Thesalonica, Corinth and Lincolnton, and the state of each minuted. The other churches formerly in union (with the exception of St. Johns and Lebanon, which were not represented,) were not received, by reason of not carrying out a resolution of the last session in reference to temperance; their letters being laid on the table.

Opened a door for the reception of churches, when *Zion Hill*, dismissed from Green River Association, made application and was received.

Elected Elder L. M. Berry, *Moderator*, and Bro. J. R. Logan, *Clerk*.

Called for correspondence from sister Associations, and received from the Green River, Elders J. C. Grayson, J. R. Harmon, A. J. Cansler, A. Padgett, W. Harrill, J. R. Bowman, W. D. Lancaster.

From the Broad River—Elders W. Hill, T. J. Campbell, B. Bonner, D. Scruggs, and bro. J. Byars, with a letter and Minutes.

From the Bethel—No correspondence.

From the Catawba River—A letter and package of Minutes.

From Taylorsville—No correspondence.

Appointed Elder R. P. Logan, J. C. Lattimore, D. P. Gold,

with the Moderator and Clerk, a committee to arrange the business of the Association.

On motion, the Association then adjourned until to-morrow 10 o'clock, A. M. Prayer by Elder A. J. Cansler.

SATURDAY, October 27th.

The Association met according to adjournment. Prayer by Elder J. R. Harmon.

Called the roll, and marked absentees.

The Committee of Arrangements reported, and was discharged.

The Moderator announced the following committees, viz: On Union Meetings—R. U. Patterson, W. S. Litten, J. Young.

On Finance—S. Baker, J. A. Roberts, R. E. Porter.

On Sabbath Schools—J. J. Hicks, J. Hogue, W. B. Loveface.

On Temperance—J. C. Lattimore, D. Setzer, R. P. Logan.

On Correspondence—F. S. Ramsour, R. W. Cauble, D. P. Gold.

On State of Religion—G. W. Rollins, J. M. Clitwood, W. C. Weathers.

On Religious Periodicals—A. A. McSwain, S. H. Elliott, E. Durham.

A memorial from sundry aggrieved members of Zion church was presented, and taken up for consideration.

Also a petition of similar import from Wall's church, was taken up, and after a free and full discussion of the points at issue, the body adopted the following:

WHEREAS, Several of the members of Zion and Wall's churches have made efforts to pass and carry out the resolution adopted at our last session on the subject of Temperance, but failed; and according to their request, we desire to give them aid: Therefore be it

Resolved, That a committee of five brethren be sent from this body to examine the condition of each of the said churches and memorialists, which, if received by said churches, are to render such aid as they may be able to reconcile and settle the existing difficulty; and in case of failure, to declare the said memorialists, (if found orthodox and worthy,) the church in each case, respectively.

On motion, took up and considered the standing of those churches whose letters were laid on the table yesterday; and after eliciting such information as could be obtained through their delegates, the body decided that, in consequence of the present uncertain position of the churches at Double Springs, High Shoals and Mount Paran, it would not be proper to re-

ceive their delegates at this session ; but prayerfully commend the subject of Temperance to their consideration, hoping they may be disposed to reflect more deeply upon it, and place themselves in a more proper attitude for reception at the next meeting of this Association.

The churches at New Bethel, Mount Vernon and New Prospect, evincing a determination to carry out the resolution of this body on Temperance, was indulged until the next session, and their delegates received.

On motion, Elder J. Suttle of Double Springs church, was invited to a seat in council.

The Moderator appointed J. J. Hicks, W. S. Litten and R. U. Patterson a committee to nominate the committee of five to attend at Zion and Walls churches.

Elected Elders J. C. Grayson and W. Hill to preach on the Sabbath. The Association then adjourned until Monday 9 o'clock, A. M. Prayer by Elder G. W. Rollins.

SUNDAY, October 28th.

The stand was occupied by those appointed. Elder J. C. Grayson opened the services, and was followed by Elder J. Suttle, who preached the Missionary sermon under an appointment of last session ; at the conclusion of which a public collection was taken up for Domestic Missions in the bounds of the Association, amounting to \$18 93. A recess of an hour was then had for refreshment, when the congregation again assembled at the stand, and was entertained by Elder W. Hill from Rev. 21st chap., 9th verse, creating quite a sensation in the large and well-ordered congregation. We hope the labors faithfully dispensed this day may prove a blessing to all those who heard them.

MONDAY, 9 o'clock, A. M.

The Association met. Prayer by the Moderator. Called the roll, and proceeded to take up the unfinished business.

On motion, the committee to nominate persons to go to Zion and Walls churches, reported, that Elders L. M. Berry, G. W. Rollins, R. P. Logan, and brethren J. C. Lattimore and J. A. Roberts were appointed, which was concurred in by the body. The committee to meet at Zion on Wednesday

previous to fifth Sabbath in December next; and at Walls, on the Friday thereafter.

Called for the Circular Letter prepared by Elder L. M. Berry, which was read and adopted.

Elected Elder L. M. Berry to preach the Missionary sermon next year. Elder R. P. Logan the introductory sermon to the next Association; and Elder G. W. Rollins write the next Circular, and select his own theme.

The committee on Union Meetings reported as follows: the 1st Union Meeting to be held at New Bethel, commencing on Friday before the 3rd Sabbath in July next, (1861.) At Big Spring on Friday before the 2nd Sabbath in August next, and at Lebanon on Friday before the 4th Sabbath in August.—The report was concurred in, and the following appointments of ministers to attend the same were made, viz:

New Bethel—Elders R. P. Logan, G. W. Rollins, J. Suttle, L. M. Berry.

Big Spring—Elders L. M. Berry, P. R. Elam, A. J. Cansler, G. W. Rollins.

Lebanon—Elders R. P. Logan, L. M. Berry, J. M. Williams, J. Suttle, P. R. Elam.

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

To the Green River—Elders A. A. McSwain, G. W. Rollins, J. Suttle, R. P. Logan, and brother J. C. Lattimore.

To the Broad River—Elders L. M. Berry, J. Suttle, P. R. Elam, R. P. Logan, and brethren W. C. Weathers, J. R. Logan.

To the Catawba River—Elders L. M. Berry, R. P. Logan, and brethren J. J. Hicks, S. Baker, D. Setzer.

To the Bethel—Elders P. R. Elam, L. McSwain, L. M. Berry.

Called for the report of the committee appointed at last session to revise the Constitution. See their report in the Appendix marked A, which was adopted, ayes 25, nays 6.

The committee on Finance reported that they collected from churches and individuals for printing the Minutes of the Association the sum of \$38 10. See tabular statement.

The committee on Sabbath Schools reported. See Appendix B.

The committee on Temperance reported. See Appendix C.

The committee on Correspondence reported. See Appendix D.

The committee on the State of Religion reported. See Appendix E.

The committee on Religious Periodicals reported. See Appendix F.

All of which were adopted by the body and ordered to be published.

The following resolution was adopted :

Resolved, That we extend to Zion church all christian courtesy, and especially to Elder R. Poston, an ordained minister and member of said church, until the meeting of the committee sent there to investigate the difficulty existing in said church; and brother Poston is hereby invited to a seat in council.

On motion, the standing of Mount Paran and High Shoal churches was reconsidered, and upon the pledges given by their delegates received into union, and Elder J. J. Jones, a member of Mt. Paran church, invited to a seat in council.

The standing of Beaverdam, Bethel and Sandy Plains churches were considered and withdrawn from, for their utter rejection of the Temperance resolution.

On motion, the following was adopted, viz :

Whereas, By an act of this body we have withdrawn from churches formerly in union with us; if there be any members belonging to either of those churches that desire to belong to the churches in our union,

Resolved, That we advise our churches to receive them in full fellowship, provided nothing sinful or improper be found against them. And should any member be excluded from any Baptist church for advocating Temperance principles as embraced in the resolution of our last Association, that they also be received.

The Board of Missions reported. See Appendix G.

The Association appointed Elder P. R. Elam, R. T. Hord, J. R. Logan, J. Suttle, J. A. Roberts the Missionary Board for the present Associational year, with power to employ missionaries in the bounds of our Association, and to expend such funds as belong to the body in that behalf.

On motion,

Resolved, That the Clerk have as many copies of the Minutes printed and distributed among the churches as the funds will pay for, and accept of \$10 for his services.

Adopted.

On motion of brother J. C. Lattimore,

Resolved, That this body tender a vote of thanks to the presiding officer for the impartial and yet efficient manner in which he has discharged his duties as Moderator.

Adopted.

On motion of Bro. J. A. Roberts,

Resolved, That the delegates composing this Association, tender their sincere thanks to the brethren and friends in the vicinity of High Shoal church, for their kindness and hospitality displayed in the entertainment of the body during its session.

Resolved, That the next session of this body will be held in accordance with the arrangement of the Union Meeting, with the church at Lincolnton, Lincoln county, N. C., on Friday previous to 4th Lord's day in October next, (1861.)

On motion, the body having gone through with the business of the session, adjourned to the time and place above-named. Prayer by Elder G. W. Rollins.

J. R. LOGAN, Clerk.

L. M. BERRY, Mod.

Appendix.

A.

The committee appointed at the last session of the Association to revise the Constitution, submit the following as the result of their labours, viz:

CONSTITUTION OF THE KING'S MOUNTAIN BAPTIST ASSOCIATION.
We, the united Baptist churches of Jesus Christ, located partly in the States of North Carolina and; South Carolina, having all been immersed upon a profession of our faith in Christ, propose to maintain the order and rules of an Association, according to the following plan:

ARTICLE 1st. This Association shall be known by the name of the King's Mountain Baptist Association.

2nd. This Association shall be composed of such members as shall be chosen and recommended by the churches in union.

3rd. Other churches may become members of this Association by their delegates presenting certificates of their appointment, provided on examination they be found orthodox.

4th. The Association shall organize by electing a Moderator and Clerk, who shall hold their appointments until another election, unless displaced by the body.

5th. This Association, as an act of christian courtesy, may invite ministers of our denomination to seats with us in council.

6th. This Association when convened shall be governed by a regular and proper decorum, which they are authorized to form for themselves.

7th. This Association hath an inalienable right to judge what churches shall be admitted into its confederacy.

8th. The Association thus formed shall be regarded by us only in the light of

an advisory council with no coercive power "to lord it over God's heritage."

9th. This Association shall have power to withdraw from any church in its

connexion that shall hold corrupt doctrines or indulge in sinful or vicious practices.

10th. Every church in union having a membership not exceeding 50 in number, shall be entitled to a representation of two delegates, and one additional delegate for every increase of 50 over that number.

11th. The primary object of this Association shall be to "strive for the unity of the Spirit in the bonds of peace" amongst the churches; the employment of domestic missionaries, and to keep up the statistical accounts of the churches in its connexion. And finally to concentrate our efforts for the advancement of the Redeemer's kingdom on earth, and for the deposition of the works of darkness.

12th. None but the members of this body shall be allowed a vote in its counsels, and a majority shall decide in disposing of and settling all business that may constitutionally come before them.

13th. This Association in all cases disclaims the right in its associate capacity, to settle church difficulties; but when a division occurs, and two parties equally claim to be the church, and represent themselves by letter and delegates, this Association shall have the right to decide at the first, or some future meeting of its body thereafter, which party shall be recognized as the constitutional church, and entitled to a seat in its council.

14th. The Minutes of the Association shall be read each day, and corrected, if need be, by the body; and when the business shall be gone through with, signed by the Moderator and Clerk before the Association rises.

15th. Any Article of this Constitution may be altered or amended at any annual meeting, by a majority of two-thirds of the delegates present voting for the same.

L. M. BERRY, }
J. SUTTLE, } Com.
J. R. LOGAN, }

B.

The Committee on Sabbath Schools submit the following as their report:

Sabbath Schools, when put in operation among the churches, are found to be of incalculable value to the young and rising generation. The Holy Bible is there used as the chief text book, and consequently the mind of the Sunday School student from poring over its sacred pages, becomes stored with a rich fund of religious and useful knowledge. Religious impressions may often be made in the Sunday School by judicious and pious trainers of children, that are seldom made in the sanctuary; impressions, too, that can never be effaced, and will ultimately lead, through God's blessing, to their conversion. At all events, to say the least, unto salvation, will there be obtained by children, who, if not sent to the Sabbath School, would no doubt (as we sometimes see them) be roaming over field and forest, desecrating and profaning God's holy day by fishing or hunting, playing at ball or marbles, or some other demoralizing game, calculated to lead off the mind and affections from godliness to the service of Satan. Your committee, therefore, have to regret very much, that Sabbath Schools are not more generally adopted amongst the churches in our union, and will still urge them upon their attention as institutions of more than ordinary utility.

Respectfully submitted,

J. J. HICKS, Chairman.

C.

The Committee on Temperance submit the following report :

Your committee agree with the report to the last session of this Association, that the church alone can give an effective check to the evils of intemperance; and recommend that this Association still insist on all the churches comprising the same, to incorporate in their articles of agreement, one prohibiting church members from making, buying, selling or using as a beverage, intoxicating liquors.

J. C. LATTIMORE, Chairman.

Respectfully,

D.

The Committee on Correspondence submit the following
CORRESPONDING LETTER:

THE KING'S MOUNTAIN BAPTIST ASSOCIATION TO HER

CORRESPONDING ASSOCIATIONS—

Dear Brethren :—Through the kind providence of God, we have been permitted to meet in our advisory council. By an act of our body of last year, in the adoption of the temperance resolution, we were compelled this year to withdraw from several of our churches, the names of which you will find in the minutes of our proceedings. We are happy to state to you that the larger part of our churches have adopted the resolution, and are endeavoring to carry it out. It is our intention to have said resolution carried out strictly. As many of your churches have had frequent communion with some of those rejected churches, and with the ministry belonging to them, we advise you to hold them at a distance.

Some of our churches report additions by baptism. We gladly received your Messengers, and in return have sent you as Messengers several of our brethren, whom we commend to your kind consideration. Our next Association will convene at Lincolnton, Lincoln county, N. C., at the usual time, when and where we hope to receive your correspondence by letter and messengers. May the grace of our Lord Jesus Christ be with you. Amen.

J. R. LOGAN, Clerk.

L. M. BERRY, Mod.

E.

The Committee on the State of Religion submit the following report, viz :

Among some of the churches formerly in our union, the state of religion is not such as it should be. In many respects, like one of the churches of Asia, they have seemingly left their first love, and are in a lukewarm state; manifesting but little desire for the advancement of religion, either by their prayers, their liberality, or expression against the unfruitful works of darkness, for some of them, even in this day of gospel light, hold distillers, venders and drinkers of ardent spirits; and what is worse than all, some of them hold members *professing to be ministers*, who encourage and defend these things. But we hope the time has come, when every true minister will take the position of the Apostle Paul, and reason with the churches upon the subject of righteousness, temperance, and of a judgment to come, and when every true church will put away those abominations from amongst them: for we are happy to see and hear, that quite a number of them have taken an eminent position in this respect, and are striving together for the faith of the gospel. Some of the churches have enjoyed gracious revivals of religion, and have received considerable accessions to their numbers; and seem to be realizing the promises of God upon them and their children.

To God be all the glory. Amen.

Respectfully submitted,

G. W. ROLLINS, Chairman.

F.

The Committee on Religious Periodicals submit the following report, viz :

Whereas, much good has been realized from perusing well conducted religious newspapers and other religious publications, your committee therefore recommend to our churches in union a spirit of liberality, in regard to patronizing our own denominational works, including books and papers. Almost any denominational work that may be desired, can be obtained on cheap terms at the Southern Western Publishing House at Nashville, Tennessee—Graves, Marks & Co., Publishers. The *Biblical Recorder*, our own State organ, is published at Raleigh, N. C., by brethren James & Walhall—terms, \$2 00 a year—a newspaper of great merit, and well deserving patronage by the denomination.

The "Tennessee Baptist," by Graves, Pendleton & Hendrickson, Nashville, Tennessee, \$2 00 per annum, is one of the ablest defenders of Baptist principles now published.

"The Commission," published in Richmond, Va.—a Monthly—is a periodical of sterling merit. Terms, \$1 00 per annum.

The "Home & Foreign Journal," published at the same place, monthly, at 25 cents per annum, is a good little sheet, and worthy of patronage.

The "Children's Friend," published in Nashville, Tennessee, is an invaluable Sunday School paper, by Elder A. C. Dayton—terms, 25 cents per annum, monthly—and should be in every family.

Your committee urge upon the attention of the brethren those periodicals, and entertain the hope that they will take measures to give them a greater and more general circulation amongst our churches.

Respectfully submitted,

A. A. McSWAIN, Chairman.

G.

The Board of Missions submit the following report, viz :

We appointed Elder W. Hill to preach monthly at Long Creek church on Saturdays, and at the town of Dallas on Sabbaths. We agreed to give him for that service one hundred dollars, he collecting such part of the amount from the church and congregations as he could during the year. Bro. Hill reports that he has complied with said appointment, and has had large and attentive congregations, with a good degree of seriousness, but no accessions to the church by baptism. He has collected on the mission field fifty dollars, and your Board has paid him \$50, as in cash the balance of his salary. We also employed Elder L. M. Berry to preach monthly at the town of Newton, Catawba county, Ramsour's School House, and at Lebanon church. He reports that he has preached once in each month of the year at those places, attending at the two first named places on Sabbaths, had pretty large congregations, and is not without hope that some good has been realized from his labors. Your Board has paid him one hundred dollars in cash, and authorized him to retain whatever he collected in the field of his labors during the year.

Respectfully submitted,

J. SUTTLE,
P. R. ELAM,
R. T. HORD,
W. ROBERTS,
J. R. LOGAN.

STATEMENT OF MISSIONARY FUNDS.

Unexpended cash on hand last session,	\$ 84 70
Paid on subscription of 1859 and churches this year,	125 55
Public collection on Sabbath,	18 98
R. M. Patterson on this year's subscription,	1 00
	<hr/>
Paid Elder W. Hill \$50, and Elder L. M. Berry \$100,	\$230 18
Balance left,	150 00
	<hr/>
Due on subscription of 1858—A. Goodson \$2, J. W. Murray \$3, J. M. Roderick \$2, M. T. Clarke \$1,	\$ 80 18
Due on subscription of 1859—A. Goodson \$2, M. Martin \$5, G. M. Webb \$2, J. W. Blanton \$2,	7 00
Subscription of present session (see list),	11 00
	<hr/>
Aggregate amount of funds,	102 80
	<hr/>
	\$200 00

SUBSCRIPTION LIST OF 1860.

G. W. Rollins \$5, D. P. Gold 2, J. C. Lattimore 5, J. R. Logan 5, J. M. Williams 2, C. Allen 5, P. R. Elam 5, J. A. Roberts 1, J. Hogue 2, Jas. Thorne 5, R. U. Patterson (paid) 1, D. Kline 2, A. B. Blanton 2, J. Young 5, A. Hamrick 1, A. A. McSwain 1, W. H. Green 1, Dr. O. P. Gardner 2, G. B. Bridges 1, E. Durham 2, J. C. Moore 1, S. Baker 2, S. Jones 1, J. J. Hicks 1, R. E. Porter 2, S. H. Elliott 2, L. McSwain 1, Jas. Moore 1, A. M. Robison 1, A. J. Seeggin 1, S. Hawkins 1, T. Lovelace 1, N. Seeggin 1, W. A. Hawkins 2, B. P. G. Hicks 1, J. Suttle 10, Lincolnton Church, by Elder L. M. Berry, 10; Olivet, by D. Setzer, 5; Walls, by J. Davis, 3.—Aggregate, \$102.

Free will offerings from churches made at this session not heretofore pledged:

Lincolnton,	\$ 5 00
Lebanon,	11 20
Bethlehem,	5 20
Olivet,	15
	<hr/>
	\$21 55

CIRCULAR LETTER.

THE KING'S MOUNTAIN BAPTIST ASSOCIATION,

TO THE CHURCHES IN UNION, SENDETH GREETING:

Dear Brethren :—According to an appointment of last year, we now address you upon “*The design and authority of Associations, and the true relations existing between them and the churches they represent.*”

In attempting to define Associations, we shall first define our position in relation to their design and authority. Associations consist of delegates chosen and recommended by the churches in union, who, when convened, organize themselves into what is commonly called an Advisory Council, by electing a Moderator and Clerk; they then transact such business as may legitimately come before them. If we are asked, however, for the Scriptural plan and authority for such organized bodies, we say the New Testament is silent on the subject: it is thought by some, however, the 15th chapter of Acts furnishes us a sufficient example at

least for Associations. But if the reader will take the pains to read the whole chapter, he will find the brethren at Antioch, who were Gentiles, were not willing to submit to circumcision and Moses' law, as some under pretended authority had taught them. Paul and Barnabas, therefore, took it into head to go up to Jerusalem to consult the mother church, about this question, because there abode her Apostles and Elders, all laboring under divine inspiration. With them, therefore, they came together in a church conference, and then and there decided that they had given no such authority; and after writing letters to Antioch, and to others concerned about the matter, appointed brethren to bear the same, who also should tell them the same by word of mouth. This council or conference then, was in every respect dissimilar to our Associations.

First. It was not an annual or a periodical meeting.

Second. It was not a meeting for business transaction, but simply a meeting to settle a theological question that had arisen.

But it may be asked, May we not now settle all our theological differences by a Council or an Association? We answer, No. We are not now divinely inspired as was the Apostles and Elders at Jerusalem.

We say, then, in settling all our theological questions, we must take them up to the Apostles and Elders, and let them settle them for us; i. e., let the New Testament Scriptures, which is the only sure rule of faith and practice, settle them for us. You ask, then, if the 15th chapter of Acts does not afford sufficient precept or example for Associations, why have them? Answer: We claim them upon the ground of expediency. Religion has its laws and promises, and they are given too by the Lawgiver in Zion, and these are as immutable and unchangeable as their author. Yet many things pertaining to the establishment and propagation of Christianity are of necessity left to be settled by time and circumstances; in a word, by expediency. Take for an illustration the following: We have no account of any houses of worship being erected in the days of the Apostles. Yet they were commanded to preach the gospel. Now if this could be done most successfully without houses, then it would be wrong to build and use them. But on examination, we find the Apostles at first had the free use of the Temple and Jewish Synagogues, but time and circumstances have made it expedient to build houses in which to worship God. Again, there was no religious Periodicals in the days of the Apostles. Yet we find them a matter of great expediency in disseminating religious truth all around, where it could hardly be said to be expedient for the living ministry to go. And again, no translations of the holy Scriptures were made in the days of the Apostles, and nothing said about it. Yet time and circumstances has made it, not only expedient, but a matter of absolute necessity, to translate the Scriptures into many different languages and dialects; and this is done in order to carry out successfully the great Commission of our blessed Saviour, to preach the gospel to every creature. We give yet another illustration. We perceive in this same Commission of Christ to his Apostles, we are commanded to baptize all that believe. Well, every man of common Bible information knows that baptism means immersion and nothing else. The Saviour in the same Commission did not say to the Apostles or to the church make pools and dam up creeks and branches for this purpose; yet sometimes we find it necessary to do this in order to baptize those who believe through the preaching of the pure gospel. Then we maintain the churches have a right to organize themselves into associate bodies to carry out the Commission of Christ, on the ground of expediency. The fact is, if churches are authorized to do any thing for the promotion of Christianity, they are authorized to use combined effort, provided no law of Christ be violated; and

we maintain that none is violated in the organization of an Association, provided such bodies do not attempt to act beyond their proper sphere, or assume powers properly belonging to the churches in a church capacity only. The question then arises, What is, and what is not, the legitimate work of Associations? We maintain the proper work of an Association is to strive for the unity of the Spirit in the bonds of peace amongst the churches; the employment and sustaining of missionaries in destitute fields; to keep up our statistical accounts; to concentrate our efforts together for the advancement of the Redeemer's cause on earth, and for the deposition of the works of darkness; and finally "to provoke one another to love and good works."

We think, from all we can find of the doings of the first Associations, as given to us by history, the Baptists had no other object in view in their first organization. In Davis' History of the Welsh Baptists we find an Association in existence in the first part of the sixth century holding a meeting on the borders of Shropshire, Wales. History gives us but little of their doings more than to inform us that Austin, the Romish monk, appeared at that meeting and said he would propose three things to the Welsh ministers and messengers of the different churches of the principality: first, he proposed infant baptism. In this he was immediately answered by the Welsh Baptists that they would keep this ordinance as well as all other things as they had received them from the Apostolic age. On this Austin became exceedingly wroth, and influenced the Saxon pagans to murder 1,200 ministers and Delegates there present. After this we lose sight of Associations until after the Reformation, when we again find Associations organized at Abergavenny, Monmouth Shire, Wales. On the 14th and 15th days of August, 1653, in this meeting, the principal business was Missionary work as History informs us. It was here proposed to revive the old plan of supporting ministers in weak and destitute churches. Whereupon Wm. Thomas was appointed missionary for six months and received from those churches about £10. From the foregoing facts the reader will readily see the old plan revived in the 16th century had for its object the support of the gospel in destitute places by the stronger churches aiding the weaker ones. Then the missionary cause is not a new thing as some vainly suppose, but the old plan revived; and we trust that this Association will never lose sight of this grand object—*the spread of a pure gospel*, until the kingdoms of this world shall become the kingdoms of God and of His Christ. Many churches and brethren, however, have fallen into a mistaken notion about the design and authority of Associations, and wish to use them only as courts of appeals as holding some kind of superior authority over the churches. This has partly risen as we suppose from the unscriptural authority assumed by Councils, Synods, Presbyteries and Conferences, which assume to make laws, and settle difficulties for their churches or congregations.

Dear brethren, we say in positive terms with the Holy Bible before us, that this Association presumes to hold no such authority over God's heritage. We make no laws to govern the churches. The Bible alone affords a sufficient code for the government of God's people; and this is clearly taught by Paul, when he says to Timothy, his son in the gospel, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thereby furnished to every good work."—2nd Timothy, 3rd chap., 16th and 17th verses.

Christ, the head of the Church, has given to it its laws, the Church therefore has no right, neither has any of its functionaries to add to, take from, alter or

amend the same. Baptists have always been tenacious for the pure Scriptures as the only law to govern God's people in religious matters; and hence has arisen their opposition to the wicked practice of uniting Church and State. As we stated in the outset, the laws of God are immutable and unchangeable. In the 18th chapter of Matthew we have the law for dealing in private offences which is as follows, "Moreover if thy brother shall trespass against thee go and tell him his fault, between thee and him alone, if he shall hear thee, thou hast gained thy brother; but if he will not hear thee, then take with thee one or two more that in the mouth of two or three witnesses every word may be established; and if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." That is, excommunicate him; which is the final issue of the whole matter. No intimation whatever is given by the Saviour that either party may, if he or they be dissatisfied with the decision of the church, appeal to some higher authority. And again, in public offences, as in the case of the incestuous person in 1st Corinthians 5th chapter, 4th and 5th verses, we are taught "in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." No law for an appeal appears in this case, but the trial is final. The church then is the highest ecclesiastical authority on earth, and has no original or independent sovereignty of her own that she can delegate to any one else. This arises from her independent form of government—one church not being bound by the act of another, especially when said acts are unscrip- tural and wicked. This being the case, there is therefore no necessity for appeals to Associations. If a member or members feel that they have been wickedly and unscripturally dealt with and excluded, it is his or their duty to go to the church thus dealing, and remonstrate with them; and if she still persist in his or their exclusion, he or they may then lay the matter before another church, which may in its independency and discretion restore the excluded member or members. We would not advise this course, however, until the last named church has made herself fully acquainted with all the facts of the case, and then faithfully labored with the excluding church. Then if in the opinion of the church to which the excluded member or members have applied, the excluding church acted wicked and unscripturally, she may receive them into her fellowship.

We do not think the wicked and unscriptural acts of one church can bind the acts of every other church. If so, every church must act wickedly because one church has chose to do so.

We do say then, according to the laws of Christ, one Church is not, bound by the sins of another church. The facts of the case are about these; if a Church in her independency wickedly and unscripturally excommunicates a member from her fellowship, another church in her independency may rightfully restore him to fellowship, and yet no right of any church is by this act violated. In conclusion, we then say, the churches in their associate capacity have a right to say what Churches may be admitted into the confederacy and what churches shall not; and in cases of divisions among churches where both parties shall send up a letter and delegates to the Association, she may decide which, if either party, she will receive into her confederacy, and, in doing this, she is certainly not interfering with the internal rights of any church.

Our earnest prayer to God is that peace and prosperity may long continue to abound among the churches composing this and similar bodies. Amen.

J. R. LOGAN, *Clerk*.
L. M. BERRY, *Mod.*

