

Brier Creek 1883

WAKE FOREST COLLEGE.

Faculty :

WM. B. ROYALL, Chairman of the Faculty and Professor of Greek.
 WM. ROYALL, Professor of Modern Languages, and *pro tem.* of Moral
 Philosophy.
 W. G. SIMMONS, Professor of Natural Science.
 L. R. MILLS, Professor of Mathematics.
 C. E. TAYLOR, Professor of Latin.
 W. L. POTEAT, Assistant Professor of Natural Science.
 E. G. BECKWITH, Tutor.

Fall Term begins Sept. 1. Spring Term begins Jan. 15.

Expenses :

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Biblical Recorder.

(ESTABLISHED 1835.)

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MINUTES

OF THE

SIXTY-SECOND ANNUAL SESSION

OF THE

Brier Creek Baptist Association,

HELD WITH

BRIER CREEK CHURCH, WILKES COUNTY, N. C.,

August 9th, 10th and 11th, 1883,

(Centennial Church Year.)

REV. L. P. GWALTNEY, MODERATOR, Cedar Run, N. C.
" E. N. GWYN, CLERK, Elkin, "

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1883.

LIST OF MINISTERS.

J. P. ADAMS,	Jonesville,	N. C.
A. N. BARKER,	New Hope,	"
C. C. BROWN,	Sourwood,	"
W. DOWEL,	Jenning's Mill,	"
A. GILREATH,	Cedar Run,	"
S. S. GOFORTH,	Lovelace,	"
A. GOODEN,	Sweet Home,	"
L. P. GWALTNEY,	Cedar Run,	"
J. P. GWALTNEY,	York Institute,	"
W. F. GRAY,	Sourwood,	"
E. N. GWYN,	Elkin,	"
Y. JORDAN,	New Hope,	"
W. A. MYERS,	Osbornville,	"
B. MATHEWS,	Sourwood,	"
J. H. MARTIN,	Long Town,	"
I. HOLLER,	Zimmerman,	"
T. W. PARIS,	Eagle Mills,	"
W. SEGRAVES,	Jonesville,	"
R. W. WOOTEN,	New Castle,	"
T. WRIGHT,	Zimmerman,	"
S. F. SIMMONS,	Clingman,	"
I. N. HAYNES,	Dellaplane,	"
E. HOLLER,	Zimmerman,	"
J. S. FORESTER,	Brier Creek,	"

PROCEEDINGS.

BRIER CREEK CHURCH, WILKES CO., N. C.,
August 9th, 1883.

Introductory Sermon preached by L. P. Gwaltney. Adjourned for refreshments. Prayer by W. G. Brown. Association convened. Church letters received and read. Rev. L. P. Gwaltney and Rev. E. N. Gwyn were unanimously elected Moderator and Clerk.

Correspondents received:

From the Yadkin—Rev. W. G. Brown, G. T. Bailey.

From the Elkin—Rev. G. M. Burcham, E. F. Fields, S. E. Myers, W. F. and T. Byrd, J. E. Jordan.

From the Brushy Mountain—M. McNeill, S. G. Stout, G. W. Green, R. A. Spainhour.

Visiting Brethren—Rev. W. R. Gwaltney, of the Raleigh Association, representing the State Board and the BIBLICAL RECORDER; Rev. S. Brown, of Butler, Mo.; Rev. W. G. Parks and C. O. Davis, of the New River Association, Va., and Rev. C. J. Woodson, of Portsmouth, Va., accepted seats.

The door opened for the reception of new churches, when Hunting Creek presented her letter and delegates, and the following committee appointed, Brethren Foote, Goforth, Parks and Wooten, to examine their Articles of Faith, who reported the church to be orthodox, when the delegates came forward and received the right hand of fellowship.

Committees appointed:

Arrangements—R. W. Wooten, G. W. Sale, J. P. Gwaltney, D. W. Pool, with officers and correspondents.

Religious Exercises—W. A. Goforth, pastor and delegates of this church.

State Missions—W. R. Gwaltney, S. S. Goforth and J. P. Adams.

Periodicals—J. J. Hendren and S. D. Swain.

Sunday Schools—I. Holler and S. S. Board.

Temperance—W. A. Myers and W. A. Goforth.

Education—J. H. Foote, S. M. Brown and T. W. Paris.

Pastoral Relations—E. N. Gwyn, W. C. Parks, G. M. Burchum and Y. Jordan.

Home and Foreign Missions—W. G. Brown, Felix Parks and C. J. Woodson.

Time and Place—J. F. Adams, E. B. Hendren and W. Wright.

Finance—J. A. Glass and J. Jennings.

Obituaries—T. W. Paris and J. P. Adams.

Resolutions—J. H. Foote and William F. Ward.

By request of the Clerk, E. B. Hendren was appointed assistant.

On motion, Bro. J. H. Foote was requested to deliver the Centennial Address, Saturday, 10 a. m., it being the centennial year of the church at Brier Creek.

By request, Rev. W. R. Gwaltney made interesting remarks to the Association.

On motion, adjourned. Prayer by Rev. W. C. Parks.

SECOND DAY—MORNING SESSION.

FRIDAY, 9 A. M.

Prayer by Rev. S. D. Brown.

The Committee of Arrangements reported. The report was adopted.

Names of delegates announced, and the Constitution and Rules of Decorum read.

Preceding minutes read and approved.

Committee on Sunday Schools reported, through their Missionary, viz:

Dear Brethren: As your Missionary I report 27 Sunday Schools, with 1,447 scholars. I report 124 sermons, 478 visits, 30 lectures and 2,285 miles traveled. On my work I have encouraged pastoral support, and also have shown, to some extent, the duties of pastors to the churches, and have represented the RECORDER and other religious reading. I have introduced the work of missions and the work of the Baptist State Convention. I have especially made it a point to teach every member of the church the imperative duty of doing something for Jesus, so that there may be no *drones* nor idlers in the camps of Israel. I do, in this report, respectfully and lovingly decline the Sunday School work of this Association, and I do recommend the general Sunday School work to all the ministers of this Association, and that they make a short report of their work to the next Association. I have received from some of the churches and schools the sum of \$120, and the State Board paying me \$100.

E. N. GWYN.

Remarks by C. J. Woodson, I. Holler and J. H. Foote. Committee on State Missions reported:

There are 54 missionaries under the employment of the State Mission Board, and God's blessings are resting upon the labors of these

men. Souls are being converted and churches organized in destitute places, but there is much territory yet to be occupied. There are ten or twelve counties in Eastern North Carolina in each of which there is not more than one Missionary Baptist church. And the tenets of our denomination are but little known in Mecklenburg, Cabarrus and Rowan counties, and there is much destitution on the borders of this Association. Although the Gospel, as we hold it, is rapidly spreading over our State, yet the State Mission Board will have to call on the churches for their increased liberality for a time to come. Instead of 54 missionaries we ought to have in the field next year at least 100. Let the churches pray the Lord of the harvest for more laborers; for there never was a time when people were so ready to hear the Gospel, as we preach it, as at present. We would respectfully recommend that Brother Gwyn, your Sunday School Missionary and Evangelist, continue his work as heretofore, but as Missionary under the supervision of the State Mission Board, and not as Sunday School Missionary; and that pledges be raised from the churches and individuals for the State Mission work. And we also recommend that the pastors present to their churches the claims of the State Mission Board, and encourage them to extend liberal help to the same.

W. R. GWALTNEY,
S. S. GOFORTH,
J. P. ADAMS.

Remarks by W. R. Gwaltney; then the report was adopted. \$15.27 were raised for State Missions and pledges to the amount of \$72.00 were taken from individuals and churches for said work.

On motion, adjourned for preaching. Sermon by Rev. W. C. Parks.

AFTERNOON SESSION.

1 O'CLOCK P. M.

The Committee on Temperance reported:

The subject of Temperance has been written and spoken upon in this Association until it is no longer a subject of information, for men convinced by the power of truth have both wept and acknowledged that they were engaged in a work that was wrong; but the love of money, the root of all evil, causing them to break over all resolutions and vows, they still persist in this work, thereby destroying their Christian influence and becoming stumbling blocks in the way of sinners. If there are those among us engaged in this work who have not seen its evil, the church should fervently pray for them, and pastors should faithfully warn them of their danger. And should not brethren engaged in this traffic, laying their hands upon their hearts and lifting their eyes to heaven, ask this solemn question: Do my heart and conscience condemn me? If so, will not God

condemn me? And now, brethren, when you look upon your gains remember the price—broken-hearted wives, stricken mothers, helpless orphans, beggared children, the murderer's bloody hand, and filling an eternity with souls unprepared.

W. A. MYERS,
W. A. GOFORTH.

Remarks by Elders Woodson, Myers, Davis, Gwaltney and Brown, then the report was adopted.
Committee on Periodicals reported:

The reading of religious literature has done no little in scattering the truths of the Gospel among our people. Prominent, and we think foremost, among the periodicals of the State is the BIBLICAL RECORDER. It is interesting, instructive, and should be a weekly visitor in every family in this Association. It is fearless, though modest in defending the principles of Baptists.

S. D. SWAIM,
J. J. HENDREN.

Remarks were submitted by J. H. Foote, W. R. Gwaltney and W. G. Brown.

Committee on Time and Place reported:

Pilgrim Church, Alexander county, and on Thursday before the fourth Sunday in September, 1884. W. A. Myers to preach the Introductory Sermon, with R. W. Wooten, alternate.

The Treasurer reported:

Collection on Sabbath,	\$15 42
Church at Bethel,	8 67
Church at Damascus,	4 40
	<hr/>
	\$28 49
Paid out as follows:	
For State Missions,	\$15 42
For Foreign Missions,	6 53½
For Evangelist,	6 53½
	<hr/>
	\$28 49
Received from Committee on Finance,	\$26 54
Expended for printing Minutes,	\$18 54
My own fees,	8 00
	<hr/>
	\$26 54

ENOCH N. GWYN.

On motion, Rev. W. R. Gwaltney to preach the Centennial Sermon, Sunday, 11 a. m.

The Committee on Religious Exercises reported: Rev. C. J. Woodson to preach Saturday night.
On motion, adjourned. Benediction by the Clerk.

THIRD DAY—MORNING SESSION.

SATURDAY, 9 A. M.

Prayer by C. O. Davis.

Rev. W. B. Woodruff, from the Yadkin Association, accepted a seat.

Committee on Home and Foreign Missions presented their report:

The Foreign Mission Board of the Southern Baptist Convention is located at Richmond, Va. Rev. H. A. Tupper, D. D., is the Secretary, to whom should be sent all contributions made to the work.

This Board is sustaining Missionaries in China, Italy and Africa, and God is blessing the work of these laborers in His vineyard.

The Home Mission Board, located at Atlanta, Ga., with Rev. I. T. Tichenor as Secretary, is laboring with great zeal in promulgating the Gospel, and is sustaining Missionaries in New Orleans, and also among the Indians, and in other parts of the South and West.

Brethren, we have reason to be greatly encouraged by the blessings of our Saviour to send the Gospel light to those who have it not. Let us bring our contributions, made sacred by our prayers, and lay them down at our Master's feet.

W. G. BROWN,
F. B. PARKS,
C. J. WOODSON.

Remarks by W. R. Gwaltney and S. M. Brown.

The Committee on Brier Creek Church History reported through Bro. J. H. Foote:

Brier Creek Baptist church, located near the Yadkin River, 14 miles east of Wilkesboro, was organized on the 8th day of June, 1783, and was at that time the first and only Baptist church in all the territory now included in the counties of Yadkin, Surry, Alleghany, Ashe, Watauga, Caldwell, Alexander, Iredell, Wilkes and other counties west, with one exception. That exception was then known as George McNeill's church, on Reddie's River, but which now has no existence, and from it Brier Creek church was organized. The church was constituted by Lewis Shelton, George McNeill and John Cleveland. John Cleveland was a brother of Col. Benjamin Cleveland, the hero of King's Mountain, and was a soldier in the Revolutionary war, and, it is believed, took part in the battle of King's Mountain, where his brother, Col. Cleveland, was in command of the forces from Surry, Wilkes and other counties. The church was constituted with eleven members, as follows: Benjamin Martin, John

Parks, Benjamin Toney, Gooding Sicking, Jacob Madcalf, Charles Bond, Dianah Martin, Elizabeth Toney, Sarah Thirmond, Hannah Garrison and Mary Calloway. Benjamin Martin lived and died within one mile of the church. His descendants live near there yet. The descendants of John Parks are also living near. The Toney, Sicking, Madcalfs, Bonds and Garrisons have all disappeared from the locality.

July 26th, 1783, John Cleveland was chosen Moderator, and July 24th he was chosen pastor. September 26th, 1783, Richard Allen was elected clerk. January 27th, 1787, John Cleveland resigned, and from then till the 25th of June, 1790, the church was without a pastor, when Andrew Baker was chosen. He served till February 22, 1794, when he was dismissed by letter. From this time till the year 1800, when Andrew Baker was again chosen pastor, the church met regularly but had no pastor. May 27th, 1802, Andrew Baker resigned and Thomas Masten was elected pastor. In 1820 the names of 209 members appear on record. Richard Allen served as clerk from 1783 to 1824, a period of 41 years, and was succeeded by John Martin, who served to 1833. December 27th, 1828, Jesse ——— was chosen pastor, and served for more than 20 years, till almost the day of his death. After his death the church was again without a pastor until William F. Adams was chosen, November 28th, 1852. May 25th, 1833, James Martin was chosen clerk, and served till April 25th, 1846, when W. F. Adams succeeded him, and served till 1852, when Thomas Foster was elected, and has served till the present day, a period of thirty years. W. F. Adams continued as pastor until a few months before his death in 1879, when failing health forced him to give up his work of devotion for his Master. R. W. Wooten was then chosen pastor, and serves till the present time.

Up to this period the names of more than 700 members appear on the church rolls. The first church building was a log house, located about 200 yards south of the present one. In 1820 a second log house was built and used for more than 50 years. They have now built a new and neat frame house. The names of some of the churches organized from this old mother church are, Cub Creek, Cool Spring, Fishing Creek, Covenant, Swan Creek, Antioch, White Plains, Pleasant Grove, Oak Forest, &c.

L. HARRILL,
E. N. GWYN,
J. JENNINGS.

Prof. J. H. Foote, according to the request of the Association, followed this report with an address on the "Progress of Baptist Principles," which, by order of the Association, on motion of Rev. I. Holler, is appended to the Minutes in abbreviated form. (See appendix.)

On motion, adjourned for refreshments for one hour. Prayer by Bro. Wooten.

AFTERNOON SESSION.

SATURDAY, 1 P. M.

Committee on Education reported:

Education is the foundation of all good government. "Knowledge is power." It elevates a nation and polishes every Christian grace. Our people ought to have a school in every neighborhood and not depend on the free schools. Education tends to perpetuate religious liberty. It qualifies the statesman for his office and gives success to the man of business. Give us an educated ministry and an educated people and we will take the world for Christ. The Association began a good work when it agreed to educate young Bro. Swain, who has gone more than one session to Moravian Falls, and the report comes to us of his success as a student and bright prospects as a young minister. We, therefore, recommend the Association to continue him as our beneficiary.

J. H. FOOTE,
S. M. BROWN,
T. W. PARIS.

Remarks by Brethren Greene, Foote and S. M. Brown. Pledges to the amount of \$58.25 were raised by churches and individuals for our beneficiary.

Brethren J. H. Foote, D. C. Jarvis, W. A. Myers, J. H. Martin and J. P. Adams were continued as the Committee on Support of Beneficiaries.

Committee on Pastoral and Church Relations reported:

The word *pastor* means *shepherd*. In olden times the shepherd's staff was an emblem of his office, and it also served as a weapon of defence when the enemy was wont to destroy and scatter the sheep. *Apt* to teach, giving attention to reading, to exhortation and to prayer, showing by his conversation and deportment, and making full proof of his ministry, are emblems of the pastoral calling. Napoleon at the great battle of Waterloo felt the responsibility of his position. The President, as he presides over these United States of ours, may contemplate to some extent the responsibility of his office. But all other responsibilities or positions of earth fall into insignificance when compared to him who has the watchcare of souls.

" 'Tis not a cause of small import
The pastor's care demands;
But what might fill an angel's heart,
And filled a Saviour's hands."

The pastor, as was said to Peter, "is to feed the lambs." The lambs are those who are newly converted to Christ; they require such food as will promote their growth in grace, and that which enables them to discharge their duties to Christ and to the church. Many a young disciple of Jesus is left as a spiritual orphan after joining the church for the lack of proper culture and training to duty and to action.

The pastor is also to feed the sheep, that is, older members of the church. They require such instruction as will promote their growth in Christianity, and that will ever inspire them to courage and to action in the building up of Christ's kingdom in the world.

The pastor, then, should be consecrated and Bible read, so that he may be able to give every member of his flock meat in due season. The pastor who is first serving the world, and second serving the world, and then third serving the church as pastor, is somewhat unfit for feeding his flock, visiting the sick or preaching the Gospel. Life is too short, time too precious, the souls of the church and of sinners cost too much and are too precious for the man who is called of God to this important work to trifle on the way. Then we should also remember that the pastor is frequently an index to his church.

"Like people, like Priest." "Then who is sufficient for these things?" The duty of the church to the pastor is to loose him to the full work of the ministry. The laws of the land enjoin that their officers shall be amply compensated, and the Apostle says, "It is ordained that they which preach the Gospel shall live of the Gospel." The man who preaches for money is unfit for a pastor, and he who serves the church without any compensation whatever is unfit for a pastor. It begets in his people a spirit of laziness and deformity, and which is worse than all, a dark spirit of covetousness, which the Apostle says is idolatry.

It is also the duty of the church to respect, to love and to pray for their pastor, and to become entire co-workers with him in the arduous work for the Master.

E. N. GWYN,
W. C. PARKS,
Y. JORDAN.

Remarks by W. R. Gwaltney.

The Committee on Finance reported \$30.90.

A collection of \$4.00 was raised to assist in paying for minutes.

The Clerk was instructed to have the minutes printed and be allowed \$8.00 for his services.

Any of the brethren who may attend corresponding Associations the next year are appointed to correspond.

It being the centennial year the Clerk endeavored to raise \$100 for State Missions, and the following persons have paid \$1 each for that object: J. H. Foote, E. N. Gwyn, M. J. Gwyn, J. R. C. Gwyn, N. H. Gwyn, J. F. Couch, T. Heath, L. P. Gwaltney, P. J. Childers, W. A. Myers, J. P. Gwaltney, H. Smith, L. Jarvis, B. Sparks, H. Hayes, J. E. Brotherton, E. C. Sloan, N. G. Sloan, J. E. Sloan, J. W. Fowler, D. L. McHargue, J. G. Weatherman, W. C. Myers, J. E. Myers, F. B. Parks, J. A. Cooper, W. F. Alexander, J. Dimmett, J. W. Dimmett, J. I. Dimmett, J. A. Myers, D. C. Jarvis, A. N. Barker, W. W. Grider, E. B. Hendren, I. T. Privett, T. S. Bell, L. W. Lunsford, Kirkman & King, M. McNeill, J. F. Anderson, S. J. Greenwood, W. A. Goforth, J. F. Sal-

mons, M. McBride, A. M. Church, L. J. Salmons, W. W. Barber, E. A. Johnson, R. M. Jarvis; Bethel, \$4.60; Fishing Creek, \$2.20; collections at Association, \$15.27; W. H. Somers, 50 cents; M. N. Gwyn, 50 cents; L. Millsaps, 25 cents. Total, \$75.32. Other dollar subscriptions yet unpaid.

Committee on Obituaries reported:

Elder R. P. Logan died in Iredell county July 1st, 1882, aged 72 years. He was baptized in 1833 and ordained as a Gospel minister in 1835. He sustained his calling for 50 years and served as Associational Missionary in King's Mountain Association for many years. He leaves a wife, children and friends to mourn their loss.
Y. JORDAN, Chairman.

A resolution of thanks was tendered to the community for their very liberal hospitality in supporting the Association. On motion, adjourned. Prayer by Rev. W. G. Brown. Thus closed a most interesting and harmonious session of the Brier Creek Association.

L. P. GWALTNEY, MODERATOR.

E. N. GWYN, Clerk.

SABBATH.

Prayer meeting, conducted by Rev. C. J. Woodson.
Rev. S. M. Brown preached at 10 o'clock a. m. Rev. W. R. Gwaltney preached the Centennial Sermon at 11 a. m., and Rev. G. W. Greene in the afternoon, to an unusually large and attentive congregation.

STATISTICAL TABLE.

CHURCHES.	POST OFFICES.	PASTORS.	DELEGATES.	Rec'd by Ex.	By Letter.	Restored.	Dismissed.	Excluded.	Deceased.	In Fello' ship.	Minute Fund	Sabbaths.
Antioch,-----	Dellaplane,-----	J. Jordan,-----	E. Johnson, Emmitt Johnson, W. T. Johnson, W. E. Staly,	3	1	5	1	1	1	53 \$1 10	1	1
Brier Creek,-----	Brier Creek,-----	R. W. Wooten,-----	T. Foster, J. Gilliam, G. W. Sale, S. Greenwood	1	1	5	5	1	1	55 1 20	4	4
Bethel,-----	Cedar Run,-----	L. P. Gwaltney,-----	E. B. Hendren, J. J. Hendren, D. W. Pool, J. C. Millsaps,	5	4	3	2	2	1	158 2 40	2	2
Damascus,-----	Sweet Home,-----	W. G. Brown,-----	J. Sloan, J. E. Sloan, S. S. Ham, A. D. Goodin	20	4	4	2	2	2	146 2 00	3	3
Fishing Creek,-----	Wilkesboro,-----	S. S. Goforth,-----	J. A. Glass, S. K. Hendren, J. A. Foster, A. Batty,	8	3	1	1	2	2	138 1 20	4	4
Grassy Knob,-----	Jenning's Mill,-----	T. W. Paris,-----	E. Mitchell, A. N. Reed, J. A. Reed,	1	1	1	1	1	3	128 85	4	4
Holly Spring,-----	Eagle Mills,-----	J. P. Gwaltney,-----	Z. R. Thorp, T. Heath, J. Vaughn, W. W. Maiden,	2	2	8	8	3	1	109 2 00	1	1
Hunting Creek,-----	Zimmerman,-----	I. T. Privette,-----	W. Moore, W. M. Anderson, P. H. Moore, R. Smith,	14	4	4	4	4	4	43 1 05	1	1
Lewis,-----	Zimmerman,-----	I. Holler,-----	I. Holler, E. Holler, T. S. Bell, L. C. Souther,	3	1	7	7	1	1	85 1 15	3	3
Liberty,-----	Brushy Mountain,-----	W. C. Meadows,-----	E. C. Moore, J. E. Hayes,	16	13	2	4	129	1	100 4	4	4
Mt. Vernon,-----	Olin,-----	W. A. Myers,-----	W. A. Goforth, J. M. Shaver, C. M. McHargue, J. N. Holland,	9	1	1	1	60	1	20 4	4	4
Mt. Pisgah,-----	Zimmerman,-----	C. C. Brown,-----	J. R. Weigh, G. W. McCarter, W. McCarter, N. C. Lewis,	4	4	4	4	23	55	2	2	2
New Prospect,-----	New Hope,-----	I. Holler,-----	T. S. Williams, J. G. Weatherman, W. M. Goforth, M. A. Shomaker,	9	1	3	2	1	1	35 3	3	3
New Hope,-----	Wilkesboro,-----	I. Holler,-----	J. F. Anderson, W. A. Batty, J. S. Parleir,	4	3	4	1	79	80	1	1	1
Oak Grove,-----	Sourwood,-----	B. Mathews,-----	J. H. Martin, J. A. Penix, A. Mathis,	1	2	2	2	71	75	3	3	3
Oak Forest,-----	Dellaplane,-----	J. P. Gwaltney,-----	J. H. Foote, F. B. Parks, W. F. Ward, P. H. Johnson,	11	1	1	1	27	80	3	3	3

Pilgrim,-----	Pilgrim,-----	L. P. Gwaltney,-----	A. E. Maberry, F. Millsaps,	3	1	2	1	67	85	1	1	1
Pleasant Grove,-----	Clingman,-----	R. W. Wooten,-----	G. F. Mitchell, J. P. Martin, T. Lewis, T. F. Calloway,	9	3	1	1	78	1	60 3	3	3
Swan Creek,-----	Jonesville,-----	J. P. Adams,-----	J. P. Adams, S. D. Swain, J. F. Adams, R. G. Howell,	4	3	2	5	1	245 2 50	1	1	1
Shady Grove,-----	Lovelace,-----	W. A. Myers,-----	W. Henderson, R. W. Jarvis,	10	1	1	4	2	186 2 15	1	1	1
Sweet Home,-----	Osbornville,-----	I. Holler,-----	W. Money, H. Money, P. Jarvis, M. O. Williams, A. N. Barker, W. V. Williams, J. W. Myze,	1	1	1	1	13	50 4	4	4	4
Taylor Spring,-----	New Hope,-----	Y. Jordan,-----	W. Sparks, J. Jennings, L. J. Salmons, J. F. Salmons,	3	3	10	10	3	103 1 05	2	2	2
Union,-----	Osbornville,-----	R. W. Wooten,-----	W. Wright, E. A. Johnson, E. M. Sales, J. N. Crater,	1	1	1	1	1	123 2 00	3	3	3
Zion,-----	Zion,-----	W. A. Myers,-----		1	1	1	1	1	123 2 00	3	3	3

APPENDIX.

CENTENNIAL ADDRESS,

(Abbreviated.)

BY PROF. J. H. FOOTE.

Having been requested a short time ago to deliver the Centennial Address before the Brier Creek Association, which holds its session here at old Brier Creek Church to celebrate its birth of 100 years ago, I enter upon the task assigned me with little hope of interesting so large and intelligent an assembly. The subject I have chosen as appropriate for the occasion is "The Progress of Baptist Principles."

The study of the history and lives of our ancestors is certainly of great advantage. Who among us would not delight to hear of the good deeds and brave acts of our fathers? The child sits and listens with animation as his sire tells of the thrilling adventures and hair-breadth escapes of his forefathers, and sometimes their tragical end. And yet how wonderfully ignorant we are of our origin and whence we came. Many of us scarcely know even the names of our grandfathers. But if this be true of our own biographies, it is no wonder we know so little of the rise and progress of our religious ancestors. I propose, briefly, then to trace their footsteps during the first centuries of the Christian era, and more especially to speak at length of their progress during the last 100 years.

Ecclesiastical, or church history, has employed the researches of the greatest scholars of the world. Our people read the ancient and modern histories of nations, and generally neglect to inform themselves about the history of the churches which succeeded those planted in the days of the Apostles, and which have existed through centuries of the fiercest persecutions and martyrdoms to the present time. Witnesses for the truth have lived and maintained the doctrine and ordinances of the churches which the inspired Apostles committed to their keeping through all ages.

For 1500 years that Man of Sin, Apostate Rome, has employed armies and crusades, inquisitions and tortures, prisons, famine and the stake to break in pieces the kingdom of Christ—the kingdom spoken of in the second chapter of Daniel, represented by a stone cut out of the mountain without hands, which should break into pieces the kingdoms of earth and eventually fill the world. But who is it that, for sixteen centuries, have alone fought with Antichrist—"the scarlet harlot, riding on the beast with ten horns, drunk with the blood of the saints?" Our brethren of other denominations can go back only to the Reformation to begin their history, while we, as Baptists, trace the footprints of our brethren as witnesses for Jesus through the dark ages of the past, hid among the Alpine rocks of Europe, or wandering through those mountains and deep forests

where the caverns in which they were concealed from their enemies were made to echo their songs of praise to Him who "kept them as in the hollow of His hand." From the days of the Apostles down to the 19th century they "have kept the faith once delivered to the saints."

President Edwards says, "God was pleased to maintain an uninterrupted succession of witnesses throughout the whole dark ages, in Britain as well as in France and Germany, who held to the faith and practices of the Apostles." Dr. Davis, the Bishop of Monmouth, says, "The ancient Britons kept their Christianity pure, unmixed with human tradition, as they received it from the disciples of Christ, adhering strictly to the Word of God as their only rule of faith and practice."

By reference to the Historical Chart, published by A. S. Lyman, and who was not a Baptist, but an impartial writer, we form some idea of what it cost our brethren to hand down to us these sacred principles. He says that during the middle ages "Pope Gregory sent Augustine, with 40 monks, to the British isles, who wished to impose their creeds upon the saints, and who, refusing to give up the right to worship God in their own way, after fasting and prayer for three whole days, 1200 of them were put to death in the most cruel manner!" Soon after this, says the same writer, "in the Council of Orleans, three men are burned to death for denying the sacrifice of the Mass;" "and that in the 12th century, during the time of Pope Innocent III., twelve hundred thousand of these innocent Christians were slain by the Inquisition!" "And that for upwards of 300 years was a scene of bloody persecution, while one million five hundred thousand more were destroyed by the Papal Church!" Reinerius, the Inquisitor General, sent against the Waldenses A. D. 1240, says: "These sectarians are the most dangerous of all heretics. They have existed since the days of Pope Sylvester, A. D. 340, and some say since the days of the Apostles. They declare themselves to be the Apostles' successors, and hold ours to be the 'whore of Babylon.'" (See Rev., 17th ch.) This is what Reinerius said of our brethren. Cardinal Hosius, the learned defender of the Pope, and who presided at the Council of Trent, says, "That the doctrines of Luther and Calvin are nearly the same as the Waldenses, held hundreds of years before their day." Tertullian and Origen, the greatest luminaries of the third century, say that "in the year 130 Lucius, the King of Wales, was baptized, and was the first king in the world to embrace Christianity."

Now, it is a historical fact these Christians, called by their different names of Waldenses, Albigenses, &c., held and practiced the very same principles and doctrines as the Baptists of the present day. They are our brethren, and firmly held the only true Church of Christ to be "an assembly of baptized believers." On this account the Baptists may be considered the only Christian community which has stood since the days of the Apostles and preserved the pure doctrine of the Gospel during all the dark ages. We appeal, then, to the pages of history in which the most eminent scholars give the clearest proof, that not in one country alone, but through the various kingdoms of the world, a succession of Baptist communities have come down to us, "all striped and scarred and blood-covered, a line of martyrs, slain by prison, by fire and by sword!" We hail these

as the true and faithful witnesses of Jesus during all those fearful ages when the Man of Sin

"Sat upon the seven hills,
And from his throne of darkness ruled the world!"

During the first three centuries we see the Baptists formed the only true evangelical society, and that during this time the Novatian Baptists established separate and independent churches, which have continued to the present time. The Oriental Baptist churches, with their successors, the Paulicians, continued in their purity till the 10th century, when they visited France, where they grew and spread till the army of the Crusades scattered them, or, as we before stated, drowned over one million of these unoffending Christians in blood! But we have not time to more than briefly allude to these truths, astonishing as they may seem. Let us then approach nearer our own time and see how these principles have prevailed.

Dr. Mosheim, the distinguished German writer, in his History, volume 3rd, page 79, says: "In almost all the countries of Europe an unspeakable number of Baptists preferred death in its worst forms to a retraction of their sentiments. Neither the view of the flames that were kindled to consume them, nor the ignominy of the gibbet, nor the terrors of the sword could shake their invincible constancy or make them abandon tenets that appeared dearer to them than life and all its enjoyments." It is true, says this eminent and impartial author, "that many Baptists suffered death not on account of their being rebellious subjects, but merely because they were judged to be incurable heretics; for in this century the error of limiting the administration of baptism to adult persons only, and the practice of re-baptizing such as had received that ordinance in a state of infancy, were looked upon as most flagitious and intolerable heresies."

We look over into Protestant England in the year 1620, 263 years ago, and see that faithful Baptist minister, John Bunyan, shut up in Bedford jail for twelve long years for advocating these same principles, preaching from the iron bars of his dark prison to the multitudes gathered around him. It was here and during his incarceration that he wrote that immortal little book, "The Pilgrim's Progress," which will ever remain a monument to his memory and a rich legacy to millions unborn, while the names of the monarchs who persecuted him will forever perish from the face of the earth.

Passing rapidly over the succession of Baptist churches in England and Wales, it is an established fact that a majority of the churches planted in America from 1645 to 1730 were organized by Welsh Baptists, and constituted on Articles of Faith brought over by them from the mother churches. To Dr. John Clarke belongs the honor of organizing the first Baptist church in America, in the year 1620, and not to Roger Williams as many have asserted.

But I wish to pause here, to present to this large and very attentive audience another view of this subject, as true as it is astonishing to many who hear me. It is this: That to the Baptists belong the honor of establishing CIVIL LIBERTY. Our form of church government planned the basis of American freedom, and has bequeathed both civil and religious liberty to one half the world, and is now rocking the other half to its centre, crumbling the thrones of its

tyrants and arousing oppressed humanity to rise and assert its rights and overthrow its oppressors.

We appeal to Jefferson, the second President of the United States and the greatest statesman of America, a man of truth and benevolence, and not an infidel as some have slanderously asserted. Some eight years before the Revolution Mr. Jefferson was a regular attendant at the meetings of a small Baptist church in his vicinity, and having invited Andrew Tribble, its pastor, home to dine with him, Mr. T. asked him what he thought of their form of church government, who replied, "that it had struck him with great force, and had interested him no little; that he had concluded that it would be the best plan of government for the American colonies." It is plain to be seen that his ideas of a free government which he obtained from attending Mr. Tribble's church flow throughout that immortal instrument, the Constitution of the United States.

We appeal to Judge Story, Chief Justice, and the greatest jurist in America, who said: "To Roger Williams belongs the honor of establishing in this country a code of laws in which we read for the first time since Christianity ascended the throne of the Cæsars, the declaration that conscience should be free, and man allowed to worship his Creator as he believed his duty required him."

We appeal to Bancroft, the most eminent historian in America. He says that "Roger Williams, when but 30 years of age, had matured a doctrine which secures him immortality of fame, as its application has given religious peace to the American world."

We turn to the Old World—to Germany, the land of scholars and historians. Gervinus, the most astute historian of his age, says: "Roger Williams, having fled for his life from Massachusetts in 1636, founded the colony of Rhode Island. Here in his little State the fundamental principles of civil and religious liberty prevailed before they were taught in any of the schools of philosophy in Europe. From this little State they have extended throughout the United States. They have given laws to a continent, and lie at the bottom of all democratic movements which are now shaking the nations of Europe."

Coming down a little later, Patrick Henry, in Virginia, gave the final blow to the separation of the Church and State. The people were taxed to support the clergy of the Episcopal Church, and the taxes were collected just as they are now in this country. A circumstance occurred which brought to the front the great patriot of Virginia. The taxes were assessed for a certain amount of money per capita, or a certain number of pounds of tobacco, it being optional with the people which they would pay. The price of tobacco suddenly advanced, these preachers refused to take the money and demanded the tobacco. The people appealed to the courts. Patrick Henry, who now was scarcely known, appeared for the people, and by his thrilling eloquence drove the clergymen from their seats, and not only defeated their claim to the tobacco, but succeeded in breaking down that unjust and iniquitous statute, and forever abolished it; so that these clergymen had to depend upon their own characters for their support. The Baptists were now free. Patrick Henry, though not a Baptist, was their legal defender, and from the very first, as all historians agree, they united with him to a man in espousing the cause of the Revolution. Throughout the whole country from Georgia to Massachusetts, they were everywhere publicly

committed to the cause, beyond any other religious denomination, and as such their houses of worship were destroyed wherever the British forces went. So we see "they practiced what they preached," and were ever ready to defend with their lives those principles of liberty bequeathed to them by their ancestors. We rejoice to know that these principles are more rapidly progressing in the last 100 years; they are silently at work permeating all countries of Europe, Asia and Africa. As they progress, side by side with them, the arts and sciences advance—the one is the promoter of the other. Before these principles were acknowledged, there was but little incentive to discovery and invention. Before that, 100 years ago, there was no railroad in this country, no steamboats, no telegraphs, no telephones, no Sabbath schools, and only now and then a meeting house. Why, when this church was organized 100 years ago, the "report" says with only eleven members—it was the only one in all the surrounding counties. What a change! Look at Catholic Spain and infidel France, where a little over 100 years ago our brethren were hunted down for the slaughter, and their Bibles stacked and burnt. Now our missionaries preach the everlasting Gospel among them unmolested. In India where Judson gave up his life, there is now the largest church membership in the world, numbering some 14,000 communicants. In China, whose ports 100 years ago were shut up from the civilized world, our own Yates, the prince of missionaries, is now preaching and sending the Bible to her four hundred millions of benighted heathen.

In Italy the Pope, who for 1500 years pursued the Baptists with fire and sword, is shut up in the Vatican and is afraid "to show his head." Our beloved Taylor is preaching the name of Jesus in the Eternal City, where Peter was crucified, and where Paul "finished his course." In London, the metropolis of the world, Charles H. Spurgeon ranks as the highest pulpit orator of the globe. In Russia, in the Isles of the sea, "from Greenland's icy mountain" to the burning sands of Africa, these ever blessed principles are spreading, ameliorating and christianizing the unfortunate millions of our race. Who, then, may not feel proud to be numbered among the successors of "such a cloud of witnesses"? Who would feel ashamed to belong to the great Baptist family who hold up to the people of the nineteenth century such a glorious record?

In the year 1727, the first Baptist church was organized in North Carolina in Camden county at Shiloh, and remains to this day. In 1729 it numbered 132 members, one to every 312 population. When Brier Creek church was constituted, there were about 80 Baptist churches in the State with about 6,000 members. Ten years ago, according to the best information, there were 1,000 Baptist churches, and one-eighth of the whole population were Baptists. According to the illustrated Almanac, published this year by the Editors of the *Raleigh News and Observer* newspaper, there were 214,082 Baptists in the State, while all the other denominations added together number 182,900, thus giving the Baptists a majority of 31,182 over all. But according to the estimate in the Baptist Almanac, we have a majority of 44,375 over all. In the United States there were only about 100,000 Baptists 100 years ago. To-day they number over 4,000,000.

Let us pause here and take a telescopic view of the next 100 years. If the advocates of these principles continue to increase in the same proportion, what a host of witnesses will celebrate the next centen-

nial! Not one of us will be here of this large congregation to enjoy that magnificent gathering, but we may leave for them to behold our footprints by our works for the Master. Those immortal spirits that planted this church gaze down upon us to-day from the skies, while their mortal bodies have mouldered to dust in yonder churchyard, or scattered about in other localities. Let us emulate their deeds of love and cherish their memories. The Cleavelands, the Bakers, the Gillians, the Adams', the Martins, the Allens, and that devoted old pastor, Thomas Masten, have all gone to their reward, after long years of labor in their Master's vineyard.

My task is done. I have thus feebly and briefly traced the line of our ancestors through suffering and persecution, who have left in our hands these principles of sacred liberty to preserve and transmit to the latest generations, when there will be but "One Lord, one faith, one baptism." (Ephesians 4:5.)

"Better, though difficult, the right way to go,
Than wrong, though easy, where the end is woe."

