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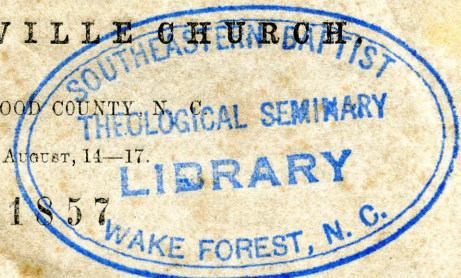
MINUTES
OF THE
TWENTY-EIGHTH ANNIVERSARY,
OF THE
TUCKASIEGE BAPTIST ASSOCIATION,

CONVENED WITH THE
WAYNESVILLE CHURCH

HAYWOOD COUNTY, N. C.

August, 14—17.

1857



1. The introductory sermon was delivered according to appointment by Elder M. Rickman, from Psalms 48: 2.
2. The Delegates were called to order by our former Moderator, Elder M. Rickman, who led in prayer.
3. Read letters, and minuted accounts transmitted.
4. Gave an opportunity for the admission of newly constituted Churches.
5. The Association was organized by electing Elders Joshua Ammons, *Moderator*; and R. H. Moody, *Clerk*.
6. Called for correspondence,—
From Salem,—A letter by the hands of her messengers, E. Morgan, J. A. Hagaman, L. Young, Wm. Green and W. Akin.
7. Invited transient ministers to seats with us, and Elder Jonathan Quarrels presented himself; after some altercation the case was postponed till Saturday morning.
8. Appointed a committee of Arrangement, consisting of Elders M. Rickman, C. B. Mingus and A. Taylor, with the Moderator and Clerk.
9. Appointed brethren E. B. Herren, R. E. Medford, D. V. McCracken and P. Dills, a committee to arrange preaching for Saturday and Monday.
10. Appointed Elder C. B. Mingus, and brethren A. Taylor and R. Collins, a committee of Finance.

11. Appointed Elder C. B. Mingus and brethren A. Taylor and R. Collins, a committee to write corresponding letters.

12. Adjourned till 9 o'clock, Saturday, A. M. Prayer by C. B. Mingus.

Saturday.

13. Met according to adjournment. Brother R. Collins prayed.

14. Read and adopted the record of Friday.

15. The committee of Arrangement reported satisfactorily, and was discharged.

16. Read rules of order.

17. Took up the case of Eld. J. Quarrels, and on motion, laid it on the table without day.

18. Called for report of the Board of Managers of our anticipated School, and the report not being full, agreed to continue the same Board, with the addition of three assistant Agents, viz: Elders C. B. Mingus, J. L. Buchanan, and A. J. Kelly. And ordered them to take subscriptions and report to the Board on Friday before the 2nd Sabbath in April, 1858; at Savannah Church.

19. Considered the Query from Cheoah Church, to which we give the following answer: We recommend you to adopt the Constitution and Articles of Faith of the Tuckasige Association; inasmuch as we are satisfied that you truly are the Cheoah Church.

20. Called for the Circular which was referred to a committee of three, for some alterations to be made.

21. Appointed Elder C. B. Mingus to write a circular for next year, on the subject of "Faith."

22. Appointed our next Association to be held at Savannah Church, three miles South-west of Webster; to commence on Friday before the 3d Sabbath in August, 1858.

23. Appointed Elder R. H. Moody to preach the introductory sermon, at 11 o'clock, Elder C. B. Mingus his alternate.

24. Appointed Elders C. B. Mingus, R. H. Moody and Merit Rickman to preach on the Sabbath, in the order of their names; Moody to preach on the subject of missions, and take up a collection for missionary purposes.

25. The Financial Committee reported \$17 25, sent up from the churches, to which the delegates added \$6 92, making \$24 17.

26. Adjourned till 9 o'clock Monday, A. M. Elder A. Ammons prayed.

Sabbath. The stand was occupied by those appointed, after the 2nd sermon a collection was taken as follows, 50 cents for Burman Missions, \$1,25 for the Bible cause, 80 for Domestic Missions, \$28,64 not specified. Total \$31, 15.

Monday.

28. Met according to adjournment. Prayer by the Moderator.

29. Called the roll and marked absentees.

30. Appointed the clerk to superintend the printing of the minutes, retain \$7,00 for his services and get as many copies printed as possible with the balance of the money, and distribute them as usual.

31. Appointed Elders, C. B. Mingus, E. D. Brendle, M. Rickman, and brethren Wm. R. Crawford, A. J. Kelly, and D. V. McCracken delegates to the Convention.

32. On motion agreed to call our School the Tuckasige Baptist Male Institute.

33. The Committee on the circular reported and was discharged.

34. Appointed corresponding messengers to sister Associations:
To Salem,—Elders C. B. Mingus, M. Rickman, J. L. Buchanan, J. Ammons, and R. H. Moody, and brethren N. Edmonston R. Collins, J. A. Clements, D. V. McCracken, A. Taylor, and Wm. Plemmons.

To Hiwassee,—Elder, S. Gibson, brethren D. Sheets, J. Leatherwood R. Collins, J. A. Clements, Wm. R. Crawford, and J. B. Allen.

To Twelve Mile,—Elders A. Ammons and J. L. Buchanan.

35. The Committee on correspondence reported satisfactorily and was discharged.

36. On motion revived Union meetings, and agreed to appoint one in each section. In the first section at Locustfields, to commence on Friday before the 2nd Sabbath in May, 1858.—Elders J. Ammons, A. Ammons to attend. In the 2nd district at Shoal Creek to commence on Friday before the 1st. Sabbath in May, 1858.—Elders A. Ammons and C. B. Mingus to attend. In the 3d. district, at Franklin, to commence on Friday before the 1st Sabbath in October, 1857.—Elders C. B. Mingus and R. H. Moody to attend.

37. *Resolved*, That the thanks of this body be tendered to the people of this vicinity, for their hospitality and kindness to us during the present meeting.

38. Adjourned to the time and place appointed. Elder M. Rickman prayed.

J. AMMONS, *Mod.*
 Franklin, N. C.

R. H. MOODY, *Clerk,*
 Waynesville, N. C.

Circular Letter.

The importance of the Church organization, suggests the necessity and propriety of directions being given for the nature of its government and management of offenses committed by its subjects, either against the Head of the Church, the Church itself, as the body of Christ, or against an individual member of the Church.—And the infinite wisdom of the true object of our religious worship pre-supposes all these given, for surely no necessity or propriety in reference to the well being and eternal happiness of the members of his own body would be overlooked, or neglected by him, inasmuch as they are the purchase of his own blood, and objects of his care. The organization, and its government, together with the direction for the adjustment of difficulties, removal of offenses, and restoration of an offending member, are all presented to us in the New

Testament, the law book of our only Law-giver: and it contains all things necessary for rules of faith and practice. We are not, however, to expect a rule for every little broil or hard feeling amongst the members of the different Churches, but by a careful and prayerful examination of the law of Christ, we may, in general, easily arrive at the proper mode of disposing of difficulties. It should be borne in mind that we are not to legislate; i. e. we are not to make laws, but receive the laws from the hand of Christ without increase or diminution as sufficient. And it is our business to administer his law for the real benefit of the body in general, and the members in particular. There may be some doubt at times in regard to what course we should pursue when a new case of discipline comes up before us, when this is the case we should not act upon the case until we have examined the law-book prayerfully, to learn what is said on that particular point: but suppose such a case is not mentioned in the New Testament, why, then, it does not amount to an offence worthy of the notice of the Church. For we may safely assume that Christ has substantially pointed out all evils, and given us warning sufficiently plain to enable us to distinguish right from wrong, and truth from falsehood: Whatever Christ has commanded, it is our duty to perform, and whatever he has in anywise forbidden is sinful and offensive in his sight. For example: He has commanded us to watch and pray, lest we enter into temptation; and we should consider it our duty to pray: he has commanded us to repent—we should try with all our hearts to obey. And by his servant, Paul, he commands us to abstain from all appearance of evil, 1st. Thess. 5. 22. Such tests as this show us how particular we should be in word, thought, and action; and an inspired writer tells us that “Our God is a consuming fire:” and in another place he tells us that, “God cannot view sin with the least degree of allowance.” These words ought to point each of us to the beginning point in Church discipline. Pause; brethren, and inquire in your minds for the proper place to begin in the righteous administration; every one disciplining his own heart, conscience, sentiment and conduct, by the law of Christ, as in Heb. 10: 22; “Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.” Every offence originates somewhere, either in an impure heart, evil conscience, wrong sentiment, or, bad conduct. Let every one look well to his own heart, and compare it often with the New Testament description of a renewed heart; for it is written, “Out of the abundance of the heart the mouth speaketh; a good man out of the good treasure of his heart bringeth forth good things.” But, if, upon examination we find that our hearts bring forth evil things, we should at once give them up to God, and beseech Him to renew them. And we should strive to keep at all times a conscience void of offence. Sentiments of love and eternal reverence for the truth should be stamped on our souls. By all these, under the divine influence, we may so regulate our conduct ourselves, that our brethren and sisters will have but little cause of complaint, and they will seldom be brought to the painful necessity of applying the directions of Christ for corrective

discipline to our case. We are quite sure that proper decorum in each heart, conscience, notion and action, would tend greatly to increase the love, joy, peace and happiness of the whole family of Christ, while a proportionate diminution of difficulties, divisions, hardness of feelings and distresses would be realized throughout the whole body of Christ. And while the particular members of Christ's body should be kept well disciplined, the particular member of each subject ought to be kept decorous, the tongue especially. The Apostle James says “the tongue can no man tame; it is an unruly evil, full of deadly poison.” 8:4. Again, 4: 1; From whence come wars and fightings among you; come they not hence even of your lusts that war in your members?

The Church of Christ is a holy place, and each member should be regenerate, and act according to truth in all things; this is the will of Christ. Now if each member would do right in all things, no offense would be committed by any. But our great Lawgiver assures us that “offenses must come, but wo to that man by whom the offense cometh!”—Matt., 18: 7. Now upon this fact, our blessed Redeemer predicates the directions given in the following verses, for the management of private or personal offenses; “If thy brother trespass against thee go and tell him his fault between him and thee alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be to thee as a heathen man and a publican.” What, according to this scripture, is the purpose for which we are to go to our brother who has sinned? To cite him to the Church, that we may exclude him from the fellowship of the body of Christ, and deprive him of the privileges of the Church? or is it not rather that we may show him his error and get him to repent that he may be forgiven? and that we may “gain” him, and “save a soul from death?”—James 5: 20.—And in what manner should we go to him? Why, brethren, we should go praying, and address him in a kind and affectionate manner; and as a beloved brother—Elder J. C. Grayson—once wrote, “with our tongue dipped in the very fountain of love.” If we go to our brother in this manner, praying for, and really desiring his restoration, we will seldom fail of success; if, however, we should fail the first effort, we should secure the labors of one or two more, and ask God to bless our labors and they will not be in vain; for if we do not gain the offender the second effort, we will at least show him the deep interest we feel for him, and, also, be prepared to lay the matter before the Church, in its proper light, and it may be the Church, with the counsel of an experienced minister, will be able to accomplish what two or three could not. But, if, after all the means used, and arguments employed, he should remain stubborn and refuse to be reconciled to the Church, “Let him be to thee as a heathen man and a publican; or, according to the apostle, Paul, “Let him be cut off.” And in the language now used to express the same thing, let him be excluded from the fellowship of the Church. He then has no more right to the privileges of the Church

than another worldling, and the church has no more authority over him than she had before he joined himself to her.

This is the New Testament plan of disposing of private offenses or personal difficulties. And the spirit and process are substantially the same, which are to be exercised of public offenses. In the former, however, the offended or injured party is an individual member, seeking satisfaction for himself; in the latter, it is the church seeking satisfaction as the injured party, in its own behalf, and in behalf of the cause of Christ. And the church, in case a member commits a public offense, should send one or two members in her name to labor prayerfully and affectionately with the member so offending, desiring to gain him, that there be no schism in the body of Christ, and those sent should report faithfully, their success, to the church, and if the brother give satisfactory evidence to the church, of his penitence and determination, with divine aid, to do better, in time to come, the stain is at once wiped from the church, and the spirit of Christ manifested in the body, and his name honored. If, in either case, the directions given by Christ be not strictly followed, and the offender be excluded by the church, it is wrongful exclusion. "If in the private offense the brother go only, for the purpose of following the form of Christ's directions, without designing the restoration of the offending party, and it be known to the church, the church should not hear his charge, but send him back," that he may follow the form, and exercise the spirit of the directions given, and those properly used with a Christian who may have erred, will humble him, and reclaim him. A private offense may by improper management, become public in its nature, and the offended party become also an offender; in which case it would be the duty of the church to take hold of it, as she would another public offense. Some may wish to see a line drawn between private or personal offenses, and what are generally termed public offenses. Suffice it to say that, when one brother wrongs another in anywise without effecting any one else in any way—which he may do in conversation, or in the transaction of business, this is considered a personal matter, and the parties being reconciled with each other, the church is satisfied without having anything to do in the case.

There are other offenses of a more general character, such as gaming, racing, distilling, selling intoxicating liquors, drunkenness, stealing, lying, tattling, dancing, fornication, and the like; all of which are considered public, because they are committed, not against an individual, but the church and cause of Christ in general, and should be managed by the church according to the preceding direction for public offenses, and the stain should be removed in a public manner from the body of Christ. A member might be charged with either of these crimes and be innocent; therefore, the church should always be particular when a charge is denied and require the proof—exclusion without proof would be wrongful. We are naturally led to inquire what kind of evidence should be considered valid and sufficient to justify the church in excluding a member, who denies the charge laid against him! to which we answer, It should be the living testimony of at least two

good orderly members of the church, face to face. But some will inquire, cannot persons out of the church tell the truth? We say many of them can, but we cannot tell which of them will; and do not consider it safe to trust the church, nor any of her members in the hands of the world. We consider the church the freest democracy that ever existed upon earth, and even the government of the United States, which is thought to be the purest national republic in existence, will not allow foreigners her privileges to the full, until they have been naturalized, or have in due form of law, obtained fellowcitizenship with us. And shall we throw aside our republicanism ecclesiastically, and allow strangers and foreigners our privileges to the prejudice of the individual members? No, this we ought not to do: we cannot, nay we will not act so base a part. But say some, what are the qualifications of the subjects who have a right to enjoy the privileges of the church? We answer, repentance, faith, regeneration and baptism. And persons without these professedly and formally, we will not receive as witnesses against our members. And further, the proof should be positive, or the member should not be excluded. We here inquire, whose province is it to try a member's case, and acquit him or exclude him as necessity requires? To this we answer, it is the business of the church to try all cases between members as such &c., The church is the highest ecclesiastical authority upon earth, and the only body that has a right to receive members into, or exclude members from her fellowship; and each church is an independent body, whose act is final and cannot be invalidated by any other power; there is no Bishop, Priest, presiding Elder, conference, Synod; Association, or select number of ministers, unto whom an appeal may be taken; for the Law-giver has appointed no such authorities. The church of Christ is a pure theocracy reduced to the freest democracy, in which the members are all equal, and all enjoy the same independent rights and privileges, and are all accountable to the same Heavenly King.

Some desire now to inquire, what shall be done if a person comes forward to join the church, and one of the members is unwilling to receive him, and declares he cannot fellowship him? To this we answer: The church should require him to give the reason of his objection, and if the ground of his objection be good, the church should not receive the applicant, unless the objection can be removed; for no member should be received into the fellowship of the church without the consent of each member in it, present at the time of the application—in this case the church should always be unanimous.

We know that there are many points we have not described, and as we cannot give a complete description of the discipline of the church in a circular, we simply refer you to the New Testament for rules and examples of corrective discipline; and may the richest of Heaven's blessings rest upon you all, through Jesus Christ our Lord. Amen.

LIST OF ORDAINED MINISTERS.—Thomas Henson, Joshua Ammons, Merit Rickman, Allen Ammons, J. L. Buchanan, C. B. Mingus, I. T. S. Sherrell, S. Gibson, E. D. Brendle, R. H. Moody.
LICENSE TIATES.—E. Morgan, C. Williams, Wm. Crawford, Robt. Collins.

STATISTICAL TABLE.

CHURCHES.	POST OFFICES.	CHURCH CL'K.	BY WHOM SUPPLIED.	S. of Wor.	DELEGATES' NAMES. Those marked thus * were absent.	Baptized	Rec. by L.	Restored	Dismissed	Excluded	Total	Contribs.
					
1 Locustfields,		L. Clark,	C. B. Mingus,	2	C. B. Mingus, C. Williams, L. Clark, J. Osborn, P. Hartsclaw, H.	3	0	3	0	3	1 04	\$2 00
2 Waynesville,	Waynesville,	E. B. Herren,	R. H. Moody,	1	E. B. Herren, D. Ploot, E. Medford, R. H. Moody, [Johnson]*	20	3	0	3	0	0 58	2 50
3 Bethel,	Ford Pigeon,	C. Ledbetter,	C. B. Mingus,	4	S. B. Rhodes, N. Deaver, N. Edmondson, J. J. Crawford,	0	1	0	0	0	0 37	1 25
4 Jon'n's Creek	Ivy Hill,	A. Plott,	"	3	J. Leatherwood, C. Leatherwood, H. F. Plott, S. L. Moody,*	8	0	0	0	1	0 23	1 30
5 Crabtree,	Crabtree,	D. V. McCr'k'n	R. H. Moody,	4	D. V. McCracken, J. McCracken, W. Plemmons,	1	0	8	0	10	0 13	1 55
6 Scott's Creek,	Webster,	W. Parris,	E. D. Brendle,	4	E. Hall, J. B. Allen, E. D. Brendle,*	0	0	0	5	0	0 43	40
7 Savannah,	"	W. R. Buchan'n	J. L. Buchan'n	2	J. L. Buchanan, E. Ashe, C. T. Buchanan, P. Dills,	6	1	0	1	2	0 66	1 30
8 Cany Fork,	"	P. L. Brown,	T. Henson,	3	T. Henson* P. L. Brown* P. M. Parker,	0	0	0	1	0	0 50	1 00
9 Cullowhee,		N. Dills,	"	4	W. Watson, E. Jones, E. Shelton,	0	0	0	0	0	0 17	50
10 Hamburg,		"	"	0	0	0	0	0	0	0	0 0	00
11 Webster,	"	E. P. Stillwell	T. Henson,	2	P. King, J. Hall,*	0	0	0	0	0	0 0	80
12 Shoal Creek,	"	S. Beck,	"	1	S. Sherrell, J. A. Clements, L. Ward,*	2	0	0	2	1	0 45	75
13 Tufty,	"	R. Collins,	— Evans,	4	R. Collins, J. Harris, J. S. Conner,	1	3	0	0	0	0 34	1 25
14 Echota,	Toota Lista,	"	"	2	John Te-ka-nes-ka,	6	0	0	0	0	4 84	00
15 Franklin,	Franklin,	J. D. Franks,	J. Ammons,	1	J. Ammons, R. Henry, J. R. Ammons, R. Kelly,	2	0	0	2	0	2 55	1 50
16 Sugar Fork,		"	"	0	0	0	0	0	0	0	0 0	00
17 Cowee,	Cowee,	M. D. Hart,	M. Rickman,	4	M. Rickman, S. Gibson, C. G. Shepherd, A. Morrison,* J. Bry-	3	0	0	3	4	0 80	2 25
18 Burningtown		D. Sheets,	"	2	D. Sheets,	0	2	0	0	0	0 21	70
19 Catugah,		"	"	0	0	0	0	0	0	0	0 0	00
20 Head of Tenn		"	"	0	0	0	0	0	0	0	0 0	00
21 Brush Creek,	"	JM Thomas'n	A. Ammons,	1	A. Ammons, Thos. Freeman,	0	0	2	4	0	0 32	8
22 Cold Spring,	"	J. D. Brendle,	M. Rickman,	3	J. D. Brendle, I. T. Sherrell,* J. M. Smiley, J. O'Heart,	5	5	0	0	0	0 35	00
23 Stecoah,	"	J. Chambers,	S. Gibson,	2	S. Gibson, J. Chambers,* J. Welch, D. Welch,*	0	0	0	1	1	0 26	00
24 Cheoah,		W. B. Wiggins	"	1	T. Ammons, D. P. Elders,*	0	0	0	0	0	0 11	1
25 New Prospect	Stecoah,	A. Taylor,	No Supply,	4	A. Taylor, J. Hyde,*	0	0	0	0	2	0 26	1
26 Mt. Pleasant,		W. Carson,	"	3	W. R. Crawford, W. Carson, J. Brown, W. Ensley,*	0	0	0	0	0	1 22	00
27 Natihala,		"	"	0	0	1	0	0	0	0	0 0	00