

10-24-1862

# 1862 Minutes of the Kings Mountain Baptist Association

Kings Mountain Baptist Association

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MINUTES

OF THE

12<sup>th</sup>

ELEVENTH ANNIVERSARY MEETING

OF THE

Kings' Mount'n Baptist Association,

CONVENED AT NEW BETHEL CHURCH,

CLEVELAND COUNTY, N. C.,

On Friday the 24th of October, A. D. 1862, and days following.

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RALEIGH:

A. K. GOSMAN, PRINTER—"SPIRIT OF THE AGE" OFFICE.

1862.





## MINUTES.

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FRIDAY, Oct. 24th.

The Association met at the time appointed. Elder P. R. Ellam being absent in the camps, Elder L. M. Berry delivered the introductory discourse from the first Epistle general of Peter, 1st chapter, 15th and 16th verses.

Elder J. C. Grayson led in prayer, and the Association took a recess of 30 minutes for refreshment.

The body was again called to order by Elder L. M. Berry, who made a few remarks, sang a hymn, and Elder D. Wray led in prayer.

Brothers J. W. Green and R. E. Porter were chosen as Reading Clerks, when the churches were severally called, their letters read and statistics minuted.

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

Received from sister associations, as follows, viz:

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

From the Broad River—Elder D. Wray.

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

Bethel—No correspondence.

From Brown's Creek—None.

The Moderator appointed L. M. Berry, R. P. Logan and W. S. Litten, a committee of arrangement, to which, on motion, the Moderator and Clerk were added.

J. C. Lattimore, Wm. Moore and D. P. Gold were appointed a committee on preaching during the session of the body, to which, on motion, added the Deacons of New Bethel church.

The body then adjourned until 9 o'clock, A. M., to-morrow, with an agreement to meet in prayer meeting and spend an hour in behalf of the Confederate army, Elder A. A. McSwain leading in prayer.

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SATURDAY, Oct. 25th.

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



Called the roll of delegates and marked absentees.

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

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

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

The moderator announced the following committees, viz:

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

On Temperance.—J. M. Williams, H. Harrill, R. McBrayer.

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

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

On Sabbath Schools.—R. Poston, R. T. Hord, J. Setzer.

On Periodicals.—R. P. Logan, W. Hamrick, W. W. Green.

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

Agreed that the next session of this body

be held with the church at Sandy Run, in pursuance of the request of said church.

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

Read and adopted, the circular address prepared by J. R.

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

Elected Elder G. W. Rollins, Alternate.

next year. R. P. Logan, to preach the Introductory

Elected Elder L. M. Berry, to write a circular letter for

next year—subject, "Practical Religion".

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

the Sabbath.

Appointed Messengers to Corresponding Associations, viz:

To the Green River.—G. W. Rollins, J. M. Williams, A. A. McSwain, D. P. Gold, H. Harrill, W. W. Green, J. C. Lattimore.

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

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

To the Bethel.—R. Porter, Messenger.

On motion, the clerk of this body is to send a copy of the

minutes and corresponding letter of this session, to the clerk of the Brown's Creek Association, previous to their next annual meeting.

The Missionary Board reported, whereupon it was ordered by the body that the clerk pay over to Elders L. McCurry,



and L. M. Berry, a sum in proportion to time served, at the rates of \$200 per annum.

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

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

SUNDAY, Oct. 26th.

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

MONDAY, Oct. 27th.

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

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

The committee on Finance reported the amount sent up from the churches for minutes to be

Due the clerk for cash overpaid last year

Leaves balance remaining to pay for minutes this year, \$34 90

Contributions from delegates,

\$42 50

7 60

21 55

Aggregate amount,

\$56 45

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

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

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

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

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

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

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

*Resolved*, That the true spirit and intent of the resolution on Temperance passed at the session of 1859, is intended to prohibit member from *making or having made by others*, for medicinal purposes, any ardent spirits, or to vend or use the same in any sense as a beverage.



The following preamble and resolutions were introduced by Elder L. M. Berry, and adopted, viz:

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

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

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

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

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

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

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

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

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

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

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

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

Elder L. McCurry leading in the concluding exercises.

J. R. LOGAN, Clerk.

G. W. ROLLINS, Moderator.



## Appendix:

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[A.]

### REPORT ON TEMPERANCE.

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

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

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

Respectfully submitted,

J. M. WILLIAMS, Chrm.

[B.]

### REPORT ON DOMESTIC AND ARMY MISSIONS AND COLPORTAGE.

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



Yarboro' an opportunity to lay the claims of army colportage before the body, and that army missions will likewise receive a liberal support.

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

Respectfully submitted,

L. M. BERRY, Ch'm.

[C.]

## REPORT ON CORRESPONDENCE.

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

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

J. R. LOGAN, Clerk.

G. W. ROLLINS, Moderator.

[D.]

## REPORT ON SABBATH SCHOOLS.

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

Respectfully submitted,

R. POSTON, Ch'm.



## ARMY MISSIONS AND COLPORTAGE.

J. A. Parker, \$1,00; E. H. Revels, \$5,00; R. P. Logan, \$1,00; S. Putnam, \$1,00; C. Clark, \$5,00; R. E. Porter, \$1,00; W. Stamey, \$1,00; A. Hilderbrand, \$1,00; W. B. McCall, \$1,00; R. T. Hord, \$4,00; J. R. Ledford, \$5,00; J. B. Garner, \$1,00; G. W. Rollins, \$1,00; A. Slave, 25 cents; Mrs. A. S. Elam, \$1,00; W. S. Litten, \$1,00; A. A. McSwain, \$1,00; A. J. Vaughn, \$2,00; W. B. Lovelace, \$1,00; J. Y. Grigg, 10 cents; J. Hamm, 50 cents; S. Elam, \$1,00; R. Ledford, 50 cents; N. Jeffreys, 50 cents; Mrs. J. G. Williamson, \$5,00; E. Carter, \$2,00; Roxana Dickson, 45 cents; Mrs. H. F. Schenck, \$5,00; Jane Waters 45 cents; Mary Lattimore, \$1,00--\$50,55.

## HOME MISSIONS.

The following pledges were made for home missions, viz:

Big Springs' Church, by J. C. Lattimore, \$5,00; G. W. Rollins, \$5,00; A. A. McSwain, \$3,00; Zion Hill, by W. W. G. & D. P. G., \$5,00; Bethel, by John Setzer, \$5,00; S. Putman, \$1,00; L. M. Putnam, \$1,00; Thesaionica, by J. J. Hicks, \$5,00; J. Weaver, \$2,00; New Bethel, by R. T. H. & J. M. W., \$5,00; J. W. Green, \$5,00 (paid); New Prospect, by A. Beam, \$5,00; Double Springs, by J. Beam, \$5,00; Lincolnton, by L. M. B. & J. A. P., \$10,00; W. S. Litten, \$2,00.--Aggregate, \$64,00.

## MONIES PAID ON FORMER SUBSCRIPTION.

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

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

## MISSIONARY BOARD.

J. R. Logan, J. C. Lattimore, J. W. Green, W. B. Stroud, G. M. Webb.

[E.]

## REPORT ON PERIODICALS.

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

While there are so many things which seem to engage the attention of our people, and while there seems to be no inactivity in disseminating and reading the political journals of the country, we are sorry that there are such feeble efforts made among us for disseminating our religious papers. Many of our denominational papers, during the prevalence of this unholy and wicked war, have made their appearance on half-sheets, and many have ceased to exist altogether, yet we are happy to say that the *Biblical Recorder*, edited at Raleigh, by our much esteemed and worthy brother, J. D. Hufham, has, thus far, come triumphantly through the fiery ordeal, and we believe it to be an able and efficient exponent of baptist principles and doctrine.



Your committee, therefore, earnestly recommend that the *Biblical Recorder* be adopted by this body as its organ, and that all pastors and the laity exert themselves to give this paper a wide and more extensive circulation. It is a fact worthy of consideration, and a fact that cannot escape the observation of any, that where churches take this paper, there is greater harmony, more unanimity, and a more general understanding of our operations as a denomination. Then brethren, let us try to introduce this paper into every family, and especially every baptist family.

Respectfully submitted,

R. P. LOGAN, Chr'm.

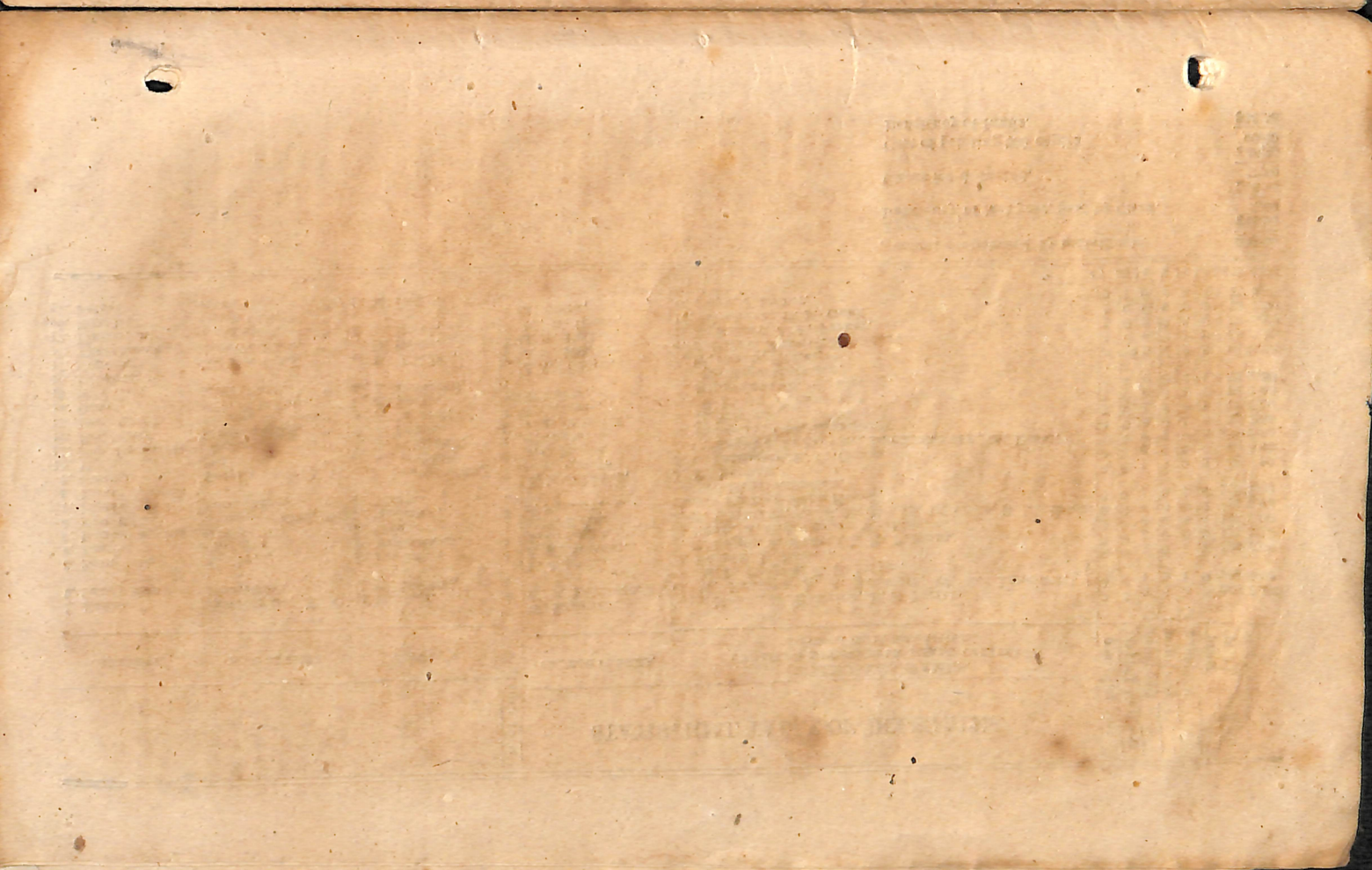
On the adoption of the foregoing report, 18 subscribers were obtained for the *Biblical Recorder*.



			S. of Preaching	STATISTICAL TABLE OF DELEGATES.		No. Baptized.	Read by Pastor.	Dismissed.	Restored.	Excluded.	Dead.	Total.
CHURCHES.	POST OFFICES.	SUPPLY'S.		CHURCH CLERKS.	DELEGATES NAMES. ORDAINED MINISTERS IN SMALL CAPITALS. Laymen in Roman letters.							
1. Buffalo	Erwinsville, N. C.	D. Hilliard,	4	W. Hamrick,	Wm. Moore, W. Hamrick, R. E. Porter.	0	3	5	0	0	10	200 3.25
2. Sandy Run	Moorsboro, "	G. W. Rollins.	3	W. B. Lovelace.	G. W. ROLLINS, A. A. McSWAIN, W. B. Lovelace, M. D. Padgett, R. McBrayer.	0	4	1	1	1	6	204 3.00
3. Zion	Shelby, "	R. Poston,	1	A. J. Irvine.	R. POSTON, D. Poston.	8	0	1	0	1	2	126 2.00
4. Zoar	Shelby, "	D. Hilliard,	1	L. M. Putnam.	J. R. Logan, J. Weaver, L. M. Putnam.	0	0	0	0	0	6	113 3.15
5. Double Springs	Camp Call.	D. Wray,	3	A. C. Irvine.	J. Beam, A. C. Irvine, A. Washburne.	0	2	0	0	2	4	128 2.00
6. New Bethel	Gardners Ford, "	L. McCurry.	3	R. T. Hord,	J. M. WILLIAMS, W. B. Mc McCall, D. Cline, R. T. Hood.	0	3	0	0	0	6	191 3.00
7. Pleasant Hill	Petersburg, "	D. Wray,	3	S. Putman,	Simon Putman, John Hamm,	0	0	1	0	3	8	109 2.00
8. Mount Vernon					No Representation.							
9. Corinth	Seagles Store, N. C.	J. F. Leatherman,	1	A. L. Johnson.	J. R. Rockett.	0	0	1	0	0	0	40 80
10. Big Spring	Polkville, "	G. W. Rollins.	2	S. C. Gettys	J. C. Lattimore, S. C. Gettys.	0	2	0	0	2	0	60 1.50
11. New Prospect	Shelby, "	J. M. Williams,	1	J. C. Hoyle,	J. C. Hoyle, J. L. Ladyard, D. CARPENTER, A. Beard.	18	4	0	0	0	2	191 2.65
12. Bethlehem	White Plains, "	R. P. Logan.	3	B. Gortorth,	R. P. LOGAN, Geo. Herndon.	0	0	0	0	1	5	75 2.00
13. Long Creek	Dallas, "	A. J. Cansler,	1	E. H. Withers,	E. H. Withers,	7	0	1	2	0	2	88 3.00
14. Olivet	Sherrill's Ford, "	L. M. Berry,	4	J. Sanders,	W. S. Litten, J. Sanders.	1	0	0	0	1	2	34 1.40
15. St. Johns	Mull Grove,	A. Hilderbrand.	1	R. Talent,	A. HILDERBRAND, W. Stamey.	0	0	0	0	2	1	72 1.50
16. Lebanon					No Representation.							
17. Concord	Webb's Ford, "	G. W. Rollins,	1	J. W. Green,	J. W. Green, H. Harrell.	0	16	0	0	2	2	66 3.00
18. Thesalonica	Jacob's Fork, "	L. M. Berry,	3	J. J. Hicks,	J. J. Hicks, Maxwell Ramsour.	1	0	0	0	1	2	58 2.35
19. Lincolnton	Lincolnton, "	L. M. Berry.	1	J. A. Parker,	L. M. BERRY, J. A. Parker.	1	0	0	0	0	0	31 2.00
20. Zion Hill	Camp Call.		2	W. W. Green,	W. W. Green, D. P. Gold.	0	0	0	0	0	0	35 1.00
21. Bethel	Rock Cut, "	L. M. Berry,	2	A. Clark,	C. Clark, J. Setzer.	9	1	0	0	0	0	37 2.00

45 35 14 3 16 58 1878 4250

Amount contributed by individuals.	\$21.55
Aggregate.	\$64.05
Deficiency of last year, paid by Clerk.	7.60
	\$36.45
Clerks fee deducted.	10.00
	\$46.45
Cost of printing 500 copies	60.00
Deficiency of funds.	\$13.55





By J. R. Dugan

## Circular Letter.

*To the several Churches composing the*

### *King's Mountain Baptist Association—GREETING:*

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

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

According to the best information we can get, the Broad River Association was formed in the year 1800, at Sandy Run Church, Rutherford (now Cleveland) county, N. C., of sixteen churches, viz: Tiger River, Boiling Spring, Green's Creek, Goucher Creek, Sandy Run, Buffalo, Green River, Cedar Spring, French Broad, Mountain Creek, Bills Creek, State Line, Buck Creek, Long Creek, Silver Creek, and Coney River, dismissed from the Bethel Association, and took its name with reference to the river on both sides of which the churches are situated. We have been unable to get the records of the Convention that formed the Association, and we are therefore at a loss to know who presided as Moderator on that occasion, but presume that Elder Thomas Burgess, of Boiling Springs church was chosen, as he officiated as Moderator at the session of 1801, and brother Wm. Lancaster (a layman) of Cedar Springs church, probably acted as clerk, as he filled the place for several sessions afterwards. The document denominated "Rules of Decorum," usually read in the Broad River Association, we suppose was adopted by the Convention, as we find no subsequent account of its adoption by the Association. At the session of 1801, which was held at Green's Creek church, Rutherford county, N. C., 19 churches were represented, containing an aggregate membership of 959 communicants. The most prominent ministers at that period were Elder Thos. Burgess, Joseph Camp, Ambrose Carlton, Perimeter Morgan, John Blackwell, etc. The Association convened on Saturday, and had the introductory sermon preached on Monday. This rule appears to have been observed through a series of 12 years or more. The following queries appears to have engaged the attention of the body at this session, viz: "Can we hold a member in fellowship who has been convicted by the civil laws, and received corporal punishment upon his denying the charge?" Answer. We cannot. "Does the word of God give any toleration to men to put away their wives for any cause and marry another?" This was postponed until the next session.

At this session a germ of missionary operations is discoverable in the appointment by the body of Thos. Burgess, Jos. Camp and Jno. Blackwell to



labor ministerially with the Cedar Springs church, at her request.— The practice of defraying the expenses of messengers to sister Associations was observed at this session as appears by the following item, viz: "Brethren Morgan, Carlton, Bankstone and Blackwell, are allowed \_\_\_\_\_ dollars to bear their travelling expenses as messengers to corresponding Associations." The circular letter of this year was prepared by Elder Thos. Burgess, "On the growing evil and nature of the sin of intemperance." In which the brethren are exhorted to "keep your body in subjection, watch against unlawful desires, and oppose within yourselves, all unlawful appetites, and refrain from shameful outbreking practices, &c.

The session of 1802 was held at Buck Creek Meeting House, Spartanburg District, S. C., Introductory by Elder Permitter Morgan. New Salem was admitted at this session, making 20 churches in all represented. The number baptized since the last session 477. Aggregate membership, 1480. John Williams, a minister in disorder, was published in the minutes. The following item was adopted: "We recommend to the several churches in our Union to call ministerial helps before they license young preachers." The query in regard to divorce was again postponed until a future period. The Circular Letter of this year was written by Elder Jos. Camp, "On the subject of the duties and obligations of matrimony."

1803. The Association convened this year at New Salem, Rutherford county, N. C. Introductory by Elder Thos. Burgess. Seven new churches were admitted, amongst which were Providence and Elbethel, making a Union of 27 in all. During this Associational year, there was an ingathering among the churches of 686 members by baptism. Aggregate membership 2084. Elder Drury Dobbins is recorded a delegate this year from Sandy Run church, and B. Hicks a lay, delegate from State Line. The following queries appear to have engaged the attention of the body at this session, viz: "What shall be done with a member who non-fellowships his church for holding in fellowship a sister church for acting discretionally in receiving members?" Answer. "We advise the church to exercise her power, according to her internal rights, agreeable to our Constitution. "Does the word of God tolerate a brother to exercise her daughter after the decease of his wife?" Answer. "The word of God does not forbid it, but churches are advised for prudential reasons, not to encourage the practice. The Circular of this year was written by Elder Permitter Morgan "On the doctrine of grace." A brief but comprehensive letter, breathing strong anti-armenian sentiments.

1804. The session was held at Sandy Run, Rutherford county, N. C.— Introductory by Elder Ambrose Carlton. Two churches were admitted, one of them Concord; 29 churches represented, baptized since last session 133, aggregate membership 2001. At this session it appears that 224 members had been dismissed. The following queries were considered and acted on, viz: "Will the scriptures tolerate us to hold a member in fellowship who fellowships Pseudo-Baptists so far as to commune with them?" Answer. "No." "Is it consistent with good order for a church to refuse admission to a member (a Minister) who lives in the bounds of a church to refuse admission to the same faith and order?" Answer. "We do not think it is." The Circular letter was by Elder Jos. Camp, "On church discipline."

1805. Session held at French Broad, Buncombe county, N. C. Introductory by Elder Jacob Crocker, 29 churches in Union, 6 by baptism, 124 dismissed. Total membership 1794. "The Rev. Mr. Newton of the Presbyterian order very friendly took a seat with the body." Queries answered, viz: "What are the official duties of a Deacon, and the full extent thereof?" Answer. "We think the duty and extent of the office of a Deacon will admit of using all necessary discipline in the house of God, except the ministration of ordination." "What measure shall be taken with a member who has once been ordained a Deacon and afterwards appears not to fill the place according to the scriptures?" Answer. "We think a Deacon may



forfeit his office in the house of God by a disorderly walk." "Does the Association hold with polygamy?" Answer. "No." "A minister whose crimes are heinous, such as adultery &c., are becoming notorious; is it right to restore such a one to the ministry without the approbation of the sister churches in the Association?" Answer. "No." The Circular of this session was an excellent document prepared by Elder A. Carleton, "On the Advocacy of the Son of God."

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

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

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

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

1809. The Association convened this year at Buffalo, York District, S. C. Introductory by Elder David Doyle, 27 churches in Union, 1275 members. Queries, "What shall be required of a member or members to obtain fellowship, who have been excommunicated from a church which is now become dissolved." Answer. "By making application to the nearest church to them." "Whether is it agreeable to scripture that there be any more Elders in a church besides the minister, or ministers and deacons?" (This



query was deferred until next session, and the churches recommended to give it strict attention in order that a scriptural answer may be arrived at.) "Whether is it agreeable to scripture that marriages should take place on the Sabbath day or not?" Answer. "We do not find that it is directly forbidden in the word of God, yet we think that the practice ought not to be encouraged, inasmuch as it is attended with bad consequences." "What is to be done in case a woman gives in an experience of grace that is received, and wants to comply with the duty of baptism, and her husband will not give his consent?" "We recommend that such a person should wait patiently hoping that God in his providence may make a way for her to come in by his consent." The Circular of this session was prepared by Elder David Doyle. Subject, "How far an agreement in religious sentiments is essential to christian union and communion." The letter is very appropriate and well written and deserves to be reproduced.

1810. The body met this year at the Head of Tyger River, Greenville District, S. C. Introductory by Elder George Brewton. Two new churches received into fellowship this year, Ebenezer being one of them. Total membership 1259. The query referred last year, "Whether it is agreeable to scripture that there be any Elders in a church besides the minister or ministers and deacons" was at this session answered, "That there are but the two officers, ministers and deacons." "Is the laying on of hands on lay members an ordinance of the gospel?" Secondly, "If it is, who are the proper administrators of that ordinance." Answer. "To the first part: Yes. To the second, the minister of the gospel only." Union meetings appear to have been introduced at this session. The Circular Letter was prepared by Elder Drury Dobbins, "On the final perseverance of the saints in grace." The letter needs no commendation from the compiler of these extracts, it has the ring of the true metal.

1812. Session held at Concord, Rutherford county, N. C. Introductory, by Elder Wm. King. 26 churches in Union, membership 1082. Queries answered as follows, viz. "By what authority do christian churches, with-out a gospel minister, sit in council to determine or judge of the fitness of subjects of baptism, or to whom does that prerogative properly belong?" This was postponed. Is it agreeable to gospel order for ministers of the gospel to accept of the office of Justice of the Peace?" Answer. We do not find any precedent in the gospel for ministers of the Gospel to accept that office; therefore, we recommend that they decline the exercise of the same. "How shall members who petition to *our* church for admission be received when *their* church has been extinct?" Answer. "By letters from a Presbytry?" "Is it right to hold members in fellowship who frequent Free Mason Lodges?" Answer. "No." Is it right for any member of our Union to marry any couple while either of them has a husband or wife living? Answer. "No." Agreed to set apart Easter Sunday next, as a day of fasting and prayer, imploring the Lord's mercy and blessings on our nation, and the visitation of his gracious spirit amongst the churches.—An item appropriate of the undertaking of Rev. David Benedict, of Rhode Island, to write and publish a history of the Baptists of America, was adopted at this session. The Circular Letter was prepared by Elder Drury Dobbins, on the subject of "good works." We give the following extracts, the natural actions and operations of a sanctified heart; an unholy life gives the lie to our profession of a holy state; grace is given for exercise and is a vital operative principle, none therefore hath any right to flatter themselves with the dream of a regenerate state while they indulge in known sin, or live in the neglect of good works."

1812. Met at Friendship, Spartanburg District, S. C. Introductory by Elder Zachariah Blackwell, 25 churches in Union, 1272 members in fellowship. A petition to reconsider the queries of 1807 and 8, and the answer—"agreeable to the 18th chapter of Matthew, and compare them with the ar-



ticles of the Association, where it says, "we claim no higher power than an advisory council." Decided that the former answer stand, and we as an Association mean nothing more than to withdraw from a disorderly church. The following queries were considered by the body. "What is a church? Answer. "We believe a gospel church consists of an indefinite number of saints joined together by consent; yet we think not complete without a minister. How is a minister to be stopped from his ministerial office by the church? Answer. "By laying him under censure of the church and then calling ministerial helps to aid them. Is it right according to the word of God to constitute a church, where there is no minister belonging to the number proposed to be constituted? Answer. "Yes." Two imposters by the name of Ledford Paine and Samuel T. Council, claiming to be Baptist preachers in order, are advertised in the Minutes of this session as being in disorder. The death of Elder Jeroyal Barnett of Cedar Springs is properly noticed in the Minutes, as having been a "faithful minister of Jesus Christ, and a useful member of society, and a good citizen." The Circular letter of the session was prepared by Elder B. Hicks on "the covenant of grace between God the Father and Son." The document is worthy of republishing.

1813. Convened at Smyrna, Burke county N. C. Associational sermon by Elder Drury Dobbins, 25 churches in union, 219 baptized since last session. (The churches at Buffalo, Sandy Run and Providence seem to have enjoyed special revivals) total membership 1024. Queries answered. "Does the scriptures mention the gifts of doctrine and exhortation as separate gifts?" Answer. "Yes." "Where God in his wisdom has thought proper to bestow them separate." "Ought they not to be separately used in the church?" Answer. "Yes." "Are those who possess the gift of exhortation only, qualified to exerce the ministerial functions fully?" Answer. "No." "Is it good order for a church to call for a minister as a supply?" "When they have one ordained minister in the church?" Answer. "It may be order, but great caution ought to be used." At this session Elder D. Dobbins and A. Carlton were appointed messengers to bear dispatches to the Baptist general meeting of correspondence in North Carolina. The Committee to inspect corresponding minutes, reported the names of Samuel Whitney, W. Davis, Jesse Hazael, Jno. McCreary, W. Thomas, Jno. Williams and Daniel Brown as impostors, calling themselves Baptist preachers, who were not. A tribute of respect to the memory of Elder Julius Holland, of Long Creek, who died since the last session of this body, was adopted, in which it is stated, "He was a pious minister of the gospel, an ornament to society and a friend to the poor. The Circular Letter was prepared by Elder George Brewton, on "The baneful effects of covetousness."

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

1815. Session of this year was held at Buffalo, York District, S. C. Introduced by Elder Nathaniel Jackson. Antioch and Union were admitted this year. 26 churches in Union. Total membership, 1519. A committee of five was appointed to examine the first annual report of the Baptist Board



of Foreign Missions, at Philadelphia, consisting of A. Carlton, W. King, D. Dobbins, W. Lancaster and B. Hicks, who reported: "We recommend your charitable aid to the Missionary Society for the laudable purpose of promulgating the gospel amongst the poor Heathen. In order to co-operate with the Board in Missionary operations, brother Wm. Lancaster was appointed Secretary. The following query was considered and answered: "Is it agreeable to good order for a Deacon to be dismissed from office at his request? and if so, by what authority? Answer. We think a church should be exceedingly cautious how she dismisses a Deacon from office, for we do not think it good order to dismiss one at his request, unless the church shall think he does not fill the office, and when dismissed, by the authority of the church. The death of Elder George Brewton, a pious minister, a nursing father in Zion, a good citizen, a loving husband, a tender parent, and a friend to the needy. The circular of this year is devoted to the scriptural reasons why the baptists do not commune with other denominations of christians." A most excellent letter.

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

1817. Met at Friendship, Spartanburg, S. C. Introductory by Elder Drury Dobbins, 27 churches in union. Total membership 1443. The church at Union wishes to know if this Association approbates their conduct in receiving members from the Methodist Society, who have been baptized by immersion and counted valid. In answer to the above inquiry, we think that to receive members from other Societies as therein described, does not comport with the simplicity of the gospel; but as the subject is delicate and needs considerable investigation, we agree to make it the subject of our next year's circular letter. The following item was adopted, viz: While reflecting on the pleasing and important theme—the salvation of the heathen, with the increase of missionaries; and translation of the Scriptures into different languages: We heartily recommend our Churches to be more liberal in supporting this laudable undertaking; remembering he that giveth to the poor lends to the Lord, and he will repay him. A collection was then taken up for missionary purposes. The circular letter by Elder Hosea Holcombe, "On the declension of religion and the causes thereof," is a document that should be placed in the hands of every Baptist. 1818. The Association met this year at Providence, Spartanburg District. S. C. Introductory by Elder B. Hicks. 28 churches in Union; 1563 members. "The following queries were answered, viz: "What shall a church



do with a member that has been excommunicated for the sin of adultery. Said person taking the woman into the house with him, and continuing in that sinful way, as the church has reason to believe, for perhaps twenty years, until the death of his wife; he then came forward, in a few months, to the church, and says he has married the woman and repented of his sin, seeking union with them?" Answer. "If the church can believe such a person a christian, and said person has made the necessary acknowledgements that the Scriptures do require, then receive him, if not, reject him." "A number of members, perhaps sixteen, were dismissed twelve years past, to form a constitution they have not been constituted; and nearly all who were first dismissed, are gone." "Is it right for any adjacent church to dismiss members to join them for any purpose?" Answer, "No!" Green River and Head of Tyger River, petition at this session that the Association be laid off into four sections, for the purpose of having an association in each division, alternately. The petition was granted and the rule adopted has been observed by the body ever since. An imposter by the name of Michael Austin, is advertised in the minutes of this session. The Circular Letter of this year, on the subject of "A Baptist Church receiving members who were baptized by immersion in the Methodist society," was prepared by Elder Wm. King. The writer takes the ground, that as certain Priests anciently failed to show their genealogy among the lawful Priest's, and were rejected; in like manner, should all administrators of the ordinance of baptism be rejected, who fail to show their own baptism according to the gospel, by a minister who has himself been baptised in a regular line from the Apostles down to the present day.

1819. The session was held at Head of Tyger River, Spartanburg District, S. C. The associational sermon, by Elder Jacob Crocker. 30 churches in Union; baptised since last session, 234; total membership, 1716. The following queries engaged the attention of the body at this session, viz: "Is it agreeable to Scripture for churches to ordain their own Deacons, or not?" Answer. "We think it is, provided she has two or more ordained preachers," "Is it consistent with the gospel for Deacons to assist in the ordination of Deacons?" Answer. "We think it not inconsistent with the gospel for Deacons to assist with Ministers in the ordination of Deacons." At this session, there was a collection taken up for Missionary purposes, and Elder Dobbins was appointed to preach a Missionary sermon at the next meeting of the Association. The Circular Letter of this year was on the subject of "Good works, taken from the Minutes of the Kehukee Association."

1820. The body met this year at Mountain Creek, Rutherford county, N. C. The introductory sermon was by Elder Thomas Bomar. Four new churches were admitted at this session, viz: New Prospect, Washington, Cross Roads and Macedonia. 35 churches in Union; 371 baptised since the last session; total membership 2165. Queries as follows, engaged the attention of the body. "How shall we proceed with a member that is in slavery, whose companion was taken away by violence, and the member has married another. Answer. Agreeably to the Scriptures, such an one cannot be held in fellowship. "Is it agreeable to Scripture to receive a woman into fellowship that was married to an emigrant from Europe, who, after a few months separated from her, and embarked for his native country; she remaining destitute of a companion for a number of years, after which time she married another man?" Answer, "No!" Elder Thomas Bomar was appointed to preach a Missionary sermon at next session, after which the practice seems to have ceased. The Circular Letter of this year was prepared by Elder B. Hicks, on "The foundation on which Christians can be agreed." The letter is a very good one, and should be re-published at some future time.

1821. The body met this year at Zion, Rutherford county, N. C. Introductory discourse by Elder Samuel Gibson, Bethesda and Head of First Broad River, were admitted, when the union consisted of 37 churches, 204 baptized



since the last session; 158 dismissed—total, 2260. There does not appear to have been much business before the body at this session. The Circular Letter was prepared by Elder D. Dobbins, on "The important necessity of the operation of the Spirit of God upon the soul." A small collection was taken up for Missionary purposes, and the body adjourned.

1822. The session this year was held at Mount Zion. The introductory sermon by Elder D. Dobbins. Camps Creek was admitted at this session. The Union then consisted of 28 churches—total number 2139. The following queries were considered and answered by the body, viz: "Would it not be most agreeable with gospel order to commune at the Associational meetings?" Answer. We think it best not to adopt such a rule at this time. The body opened correspondence at this session with the Charleston Association, and dropped the correspondence with the Baptist Board of Foreign Missions. The Circular Letter of this year was prepared by Elder Samuel Gtison, on "The grand utility of faith to the believing mind."

1823. The body met this year at Reedy River, Greenville District, S. C. Introductory by Elder Thomas Bomar. 37 churches in Union—total membership 2093. The attention of the Association was engaged with the following queries, viz: "What shall be done with a Minister who has been excommunicated from the privileges of the church, and refuses to give up his credentials to a member of that church, when required in the name of the church, and by the authority of the same?" Answer. "After the excommunication of a Minister from a church, the church has no power over him and therefore has no authority to demand his credentials. But if the excommunicated Minister should, under the sanction of his credentials, impose upon the community, he should be reported to the Association, which body would make proper mention of him in the minutes." "Ought the Church of Christ to hold a member in fellowship that believes in what is regularly called witchcraft, or practice any charms or other idle means to remove what they call witchcraft?" Answer, "No!" The Circular Letter of this year was prepared by Elder Jacob Crocker, on "The manner in which a Church of Christ should proceed in calling a pastor or supply."

1824. The session was held with Head of First Broad River, Rutherford county, N. C. Introductory by Elder Fields Bradshaw. State Line Church was admitted at this session\*; 38 churches in Union, 2236 members in fellowship. The following query was considered, viz: "Is it consistent with the gospel to preach missionary sermons on Sunday at the association, for the purpose of collecting money?" Answer. "As the association hath ceased to be a missionary society, we therefore expect no missionary sermon in future, or public collections for missionary purposes on Sunday. The body, at this session, refused by a vote to join the South Carolina State Convention. And there seems to have been a strong anti-missionary feeling amongst the brethren. The second Wednesday in November next, was set apart to be a day of "humiliation and prayer, for God's blessing on his churches, and success of his gospel amongst us. The circular letter for this session was prepared by Elder Thomas Bomar. Subject—"Christian Liberty"—a very beautiful and appropriate address. The decease of Deacon William Lancaster, of Cedar Springs' Church. (for many years Clerk of the Association) and William Davidson, of Buffalo Church, was noticed in the minutes of this session, as worthy, pious brethren, "gone to join the general association of glorified souls, where congregations never break up, and Sabbaths have no end."

1825. The body met this year at Buffalo, York District, S. C. The introductory discourse, by Elder Joel Blackwell. Ebenezer Church† was admitted this session, making 39 churches in Union. Head of Enoree and Packolet, were dismissed to join other bodies. An imposter, by the name of

\* State Line had no doubt been dissolved and again reconstructed.

† Had no doubt been reconstructed.



John Roberts, passing through the country as a Baptist preacher, is advertised in the minutes of this session. Elder B. Hicks, prepared an elaborate circular letter for this session, on the "Signification of Baptism and what it seals to its proper subjects."

1826. The Association met at Macedonia, Spartanburg District, S. C.—Associational sermon by Elder D. Dobbins. Mount Arrarat and Bills Creek were admitted, making 41 churches in union. At this session an invitation was given to Ministers of our own, and *other denominations*, known to be in good order, when Parson Porter, a Presbyterian, kindly complied and took a seat. An item encouraging Bible Societies, was admitted. The Circular Letter of this year was prepared by Elder Hugh Quinn, on 'Law and Grace.'

1827. The session was held this year at New Prospect, Spartanburg District, S. C. Introductory by Elder S. Gibson. New Bethany and Mount Zion, admitted, making 41 churches in union. Eight churches were dismissed, viz: Mount Ruhannah, Bills Creek, Ebenezer, Head of First Broad River, Big Spring, New Bethany, Silver Creek and Mountain Creek, to form the Catawba River Association. The body adopted a resolution 'to withhold their support from any candidate whom we may find in the habit of treating with spirituous liquors for the purpose of obtaining votes, and they advise them members to abstain from the habitual use of adent spirits.—Christmas day was set apart as a day of humiliation and prayer. The Circular Letter for this year was prepared by Elder Gabriel Phillips, on 'Intemperance.'

1828. The body met this year at Concord, Ratherford county, N. C.—The introductory sermon, by Elder Thomas Bonar. North Catawba, Smyrna and Double Springs, were dismissed to join the Catawba River Association. The following query was answered: 'What method shall we take to receive a member again into fellowship, into a sister church, who withdrew himself from the church to which he belonged for having a charge brought against him by individuals who were not of the same faith and order, which church has since been dissolved by the association, and he now wishes to join the nearest church to him?' Answer. 'If said member come before the church and make suitable acknowledgements for his former conduct, he can be received into fellowship according to gospel order. The committee to examine corresponding minutes reported the names of Wm. King, D. A. Balcom, of New Jersey, Doctor Miller, John Smith, of Hudson River, Mark Andrews, Randolph Mabry, Leonard Prather and Elisha Ravel, of Sandy Creek, as disorderly persons. The Circular Letter of this year was prepared by Elder George Wilkie. 'Wherefore thou art no more a servant, but a son, and if a son, then an heir of God through Christ.'

1829. The session convened at Antioch, York District, S. C. Introductory by Elder James Rainwater. 81 churches in union; 102 baptized since last session—total membership 1653. The following query was considered and answered, viz: 'Is it consistent with the gospel for a Baptist Church to receive any person into fellowship who has been immersed by an administrator of a different denomination, and consider their baptism valid?'—Answer: 'No!' The committee on Corresponding Minutes, reported the names of Jesse Denson, of the Bethel, and Jeremiah Cannon, of the Charleston, as impostors, claiming to be baptist preachers. The Circular Letter of this year was written by Elder Drury Dobbins, on 'The Divinity of our Lord and Saviour Jesus Christ.'

1830. The body met this year at Cedar Spring, Spartanburg District, S. C. Associational sermon by Elder D. Dobbins. 81 churches in union—total membership, 1634. Drury Scruggs made his first appearance in the Association this year, as a lay delegate from State Line Church. Querie from Macedonia: 'When a Minister of the gospel withdraws from a Baptist church, in consequence of their principles, has the church a right to demand his credentials?' Answer, 'Yes!' A resolution recommending the



establishment of Sabbath Schools and the Scriptural instruction of Slaves was adopted by the body. The demise of Elder Thomas Bomar, a much esteemed and well beloved minister of Jesus Christ, is noticed in the minutes of this session. The Circular Letter was prepared by Elder B. Hicks, on 'The qualifications and office work of a Deacon.'

1881. The Association convened at Buck Creek, Spartanburg District, S. C. Introductory by Elder B. Hicks. High Shoal Church was admitted at this session, making 32 churches in union, with a membership of 1537. The following queries were answered by the body, viz: 'Does the word of God forbid a church to ordain a brother to the office of a Deacon, whose wife is not a member of the Church?' Answer, 'No!' provided the wife profess (abstractly) the prudence and faithfulness of a good wife. 'What shall a church do with members who have been contending and agree to drop their contentions and live together in the church, but will not commune together.' Answer, 'They should be dealt with as disorderly members; first, by admonition, and if that should prove ineffectual, then by excommunication.' A committee appointed at the last session to attend at Macedonia Church and look into her standing, reported the church as being in order, and their former Pastor, Jonathan Guthrie, in disorder, whereupon the Association advised the churches composing the body, to close their houses of public worship, against said Guthrie, and further advised the members of the churches to close the doors of their dwellings against him as a preacher. The circular adopted this year, Andrew Fuller's Letter on 'Church Discipline.'

1882. The session was held this year at Sandy Run, Rutherford county, N. C. Introductory by Elder J. G. Landrum, 32 churches in union, 574 baptized since last session, making a total membership of 2111. The churches enjoyed a great revival during the Associational year. D. Scruggs appeared at this session as a delegate and licentiate from State Line church. A package of pamphlets from the Colonization Society was handed in but rejected by the body. The following query was answered: Have we any command in the word of God for the laying on of hands on those whom we baptize? Answer, No. The Circular of this year was prepared by Elder J. W. Lewis on 'the proper method for a church to pursue in calling of a Pastor or supply, and the duties incumbent on them to each other.'

1883. The body met this year at Long Creek, Lincoln county, N. C. Introductory by Elder D. Dobbins, 31 churches in union, 314 baptized since last session, aggregate membership, 2503. The following queries were answered, viz: Shall an able bodied male member be retained in fellowship who never contributes anything to the support of the church to which he belongs, without giving any satisfactory reason for the same?— Answer, No. How should a church act under these circumstances: A man marries a woman twenty years since, and from peculiar reasons, lives with her but a very short time: he then removes to another State, leaves his first wife behind and marries within a short time another woman: with his second wife he lives about eighteen years, and has a considerable family of children. About this time himself and second wife profess to obtain religion and one of them applies for admittance into the membership of the church. At the same time it is reported and believed that his first wife is dead. Can they be received as members? Answer. As we are unacquainted with the peculiar circumstances mentioned in the query we feel unprepared to give a definite answer, but in general terms we would say, that we know of but two circumstances under which a man is justifiable in putting away his wife or the wife her husband, and these are for the cause of fornication, and in case of an *invalid* marriage, in both of which cases when either are proven *beyond doubt*, we conceive the innocent party to be justifiable in a second marriage, and entitled to church privileges. The petitions of Mount Zion, Holly Springs, Bethlehem, Washington and Head of Tyger River was granted, for the purpose of



uniting with other churches to form the Tyger River Association. The Circular of this year was prepared by Elder P. Ramsour on 'the method to be pursued to keep the unity of the Spirit in the bond of peace.'

1834. This session was held at Goucher Creek, Spartanburg District, S. C. The introductory sermon by Elder B. Hicks, 26 churches in union, 109 baptized since last session. Total number of members 1748. Shiloh was admitted at this session. Elder James M. Webb made his first appearance as a minister and delegate in the Association from High Shoals church, and was appointed to preach the next Introductory. The following query was considered and answered: 'Is it consistent with the gospel to receive into the fellowship of the church, persons who have been baptized by a minister in disorder without rebaptizing them?' Answer, No. At this session a correspondence was opened with the Tyger River Association. The demise of Elder James Lewis of Long Creek was properly noticed in the minutes of the session. The Circular Letter of this year was prepared by Elder B. Hicks on the design of circumcision and the difference between that and baptism. A very appropriate and common sense document.

1835. The body met at Wolf's Creek, Spartanburg District, S. C. Introductory by Elder J. M. Webb, 26 churches in union, 1751 members. The following preamble and resolutions were adopted by the body:

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

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

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

1836. This session was held at Zion, Rutherford county, N. C. The Associational sermon by Elder James Rainwater, 26 churches, total membership 1749. The compiler of these extracts first made his appearance as a delegate from Antioch church at this session, and served as Reading Clerk for the body. S. G. Hamilton also appeared first as a delegate and licentiate from Green River, at this session. The Circular Letter prepared by Elder B. Hicks was an elaborate essay on "The nature of Povey and its probable tendency in the United States of America." Time will verify the truth of the statements made.

1837. The session was held this year at Buffalo, York District, S. C.—Introductory by Elder James M. Webb, 26 churches in union. Total number of members 1692. The Circular Letter of this session was prepared by Elder J. M. Webb, on 'The necessity of the agency of the Spirit of God in the work of regeneration on the soul.' The demise of Deacon William Underwood, of Cedar Springs was noticed in the minutes of this session. It is said of him that 'his long and untiring zeal in the cause of the Redeemer's kingdom and his faithfulness in the discharge of the duties of the office of a Deacon, which he held for thirty four years in Cedar



Spring church, united to almost every virtue that adorn the character of an upright heart and faithful follower of Him whom he most loved on earth, entitle him to the remembrance of those of his brethren whom he has left behind &c. (See minutes.)

1838. This session was held at Friendship, Spartanburg District, S. C.—Introductory by Elder D. Dobbins. 27 churches in union; baptised since last session 147—total number of members, 1650. The demise of Elders Joel Blackwell and John Padgett, was noticed in the minutes of this session. It is said, the services rendered by them in the Gospel Ministry, and the faithfulness and zeal with which they discharged the various duties assigned them, while occupying their respective and important stations upon the walls of Zion, (which they continued to do for near forty years) entitle them to the remembrance and respect of all good men, for they not only in their early lives taught the healthful doctrines of the Gospel with force and with confidence in their correctness and truth, but they, even in their declining years, ratified the things which they had spoken, by discovering a holy calmness in view of death and their approaching dissolution, which did honor to the christian cause. They died as they had lived, expressing great love and regard for their fellow men, and beloved by all whose opportunities in life enabled them to appreciate the worth of such good men, &c. The Circular Letter of this year was prepared by Elder D. Dobbins. Subject.—To show who Melchisedec was, and to run the analogy between his priesthood and the priesthood of Jesus Christ.

1839. The session of this year was held at Green River, Rutherford county, N. C. The Association sermon, by Elder D. Scruges. 27 churches in union; baptised since last year, 135; total number of members, 1725.—At this session a correspondence was opened with the Salem Association. Elder Thomas K. Pursley, made his first appearance in the Association this year. The following query was considered by the body, viz: What shall be done when married members make application to the church for a letter of dismission, who have left their family, and wishes to remove to a distant country, and who says that their companions are so disagreeable that they cannot live with them, and that they do not expect to live with them any more? Answer. We advise the church to enquire into the circumstances, and if the evidence should be that the companion complained of is of such turbulent character as to render it impossible for the member complaining to live with them in peace, and that their conduct is so disagreeable as to make them miserable and unhappy, in such case, a letter should be given, provided the complaining member has not married, and is of pious habits and good character; but if the evidence is, that the complaining member is a wrong doer, and has so acted as to produce the cause of which he complains, then we think a letter should be refused. The circular letter was prepared this year by Elder James Webb, on 'The Divine and special call from God to men, to preach the gospel of Jesus Christ, and the evidences that manifest themselves in a person, being so called. Like every other production of Elder J. M. Webb, this document is very interesting and instructive, and fully meets objections to a special call to the ministry.

1840. The session this year was held at Concord, Rutherford county, N. C. Introductory discourse by Elder S. G. Hamilton. Zion Hill was admitted at this session, making a union of 28 churches. The past year was one of great interest to the churches, 487 members being baptised since the last session. Total number of members 2165. F. W. Littlejohn made his first appearance as a delegate and licentiate from Goucher Creek, at this session. The Circular Letter was prepared by Elder S. G. Hamilton on 'Brotherly love.'

1841. The Association met this year at Antioch, York District, S. C.—The Associational sermon by Elder J. M. Webb, 28 churches in union, 152 baptised since last session. Total membership 2197. High Shoal, Con-



cord, Green River, Green's Creek and Shiloh were dismissed at their request to join other churches in forming the Green River Association. Elder R. P. Logan made his first appearance as a delegate from Antioch at this session. The Circular Letter of this session was written by Elder J. M. Webb, on 'Communion' and needs only to be read carefully to be approved.

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

1843. This session was held at State Line Church, Spartenburg District, S. C., and is characterized by no extraordinary proceedings. Introductory by Elder D. Scruggs. The death of Elder Zachariah Blackwell, who departed this life, Oct. 12th, 1843, is recorded. The Circular Letter of this year was prepared by Elder D. Scruggs, on the 'Mission of John the Baptist. Elder Wade Hill made his first appearance as a delegate from Antioch at this session, and brother Thomas Dickson, a licentiate, appeared as a delegate from the same church. 28 churches in union. Total membership 2032.

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

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

1846. The session of this year was held at Macedonia, Spartenburg District, S. C. The Associational sermon by Elder D. Scruggs. Gilead was admitted into the union, making 30 churches in all, 139 baptized since last session. Total number of members 2074. The Circular Letter of this year was prepared by Elder Wade Hill on 'Domestic Missions,' a subject that absorbed the attention of the body at this session more than any



thing else. The death of Elder Joshua Richards, who died in extreme old age, was noticed in the minutes of the session.

1847. The body met this year at Zoar, Cleaveland county, N. C. Introductory by Elder Thomas Dickson. Shelby and Ephesus were admitted at this session. 33 churches in union. In pursuance of a petition Elder W. Hill and W. B. Padgett were appointed by the body to labor monthly for the church at Hebron, and make report at next session. The following queries were considered, viz: What is the proper course to be pursued by a church in relation to members who remove and remain two or three years at a remote distance and do not apply for letters of dismission? Answer. The church holding the membership of such should use a discretionary power as to their excommunication. Are ministers of the Gospel authorized to receive and baptize member when sent to labor in distant parts of the world where no church members are present? Answer. Ministers of the gospel may receive and baptize members in pursuance of our Lord's commission to his Apostles, (Mark, 16th chapter, 15 and 16th verses) when sent to labor among the heathen, but it is inexpedient now as a general rule to practice this course, unless in extreme cases. Is it right to hold in fellowship those who patronize dancing schools, or go themselves or accompany their families or those under their charge? Answer. No. Elder J. M. Webb, D. Scruggs, M. C. Barnett, W. Hill and R. P. Logan were appointed a committee to prepare a suitable obituary and tribute of respect to the life and character of Elder Drury Dobbins, deceased, of Sandy Run, who reported as follows, viz:

*Resolved.* That with feelings of deep anguish we chronicle the departed worth of our beloved and much esteemed venerable brother, Elder Drury Dobbins, whose successful labors in the ministry for more than forty years, sanctioned by a life of the most exemplary piety, has imprinted in our affections that memory which we fondly cherish, while his loss to us touches every string of painful sensibility. But let us not sorrow as others who have no hope; for if we believe that Jesus died and rose again, even them who sleep with Jesus will God bring with him. He departed this life May 19th, 1847, aged 72 years. An Associational funeral sermon was preached on the Sabbath by Elder J. M. Webb, which it is stated in the minutes, produced great sensation in the congregation, and the briny tear of sorrow was seen trickling down the cheeks of many who were conscious that a great and good man had fallen in Israel. This session was held during the penury of the war with Mexico, and the first day of the approaching January was set apart as a day of fasting, humiliation and prayer for the blessings of peace and that the dire calamities of war might be averted.— The Circular Letter of this year was written by Elder M. C. Barnett, on 'The unpardonable sin.'

1848. The session of this year was held at Buffalo, York District, S. C. Introductory by Elder J. G. Kendrick, 36 churches in union, baptized since last session 291. Total membership 1630. Boiling Springs, Mount Sinai and Bethel were admitted at this session. The following query engaged the attention of the body, viz: Is it right and compatible with baptist principles for a church to have a standing delegation? Or in other words, for ministers to be standing delegates? Answer. No. A resolution cautioning the churches to beware of J. Q. Barber, who has been officiating as a baptist preacher in disorder, was adopted. The Circular Letter of this year consisted of a brief synopsis of the life and character of Elder Drury Dobbins deceased, and was written by Elder Drury Scruggs.

1849. The session of this year was held at Cedar Springs, Spartanburg District, S. C. Introductory by Elder D. Scruggs. Salem and Mount Pleasant were admitted this year, making 38 churches in union with a membership of 2885 in the body. A petition from an aggrieved minority of Bethel church, asking the Association to dissolve the same, engaged the attention of the body, eliciting considerable discussion



as to the jurisdiction and powers of an Association in such cases, and was finally rejected. Elder W. Hill made a verbal report of his mission to Hebron church, and on motion the mission was discontinued. A resolution recommending Sabbath schools to the consideration and patronage of the churches was adopted. The Circular Letter of this year was prepared by Elder T. Curtis, D. D. to Baptism as the mode subject and manner, and more especially as to those Paul found at Ephesus. Dr. Curtis was the Principal of the Female Seminary at Limestone Springs, S. C. and had become a member of this body at its session at Zion, in 1847. He was an eminent divine and scholar and remained a member of the Broad River Association until the year 1859, when he perished in the 72d year of his age on the ill fated steamboat North Carolina, which was destroyed by fire on her passage between Baltimore and Norfolk. The session was held at Buck Creek, Spartenburg District, S. C. Introductory by Elder J. S. Ezell. Broad River was admitted at this session, making a union of 30 churches, 226 members were baptized since last session, aggregate membership 2945. Some action was taken at this session on the subject of missions. Elders W. Hill and M. C. Barnett were appointed to labor in destitute fields, and a resolution was adopted requesting the churches to send up their Free will offerings to support them. Elder Thomas Dickson and Joseph Suttle, ordained ministers, appeared at this session as delegates and B. E. Rollins and G. W. Rollins made their first appearance as licentiates and delegates at this session of the Association. Also, A. J. Cansler appeared as a lay delegate from Salem church. The Circular Letter of this year was prepared by Elder T. Curtis, D. D. on 'Christian communion. This letter and the one on Baptism united together, make a neat little pamphlet, and should be preserved by the baptist family for future examination and reference.

1851. The session was held this year at Sandy Run, Cleaveland county, N. C. The Associational sermon was delivered by Elder Thomas Dickson. Beaverdam and Pleasant Hill were admitted at this session, making in the union 41 churches. Several of the churches had been greatly blessed during the past year with revivals, and 798 members were added by baptism, making an aggregate membership of 3812. Elder D. Scruggs was elected Moderator and J. R. Logan clerk. The following query was considered and answered by the body, viz: 'Has a regular organized baptist church the right to open her doors for the reception of members at any time while her pastor or supply is absent? Answer. A church has the right, but it is a very desirable thing to have the pastor or supply present on such occasions. At this session Buffalo, Sandy Run, Zion, Wolf's Creek, Zoar, Double Springs, Bethel, Bolling Springs, Mount Sinai, New Bethel, Mount Pleasant, Broad River, Beaverdam and Pleasant Hill, asked for and obtained letters of dismission to form a new body, the King's Mountain Association. The Association contrary to sundry precedents and parallel cases recorded in her history,\* decided by a vote that the act of the body granting letters of dismission to the several churches above named, be into immediate operation, and that consequently said churches were no longer constituent members of the body, and their delegates therefore, unentitled to seats on the floor of the house, only in the character of invited messengers; whereupon it was moved that Elder M. C. Barnett be appointed clerk for the remainder of the session, vice brother J. R. Logan dis-

\* At the session of 1838, at Long Creek, when five churches were dismissed to form the Upper River Association, Elder J. W. Lewis was elected Clerk, and was a delegate from Mount Zion, which church was dismissed on Saturday of the session. Dr. Lewis held his seat acting as Clerk, and all other dismissed delegates also held their seats without any objections until the adjournment of the body.

At the session of 1841 at Antioch, when five other churches were dismissed to form the Green River Association, Elder J. M. Webb was elected Clerk, and was a delegate from High Shoals, which was dismissed on Saturday of the session. Brother Webb held his seat, acted as Clerk until the adjournment of the session, as did all other dismissed delegates, no objections being made.



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

### THE KINGS' MOUNTAIN BAPTIST ASSOCIATION.

This body was formed and held its first session at Double Springs' Meeting House, Cleveland county, N. C., November 7th, 1851. The Associational sermon was preached by Elder Dove Pannell. Thirteen churches, viz: Buffalo, Sandy Run, Zion, Zoar, Double Springs, Bethel, Boiling Springs, Mount Sinai, New Bethel, Mt. Pleasant, Broad River, Beaverdam and Pleasant Hill, dismissed from the Broad River Association, were in attendance through their delegations. Total membership 1325. Elder Thomas Dickson, was chosen Moderator, and Bro. Jno. R. Logan, Clerk. Adopted a Constitution, Rules of Order and Abstract of Principles, which were printed with the Minutes. The body opened correspondence with the Broad River, the Green River, the Bethel and the Catawba River Associations, and appointed Messengers to bear dispatches to and represent this body in their respective sessions.

1852. The body met this year at New Bethel, Cleveland county, N. G. Introductory by Elder Joseph Suttle. High Shoals and Mount Vernon, were received into the union, making 15 in all, with a membership of 1496. There was no unusual business to engage the attention of the Association, at this session. We find the following resolution adopted, viz: *Resolved*, That the several churches composing this Association, be requested to observe and set apart the first day of January next, as a day of thanksgiving, fasting and prayer, for the spread of the Gospel, the blessings of Peace and unvalued piety, and that the several churches in union be requested to meet at their respective houses of worship, and engage in divine service on that day. The Circular Letter of this year was prepared by Brother J. R. Logan, being an abstract of J. A. James' letter, on the duties of Christians towards each other.

1853. The session of this year was held at Boiling Springs, Cleveland county, N. C. Introductory by elder G. W. Rollins. Mount Paran and Corinth, new churches, and Big Spring, from the Green River, were admitted into the body. 18 churches, in all baptised since last session, 132; total membership 1666. The following resolution was introduced at this session and referred to the committee on Petitions and queries, viz: *Resolved*, That this Association, assuming to be nothing above an Advisory Council, with a view to the advancement of good order and religion, earnestly recommend to the churches, composing the same, by all prudent means to dissuade the members of our denomination from the promiscuous making



and vending spirituous liquors. Which committee reported, that under existing circumstances they deem it inexpedient to adopt the same, and recommend its rejection. They, however, are fully aware that great and lamentable evils are the continual results of intemperance, both to Church and State, and therefore earnestly recommend that the members of all of our churches pursue a course strictly in conformity with the word of God, as revealed in the Scriptures of the Old and New Testament, which teaches men to live soberly, righteously and godly, in this present evil world. The following missionary movement was adopted at this session, viz: Resolved, That this Association will appoint two ministers to labor, each one month or more, in the destitute bounds North East of this Association, extending as far as the Catawba River, and that they be paid the sum of ——— dollars per month, by the Association; under which resolution Elders D. Pannell and J. Suttle, were appointed. The Circular Letter was prepared by Elder D. Pannell, on "Election."

1854. This session was held at Mount Sinai, Cleaveland county, N. C. Introduced by Elder D. Pannell. Sandy Plains and New Prospect, new churches, and Bethlehem and Long Creek, from the Broad River, were added to the union. The application of Ebenezer church, through persons claiming to be delegates, for membership, elicited some discussion, was referred to a select committee and finally rejected. 22 churches in union; baptized since last session, 277; total membership, 2096. The following queries engaged the attention of the body, viz: "Is it in accordance with Gospel order and Baptist usage, for the Eldership of Baptist churches to meet and form Presbyteries, and constitute new churches, including persons that stand excluded in other Baptist churches?" Answer. "We advise our churches not to constitute any member or members into a church, unless such member or members shall have been regularly dismissed from the church or churches to which he, she or they may have belonged." "What course should be taken, by a church of the Baptist faith and order in reference to a person who makes application for baptism and membership, who has previously been baptized and joined to a Baptist church without the bounds of this Association, and who says he was deceived, not having at that time experienced a genuine conversion, which he now professes to enjoy?" Answer. We advise our churches not to re baptize any one who has been baptised by a lawful administrator. The following preamble and resolution, was adopted, viz: Whereas, with deep regret, information has been received by this body, that the course of action by the churches at Big Spring, Sandy Run and Bethel (members of this Association,) in reference to the reconstruction of Ebenezer Church, is offensive to the Green River Association, to whom said church properly belongs, until regularly dismissed therefrom. Therefore, Resolved, That this Association greatly deprecates the action taken by said churches, and hereby admonish them as well as all others belonging to our body, to refrain from any interference in the matter until the case be satisfactorily adjusted by the Green River Association. The Circular Letter of this year was prepared by Elder T. Dickson, on "The nature, design and application of the atonement made by Jesus Christ."

1855. The session of this year was held at Zion, Cleaveland county, N. C. Introductory by Elder G. W. Rollins. Olivet and St. Johns, from the Catawba River, and Lebanon, a new Constitution, were admitted at this session, making an aggregate of 26 churches in union, and a total membership of 2268. A board, consisting of J. R. Logan, F. S. Ramsour and W. H. Green, was appointed to employ missionaries to itinerate in the destitute parts of the Association, who employed Elder R. P. Logan, by the month, as Missionary; and the Association adopted the following: Resolved, That the several churches composing this body, be fraternally requested to send up their free will offerings to the next annual session, to defray the expenses of the mission now under way, in the bounds of this Association. A committee of five persons was appointed to attend at High Shoals Church, on Saturday previous to the 4th Sabbath in December next, to enquire respecting certain expressions contained in her letter to this Association, and labor for reconciliation, and make report to the next meeting of this body. A good report on Sabbath Schools, was adopted at this session. The Circular Letter of this year was prepared by Elder J. Suttle, and is very interesting and appropriate.

1856. The session of this body was held at New Prospect, Cleaveland county, N. C. Introductory by Elder T. Dickson. Shelby, from the Broad River, Concord, from the Green River, and Thesalonica, from the Catawba River, were received, in having been baptized since last session, and a membership of 2596; 233 churches satisfactorily, and brethren D. Setzer, J. J. Hicks and Wm Roberts, were appointed to engage a Missionary for the next year, who employed Elder R. P. Logan, and designated the Catawba valley as his field of labor. The body appointed Wm Roberts, F. S. Ramsour and J. R. Logan, a Missionary board for the ensuing year, and adopted the following Resolution: That we request all Pastors and Supplies of



churches in our bounds, to lay our Missionary operations before their several congregations, at some convenient time during the year, and take up a public collection, which shall be brought to our next meeting, and be expended as this body may think best, in the furtherance of our Missionary enterprise. The following resolution was adopted by the body. Resolved, That we as a denomination, believe that the church is composed of Spiritual believers, therefore, we look upon the practice of making, buying, selling or using spirituous liquors as a beverage, a very great evil. Therefore, we recommend our churches as a beverage, a very great and civil mirth, in the shape of gaming and dancing parties, as being calculated to amalgamate the church with this world, was adopted. The committee sent to High Shoal Church, reported the matter in controversy as being amicably adjusted. This difficulty grew out of the Temperance and Missionary movement of the body. The Circular of this year was written by Elder G. W. Rollins, on the subject of "Repentance."

1857. The body met this year at Big Spring, Ruthorford county, N. C. Introduction by Elder G. W. Rollins. 29 churches in Union; 188 baptized since last session; total membership, 2643. This session was attended by Elder L. M. Berry, Agent of the Domestic and Indian Mission Board of the Southern Baptist Convention. The body, at this session, adopted the following, viz: Resolved, That it is inconsistent with the faith of Baptists to invite into our pulpits Pede Baptists, to exercise with us religious worship in any way whatsoever. Also to receive persons into fellowship who have been immersed by them, without baptizing them.—The Circular Letter of this year was written by Elder A. J. Candler, on "The design of the Lord's Supper, and the rightful recipients thereof."

1858. The session was held this year at Olivet, Catawba county, N. C. Introduction by Elder J. Suttle. 29 churches in Union, but in consequence of a difficulty having been communicated, as existing in the church at Shelby, the letter and delegates from said church were therefore rejected by a vote of the body until the same shall be amicably adjusted by said church. The difficulty referred to, originated in a disregard by the Shelby Church, of the landmark resolution, adopted at the last session of the body. At the instance of the Shelby church, subsequently an able council was convened, composed of representatives from several churches of the Broad River, and Kings' Mountain Associations, over which Elder D. Scruggs presided, when it was decided by the council that said church had acted properly, and had in no wise departed from the orthodox principles and usages of the denomination. There appears on the minutes of this session, nothing beyond the ordinary routine of business, on such occasions. A new Missionary B. and was appointed, and a subscription in behalf of Missionary interests taken up, amounting to something upwards of \$100. The following resolution was passed, viz. Resolved, That this Association is greatly pained at hearing of the recent misfortunes of Elder J. R. Graves, of the Tenn. Baptist, in the shape of charges, which, from their nature, we can only regard as emanating from an evil and malicious, persecuting spirit, on the part of his personal enemies; we therefore, as a body, tender to our Brother, our condolence and sympathy, and hope that he may be preserved and continued, under the Providence of God, in his course of great usefulness to the cause of truth in which he has so long been engaged. There was no Circular Letter written for this year.

1859. The body met this year at Pleasant Hill, Cleaveland county, N. C. Introduction by Elder G. W. Rollins. The church at Lincoln, an offshoot of the Catawba valley mission, was admitted at this session, and Elder L. M. Berry made his appearance in the body, as a delegate from the same, making 30 churches in Union. The subject of Missions, Sabbath Schools and Temperance, seem to have engaged the attention of the body at this session. The following resolutions appear on the minutes, viz: 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. 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. The Circular Letter of this year was written by Elder J. Suttle. Subject—"Prayer and especially Family Prayer."

1860. The session met this year at High Shoals, Ruthorford county, N. C. Introduction by Elder L. M. Berry. Zion Hill, from Green River, was received into the union; 29 churches in the body, with a membership of 2746. At this session, it became manifest that a schism was taking place by reason of the adoption of the Temperance resolution of last session; and a call was made by the Moderator, for the purpose of ascertaining what churches adhered to the resolution—three, viz: Bethel, Beaverdam and Sandy Plains, not meeting the requirements of the body



were withdrawn from several others; viz: Mount Sinai, Boiling Springs, Mount Pleasant, High Shoals and Mount Paran, were considered as occupying an equivocal position on the Temperance resolution, and have since seceded from the Association; and in conjunction with the four churches first named, have organized a new body, calling themselves "The Constitutional Kings' Mountain Association." The committee to revise the Associational Constitution, reported a series of articles for the government of the body, which was adopted. There was no business of any unusual interest transacted at this session, save the troubles brought on the Association by the opposers of the Temperance cause, which was anything else than pleasant. The reports of Committees on the various branches of business assigned them, are interesting to the christian reader. Upwards of \$100 was subscribed for the Missionary cause, in our bounds.

1861. The body met this year at Lincolnton, Lincoln county, N. C. Introductory by Elder R. P. Logan. Bethel, a new church, was received into the body. Number of churches (since the schism of last year) 22; total membership, 1967. The new Constitution was ratified by a vote of the body at this session. A Preamble and Resolution, in reference to the churches that have rent off since the last session of the body, was adopted, as follows, viz: Whereas, At the last session of this body, we were, from a sense of duty, constrained to withdraw from the churches at Bethel, Beavertown and Sandy Plains, by reason of their refusal to adopt and carry out the principles of Temperance as embodied in the resolution adopted by this body at its session of 1859; and, whereas, since our last session, the churches at Boiling Springs, Mount Sinai, Mount Pleasant, High Shoals and Mount Paran, have rent off from our union, and leagued with those churches already withdrawn from, for the ostensible object or purpose of forming themselves into a separate Association with anti-Temperance proclivities, which act, if consummated, will be irregular and contrary to the usages of Baptists in good order and orthodox standing. Therefore, be it Resolved, by the Association, That the churches above named, in such new and spurious organization, shall be no longer recognized by this body as orthodox, and we hereby ignore all intercourse and christian correspondence with them, for the present while they remain disorderly, and caution our sister Associations, with whom we correspond, to hold them at a distance as a heterodox and disorderly body.— The Circular Letter of this year was written by Elder G. W. Rollins, on "Christian Love." The reports of committees on the various branches of christian enterprise, are very interesting; and especially so, is the report of the committee on Obituaries, noticing the demise of Elder Jos. Suttle, and Deacon Wm. Covington, who died in the full assurance of a blessed immortality beyond the grave, during the past associational year. The Circular Letter of this year was written by Elder L. M. Barry, upon "The design and authority of Associations, and the true relations existing between them and the churches they represent." This year brings us to the last session of the Kings' Mountain Association.

Thus, Dear Brethren, although we have used as much brevity as seemed possible, with the nature of the work assigned us, yet our Circular Letter has assumed dimensions exceeding the usual limits of such addresses. We have almost, without note or comment, given the most prominent acts and doings of our ancient and yet more modern brethren. It will no doubt be interesting to the present generation of Baptists, to know what subjects and enterprises engaged most the attention of our fathers and predecessors. It has been charged that our deaomination, of all others, do the least in the way of fostering and furthering on the great enterprise of the gospel; and we are sorry to admit the fact that the charge is so near the truth. By taking a retrospective view of the acts of the old Broad River Association, and also those of the Kings' Mountain Association, extending, in all, through a period of upwards of half a century, we find but little else done at each session other than a mere organization entered into, by electing a Moderator and Clerk, appointing persons to write a Circular Letter, and preach a sermon introductory to the next Associational session, and the appointment of Messengers to sister Associations.— We find, on examination, but very little done for the Missionary cause, either at home or abroad; while the cause of education seems to have been entirely neglected if not ignored altogether. No Seminary or institution of learning, appears to have had the fostering care or patronage of the bodies since their first organization up to the present day. Indeed, there seems to have been observed a profound apathy if not a predjudice, against human learning, in the minds of many who figured as shining lights in these bodies, yet, notwithstanding all this, we find in the recorded proceedings of the venerable body (our much esteemed mother) to say nothing of our own, many things tending to our edification. A great many difficult questions in the shape of queries and answers, calculated to disturb the peace and quietude of the churches, have been happily solved, all of which have been carefully compiled and republished in this circular for the benefit of the present baptist family. Many



of the annual Circular Letters, are very interesting and instructive, being devoted mostly to subjects of paramount interest to the churches, and might be republished with great profit. The early ministry of the old Broad River Association, although mostly uneducated, was pious and very efficient. Their speech and manner of the Spirit and of power. Many precious souls appear to have been converted by their means. Churches were builded up. Additional ministers ordained and sent out into the gospel field, and several Associations formed, mainly of churches originally belonging to this body. If our limits permitted us, we would take a more enlarged notice of the veteran pioneers who occupied the walls of Zion in the early days of the Association; as it is, however, we can do nothing more than furnish a list of those who officiated as officers of the body, through a period of over sixty years, commencing at the formation of the body, and extending to the present session of our own Kings Mountain Association. Such an exhibition will be interesting to many, and will serve to show, who among the brethren, if they did not esteem most the confidence and respect of the churches composing the union, were, at any rate, most conspicuously connected with the proceedings of the bodies.

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

J. R. LOGAN, Clerk,

G. W. ROLLINS, Moderator.



## Table of Officers.

YEAR	MODERATORS.	CHURCH'S & RESIDEN'CS	CLERKS.	CHURCHES & RESIDEN'CS.
1801.	Thomas Burgess,	Boiling Springs, S. C.	Wm. Lancaster,	Cedar Springs, S. C.
1802.	Joseph Camp,	Buffalo, S. C.	Wm. Lancaster,	do do do
1803.	Perminier Morgan,	Mountain Creek, N. C.	Wm. Lancaster,	do do do
1804.	Perminier Morgan,	do do do	Wm. Lancaster,	do do do
1805.	Ambrose Carlton,	Smyrna, N. C.	Wm. Lancaster,	do do do
1806.	Perminier Morgan,	Mountain Creek, S. C.	Wm. Lancaster,	do do do
1807.	Jacob Crocker,	Providence, S. C.	Wm. Lancaster,	do do do
1808.	Ambrose Carlton,	Smyrna, N. C.	Wm. Lancaster,	do do do
1809.	Perminier Morgan,	Bethel, N. C.	Wm. Lancaster,	do do do
1810.	Drury Dobbins,	Sandy Run, N. C.	Wm. Lancaster,	do do do
1811.	Joroyal Barnett,	Cedar Springs, S. C.	Berryman Hicks,	Buffalo, S. C.
1812.	George Brewton,	Sandy Run, N. C.	Berryman Hicks,	do do do
1813.	Drury Dobbins,	do do do	Wm. King Hicks,	Double Springs, S. C.
1814.	Drury Dobbins,	Smyrna, N. C.	Berryman Hicks,	Buffalo, S. C.
1815.	Ambrose Carlton,	Sandy Run, N. C.	Berryman Hicks,	do do do
1816.	Drury Dobbins,	do do do	Berryman Hicks,	do do do
1817.	Drury Dobbins,	do do do	Berryman Hicks,	do do do
1818.	Drury Dobbins,	do do do	Berryman Hicks,	do do do
1819.	Jacob Crocker,	Pacolet, S. C.	Berryman Hicks,	do do do
1820.	Thomas Bomar,	Bethel, N. C.	Berryman Hicks,	do do do
1821.	Drury Dobbins,	Sands Run, N. C.	James Whitten,	Cross Roads, S. C.
1822.	Drury Dobbins,	do do do	Berryman Hicks,	Buffalo, S. C.
1823.	Drury Dobbins,	do do do	Berryman Hicks,	do do do
1824.	Drury Dobbins,	do do do	Berryman Hicks,	do do do
1825.	Drury Dobbins,	do do do	Berryman Hicks,	do do do
1826.	Drury Dobbins,	do do do	Berryman Hicks,	do do do
1827.	Gabriel Phillips,	Bethlehem, S. C.	Hugh Quinn,	do do do
1828.	Drury Dobbins,	Sandy Run, N. C.	Philip Ramsour,	do do do
1829.	Drury Dobbins,	do do do	Philip Ramsour,	do do do
1830.	Drury Dobbins,	Buffalo, S. C.	Philip Ramsour,	do do do
1831.	Berryman Hicks,	do do do	J. W. Lewis,	Mount Zion,
1832.	Berryman Hicks,	Sandy Run, N. C.	J. W. Lewis,	do do do
1833.	Drury Dobbins,	do do do	Philip Ramsour,	Buffalo, S. C.
1834.	Drury Dobbins,	do do do	Philip Ramsour,	do do do
1835.	Drury Dobbins,	do do do	Philip Ramsour,	do do do
1836.	Benjamin Hicks,	Buffalo, S. C.	J. M. Webb,	High Shoals, N. C.
1837.	Drury Dobbins,	Sandy Run, N. C.	J. M. Webb,	do do do
1838.	Drury Dobbins,	do do do	J. M. Webb,	do do do
1839.	Drury Dobbins,	do do do	J. M. Webb,	do do do
1840.	Drury Dobbins,	do do do	J. M. Webb,	do do do
1841.	Drury Dobbins,	do do do	J. M. Webb,	do do do
1842.	Drury Dobbins,	do do do	Drury Scruggs,	State Line, S. C.
1843.	Drury Dobbins,	do do do	Spencer Morgan,	Providence, do
1844.	Drury Dobbins,	do do do	M. C. Barnett,	do do do
1845.	Drury Scruggs,	State Line, S. C.	M. C. Barnett,	Cedar Springs, S. C.
1846.	Drury Scruggs,	do do do	John R. Logan,	Shelby, N. C.
1847.	Drury Scruggs,	do do do	John R. Logan,	do do do
1848.	Drury Scruggs,	do do do	John R. Logan,	do do do
1849.	Drury Scruggs,	do do do	John R. Logan,	do do do
1850.	Thos. Curtis, D. D.	L. Stone Springs, S. C.	M. C. Barnett,	Cedar Springs, S. C.
1851.	Drury Scruggs,	State Line.	John R. Logan,	Zoar, N. C.

## KINGS' MOUNTAIN ASSOCIATION.

YEAR.	MODERATORS.	CHURCHES & RESIDENCE'S	CLERKS.	CHURCHES & RESIDEN'CS
1851.	Thomas Dickson,	Zoar, N. C.	John R. Logan,	Zoar, N. C.
1852.	Thomas Dickson,	do do do	John R. Logan,	do do do
1853.	Dove Pannell,	Bethel, N. C.	John R. Logan,	do do do
1854.	Thomas Dickson,	do do do	John R. Logan,	do do do
1855.	Thomas Dickson,	Zoar, N. C.	John R. Logan,	do do do
1856.	Thomas Dickson,	do do do	John R. Logan,	do do do
1857.	G. W. Rollins,	Sandy Run, N. C.	John R. Logan,	do do do
1858.	G. W. Rollins,	do do do	J. W. Green,	Walls, N. C.
1859.	L. M. Berry,	Lincolnton, N. C.	John R. Logan,	Zoar, N. C.
1860.	L. M. Berry,	do do do	John R. Logan,	do do do
1861.	L. M. Berry,	do do do	John R. Logan,	do do do
1862.	G. W. Rollins,	Sandy Run, N. C.	John R. Logan,	do do do



## List of Members from 1800 to 1862.

Thomas Burgess, John Blackwell, Joseph Camp, Joel Blackwell, Thomas Justice, Per-  
 miter Morgan, Isaac Cantrell, Ambrose Carlton, John Turner, D. Forrest, Abram Har-  
 gness, were in the session of 1891. Joshua Richards, Jeroyal Barnett, Jacob Crocker, John  
 Bankstone and Wm. King appeared at the session of 1802. George Bruton and Drury  
 Dobbins, in 1803. David Doyle, in 1804. Hugh Moore and Jos. Byers, in 1805. Ben-  
 jamin King, Ston Byth, John Dalton, Edward Forrest, Nathaniel Jackson and Humphrey  
 Posey, in 1806. Stephen Morgan, in 1807. Berryman Hicks, John Padgett and Jacob  
 Holyfield, in 1808. Isaac Lemons, in 1810. William Martin, in 1814. Wm. Hannan and  
 George Wilkey, in 1816. Thomas Bomar and Isaac McKissick, in 1818. Samuel Gibson,  
 Alexander Avernathly, in 1819. Gabriel Phillips and Thomas Weathers, in 1820. Joshua  
 Hall, James West, Hugh Henderson and Fields Bradshaw, in 1821. Jonathan Guthrie, in  
 1822. Zachariah Blackwell and Wm. Carlton, in 1823. Alfred Webb, in 1824. Heze-  
 kiah McEgan, Thomas Craig and Wm. Wilkey, J. Lee and W. Richards, in 1827. Philip  
 Ramson, in 1829. James Lewis, in 1830. J. G. Landrum and J. W. Lewis, in 1831. Lazarus  
 Shadwick, in 1832. Thomas S. Rice and Drury Spruce, in 1833. Spencer Morgan, in 1834. T.  
 S. G. Hamilton, in 1837. E. W. Chaffin, in 1838. Josiah Durham and T. K. Pureoley, in  
 1839. James Crowder, J. Huett, F. W. Littlejohn, R. P. Logan and E. McAhey, in 1841.  
 M. C. Barnett and J. Kuykendall, in 1842. Wade Hill, in 1843. J. Davis and J. G. Kin-  
 drick, 1844. Thos. Dickson, C. E. W. Lindsay and E. J. Underwood, in 1845. W. B. Pad-  
 gett, J. S. Ezell and Madison Mullinax, in 1846. M. C. Owens, Wm. Harrill and Thomas  
 Curtis, D. D., in 1847. Lewis McSwain, in 1849. W. Lankford, Joseph Suttie and T. J.  
 Campbell, in 1850. G. W. Rollins, in 1851. Dove Pennell, (on Kings' Mountain Associa-  
 tion) in 1851. B. E. Rollins, in 1852. Robert Poston and J. J. Jones, in 1853. Millington  
 Williams, 1854. Wm. McSwain, J. F. Lotherman and Amos Hilderbrand, in 1855. A. J.  
 Canaler, in 1856. A. A. McSwain, P. R. Elam and J. M. Williams, in 1858. D. Carpenter,  
 in 1859. L. M. Berry, in 1860.

The foregoing is only to show when the above named Ministers, as ordained preachers,  
 entered the Association as Delegates, and does not therefore pretend to give the date of  
 their ordination.



