

Sup

MINUTES
OF THE
FOURTEENTH ANNIVERSARY
OF THE
GREEN RIVER
UNITED BAPTIST ASSOCIATION,

Held with the Rock Spring Church,
RUTHERFORD COUNTY, NORTH CAROLINA,
SEPT. 29TH, 1854, AND DAYS FOLLOWING.

FRIDAY, SEPTEMBER 29TH, 1854.

The Introductory Sermon was delivered by Elder L. McCurry, at the request of the Clerk, from 1st Corinthians, 12th ch. 27th v: the brother and alternate appointed failing, in consequence of affliction and death.

After 30 minutes recess the delegates assembled at the Meeting House. The Clerk then addressed the brethren upon the peculiar situation which we were in by the death of our Moderator; and upon motion, Elder L. McCurry was appointed Moderator, *pro tem.*, to organize the Association.

1st. Read letters from the churches, and minuted their standing.

2d. On motion, extended an invitation for Churches to join us, and Zion Hill, a newly constituted, presented a letter and their Constitution, asking admission into our body; and upon examination were found orthodox, and unanimously received, and their delegates were given the right hand of fellowship by the Moderator. Mount Lebanon presented their letter by their delegates, with their constitution, praying admission into our body; and after a full examination they were found sound in the faith, and cordially received, and the hand of fellowship extended by the Moderator.

3d. Then, on motion, proceeded to elect brother C. J. Webb, Moderator, and Elder Bailey Bruce, Clerk.

4th. On motion, the Committee appointed at the last session to look into the situation of the Ebenezer church, reported as follows, and were discharged:

October 28, 1853.

Pursuant to an act of Green River Association, the following brethren appointed by the Green River Association to examine the Ebenezer case, met at Ebenezer, viz: Elders J M Webb, L McCurry and B Bruce, and brethren John Berge, T Davis, W Fortune, R Whitesides and D Walker.

On motion, J M Webb was called to the chair, and L McCurry appointed Secretary.

On motion, Elder J M Webb delivered a sermon from the 5th chapter of Gallations 7th verse. The chair then called upon the parties to know whether they were ready for trial; whereupon the minority answered in the affirmative.

After some consultation, on motion, the Church Book was called for and the names of the members called; whereupon 87 members answered. The case of the committee acting was taken up, whereupon twenty-three voted in the affirmative, and fifty-six in the negative.

On motion, the names of the minority be recorded in these proceedings, viz: Leonard Deck, John Freeman, A P Hollifield, J W Mode, Noah Hollifield, Jackson Blanton, L L Deck, W A Wilson, Thomas Bland, James Rollins, James G Freeman, Drucilla Deck, Sahah E Wilson, Melinda Blanton, L M Melton, Emsey Hollifield, E D Hollifield, E N Rollins, Annar Rollins, R E Rollins, N E Blanton, M A Bland, Charlott Dycus, Martha Hardin, E D Hollifield and Lucinda Fortune.

On motion, the minority presented their complaints:

Charge 1st—against Aaron Biggerstaff for contempt to their Pastor, B E Rollins. 2d. For excluding bro Jackson Blanton for Joining the Sons of Temperance, without charging him as is usual in Baptist churches. 3d. Against Aaron Biggerstaff, for denying a charge made by him upon bro Rollins. 4th. For turning out L L Deck for being a Son, as they had received him as a Son.

Upon reading of the complaints, one of the majority moved to reconsider. The question being put 35 voted in the affirmative, and 27 in the negative. The question being put whether the committee investigate the whole subject, 27 voted in the affirmative and 17 in the negative.

On motion, the evidence was adduced, the committee retired, and after a few minutes, agreed that the church ought to give satisfaction to bro B E Rollins, by requiring bro Biggerstaff to

make an acknowledgment, and that they restore the minority, with the two Sons, to fellowship. The report of the committee being read to the church, the question was put, whether she would take the advice or not, when 35 voted in the negative and 16 in the affirmative. The committee then asked the course which the agrieved would pursue; whereupon they said they would take letters to join other churches, which the committee gave in behalf of the Association.

L. MCCURRY, Sec'y.

J. M. WEBB, Ch'n.

5th. The Clerk presented a letter from bro. John Davis, stating that he had formerly belonged to Wall's church, but by them had been excluded, and that he prayed the Association to look into his situation and redress his grievance.

On motion, agree to appoint a committee of seven to look into the matter. The committee, consisting of brethren W. Fortune, T. Davis, L. McCurry, B. E. Rollins, W. Goode, J. M. Allen and B. Bruce, to meet at Wall's, on Friday before the 5th Sabbath in January, 1855.

6th. Brother Benj Jenkins presented a letter from the Ebenezer church, in which the church justifies herself to some extent, and recommending some delegates to be received into this Association. After considerable discussion it was unanimously agreed that this Association could not recognise the Ebenezer as an orderly church, without they recanted and took the advice of the Association through the committee; and the letter and delegates were unanimously rejected.

7th. On motion, adjourned till nine o'clock, A. M., tomorrow. Elder A. Padgett led in prayer.

SATURDAY, SEPTEMBER 30.

The Association met according to appointment. Prayer by Elder B. Bruce.

1st. Called the Roll.

2d. The Committee of Arrangements reported and were discharged.

3d. Read Rules of Decorum, and minutes of yesterday.

4th. Called for correspondence, and received of the Catawba Association a Letter and package of Minutes, by the hands of Elder R. H. Moody. From Tiger River Association, a Letter by the hands of Elder A. Paggett; no Minutes or messengers presented. From the Salem, a letter by the hands of brothers T. Bradley and Wm. Morrison. All of whom were cordially received.

An invitation was extended for Ministering brethren to take

seats with us. Elder John Jones of King's Mountain Association being present objected to sitting with us in consequence of some expressions made by Elder L. McCurry, in which he thought that bro. McCurry held him in disorder for preaching to Ebenezer church; and bro. Jones further stated that he did preach to Ebenezer, but not till after a Committee of brethren from churches of this Association, and his Association (King's Mountain,) met at Ebenezer and advised that church; which proceedings he said he did not recollect, but it was said by other brethren present that the whole recorded facts were here.—Then, upon motion, agreed that the Moderator appoint a Committee of three to look into the whole matter and report on Monday. The Moderator appointed Elders B. Bruce, William Harril and L. McCurry. Elder C. B. Mingus, of Tuckaseegee Association, kindly took his seat.

5th. The Moderator appointed the following Committees:

On Finance—Bro's G. M. Webb, J. W. Morgan and W. Fortune. On Union Meetings—Bro's L. Deck, J. Berge and B. Ledbetter. On Periodicals—Bro's L. McCurry, B. E. Rollins and Thos Egerton. On Sabbath Schools—Bro's J. U. Whitesides, M. Koon and D. D. Allen. On Temperance—Bro's T. Davis, A. Padgett and J Berge.

6th. On motion, the Moderator appointed bro. T. Davis to write to the Tiger River Association,—C. Wilson, himself, and Elders A. Padgett, L. McCurry, B. Bruce, and bro. C. J. Webb, messengers.

Brother W. Fortune to write to the Salem Association—Elders J. Wilkey and B. Bruce, and brothers E. K. Blanton, E. Hollifield, M. Koon, J. Morriss and H. Gilliam, messengers.

Elder L. McCurry to write to the Catawba River Association—Elders L. McCurry and B. Bruce, messengers.

Brother J. W. Green to write to the Broad River Association; Elders L. McCurry, B. Bruce, Brothers C. J. Webb, D. P. Gold, E. K. Blanton, Elder B. E. Rollins, messengers.

On motion, the Moderator was appointed to write to the King's Mountain Association; himself and Brothers B. R. Doggett, G. M. Webb, E. Hollifield, W. S. Hill, Elders L. McCurry, B. Bruce and B. E. Rollins, messengers.

7th. On motion Elders A. Padgett, L. McCurry, Wm. Harril were appointed a committee to furnish a Circular letter.

8th. Elected Elder J. C. Grayson to prepare a Circular letter for our next session, upon a subject of his choice.

9th. The Financial Committee reported \$23.26 $\frac{1}{2}$ received of the churches, and were discharged.

10th. Elected B. Bruce to preach a Sermon, introductory to our next session, and Elder L. McCurry his alternate.

10th. Elected Elder L. McCurry to preach on the subject of Missions, at the close of which a collection is to be taken, and Elder C. B. Mingus to preach in the forenoon, and Elder R. H. Moody to preach in the afternoon.

11th. Called for Reports of Committees.

The Committee on Union Meetings reported as follows, and were discharged: For the first District, to be held with Concord church, to commence on Saturday before the third Lord's day in April, 1855. Elders A. Padgett, B. E. Rollins, L. McCurry, B. Bruce to attend it. For the second District to be held with the Green's Creek Church, to commence on Saturday before the first Lord's day in August, 1855. Elders A. Padgett, Wm. Hand, and J. Wilkey to attend it. For the third District, to be held with the Round Hill Church, to commence on Saturday before the first Lord's day in May, 1855. Elders L. McCurry, R. H. Moody, B. E. Rollins, B. Bruce and J. C. Grayson to attend it.

12th. On motion, adjourned to meet at 8 o'clock, Monday morning. Elder R. H. Moody prayed.

LORD'S DAY, OCTOBER 1.

The Stand was occupied by those appointed, who preached to a large and well ordered assembly, and from the apparent effect we hope the fruits of the day's labors will be realized in eternity. Collection for Missions \$22.00.

MONDAY, OCTOBER 2.

Met according to adjournment. Elder L. McCurry prayed.

1st. Called the Roll and read Minutes of Saturday.

2d. Called for Reports of Committees.

1st. The Committee on Periodicals reported, and was discharged. 2d. The Committee on Sabbath Schools reported and was discharged. 3d. The Committee on Temperance reported and was discharged. 4th. The committee appointed to prepare a letter to supply the place of one to have been by our much esteemed and lamented brother J. M. Webb, submitted and read one wrote by him, for our first session, which was unanimously adopted and ordered to be printed, and the committee discharged. 5th. The committee appointed to look into the difficulties brought to view, by Elder J. J. Jones in refusing to take a seat in this body, reported—which report was adopted and the committee discharged. 6th. The Book committee was called on to report, but in consequence of affliction they plead

for one more year to report, which was granted.

3d. Upon motion, agreed to hold our next Session with the church "Head of 1st Broad," Rutherford county, N. C., 18 miles north-east of Rutherfordton, commencing on Friday before the first Lord's day, in October, 1855.

4th. Read and adopted the corresponding letters.

5th. Elected Elders L. McCurry, B. Bruce, and brothers C. J. Webb and T. Davis delegates to the Western Convention.

6th. Called for Resolutions.

1st. By Elder L. McCurry: Whereas, there were many members of Ebenezer church, that were willing to take the advice of the committee, and voted with the minority, yet being ignorant of their duty; they wishing to be members of the Green River Association:

Resolved, therefore, That we advise the church at Mount Lebanon to receive such members without letters, who are willing to take the advice of the committee sent by the Association.

2d. By the same: *Resolved,* That brother T. Davis and the Clerk prepare a suitable obituary to the memory of brother J. M. Webb, &c.

3d. *Resolved,* That the Clerk superintend the printing and distribution of the Minutes, and receive \$10 for his service.

4th. *Resolved,* That the thanks of this Association are due, and are hereby tendered to the tent holders, and vicinity, for the hospitality extended towards this body.

7th. Then, on motion, read and adopted the Minutes.

8th. On motion adjourned to the time and place appointed. Elder B. Bruce prayed.

C. J. WEBB, Moderator.

B. BRUCE, Secretary.

REPORTS.

The Committee appointed to look into the case, brought up by Elder J. J. Jones, of the King's Mountain Association, relative to the standing of Ebenezer church, and those other churches, who, at her request, met in Committee with her; who considered her standing and pronounced her in order, since the expression, of the committee sent by your body,—made the following report, viz:

Upon an examination of a record kept by bro. J. W. Green, clerk of said church committee, we find that Concord and Wall churches, of the Green River Association—Bethel, Big Spring and Sandy Run, of the King's Mountain Association, were represented in said committee, and we think acted badly toward

the Green River Association, and Elder B. E. Rollins, a pious and useful young brother of our body, by assailing his veracity upon a mere vote of a body composed of only one side; and then declaring thirty-five witnesses testified to it. We believe upon a fair examination, by your committee sent to the Ebenezer church, he was fully sustained; and your committee further believe that Walls and Concord churches, in meeting with said Ebenezer church, acted contemptuously to their own Association, who declared Ebenezer in disorder and sustained fully bro. Rollins and the agrieved minority. Also the churches from our sister, the King's Mountain Association, viz: Big Springs, Bethel and Sandy Run, acted equally contemptuously to our Association, by advising a church which belonged to our body, contrary to advice given by their own advising council, and that bro. J. J. Jones, a member of the King's Mountain Association, has endorsed this unprovoked and unheard of attack, by supplying said Ebenezer church, which he acknowledge he knew was held in disorder by this Association. Your committee are led to hope, that the brethren and churches acted more from misguided zeal, than to reproach the Association or Minister alluded to; and that upon reflection they will set all right, and give to this body, at her next session, satisfaction.

If our sister, the King's Mountain Association, endorses such conduct in her ministers and churches toward us, as painful as it may be, we fear a dissolution of our happy correspondence will follow. All of which is respectfully submitted.

B. BRUCE, Chm'n.

The committee on Periodicals submit the following, and beg to be discharged: That we highly recommend the Carolina Intelligencer, published by our esteemed brother A. J. Cansler, in the bounds of our Association, as a religious paper and temperance advocate—and just such an one as we Baptists have needed in Western Carolina, as an expounder and defender of our religious tenets, for a long time. We desire its general circulation, and would that every family within the bounds of our Association would take it, and not only take it but read it, as our ministers can through its columns keep the brethren informed of their appointments. The brethren can learn the operations and spread of the gospel, and it is calculated to make divine impressions upon the young mind. We advise our brethren and ministers in particular to use every laudable means to increase its circulation, by acting as agents, and obtaining subscribers thereto.

LEWIS McCURRY, Chm'n.

The committee on Sabbath Schools submit the following report, and beg to be discharged: We are happy to learn that many of our churches have organized Sabbath Schools since our last session, and have been happily engaged in training the rising race, in their various settlements, for future usefulness. But we are sorry that the churches have failed to send up the number of scholars and teachers, on their letters. We would earnestly beg of them to continue their efforts to organize and increase the interest of these delightful Institutions, and send up the number of Schools, Teachers and Scholars to our next Session. We hope to see an account on every letter, next year, of one School at least, in every church. All of which is respectfully submitted.

J. U. WHITESIDES, Chm'n.

The committee on Temperance make the following report, viz: That we recommend the adoption of the resolution offered by brother D. S. McCurry, and amended by brother J. M. Webb, at the Session of 1852, and advise the churches to carry out the principles therein contained, viz:

"Resolved, That we believe the making, vending and using ardent spirits, as a common beverage, to be, whenever and wherever practiced, a great evil, as well as prejudicial to the christian name: we therefore recommend and advise its discontinuance, for the promotion of truth, and the advancement and prosperity of our people, and society generally."

T. DAVIS, Chm'n.

CIRCULAR LETTER.

The Green River Baptist Association, to the Churches in Union, Greeting:

DEAR BRETHREN:—We send you this Epistle of Love, under the direction of the late Convention, written upon the subject of 'The office work of the Holy Spirit in man's redemption, and value of immortal Souls.'

And in reviewing the high interest involved in the discussion of these two great subjects, and the extensive character of the doctrines and difficulties contained in them, we are aware, that in a short Letter, we shall not be able to do our feelings, nor the pending questions, that justice which their importance, really demands at our hands. In view of this circumstance, our uneasiness is much increased, when we remember the efforts that many persons, (who style themselves preachers of the Gospel,) are at this time making, under the color of Christianity, to destroy and bring into disrepute, those living beauties that tends so much to irradiate and adorn our much loved and favored system of divinity,

by denying the agency of the Holy Spirit, in the salvation of lost sinners, Notwithstanding these facts, however; we proceed to lay before you, such views and arguments relating to the subjects before us, as our limits will justify. And in doing this, we premise that the term 'OFFICE,' is so well understood in this enlightened day, that it will need but little explanation, other, than to state, that it implies an appointment or agreement in the character of some suitable personage, in any system of Government, to fulfil and perform certain acts and duties, which are necessary to be performed in the accomplishment of the objects for which the Government was organized. The objects for which the economy of divine grace were established, are proven to be the glory of God, and the redemption or salvation of lost sinners. The great personages engaged to carry out these important objects, are the Father, Son and Holy Spirit: each of whom covenanted to perform a distinguished part in the consummation of the great design under consideration, and which, according to our understanding of the use of language, we call their office work, and so we shall regard it in the further investigation of the premises.

For want of limits, we pass over unnoticed, the parts performed by the two first persons named in the covenant, and confine ourselves solely to the one assigned the Holy Spirit, according to the resolution of the Convention. In the first place, then, it is the work of the Spirit to give life to the souls of men. For when man disobeyed, he incurred the displeasure of his God—became under the influence of spiritual death—lost that living communion that had existed between him and his Creator, is said to lie since that time, buried in the grave of transgression—surrounded by the rottenness of decayed affections, and enshrouded in sin, sorrow and pain; and in this condition, pressing on with rapid haste, to that world of misery, that is called the second death; to be overwhelmed in gloom, misery and anguish, from whence there is no redemption. This dread representation of his condition is well sustained by the word of truth; and by that word it is as fully proven, that the Office Work of the Holy Spirit is to redeem his soul from this dreadful scene of anguish and death, and reinstate it into a state of life and felicity. And although there are some pretending divines, who are going about through the world endeavoring to inculcate doctrines; that deny the agency of the Spirit, in bringing the souls of men from death, to a state of life; they are only fulfilling the predictions of Revelation, for it was foretold that such should arise under the sanctified name of Christianity, who would keep up the form of godliness, while they would deny its power; and that through their artful insinuations, they would mislead the weak and unwary, to the prejudice of the Christian cause. St. Jude fitly calls them filthy dreamers, spots in our feasts, clouds without water, carried about with winds, trees without fruit, raging waves of the sea, and wandering stars.* As an evidence of the correctness of the foregoing views, we here introduce a few proofs from the Volume of

*See the Epistle of Jude.

Life. And you, said the inspired Apostle, has he quickened, who were dead in trespasses and in sins, Eph. 2. & 1—again Coll. 1 & 13.—And you being dead in your sins, hath he quickened; and in John 5 & 20, it is declared, that those that believe, have passed from death unto life. The question here is, Who is it that is referred to as the personal pronoun? He, that is represented as giving life to the dead, for to quicken, all agree, is to make alive that which, itself, has no life.—This is explained, and the person referred to, proven to be the Holy Spirit, by the language of the Saviour himself, who says, John 6 & 63, *It is the Spirit that quickeneth*; the flesh profiteth nothing,—the words that I speak unto you, they are spirit and they are life. And again Paul says, 2d Cor. 4 & 6, who also has made us able Ministers of the New Testament, not of the Letter, but of the Spirit; for the Letter killeth, but the Spirit giveth life, which shows most unequivocally, that the word alone cannot produce life; and to this end, says the Saviour to Nicodemus, John 3 & 3, ‘Verily, verily, except a man be born again, he cannot see the Kingdom of Heaven.’ Nicodemus marvelled, and enquired, How born? The Saviour does not tell the enquiring ruler; that to be able to see the Kingdom of God, a man must be born of the word, nor of water alone, nor of the flesh, but informs him, that except a man be born of the Spirit, he can not see the Kingdom of Heaven. For says he, that which is born of the flesh, is flesh, and that which is born of the Spirit is Spirit; and after giving a comparison of the wind, so says he, is every one that is born of the Spirit. We ask, what stronger language could be used to express any truth, than is here given to establish the Office Work of the Spirit, in giving life to the soul; and how dare any, in view of all these facts, with many others which we might add, if our limits would permit, & with which the Scriptures pre-eminently abound, deny its influence, and teach doctrines so averse to the plain interpretation & meaning of the Scriptures? and how can an intelligent people believe a doctrine so false as that which contradicts the plainest language of Holy Writ? Surely there is not one can do so, unless their understandings are darkened by the force of corruption, and their eyes blinded by the God of this world, according to the saying of the Apostles. But 2dly,

The Office Work of the Spirit does not stop here, for, a man might have life, and yet be in a lost situation; without knowing where or what he was, or the way that leads from earth to heaven; and life in this case, would much increase his present agony of mind; for in truth, when the soul begins to live, it discovers and feels its lost condition, and need of direction; for it both hungers and thirsts after a righteousness which it knows not where to find. This is shown by the general gloom that pervades the soul under the first impulses of life; when it feels the tormenting influences of sin, and would flee, but knows not where to flee, or what to do, to evade the raging flame that burns within! While in this extremity, it is made the Office Work of the Spirit in the covenant of grace, to direct the enquiring soul into the way of righteousness. For says the Saviour, when He, the Spirit of Truth is come, he shall guide you into all truth. Thus it is shown, that by the guidance of the

Spirit of Life, man’s soul is directed in its onward march to glory, and that without its influence, none could find and keep in the straight and narrow way that leads the pilgrim traveler to the abodes of the blessed! And 3dly,

But if the work of the Spirit should end here, even then the Christian would feel himself in a wretched condition; for there are so many surrounding causes to produce uneasiness and sorrow—such a conflict in his own wretched heart—so many doubts and fears to distract his mind, and temptations to mislead him—so many fiery trials and perils to endure, and thorny paths of lonesome solicitude to pass over, that without a companion and comforter, his spirit would die within him, and he would become discouraged—give up his hope, and sink beneath the weighty load of his Christian warfare. But thanks be to God amid this burthen of sorrow; the Holy Spirit officiates and distills into his heart, the sweet balm of consolation which elates his soul—drives off his fears—dispels the gloom and communes in love with his drooping graces—irradiates his feelings—produces joy and gladness in the midst of adversity, and gives him courage and strength to continue his journey to his home of peace. For says the Saviour, speaking of the Holy Spirit, ‘If I go away, I will send the comforter—my peace I give unto you, my peace I leave with you—in the world you shall have tribulation, but in me ye shall have peace.’ And what Christian is there that does not remember the many sweet emotions of love, peace and joy, that has been enkindled in his bosom! and like the silent dew of the sweetest morning, distilled into his heart by the operations of this divine influence;—and how very comfortless must be that soul, who know nothing of its living charms, and how much to be pitied, are those misguided souls, who deny its life-giving, peace-making, and consoling influence upon the Christians heart? Even in the worst condition in which the humble followers of Jesus have been found in sickness and death, this blessed comforter has shed his odors around the soul, to sweeten life, and give joy in the midst of sorrow; for the fruit of the spirit is peace, joy, gentleness, &c. &c. And 4thly,

It is the Office Work of the Spirit to give the returning sinner and christian, an evidence of his acceptance with God, and of his right to the promised inheritance in glory, and seal him an heir of the purchased possession; for there is nothing else upon which man can depend, and risk his eternal all; but the witness that is within his own bosom, without which, all prospect and hope is at an end, and all systems of divinity worthless and false.—The scriptures may describe the beauties of Heaven and horrors of Hell, the flames of sulphurous fire, or the roses of Paradise—they may toll of the groans of the lost, crying woe! woe! or the songs of the blessed, when kneeling upon the burning throne in the radiance of Heaven, enshrouded in the vestments of ineffible glory and immortal brilliancy. Thousands of men may add their testimony—Preachers may preach, Christians may pray—Mothers and Fathers and friends may weep, beseech, cry, and warn—the soul heeds it not—believes it not, until the Spirit interposes his official ex-

cellency, and bears witness with our Spirits, that we are the children, and if children, then heirs, &c. Then and not till then, we feel the force of truth, and that truth is made so plain, that a thousand witnesses testifying against us could not make us disbelieve; for it makes known to us the living beauties of Heaven, and gives us to see by faith, that our names are enrolled in the Lamb's Book of Life, and we entitled, through covenant mercies, to the riches of an immortal and unfading Paradise! Behold, then, how much depends of weal or woe to man, upon the blessings given by the agency of the Spirit in man's redemption? We might add here, in furtherance of this subject, that it is the Office Work of the Spirit, to reprove the world of sin, of righteousness and of judgement, and enlarge upon its benefits; but our limits forbid, and we can only offer a few other considerations in conclusion of this branch of our subject; and in doing this we remark 1st, that to communicate the blessings above set forth, to the hearts of the children of men, it was necessary that a channel should be opened, through which this living principle of love might flow from Heaven to earth, and by its means, be conveyed to a dying world. This was effected through the atonement of Christ; for it was necessary that the offended Majesty of heaven should be appeased, and satisfaction rendered to the law of God, for the deeds of wrong that man had done, without which no man could be saved, for it was as necessary that this part of the covenant be fulfilled as the other. This atonement would have availed nothing, without the sanctifying influence of the Holy Spirit, whose office it was, to sanctify the offering or sacrifice in the character of the suffering humanity of our dying Redeemer, who, through the eternal Spirit, offered himself without spot to God, Heb. 9 & 14. Thus it is seen that the Holy Spirit, in this great transaction, is represented as the altar upon which the sacrifice was offered, and which gave it its fitness for acceptance, and without which, it never could have effected the object designed, for it is the altar that sanctifyeth the gift.

Again, it is not only represented in the word of God, to be the Office Work of the Spirit, to give a sanctifying influence to the offering in the death of Christ; but its powerful influence is shown forth in its native loveliness and beauty, in giving life to the word, through the administration of the means of grace. And notwithstanding some deny its aid, in the preaching of the everlasting gospel of the Son of God, yet every preacher, who has been called of God, as was Aaron, knows well, that without its assistance, his preaching is like idle tales, of the most unsavory character; affording neither satisfaction to himself, nor food nor comfort to the flock which he has been appointed to feed. And we confess that we are much astonished, that any should believe the idle declarations of such misguided zealots, who pretend, that because they have never known the Spirit's influence, in the preaching of the word, therefore none others have, especially, when this assertion is made, in opposition to the experience and professions of the best men of different denominations in all ages, and directly contrary to the word of God.—

In the first place consider the host of divines, who have declared in all circumstances, that they have been often assisted by the Spirit's divine direction, and who have even sealed the truth of their declarations with their blood. Contemplate the number of great and good men that are now living, who profess and declare that without its aid they cannot preach—hear them upon their bended knees in prayer before the throne of their eternal Redeemer, imploring his merciful aid, and acknowledging their dependence upon him for success—and then say who are most likely to be mistaken, those who confess that they are ignorant of its immortal blessings, or this host of great men who declare from experience, that they have felt and known its power. And 2ndly in support of their professions hear what the word of Inspiration, says, Isaiah 61 & 1, & 2. The Spirit of the Lord God, is upon me because he has anointed me to preach good tidings unto the meek, &c, John 14 & 26 but the comforter which is the holy Spirit which the Father shall send in my name, he shall teach you all things and bring all things to your remembrance &c, same book, howbeit when he, the spirit of truth is come, he will guide you into all truth; verse 16, he shall glorify me, for he shall receive of mine and show it unto you.

Acts, 2 & 4, and they were all filled with the holy ghost and began to speak as the Spirit gave them utterance.—There are diversities of gifts but all by the same spirit &c.—We deem it unnecessary to multiply proofs from this, and many other texts in the Scripture, it is made plain that unless the holy Spirit, does attend and give life to the word, the ministers labor is in vain; and those who deny its aid, show by this very fact, that they have neither part nor lot in this matter, for Paul may plant and Apollos water but God must give the increase. We might follow up this view, and strengthen it sevenfold, but our limits forbid it. We conclude this part of our subject, dear brethren, by asking you to review the great blessings that accrue to the children of men, by the influence of the Spirit of life upon their hearts; for we have shown that it raises the soul from death to life—reproves the world of sin of righteousness and judgement—guides the pilgrim traveller from his lost estate to his home of rest—comforts and consoles the sorrowful mourner—instills into the soul that living peace that creates joy inexpressible and full of glory—gives the child of God an evidence of his acceptance with the father—bears witness with the spirit of the believer, that he is a child, an heir—soothes the distressed in a dying hour—attunes the song in the moment of death, into a heavenly shout of Oh death! where is thy sting? Oh grave where is thy victory? and translates the soul to the abodes of joy and felicity! Oh, brethren if all these blessings depend on the Office Work of the Spirit, how much engaged we ought to be at a throne of grace, imploring that spiritual aid so essential to our immortal welfare.

The second part of our subject, requires us to consider the worth of Immortal souls. In approaching this division, we find ourselves lost and confounded, for want of something to represent its value; for it is

by comparing one valuable material with another, as gold, silver, gems, pearls, lands, or other estate that we fix worth upon any object whatever. And could we estimate the value of all the gold, silver, precious stones, pearls, gems, estates, kingdoms, wealth or riches, that has, is, and will appertain to the present world, it would fall far short of reaching the worth of an IMMORTAL SOUL! For they must all decay and come to nothing, while the souls of men will have no end to their existence; for says the Saviour, in proof of this position, what would it profit a man, if he was to gain the whole world, and lose his soul? In view of these facts, we cannot establish the worth of souls, for want of a comparison; yet we may form some idea of its value, by placing an estimate upon the effort that has been made for its salvation, connected with other circumstances attending upon its destiny. And in directing your attention to these evidences, we ask you to take a view around and through the world—look up to Heaven and down to Hell, that you may be able to place a higher estimate upon the salvation of lost sinners!

First, look up to the immortal climes of unfading and unceasing felicity, where the Son of God, in his full-orbed glory, was shining amidst the angels, and archangels, where cherubims and seraphims, stooped on their mighty wing, to offer praise to Him, who was, who is, and is to come, but who needed not the worship of angels, to add any thing to his honor and glory, amid the heavenly world, all is peace, all is glory. Look again, see the majesty of Heaven, quit the realms of endless day, descend on wings of pitying mercies down to earth, clothe himself in flesh and blood, and make his appearance in the humble attitude of the babe of Bethlehem! In this low estate, he lies dependent on the charities of the world, while angels follow him down the lofty way, to bear the news to men; follow him through this world; a man of sorrow and acquainted with grief, in form of a servant of no reputation, without a home—see him labor, hear him plead in person with poor sinners—view him in the garden just before he suffered, on the cold ground in prayer to God, he kneels, while in agony he sweats under a weighty load; hear his wailing cry, his moan, his groan while in pain; he hangs and bleeds and dies, amid this scene of suffering all nature quakes; darkness shades the land and sea, rocks rend, and general gloom veils the face of day. Ask then, yourselves, why all this pain, why this mighty change, and why this great commotion? The answer is, the worth of man's soul is so great, that it required all this, and more, as an offering for its redemption. But see the labors of the Christian world; hundreds of men leaving their homes and travelling in sorrow, as strangers in desert countries; ten thousand christians, and more, daily upon their knees in humble attitude, and tender accents, beseeching God to save the souls of men; hear their cries, and mark their sorrows in consequence of man's lost estate. See the tears of thousands and millions daily flowing from eyes suffused, and moved by hearts over-burdened with grief, because sinners will not believe! Then ask yourselves, why all this effort? and you are told that all is done to save the souls of

men! Of how much worth, then, must they be, when so many Christians manifest such uneasiness about them? Look down to Hell, and hear the poor rich man cry in pain; see him raise his imploring eyes to heaven, where he sees Lazarus in the bosom of Abraham; hear him in anguish, plead for one drop of water to ease his pain amid the mighty flame that burned his soul in death; hear him when hope is gone, as to his own case, pray father Abraham, to send Lazarus to his living brethren, that they might be warned from an entrance into that state of gloom! O! look and see how long in this state of death, he must endure the worm that never dies, hear his lamentations—woe! woe! woe am I that ever I was born; hope is gone, joy is gone, peace is gone, ALL IS GONE that makes life desirable, and in sulphurous fire he burns, and must burn on! Look on throughout the millions of years, and yet in pain, he cries; and then, O then ask yourselves, What is the worth of IMMORTAL SOULS? Let your views return to Time—see a lost sinner repent, believe, and turn to God; what joy elates his soul, how pleased are all the church, the song begins below, it stops not there; the news is carried to the regions of glory, the happy world echo the songs through realms of ineffable light! For, souls are of so much value, that there is joy in Heaven over one sinner that repenteth! But, see a Christian die! how sweet the moments of their departure. They quit the shores of Time—go home to the land of the blessed, to receive the reward of their humble labors, and to be crowned with crowns of living glory, to be forever free from pain, sorrow and death; to engage in rapturous songs of delight, through the vast expanse of unending eternity! Oh see the joys, and hear those sweet songs attuned in melody, while on eternal wings of pleasure, they fly around the throne of God and the Lamb forever; and then say, what is the estimate we ought to place on Immortal Souls. So great are their worth, that three worlds seem to be interested in their salvation; and yet, O my soul, art thou so little concerned about thy own eternal welfare, and yet poor sinners, unconscious, press on their way to death and misery?

We conclude this Letter dear brethren, by saying to you, that if souls are of so much value, how ought you to be engaged in prayer with your divine Redeemer, that success may attend the administration of his word, and poor sinners saved from the wrath to come? for much of success in this holy cause depends upon the intercession of God's people. Therefore, we pray you, be faithful, live in love, and may the God of Peace grant you Heavenly aid, and bless you through time, and finally save you in glory is the prayer of yours in gospel bonds.

STATE OF THE CHURCHES.

No. Chs.	CHURCHES.	POST OFFICES.	SUPPLY.	Ch. Meet	DELEGATES' NAMES. Ordained Ministers in Capitals, Licentiates in Small Capitals Absentees °	No. Bap.	Rec'd by Le	Restored.	Dismiss'd	Excom't'd	Dead	Col. Mem	Total.	Contribut for Min.
1	Head 1 Br.	Golden Valley	B. E. Rollins.	2	B E ROLLINS, W Fortune, J M Melton, Jr. J H Jones	1	5	...	4	2	9	103	145	
2	Concord.	Webb's Ford.	L. McSwain.	3	Benjamin Magness, G M Webb..... [and J S. Price.	14	...	...	...	2	...	61	100	
3	Wall's.	"	G. W. Rollins.	2	J Borge, J W Green.....	4	1	...	16	3	6	73	40	
4	Mt Vernon	Rutherford'n	B. E. Rollins.	1	J U Whitesides, J M Allin, D D Allin, W Wilson and	22	11	...	12	1	2	131	150	
5	Cane Creek	Patten Home.	do.	3	S McCurry, J D Taylor..... [H B Wilson.	1	2	...	1	6	1	35	65	
6	Mt Zion.	Polkville.	L. McCurry.	4	L McCURRY, J G Divinney and T Price.....	...	7	...	10	2	1	5	60	81
7	Mt Leb'nion	Logan's Store.	B. E. Rollins.	4	E D ... E Hoffield.....	8	10	...	1	...	3	42	95	
8	Zion Hill	Camp Call.	L. McCurry.	1	D ... J M Chitwood.....	1	5	...	...	...	...	26	75	
9	Cool Spring	Webb's Ford.	W Harrill.	4	W HARRILL, W Goode, & Doggett.....	2	...	...	...	...	...	46	125	
10	Shiloh.	Rutherford'n	do.	3	J WILKEY, H CULBRETH, ° C Sparks.....	...	3	1	...	1	...	79	62	
11	Green's Crk	Sandy Plains.	...	...	G Wilson, H Padgett.....	...	3	...	1	...	2	48	50	
12	Green Riv'r	Mill's Gap.	B. Bruce.	2	E Lynch, W Foster.....	21	6	...	...	1	1	2	73	60
13	Silver Creek	"	H W Patterson	4	T Egerton, James Jackson.....	21	5	4	2	...	3	58	95	
14	Cooper's Gp	Cooper's Gap	B. Bruce.	1	L Cowart, E K BLANTON, C Brown.....	47	4	4	12	2	1	4	96	150
15	Rock Spring	"	do.	4	B. BRUCE, Wm Whitesides, A O Lynch.....	8	9	...	1	1	10	38	71	
16	Pleasant Hl.	Rutherford'n.	H. Culbreath.	4	J Taylor, E L Taylor.....	...	...	...	3	...	3	19	51	
17	Pacolet.	Horse Creek.	N. P. Corn.	4	M D Corn.....	1	...	...	2	...	5	25	20	
18	Holy Spr'gs.	Arrawood.	D. Pannell.	2	A PADGETT, S D Splan.....	1	...	...	7	1	...	44	50	
19	Sul. Spr'ngs	Webb's Ford.	H. Culbreth.	1	L McDaniel, B R Doggett.....	...	3	...	2	1	2	29	70	
20	Mt Pleasant	"	W. Harrill.	...	B McMahan, W S Hill.....	15	1	...	1	...	4	41	75	
21	Harm. Grov	Dysartsville.	J C Grayson.	4	J C GRAYSON. °..... by Mrs. Hemphill.	...	...	...	...	...	...	...	100	
22	Bethel.	Sugar Hill.	do.	2	J Morris, J A Reel.....	...	...	...	1	...	2	42	108	
23	Round Hill.	Cuba.	do.	1	M Koon, Daniel Morgan.....	...	...	...	3	...	1	59	106	
24	M't'n Creek	Rutherford'n.	D. Pannell.	3	W B McEntire, M Harriss.....	2	1	1	...	...	2	41	56	
25	Bill's Creek.	Cedar Creek.	...	...	T Harriss, B Ledbetter, A W Whitesides, J Williams.	...	3	...	14	6	3	12	129	85
26	Montf. Cove	Sugar Hill.	H W Patterson	1	J W Morgan.....	...	1	...	1	1	8	59	125	
27	Bethlehem.	Blk. Mountain	...	...	H Gilland, J Coxey.....	...	2	1	2	1	1	28	70	
28	Rutherfordon	Rutherford'n.	A. J. Cansler.	4	T Davis, C J Webb.....	...	1	...	1	2	4	20	50	