

*By*

MINUTES  
OF THE  
Twelfth Anniversary  
OF THE  
Green River United Baptist  
ASSOCIATION,  
CONVENED  
WITH THE  
MOUNT VERNON CHURCH,  
RUTHERFORD COUNTY, NORTH CAROLINA, A. D. 1852.  
SEPTEMBER 24TH, AND DAYS FOLLOWING.  
BY  
PRINTED BY  
ATRIN & F. RICE.  
NEWS OFFICE, ASHLEY, NORTH CAROLINA.  
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## MINUTES.

FRIDAY, 24th.

The Introductory Sermon was delivered by Elder J. M. Webb, from Neh., 4 chapter and 3rd v.

After a short recess, the Association was called to order, by Elder J. M. Webb. Elder L. McCurry prayed.

1. Read letters from 27 Churches, and Minuted their standing.

2. Received a newly constituted Church, called Pleasant Hill, into our Union, and enrolled their delegates names. Also received Bethlehem Church by letter, and enrolled their delegates names.

3. Elected Elder J. M. Webb, Moderator, and Elder B. Bruce, Clerk.

4. Received the correspondence from Sister Associations. From the Salem, elder T. Stradley and brethren N. Mills and R. Pinner, with letter and Minutes. From the King's Mountain, elder B. E. Rollins and brother W. H. Green, with a package of Minutes.

5. Then upon motion, Elders J. C. Grayson, L. McCurry, and brother W. Fortune, with the Moderator and Clerk, were appointed a committee to arrange business, to whom all papers are referred.

6. The Moderator announced the following committees.—On Finance, brethren T. Davis, R. O. Ledbetter and J. W. Morgan; On Union Meetings—brethren T. Edgington, J. Berge and J. Morris.

The Association then adjourned till 9 o'clock to-morrow morning—Elder J. C. Grayson prayed.

SATURDAY, 25th.

The Association met according to adjournment. Prayer by Elder R. H. Moody.

1. The committee of arrangement reported, and was discharged.

2. Read the Rules of Order; and called the roll—marked absentees, &c.

3. Received a letter and package of Minutes from the Catawba River Association, by her Messengers, Elder R. H. Moody and brother P. Wallick.



No letter, Minutes or Messenger being present from the Broad River—Elder W. Hill, a minister of that Association, was invited and took a seat with us.

4. Appointed the following correspondence to Sister Associations. Elder L. McCurry to write to the Broad River, himself and brother J. W. Price Messengers. Elder J. C. Grayson to write to the Salem. Elders A. Padgett, B. Bruce, Wm. Harri, Wilkey, and brother R. O. Ledbetter, Messengers. Brother J. Webb to write to the Tiger River; himself, brother J. M. Ambleton and Elder J. M. Webb Messengers. Elder J. Wilkey to write to the Catawba River. Elders J. C. Grayson, L. McCurry, and T. Christmas, Messengers—brother J. W. Moran to write to the King's Mountain, Elders, Wm. Harri, L. McCurry, and brethren D. S. McCurry, M. D. Padgett, J. C. Attamore and J. Diving Messengers.

5. Elected Elder J. C. Grayson to prepare a Circular letter for the next year—the subject to be, Math. 12th chapter, 43, 44 and 45 verses.

6. Elected Elder L. McCurry to preach the introductory sermon, Elder B. Bruce his alternate.

7. The Circular letter prepared by Elder B. Bruce, was read and adopted and ordered to be printed.

8. The Financial Committee reported, \$28 31 1-4 received from the Churches, and were discharged.

9. Took up the subject of raising a book fund in pursuance of a resolution offered and passed last year; and appointed a committee consisting of Elders J. M. Webb, L. McCurry, J. C. Grayson, B. Bruce, R. H. Moody, T. Stradley, Wm. Hill, and brother T. Davis to prepare a plan, and report on Monday.

10. Elected Elder J. M. Webb to preach on the subject of Missions to-morrow, and at the close of his sermon, that a collection be taken up for Missionary purposes. Also elected Elder T. Stradley to preach in the forenoon, and Elder W. Hill in the afternoon.

11. The committee to arrange Union meetings reported as follows, and were discharged.

The Union meeting for the 1st District is to be held with the Ebenezer Church, commencing on Saturday, before the 1st Lord's Day in March next. Elders A. Padgett, W. Harri, J. M. Webb, and B. Bruce to attend it.

For the 2nd District to be held with the Silver Creek Church, to commence on Saturday before the 3rd Lord's Day in April

next. Elders J. Wilkey, B. Bruce, and A. Padgett to attend it.

For the 3rd to be held with the Bethel Church, to commence on Saturday before the second Lord's Day in May next. Elders B. E. Rollins, L. McCurry, J. C. Grayson, and J. M. Webb to attend it.

12. Considered the request from Churches—1st, a request from Pisgah as follows: We request the Association to publish James Powel, who was an ordained Minister of our Church but has been excluded for Immorality—and his Credentials demanded (which he refuses to give up,) but has gone off with a small party, preaching and acting in disorder, sowing the seed of discord, doing much injury to our cause.

The request was granted, and the public is hereby notified that the said James Powel is no longer authorized by us to preach or administer the ordinances of the Gospel.

The 2d was a request of Cool Spring, for the Association to examine and ordain brother Theophilus Christmas, if they think him Orthodox. The request was granted, and the Association resolved herself into a presbytery by appointing Elder T. Stradley, chairman; brother T. Christmas was then presented to the presbytery by the delegates from Cool Spring Church and was questioned at length by the chairman and presbytery, upon his call to the work of the Ministry, his views on doctrine and discipline, and all the questions being satisfactorily answered, it was agreed upon motion, that the ordination prayer should be made by the chairman to-morrow morning—and the Bible presented and charge delivered by Elder J. C. Grayson. The presbytery then adjourned to the stand to-morrow morning 8 o'clock.

The Moderator resuming his seat, the Association adjourned till 9 o'clock Monday morning. Elder B. Bruce prayed.

#### LORD'S DAY.

The Presbytery met at the Canopy. Elder T. Stradley sang a Hymn, and led in the ordination prayer. The presbytery of Ministers laid hands on brother Christmas. Elder J. C. Grayson then presented the Bible with a very solemn and appropriate charge. The presbytery dismissed, and the preaching exercises commenced.

Elder T. Stradley delivered a sermon from Rev. 22nd chap. 1, 2 verses. Elder J. M. Webb followed in the missionary sermon from Rev. 19 chapter 2nd verse; at the close of which a



collection was taken, amounting to \$10 00. The services were concluded by Elder W. Hill from Jeremiah 6 chapter 14 verse. We are led to hope, from the solemn appearance of the large and well behaved assembly, and the faithful pathetic preaching of this day, good will be realized in eternity.

### MONDAY, SEPT. 27th.

Met pursuant to adjournment; prayer by the Moderator. Then called the roll.

1. Took up the unfinished business of Saturday, and considered the request of High Shoal Church, which was a letter of dismission to join King's Mountain, which was granted, and also considered the request of Round Hill Church, for the next Association, which, upon motion was granted, by agreeing to hold our next session with them, 9 miles north of Rutherfordton, in Rutherford county, to commence at 11 o'clock, A. M., on Friday before the first Lord's Day in October, 1853.

2. Brother M. L. Morrow, from the Tiger River Association, being present, having neither letter nor minutes, but it appearing to the satisfaction of this body that he was duly appointed Messenger, he was received as such, and took his seat.

3. Called for Resolutions: 1st. The committee appointed to draft a plan of operation for the book concern, submitted the following series of resolutions as their report, and were discharged.

*Resolved*, That in compliance with the resolution of last Association—upon the subject of furnishing the people within its limits with useful books, upon the best possible terms, that we advise that subscription and collection be obtained in each respective Church and congregation composing this body, as well as at this time and place among the delegates composing this body—which amount when collected shall form a fund for the purpose of furnishing the Books required; and that a committee of five be appointed by this body, whose duty it shall be to take into consideration as well the number as the quality of Books to be bought, if an amount sufficient be obtained to justify the enterprise, provided they only purchase to the amount of funds furnished; said Books to be obtained through any agency they may see fit to employ, and deposited at or near Rutherfordton, in Rutherford county, N. C.

*Resolved*, That the committee or agent, for the time being, dispose of said Books at cost; through the agency if possible of

ministering brethren laboring within our bounds, who are hereby requested, and earnestly solicited to explain our object to their respective Churches and congregations, and obtain subscriptions and funds, to the extent of their reasonable ability, and report to the committee within three months from the rise of this body.

*Resolved*, That the monies so raised belong of right to the Green River Association, to be applied from time to time to purposes, as set forth in these resolutions, under such arrangements and regulations as this body may direct; and as the enterprise is to be strictly to promote the cause of truth, through love to God, and the people generally, it is advisable that agencies be procured as much as can be free of charge.

*Resolved, further*, That the committee be required to report its proceedings and general operations to the next meeting of this body.

At the reading of the resolutions, upon motion, proceeded to take a subscription among the few remaining delegates, amounting to \$73 and 50 cents.

And then upon motion, Elder J. M. Webb the Moderator, was appointed one of the five to constitute the committee recommended in the foregoing resolutions—and that he nominate the other four, which terminated in the appointment of Elders J. C. Grayson, L. McCurry, and brethren T. Davis, and W. Fortune. Brother T. Davis offered the following resolution, which was adopted by the Association:

*Resolved*, That we advise the Churches where Union meetings are held to compensate the Ministers who attend and preach for them.

The following was offered by Dr. S. McCurry, and adopted by the Association:

*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 the truth and advancement and prosperity of our people and society generally.

Elder T. Christmas offered the following, which was adopted by the Association:

*Resolved*, That the thanks of this body are due, and are hereby tendered, to the Mount Vernon Church; the Tent holders  
[Concluded on 11th Page.]



# STATE OF THE CHURCHES.

CHURCHES.	POST OFFICE.	SUPPLY.	Ch. Meetings.	Delegates' Names.	Baptised, . . . . .	Received by letter, . . . . .	Resigned, . . . . .	Dismissed by let's, . . . . .	Excommunicated, . . . . .	Dead, . . . . .	Total Number,	Contributions.
				Ordained Ministers names in small caps, Licentiates in Italics. *Denotes absence.								
1 Head 1st Bretd.	Golden Valley,	B. E. Rollins,	2	J. S. Price and Williamson Fortune.	29	2	2	10	3	0	96	1.20
2 Ebenezer,	Logan's Store,	do do	1	B. Jenkins, A. Toney, J. Yelton and J. Freeman.	67	10	1	7	1	0	127	1.72
3 Concord,	Webb's Ford,	J. M. Webb,	2	J. Berge and J. Davis.	22	4	1	0	0	1	55	80
4 Big Spring,	Dunkin's Creek,	J. W. Rollins,	3	R. Price, Wm. Chitwood, and J. C. Lattemore.	37	3	2	6	6	0	96	1.50
5 High Shoal,	High Shoal,	do do	4	M. D. Padgett.	21	3	0	1	1	2	58	60
6 Wall's,	Webb's Ford,	B. E. Rollins,	4	G. Davis, J. Davis and J. W. Walker.	62	9	1	8	2	0	89	1.61
7 Pisgah,	Golden Valley,	J. Lethermon,	3	P. Prewitt and W. Wright.	1	0	0	9	3	7	49	83
8 Mount Vernon,	Rutherfordton,	J. M. Webb,	3	D. Walker, R. Smith, J. U. Whitesides and J. Allen.	16	0	0	14	0	3	100	1.50
9 Cane Creek,	Patton's Home,	B. E. Rollins,	1	J. D. Taylor and D. S. McCurry.	5	1	0	0	0	0	30	1.00
10 Mount Zion,	Dunkin's Creek,	L. McCurry,	4	L. McCurry, J. G. Divinney and J. W. Price.	37	7	0	0	0	0	69	1.00
11 Shiloh,	Rutherfordton,	W. Harrell,	3	H. COLBREATH, J. WILKEY, W. P. Abrams and C. Sparks.	27	4	1	9	2	1	74	90
12 Green's Creek,	Sandy Plains,	Webb & Colbreath,	1	F. Rey and D. Feagans.	2	3	0	0	0	0	44	58
13 Green River,	Cooper's Gap,	J. M. Webb,	0	J. M. Hambleton and W. Foster.	0	2	0	4	0	0	74	55
14 Silver Creek,	do do	J. Evans,	3	J. Jackson and Thos. Edgerton.	0	8	0	8	3	0	46	1.00
15 Cooper's Gap,	do do	B. Bruce,	4	L. Cowart and E. Lynch.	0	0	0	0	0	2	30	1.08
16 Arrowood,	Arrowood,	A. Padgett,	2	A. PADGETT and A. Lancaster.	0	2	0	0	0	0	40	59
17 Rock Spring,	Cooper's Gap,	B. Bruce,	4	Rich. Whitesides and N. Whitesides.	0	1	1	11	1	0	18	55
18 Pacolet,	Horse Creek,	N. P. Corn,	4	M. D. Corn.	0	0	0	2	1	0	21	25
19 Pleasant Hill,	Rutherfordton,	J. M. Webb,	1	E. L. Taylor and R. Baker.	8	3	1	3	0	0	42	97
20 Bethel,	Sugar Hill,	B. Bruce,	2	J. Morris and J. A. Reel.	22	3	1	1	0	0	58	1.55
21 Round Hill,	Minersville,	J. C. Grayson,	1	M. Koone and A. K. Wallace.	5	3	5	0	0	1	39	95
22 Mountain Creek,	Rutherfordton,	J. M. McCraw,	4	J. T. Lewis and M. Harriess.	19	13	0	8	2	1	152	1.35
23 Bill's Creek,	Cedar Creek,	B. Bruce,	3	T. Harriess, R. O. Ledbetter and Wm. Flin.	7	2	2	3	0	0	29	80
24 Harmony Grove,	Dysartsville,	J. C. Grayson,	4	J. C. GRAYSON and R. Patton.	15	1	0	6	2	0	57	1.41
25 Montford's Cove,	Sugar Hill,	B. Bruce,	1	BAILEY BRUCE, J. Hemphill and J. W. Morgan.	10	2	0	2	1	1	28	25
26 Sulphur Springs,	Webb's Ford,	A. Padgett,	1	Wm. Coal.	30	3	0	3	1	0	85	1.77
27 Cool Spring,	do do	W. Harrell,	4	Wm. HARRILL, T. CHRISTMAS, W. Goode, C. McDaniel & T. Toms.	5	8	0	4	0	1	23	80
28 Rutherfordton,	Rutherfordton,	J. G. Landrum,	3	J. M. WEBB, T. Davis and C. J. Webb.							28	57
29 Bethlehem,	Old Fort,	J. C. Grayson.	3	J. W. ROBINSON, * J. A. Coxey and L. Fortune.								
Total,					429	97	18	114	31	19	1077	2881



# MINISTERS NAMES AND ADDRESS.

## ORDAINED MINISTERS.

J. M. WEBB,	POST OFFICE.
J. C. GRAYSON,	Rutherfordton.
LEWIS MCCURRY,	Dysartsville.
BAILEY BRUCE,	Duckin's Creek,
ALANSON PADGETT,	Sugar Hill.
WILLIAM HARRIL,	Sandy Plains.
HENRY COLBREATH,	Webb's Ford.
JOAB WILKEY,	do. do.
THEOPHILAS CHRISTMASS,	Rutherfordton.
J. W. ROBERSON,	do.
	Old Fort.

of the encampment, and neighborhood generally, for the very kind, hospitable manner in which they have entertained its members, during its session.

4. Then upon motion, the Clerk is directed to superintend the printing and distribution of the Minutes, to retain eight dollars of the money on hand for his services, and get as many copies for the remainder as he can.

5. Read and adopted corresponding letters.

6. Distributed corresponding Minutes.

7. Elected the following delegates to the Western Baptist Convention, viz: Elders J. M. Webb, J. C. Grayson, B. Bruce, L. McCurry, Wm. Harril, A. Padgett, and brethren T. Davis and W. Fortune, and ordered our Clerk to pay over the money to the Board of Managers of the Western Baptist Convention at their semi-annual meeting, and that it be divided equal between home and foreign Missions.

Adjourned to time and place above mentioned. Elder L. McCurry prayed.

J. M. WEBB, Moderator.

BAILEY BRUCE, Clerk.

## CIRCULAR LETTER.

*The Green River Association to the Churches in Union—*  
*Greeting:*

Dearly beloved in the Lord—according to an appointment of last year, we address you upon the duty of Churches to their Ministers, and Ministers to their Churches. By the term churches, we are to understand congregations of professing Christians, meeting for worship in houses or places in their various settlements, who have been planted, or constituted, by the proper authorities, and who observe the ordinances of Jesus Christ, as they were delivered. Hence, we read of the churches of Galatia, of Syria, of Macedonia, of Asia, &c. These churches, or companies of holy persons, having given themselves, first, to the Lord, and then to each other, are most solemnly covenanted to their Lord and to each other, to carry out the object of their organization, which is to glorify God, to be mutual helpers to each other, in their dangerous pilgrimage to their better home, and to shine as lights to the world, and by their faithful observance of all of God's commands, to preach Jesus to a lost and ruined world of sinners.

Churches, in their independent capacities, have a right



choose their own minister, or pastor. In doing which, they should acquaint themselves with his qualifications. The whole church should feel well satisfied with him as their spiritual guide. They should select a minister whom they believe to be a christian, and divinely called to the work of the ministry—having the ministry of reconciliation committed to him—able to defend the doctrines of the gospel and the ordinances of the house of God. Especially, a church should know a minister to be a good disciplinarian, before choosing him as their pastor; for if a pastor is deficient in doctrine and discipline, he is not safe, no matter how good he may be beside. Having chosen such a man, you should feel assured he is a man of God; and the best gift with the Bible, which Jesus Christ ever bestowed on his church. It is then the duty of churches to esteem him very highly, for his work's sake. You are to receive him as an overseer over you—set over you by the Holy Ghost. You should receive his advice as coming from God, for he is God's minister to you. All his reproofs should be kindly received, for unless your minister can take liberty in admonishing you for your misgivings, he cannot be profitable to you. It is a shame to see the conduct of some church members, to the minister in charge; if for their good and the honor of the church the minister chance to expose their loose walk and conversation, in the spirit of love, (for it should be done in no other spirit,) they become prejudiced against him, and go about speaking reproachfully of him to any they may see, in the church or out. And in place of dealing with such members, too often churches indulge in some expression of consent, or silently pass such offences by; and very soon the church is divided into parties, and the servant of God is disgraced, and often has to seek another home. Such churches deserve to be reminded of the admonition to the church at Ephesus, Rev. 2, 5. Churches should defend their ministers from the attacks of revilers, whether in the church or out. They should feel bound to defend him from the foul and slanderous tongue, whenever his name is reproached; no church to which he preaches can excuse herself, for he is their servant, and they are bound to ferret out the reports, and if he is guilty, depose him from your service—the sooner the better; and if he is not guilty, it is your duty to show to all around his innocence, as much as you can. Be ye sure you cannot be an idle spectator—you are concerned—he is yours, and you are his. As well may a man

think to have his wife slandered and not be concerned, as a church to see her minister reproached without suffering. A church which will fellowship a member who slanders their minister, deserves to have no minister at all. But we must pursue the duties of churches to their ministers further. They should pray for them, not only in the closet, or at the house of God, but in their families, around the family altar, and teach their children and servants to respect them. Dear brethren, the preaching of the gospel is an arduous work; but the pastoral care of a church is an additional work of weighty importance—no true minister but what feels much anxiety and deep solicitude.—Well may they say, "brethren pray for us," &c.

Furthermore, the churches should be constant in attendance on the ministry of their pastors. How discouraging it is for a minister to ride twenty or thirty miles to preach to a church, and them fail to attend, or but few of them at best. Dear brethren, these things ought not so to be. You should go to meeting and take your families with you, and invite your neighbors to join with your little flock to come up to the house of the Lord, where streams of salvation flow through God's appointed means.

It is imperative on the churches to liberally support their ministers—to loose their hands from the world, and let them give themselves wholly to their ministry—to preaching, praying, studying, reading the scriptures and other good books—to visiting the sick, and the desirous of their charge, they have enough to do in the vineyard of their Lord; and their churches are guilty if their hands are not freed from daily labor in the field to feed their families. Beloved, the scripture is very clear on this point, listen: "Let him that is taught in the word communicate unto him that teacheth in all good things"—Gal. vi, 6. Again: "who goeth a warfare at any time at his own charges? Even so hath the Lord ordained that they which preach the gospel should live of the gospel"—1st Cor. ix, 7-11. The Lord says expressly, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn." If you have received of your minister spiritual things, it is but reasonable and right that they receive of your temporal things, since God has made it your duty to give according to what you have, and not according to what you have not. It is not a donation of charity to support your minister; it is the payment of a just debt—you owe it to your divine master, and if you withhold a liberal support from your pastor, you are guilty of robbing Him who died for you, and by his death



procured you all things, whether temporal or spiritual. "For inasmuch as ye did it not to one of these, my disciples, ye did it not to me." Ministers are the servants of Jesus Christ, who labor for him in his vineyard, and have a right to live of the fruits of the tillage, or plantation of the Lord. They feed Christ's flock, and have a right to the milk of the flock. They are not paupers, fed by charity, but servants of a King, who have reaped down your fields; and he ye sure their King will plead their cause against those who withhold from them their due. Ministers have the same obligation on them to feed, clothe and educate their families, that their brethren have; and if you call them to serve you and your families in the gospel field, and then refuse, or neglect, to remunerate them, the cry of their widowed wives and orphan children will rise against you. Ministers, as we will presently show, must give themselves to the work entire, and if your neglect toward them renders them unable to obey their Lord, the guilt will be on your heads. Then, dear brethren, wake up, and do the thing for which you was designed—that is, to hold up the gospel ministry as the light to the world. Hold them up in your affections, and pray hold them up in your diligence and determination to sustain them against the groundless attacks of hypocrites and sinners; hold them up by relieving the necessities of their families—and hold them up by walking in the truth; let the world see your minister tells the truth when he says religion makes people better, "ye are our epistle, known and read of all men;" then, brethren, let them read in your lives and conduct, the whole of Jesus. As ye have received Christ Jesus so walk ye in him, rooted and grounded in the truth, walking humbly and chaste, keeping your garments unspotted from the world. But if churches keep in fellowship such members as disorderly walkers, tattlers, busy-bodies, drunkards, or even those who are habitual dram drinkers, the world will soon say, ah! such a minister preaches and gets members, but they are like they always were, no better. Dear brethren, these things ought not so to be. You should practice what your minister preaches, as near as possible, and thereby hold him up to the world as a light. Dear, in the eye of the Lord, are his ministers, so much so he saith to them, "he that despiseth you despiseth me," &c.

In the second place, a Minister who is called of God to preach the Gospel, is not only a converted man, but one directed into the path of duty; one who holds the faith in a pure conscience

sound in the faith and apt to communicate to others. And having the cause committed to him, he cannot rest till he is set apart, to the work of the Ministry, which is done by the request or direction of the Church, to which he belongs; he then (being ordained) may take the oversight of the Church as Pastor.—Taking the charge of a Church, he is their servant, for the time agreed on, and he must feel bound to do them the best service in his power; as an honest man, he will labor to qualify himself for the duties of his office. Ministers should be punctual in their attendance; if Ministers fail habitually to attend their appointments, the people will soon have no confidence in them—and their preaching cannot effect much. In truth, if a man for secular engagements, will disappoint his congregations, he is unfit to have charge of a congregation as a Minister; for the good of the cause and the love of truth, will forbid his doing such a thing.

It is a duty which Ministers owe to their Churches, to adorn their lives by a good orderly walk, and a godly conversation; a man who will disgrace himself and the cause of Christ, by gossiping over the country, idling away his time, is unfit for the Ministry; or one who will associate with the wicked in their lewdness, or drink with the drunken, or in any way countenance the use of intoxicating liquor, as an article of trade, or a beverage, is unfit for a Minister of Jesus Christ, for the Minister who preaches to others to live obedient to the laws of Christ, and then violates them himself, is both sinful and dangerous. A Minister should give himself wholly to the work of the Ministry, it is a cause of so much importance that no man can feel satisfied to engage in it carelessly or without penititation. It is due to the Churches, that their Ministers be wholly devoted to the Gospel, that they study the doctrines of the Scriptures; so they may feed the flock of God with wholesome food; they cannot be too careful in searching the Scriptures, for the doctrine of grace is much denied and repudiated in our day; and it is the duty of Ministers to the Churches to guard them from the devices of the Devil, through the false teachers of our day. The Minister of a Church should devote the energy of his whole soul to advance the cause of the Church in charge. It is his own family, they are his brethren, he must feel for them like a father for his own children; he will study to build them up, to comfort them, to keep them in peace, to admonish them to their duty, to instruct them in doctrine and discipline, and lead them on to the



blessed caanan as safety as he can. And he should visit the sick of his flock, to pray for them; and read the Scripture for them, and as much as he can smooth their way through the valley and shadow of death. The Minister should feel himself a servant of his brethren. Visit Churches and Associations, and destitute settlements as much as he can, to extend the doctrine of the cross as far as he may. Especially will a Minister feel deep concern for the souls of his brethren's children. Next to the salvation of his own family, is the salvation of his brethren's families, who have called him for their spiritual guide. Often should he visit their families, to read and pray with them.

The Minister is a sentinel for his church, to guard her from assaults of the enemy. If he see the sword coming and neglect to warn, woe be unto him! He has the spiritual oversight of the Church, and if the Church will relieve him from the cares of the world, he must be a *dumb dog*—or a devil incarnate, if he does not devote himself. A man who will live in ease and sensual pleasure because the Churches sustain him, is dishonest and deserves to be excommunicated from all Church privileges, and frowned out of countenance.

So, dear brethren, you must see the duties of Ministers are many and arduous indeed; which they will do, if Churches will do theirs, but which they cannot without. God has blessed the Churches of this country with the Gospel for a long time, for very little return. But the time has come, when, unless you wake up to sustain a sound Ministry, and practice holiness of life, God will visit you and remove the candle stick out of its place. May the good Lord bless us all as Ministers and Churches, help us to discharge our several duties faithfully, then shall Zion arise from her dusty bed, Ministers go forth in the spirit of their calling, Churches appear in the greatness of their strength; fair as the moon, clear as the sun, and terrible as an army with banners. Then shall our old men and women stand in the streets of the city of God, and see their children joyfully crowding the gates of the Church, telling the gladdenings—forever gladdenings—news—the dead is alive, the lost is found; and then too, shall we see truth prevail over error, and the heathen shall soon be given to Christ for an inheritance, and the uttermost parts of the earth for his possession.

Finally brethren, let us quit ourselves like men, and be strong, do our duty as good soldiers of our blessed captain, for in due time we shall receive a crown, if we faint not. Farewell.

BAILEY BRUCE, Clerk.

J. M. WEBB, Moderator.

George D. Shurtle  
D. Webb Churchway

Bartholomew

Patience

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J. E. May

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