

MINUTES

OF THE

SEVENTH SESSION

OF THE

BRUSHY MOUNTAIN

Baptist Association,

SOUTHEASTERN BAPTIST
THEOLOGICAL SEMINARY LIBRARY
HELD WITH
Wake Forest, North Carolina

LEWIS FORK CHURCH, WILKES COUNTY, NORTH CAROLINA,

OCTOBER 17TH, 18TH AND 19TH, 1878.

Rev. R. L. STEELE, Moderator, - - Taylorsville, N. C.
J. B. POOL, Clerk, - - Taylorsville, N. C.

800 COPIES, \$18.00.

LENOIR, N. C.:
PRINTED AT THE TOPIC OFFICE.

PROCEEDINGS OF THE SEVENTH SESSION
OF THE
BRUSHY MOUNTAIN BAPTIST ASSOCIATION,
HELD WITH

Lewis Fork Church, Wilkes County, North Carolina,

OCTOBER 17TH, 18TH AND 19TH, 1878.

THURSDAY, 11 A. M., October 17th, 1878.

The Introductory was preached by Rev. Wm. Pool, alternate; text, John 14th chapter and 12th verse.

After half an hour intermission the delegates assembled in the house; called to order by former Moderator; sing: "Do not I Love Thee, O! My Lord," &c. Prayer, J. B. Pool leading.

Letters were then read from 30 churches forming this Association, from which the Statistical Table appended was compiled.

Proceeded to elect officers, which resulted in R. L. Steele as Moderator, and J. B. Pool as Clerk. Rev. Asea Brown and J. W. Severt being tellers.

Opened door for reception of churches: Rev. Jas. Kerley and brother A. L. D. Bumgarner, delegates from Little River church, were invited to seats.

Invited correspondents: Elders Asea Brown and G. H. Church, from Three Forks Association, accepted.

Delegates of Pilgrim church were given seats in the Association.

Invited transients, when J. W. Church, A. Lipford, G. Manuel and Wm. R. Childers, licentiates, accepted.

On motion of Wm. Pool the Moderator is authorized to appoint all committees.

APPOINTMENT OF COMMITTEES:

- 1st. *Arrangements*—Revs. Wm. Pool, J. H. West, I. Oxford, Jas. McNeil and J. H. Brown, with Moderator and Clerk.
 - 2d. *Devotion*—Delegates and Pastor of Lewis Fork church.
 - 3d. *Education*—G. W. Greene and D. W. Pool.
 - 4th. *Periodicals*—C. C. Pool and Jas. Kerley.
 - 5th. *Finance*—F. P. Clark and A. M. Church.
 - 6th. *Missions*—W. A. Pool and J. W. Severt.
 - 7th. *Sabbath Schools*—Milton McNeil, J. B. Greer and W. C. Meadows.
 - 8th. *Temperance*—W. C. Meadows and D. Wilborn.
 - 9th. *Resolutions*—I. Oxford and Wm. Pool.
 - 10th. *Obituaries*—I. Oxford and J. B. Pool.
- Committee on Devotion appointed I. Oxford at 11 A. M., and C. C. Pool at 2 P. M. to-morrow, to preach at stand.
On motion of G. W. Greene, adjourned to 10 A. M. to-morrow.
Benediction by Rev. R. L. Steele, Moderator.
J. B. POOL, Clerk.

FRIDAY, 10 A. M., October 18th, 1878.

Met as per adjournment. Called to order; sing: "I Love to Steal awhile Away," &c. Prayer, Elder R. L. Steele, Moderator, leading.

Called roll and marked absentees.

Invited correspondents and transients, when J. M. Blackburn, Wm. Walsh and W. J. Bumgarner, licentiates, accepted. Also brothers C. B. Webb and B. Cashion, from South Yadkin Association, accepted.

Called on Committee of Arrangements, who reported as follows: 1st, Read constitution, by-laws and abstract of principles; 2d, Call on correspondents to report; 3d, Appoint correspondents; 4th, Call on delegates to Baptist State Convention; 5th, Appoint delegates to Baptist State Convention; 6th, Call on committees to report; 7th, Call on Treasurer to report; 8th, Appoint Union Meetings; 9th, Consider propriety of appointing a Missionary; 10th, Appoint a Day of Fasting and Prayer; 11th, Notice Queries; 12th, Appoint next Association; 13th, Appoint to superintend printing minutes; 14th, Appoint to preach Introductory.

Read constitution, by-laws and abstract of principles.

Read and corrected minutes of yesterday.

Called on correspondents: J. W. Severt attended New River Association; Rev. J. H. Brown, Three Fork, and Rev. I. T.

Privit and brother D. W. Pool, Brier Creek. Reports received, de linquentes excused, and correspondents discharged.

Appointed correspondents: To Briar Creek Association, Elders I. T. Privit, G. W. Greene and brother W. C. Meadows; to New River, J. W. Severt, Elder I. W. Thomas and M. Campbell; to South Yadkin, Elders W. A. Pool, R. L. Steele and Wm. Pool; to Three Fork, Elders J. H. West, L. Land and J. B. Pool; to Yadkin, Elder I. T. Privit and brothers J. H. Foote and F. B. Parkes. Any brothers attending said Associations are authorized to attend as correspondents.

Called on delegate to Baptist State Convention. Report received and delegate discharged.

Appointed delegates to Baptist State Convention: Elder I. T. Privit, brother R. A. Spainhour, Elders G. W. Greene and W. A. Pool and brother J. W. Severt.

Called on committees to report:

Committee on Sunday Schools reported. Addresses by W. C. Meadows, C. C. Pool, G. H. Church, I. T. Privit and Milton McNeil. Adopted as follows:

We find that there are comparatively few Sunday Schools reported in the Association, and inasmuch as the good effect of a well conducted Sunday School is seen and realized by every church and neighborhood which has tried it, we advise that every church in the bounds of this Association do press forward the Sunday School work by appointing (if not already done) one of their most zealous and energetic members as Superintendent, and that he be advised to co-operate with the Sunday School Board of the Baptist State Convention.

W. C. MEADOWS, }
MILTON MCNEIL, } Committee.
J. B. GREER, }

Committee discharged.

Appointed G. W. Greene, C. C. Pool and W. C. Meadows a committee to arrange time and place for S. S. Convention.

Adjourned 30 minutes.

Met as per adjournment.

Committee on Education reported. Addresses by G. W. Greene, W. A. Pool and G. H. Church. Adopted as follows:

An educated ministry and membership is a great need of the churches of this day. Education sanctified by the grace of God is a mighty power for good. The children of the present day will soon be men and women, and it becomes us to give them all the education possible. To fail to do so is to rob our country. They are to fill responsible positions as citizens, and to prepare them for these duties they should be educated. To fail to educate them is to prove false to the cause of Christ. They need all the preparation possible to fit them to be active and useful members of the church. To fail to educate our children is to rob them of their due. The best education available is the birth-right of every child. The education of the rising ministry is not likely to receive too much attention. We rejoice to see signs of more general interest in the subject of education. We, as Baptist, must not be behind others in this respect. If we have the truth, our ministers should be fully prepared to defend it. There is no lack of schools of all grades accessible to the people of our Association. There are several flourishing schools and academies in our own bounds. Wake Forest College and our Baptist Female colleges were never more prosperous. They deserve patronage. Our Theological Seminary, at Louisville, Ky., offers unsurpassed advantages to brethren desiring a more accurate acquaintance with the word of God.

G. W. GREENE, }
D. W. POOL, } Committee.

Committee discharged.

Committee on Devotion appointed Elder Jas. Kerley to preach to-morrow at 2 P. M.

Committee on Temperance reported. Addresses by Wm. Pool, G. H. Church, W. A. Pool and A. M. Church. Adopted as follows:

We believe that temperance is a moderate use of all things necessary for the sustenance of the mental and physical system, and we also believe that intemperance is a growing evil in the land, and that church members should be very careful to avoid this evil.

W. C. MEADOWS, }
D. WILBORNE, } Committee.

Amendment:

Resolved, That it is the opinion of this Association that no church member should make, sell, or use as a beverage ardent spirits.

G. W. GREENE.

Committee discharged.

Committee on Periodicals reported. Adopted as follows:

A well conducted religious periodical is a blessing to the church. The *Biblical Recorder* is a good exponent of our faith, and we advise the brethren to read the *Recorder*, *Kind Words*, *Home and Foreign Journal*, and all information that will advance correct religious information.

C. C. POOL, }
JAS. KERLEY, } Committee.

Committee discharged.

On motion, dispensed with union meetings.

Appointed Friday before the 4th Sabbath in November, 1878, as a day of fasting and prayer.

Appointed next Association to be held with Antioch church, on the Wilkesboro and Morganton road, and about 10 miles west of Taylorsville, beginning on Thursday before the 4th Lord's day in August, 1879.

Appointed J. B. Pool to preach Introductory, with G. W. Greene as alternate.

Appointed Clerk to Superintend printing minutes; to have 800 copies struck, and distribute to churches as per minute fund, and that he be allowed \$6.00 for his services.

Adjourned to 9 A. M. to-morrow.

SATURDAY, 9 A. M., October 19th, 1878.

Met as per adjournment. Sing: "A Throne of Grace then let us go." &c. Prayer; Elder I. T. Privit leading.

Answered Queries from churches as follows:

Query 1st from Three Fork church—Is it right for a church that has a rule of decorum forbidding an allegation to be brought against a member after two meetings to receive an allegation for a transgression committed 14 months before? Answer—No. Query 2d—Is it right to receive an allegation against a member when he is already under censure. Answer—

No. Query 3d—Is it right to receive an allegation from a member under censure? Answer—No.

Query 1st from Cub Creek church—Should a church license a man to preach before his gift has been fully manifested. Answer—No. Query 2d—And when licensed and not seemingly beneficial, should not the church call in his license. Answer—Yes.

Query 1st from Dover church—Considering the answer of the Brushy Mountain Association to Query No. 1 from Beaver Creek church last session, can she consistently hold a church as a member of her body who allows her members to advocate the doctrine of the Adventists, and remain in full fellowship? For answer see 12th article of the Constitution of this Association. Query 2d—If washing feet is not a duty that belongs to the the house of God, what claim must the widow have to establish her right for support by the church? For answer we refer to 5th chapter of 1st Timothy.

Committee on Finance reported: For Minute Fund, \$37 15; State Missions, \$7 81; Foreign Missions, \$10 56.

Collection to-day for Foreign Missions, \$12 84; and collection on Sabbath for State Missions and others, \$13 55.

The delegates raised for brother B. Cashion, to help pay for building Independence Hill church, in South Yadkin Association, \$9 40.

Treasurer reported \$2 34 on hand.

Committee on Missions reported.

Adjourned to hear missionary sermon by W. A. Pool, from Romans 10th chapter 11th to 15th verses.

Took collection aboved named.

Invited transients; Elder J. F. Eller accepted.

Took up report of missions. Addresses by C. C. Pool and I. Oxford. Adopted as follows:

The command of the Master, "Go ye into all the world and preach the Gospel to every creature," has lost none of its force, although eighteen hundred years have elapsed. And it never can lose any of its force until all nations have heard the news of Life; nay, not while there is a soul unsaved, whether that soul be in a christian or heathen land. It becomes us, then, as followers of the Lord Jesus Christ, to stir ourselves in the great work of saving souls. We may not all go to preach the Gospel, but we ought to give as the Lord has prospered us, to enable those to go whom the Lord has called. In order that this may be done, we advise our churches to take quarterly collections.

W. A. POOL, }
J. W. SEVERT, } Committee.

Committee discharged.

On motion, appointed an Executive Committee of seven, consisting of W. S. McLeod, D. W. Presnell, W. E. White, G. W. Hefner, Fredrick Warren, A. M. Church and R. A. Spainhour, to employ a Missionary or Missionaries, to locate places for

holding preaching, with authority to collect funds for supporting said missionaries. Said Mission field to extend up and down the Catawba river, in what is known as Catawba Valley, as far as the bounds of the Brushy Mountain Association extends.

Devotional Committee appoints G. H. Church for 2 P. M. tomorrow.

Committee on Sunday School Convention reported as follows:

We recommend that a Sunday School Convention be held with the Zion Hill church on Friday before the 5th Sunday in March, 1879.

W. C. MEADOWS, }
C. C. POOL, } Committee.
G. W. GREENE, }

Committee on Obituaries reported as follows:

MEMOIR OF ELDER A. JOHNSON.

In writing a sketch of the life and labors of Elder Aaron Johnson, we are at a loss for want of statistics. He, like most other Baptist ministers, in western North Carolina, never having kept a diary. But his life of usefulness and his labors of love have left behind him lasting lines of gratitude, which will endear him to the brotherhood, that time only can erase. Elder Johnson was born in the month of May, 1808, in the county of Wilkes, but raised mostly in the county of Ashe. He preached as a licentiate several years; was ordained, when about 46 years of age, member of Jefferson church, in the Taylorsville Association, in the court-house at Jefferson, by a Presbytery consisting of Elder S. Ferguson, Wm. Church, S. P. Smith, Richard Gentry and Thomas Cariton, which position he held up to his death, in honor to himself and satisfaction to the people—a zealous, faithful laborer in the Master's vineyard—whose labors were abundantly blessed, both in bringing in sinners into the fold and in building up the churches in and affectionate in exhortation. The church of Jefferson, *now Bethel*, was constituted on eighteen members, and now numbers near one hundred, (many having moved off by letter) most of which were brought in by the labors of Elder Johnson—also the church at Buffalo. Elder Johnson was a man of limited education, was moved by the love of God to the work of the Gospel ministry, having tasted of the good word of God, and of the power of the world to come, was desirous of bringing in all others to be partakers of the riches, grace in Christ Jesus. His Bible was his text book, and his library, which he studied to advantage, being second to none of the ministers of his time in biblical knowledge. Elder Johnson was in a languishing condition of health for about four months, with dropsy of the heart. He administered the sacrament of the supper on the second Sabbath in July, and deceased the last day of the same month, in his 71st year, leaving an affectionate wife and six children, all professing to know God in the pardon of their sins. Blessed are the dead that die in the Lord, from henceforth, yea, saith the spirit, for they shall rest from their labors, and their works do follow them.

MEMOIR OF REV. SMITH FERGUSON.

A complete biography of the subject of the present memoir would embrace a history of the Baptist denomination for a half century in a part of Western N. C., when ministers were scarce and but few churches and members not numerous. Elder S. Ferguson was born in the county of Wilkes on the waters of King's Creek, the son of James and Sarah Ferguson; was born the 8th of March, 1791, and died the 12th of March, 1878—being 87 years and four days old. He enlisted in the service of the United States in the war of 1812; in the year 1814, he served six months, was honorably discharged, and drew a pension for several years, up to his death. He made a profession of religion and joined the church at King's Creek when a young man, before he entered the service of his country. The irreligious influence of the camp had bad effect and caused him to become a subject of discipline, but in a short time the influence of the Holy Spirit brought him back in penitence to the fellowship of the church; and soon after he received license to use a gift in the ministry, and in the year 1825, May the 27th, was regularly ordained to the work of the Gospel ministry by Elder William Dodson and Benjamin Beach, which office he held with satisfaction to the people and honor to Him that called him to so high and responsible a position up to his death, about 54 or 55 years—all of which time he never departed from the faith of the Gospel, as held by the Baptist, nor has there ever been stain on his ministerial or christian character up to his death. But his labors were abundantly blessed in bringing sinners to repentance and darkness to light, and from the power of satan unto God. And in building up churches in destitute portions of the county, and converts from his labor became ministers, zealous and efficient, and the cause

of God prospered until the Baptist faith and doctrine, like the hand full of corn upon the top of the Mountain, grew and multiplied, until it was known, felt and realized, until they were second to no orthodox denomination in Western N. C., in numbers, piety or intelligence. He was 21 years in succession the pastor of Little River church, now in Alexander county, in which, during that time nine or ten were ordained to the work of the Gospel ministry, of which five are still living and holding forth the word of life to a lost and ruined world; and many others in different churches and in different counties, as Wilkes, Burke, Ashe, Iredell, Alexander, Caldwell and Watauga, &c., are still going to the saints, who were brought into the work through his labors, and we have no data by which to give a correct statement of the number of ministers, churches, members brought into the service of the Master through his labors. Elder Ferguson was twice married, by his first marriage he raised seven children; by his second marriage he left four, one a little over one month old. Elder Ferguson was a man of strong physical constitution; labored hard to raise, educate and maintain his family, never receiving a sufficient amount from the churches to loose his hands fully to the work to which God called him, although in his last years some churches and some individuals acted charitably towards him in supplying his destitution with such things as he needed. Elder Ferguson was a man of more than ordinary intelligence, though limited in education he could and did make his mark; besides the man of science in the pulpit, on the floor, around the fire side, his sound strong mind and tender heart, seasoned with grace, made him a delightful companion and fitted him to fill the most responsible places. He was Moderator of the Lewis Fork Association for more than a quarter of a century, and had he had any vain glory he could have held the position up to his death, but he well knew that office had to be honored before it could honor, and he was never vain in his imagination nor conceited of himself. Amongst the many other good traits of character he was a man of meekness, seldom done anything rashly, was not easily provoked, could suffer long with his fellow-man, was patient, had the grace of self-government. In the year 1851, there was a difficulty in the churches composing the Lewis Fork Association about the Sons of Temperance, when the proof of all these christian graces was duly tested. In the very outset of the difficulties he advised, his advice was unheeded; he plead for peace, principle and christian forbearance, but it was as one that mocked; but true to his Master, he kept the faith, unmoved by the superior number or the loud clamor of the multitude—even by those who claimed him as their spiritual father in the faith. He went steadily on, turning neither to the right hand nor to the left, as if though death nor life, nor angels, nor principalities, nor powers, nor things present nor to come, nor height nor depth, nor any other creature could separate him from the love of God, nor from his duty; and through all these troubles, not a hard word to, nor about any who differed with him in opinion or principle, but in the spirit of meekness and love, he overcame evil with good. As a counselor he was unexcelled; it was always as if one had inquired at the oracles of God. His reproof was gentle and full of love. He was a great nurse to young ministers. The writer of this sketch well remembers when he was young in the ministry, and when Elder Ferguson wanted to correct something said or done, he would commence by speaking in high approbation of some other part of the sermon, so as not to give offence nor dishearten the young minister. In settling difficulties amongst brethren he was an exception to the general rule on certain cases; where one would, in the absence of the other, speak of his grievances and the wrong he was suffering, he would labor to show him his own error, and in turn, when the other would seek an interview and try to clear himself, he would show him his error, and apologize for the other—often arousing the jealousies of both to think he was the other's friend. Upon the whole, he was no flatterer nor man-pleaser, nor partizan, but true, earnest, faithful in all things pertaining to the ministry, in doctrine, in discipline, in reproofs, in correction, in instruction, in righteousness. He was a man of zeal. In his best days he had frequently as many churches as there were weeks in a month, besides out stations where he had often to preach going or coming, and very seldom allowed his secular affairs to hinder his attendance. That zeal lasted to the end of his life, for well does the writer remember his last visit to his house, just one week before his death. He was so interested in the settlement of a difficulty, then existing in a church where he had been pastor at different times, that he volunteered to ride seventeen miles to aid the pastor in settling the difficulty; but on Wednesday before he was to start on Friday he was summoned to go "where the wicked cease from troubling and the weary are at rest." In his last illness he suffered but little pain. He was cheerful and tranquil. A few hours before his death his wife became alarmed, and in her deep distress cried out, "what shall I do?" He answered in the very struggles of death, "put your trust in Him that has promised to be a Father to the fatherless and a Judge of the widow." Then turning himself a little in the arms of a brother, to cough and spit, he said, "this is a debt we all have to pay," and without further struggle he passed away in peace, not leaving an enemy behind to speak evil of his good name, and though he sleepeth, yet he liveth. Farewell to thee, for a season, beloved and sainted Ferguson. May that blessed Savior who has himself crossed Jordan, and thus sanctified and shallowed its waters, prepare us, too, for the passage over; sustain us as he sustained thee, when called upon to tread its dark waves, and then receive

us as he received thee to that blessed, blessed world, where there shall be no more sickness nor sorrow nor death.

Committee on Resolutions reported. Adopted as follows:

1st. *Resolved*, That all the churches composing this Association govern their church meeting by the Sabbath.

2d. *Resolved*, That the churches composing this Association maintain a strict gospel discipline in regard to doctrine as well as morals.

3d. *Resolved*, That we tender to the presiding officers of this body our thanks for the dignified manner in which they have conducted the business of this Association.

4th. *Resolved*, That we tender to the brethren and friends of this vicinity our thanks for their kindness and hospitality during the session of this Association.

On motion adjourned. Sing: "Blest be the tie that Binds," &c. Extend the parting hand. Prayer; I. Oxford, leading.

REV. R. L. STEELE, Moderator.

J. B. POOL, Clerk.

N. B.—The Denominational Sermon on Sabbath by Elder G. W. Greene.



