

# THE RUTHERFORD STAR.

BY J. B. CARPENTER.

BE SURE YOU ARE RIGHT AND THEN GO AHEAD.—Davy Crocket.

[TERMS—\$2.00 In Advance]

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## MINUTES OF THE Green River Baptist Association.

HELD WITH COOPER'S GAP CHURCH POLK COUNTY, N. C. ON THE 5TH, 6TH, 7TH, AND 8TH. OCTOBER, 1866.

**FRIDAY, OCTOBER 5, 1866.**  
At 11 o'clock, A. M., the Introductory Sermon was preached by Elder J. C. Grayson, from 1st Tim. 4: 16.  
In the afternoon the delegates reassembled, and, prayer having been offered by Elder L. McCurry, the letters from the Churches were read, the names of the delegates enrolled, and the state of the Churches minuted.  
Elected Elder J. C. Grayson Moderator, and Elder C. B. Justice Clerk.  
Called for correspondence from sister Associations, and received.  
From Salem, Elder Joseph Blythe, and Brethren S. Waldrop, and G. J. Blythe.  
From Kings Mountain, Elders G. W. Rollins, G. M. Webb, and Brethren N. Scoggin and J. R. Logan, with a letter and minutes.  
From Broad River, Elders T. B. Justice, and W. Curtis, D. D., with a letter.  
From Catawba, none.  
On motion, visiting Brethren in the Ministry were invited to seats with us, Elder G. W. Mace, and J. Holbert took seats.  
On motion, the Moderator appointed the following Committee, on the business of the Association: L. McCurry, A. Padgett, J. R. Bowman, with the Moderator and Clerk.  
On motion, after singing, and prayer by Elder G. W. Rollins, the Association adjourned till to-morrow morning, at 10 o'clock.

**SATURDAY MORNING, October 6th.**  
The Association was opened with singing, and prayer by Brother Webb.  
Called for the report of Committee on Business of the Association, which was read and adopted.  
Called the roll, and marked absentees.  
Read and approved the minutes of yesterday.  
The Moderator appointed the following Committees:  
On Missions:—C. B. Justice, and B. E. Rollins.  
Temperance:—W. Haynes, and H. B. Wilson.  
Sabbath Schools:—J. W. Morgan, and K. O. Ledbetter.  
Periodicals:—L. McCurry, and C. Durham.  
Correspondence:—J. R. Bowman, and A. McMahan.  
Finance:—J. T. Price, T. B. Hemphill, and B. P. Simmons.  
Queries:—A. Padgett, W. Curtis, L. L. D. G. W. Rollins, W. Haynes, and T. B. Justice.  
Preaching:—D. D. Latimore, J. B. Grayson, W. Blanton, Pastor and Deacons of Cooper's Gap Church.  
Called for the Circular, Elder L. McCurry having failed to write on the subject given him, read a Circular on Sabbath School, which was adopted and ordered to be printed with the Minutes.  
Appointed Elder J. R. Bowman to write the next Circular letter. Subject, Foreign Missions.  
Appointed the next Association to be held with the Mountford Cove Church, 15 miles N. W. of Rutherfordton to commence on Friday before the first Lord's day in Oct., 1867.  
Elected Elder L. McCurry to preach the Introductory sermon.—W. H. Logan alternate.  
Elected, Elders T. B. Justice, W. Curtis, L. L. D. and G. W. Rollins to preach on Lord's day in the order of their names; the second sermon to be on the subject of Missions.  
On motion, agreed to take up a collection for Missions, after the second sermon, on to-morrow.

Read and adopted the report on Periodicals. See Report A.  
The Committee on Temperance made their report which was adopted. See Report B.  
Read and adopted the report on Missions. See Report C.  
Read and adopted the report on Correspondence.  
The Moderator appointed Messengers to corresponding Associations.  
To Broad River—Elders B. E. Rollins, A. McMahan, L. McCurry, W. J. Wilkey, J. C. Grayson, C. B. Justice, and Brethren J. H. Moore and James Wood.  
To Salem—Elders A. Padgett, W. D. Lancaster, W. H. Logan, C. B. Justice, W. Haynes and Brother J. C. Waldrop.  
To Kings Mountain—Elders C. B. Justice, J. R. Bowman, L. McCurry, A. Padgett, and Brother D. D. Latimore.  
To Catawba—M. D. Corn.  
Appointed the next Union Meeting to be held with the Church at Shiloh, on Friday before the 3rd Lord's day in April 1867, and that Elders W. H. Logan, J. R. Bowman, A. Padgett, A. McMahan and B. E. Rollins attend it.  
Elder A. Padgett, offered the following preamble and resolutions, which was adopted.  
WHEREAS, there seems to be a growing tendency on the part of many of our Church members to engage with the world in revelry and many frivolities, such as plays and dancing, &c., which we consider a growing evil, therefore  
Resolved, That we advise our Churches to discipline all members thus engaged, and unless they abandon the nefarious practice, exclude them.  
After singing, and prayer by Elder L. McCurry, adjourned to meet at 9 o'clock Monday morning.

**SUNDAY MORNING, October 7th, 1866.**  
Elder T. B. Justice preached, followed by Elder W. Curtis, L. L. D., a Missionary sermon; after which a collection was taken up for Foreign Missions, amounting to \$9 65 in currency, and \$7 39 in specie. In the afternoon, Elder G. W. Rollins preached, and it is hoped that the labors of the day will be productive of much and lasting good.

**MONDAY, October 8th.**  
The Association met at 9 o'clock, and was opened with singing, and prayer by Elder E. L. Taylor.  
The Committee of Finance reported \$15 80 in specie and \$10 40 in currency, sent up by the Churches for printing Minutes.  
Ordered, that the Clerk retain \$4 00 in specie and \$1 00 in currency for his services, and that he have as many Minutes printed as the remainder of the money on hand will pay for.  
The Committee on Queries made their report, which was adopted and the Committee discharged. See Report D.  
Read and adopted the report of the Committee on Sabbath Schools. See Report E.  
J. R. Blanton, an excluded member of Cooper's Gap Church presented a memorial, and letter of aggravance, signed by thirty-five members of the Cooper's Gap Church, asking the Association to investigate his case, and give him such advice, as his case demands.  
On motion, the Moderator appointed Elders L. McCurry, T. B. Justice, E. L. Taylor, W. D. Lancaster, C. Durham, B. E. Rollins, A. McMahan, W. H. Logan, Brethren E. Toms, J. W. Morgan, with the Moderator and Clerk, a committee to meet with the Cooper's Gap Church, on Friday before the 3rd Lord's day in November, 1866, to investigate said difficulty and report to this body at its next meeting.  
On motion, Elder C. B. Justice, W. Haynes, B. E. Rollins, and J. R. Bowman were appointed delegates to the next meeting of the western Baptist State Convention of N. C.  
Resolved, That the thanks of this body are due, and are hereby tendered to the community, for their hospitality during our stay with them.  
After singing, and prayer by Elder W. Curtis, L. L. D., the Association finally adjourned.  
**J. C. GRAYSON, Moderator.**  
**C. B. JUSTICE, Clerk.**

**A.**  
**Report on Periodicals.**—We the Committee on Periodicals, beg leave to make the following report:  
WHEREAS, Money is very scarce, we recommend the *Biblical Recorder*, our State Paper, it has withered the storm of war, and in fact all the storms for about thirty years, and which is edited by the ablest editor that it has had since the days of brother Meredith, it is certainly Baptist; we therefore recommend it to every Baptist family.  
**Lewis McCurry, Chairman.**

**B.**  
**Report on Temperance.**—Your committee on Temperance report.—That we feel to thank God and take fresh courage, in the prosecution of this sacred cause: that it may be carried on among the Churches, until the last enemy is destroyed. Temperance is one of the graces of the spirit—"add to your Faith virtue, to Virtue knowledge, to Knowledge Temperance." An enlightened people are a temperance people. Our churches all report themselves clear of distillers, venders and beverage drinkers. Surely our labors are not in vain in the Lord. Our Churches should endeavor—yea earnestly contend for a sound ministry, on this as well as on all the fundamental doctrines of the Gospel—a sound ministry, sound churches—unsound ministry, unsound churches. "Touch not, taste not, handle not, the unclean thing." "Fear God and keep His commandment, for this is the whole duty of man."  
**W. Haynes, Chairman.**

**C.**  
**Report on Missions.**—Your committee on Missions are very sorry that circumstances have been such, that for the last year we have been compelled to abandon our Missionary work and have thereby sustained considerable loss; but think the time has now arrived, when we should resume the cultivation of the fields that are "already white to the harvest,"—and if we cannot give the richman's eagle let us give the widow's mite.  
There are many sections of our country that call for efforts upon our part, to send them the Gospel, and the question at once presents itself—how shall we meet the demands that is upon us? For while the home field calls for aid, and while we find in almost every corner of our country, weak churches that need assistance, and destitute sections that call for ministerial labors, the voice of our Missionaries reach us through the Board calling for assistance, and letting us that they have sacrificed everything they can,—have labored with their hands for a support, and that now it will be impossible for some of them to support their families, even in this way, in consequence of the distracted condition of the countries in which they are laboring. In answer to these questions, we recommend that each Minister in this Association be requested to labor in the bounds of this Association, for one month, between this and the next meeting of this body; and that they rely on their fields for support, and that we advise the churches to pay them as well as they can for their services. We also recommend that a collection be taken up on Sunday to be applied to Foreign Missions.  
**C. B. Justice, Chairman.**

**D.**  
**Report on Queries.**—Your committee on Queries respectfully report—that in answer to the first query from Rock Spring Church as follows:  
Is it according to Baptist usage for a church to call in a committee from other churches, and refer a matter to them, and after receiving their report, proceed to exclude the defendant contrary to the advice, or wish of the committee? They submit that these are the principles and usages of the Baptist church. A church when dealing with a brother in disorder may call together a committee of Brethren from sister churches, to advise her when in difficulties, and if these difficulties are only as to matters of judgment as to fact, or expediency in one of two or more courses to be pursued, may bind herself to be governed by the decision of the committee and then is so bound; but as to matters that involve the good standing, or the excommunication of a member, while a church may ask advice she cannot delegate the final decision of the questions to any other body, but must do this herself as before the great Head of the church and with prayer to God.  
In answer to second query as follows:—Should a minister rebaptize a candidate into the fellowship of a church, whom he had baptised in the fellowship of another church, and who had been excluded for gross disorder from the church first joined? They recommend the answer to be without any qualification, No.

In answer to the following query from Camp Creek Church:—What course shall a regular Baptist church pursue with a member who has obtained a letter of dismission to join another church of the same faith and order, and on that letter has joined the Primitive Baptist, and engaged in distilling? They recommend the following answer:  
By referring to the Minutes of this body for 1857 it will be found that the correct principles is laid down, that the mere giving of a letter of dismission to a member to join a sister church does not in itself dismiss the one that obtains it, but that the dismission is only complete when such a one is received into another church; his membership therefore remains, even while holding the letter, in the church that gives it, as therefore a letter cannot be, and never is given by any of our churches, to any but a sister church of the same faith and order. The party enquired about in the present query is still a member of the Camp Creek church, and is to be cited to them and dealt with by them; and if he will not appear should be excluded for contempt of the church.  
In answer to the query from the Cool Spring church as follows:—What shall we do with the colored members? Your committee recommends the following:—That for the present, at all events, the church relations of the colored members [so which of course they suppose the query refers] be continued as they have been hitherto regarded.  
In matters relating to their own people it is believed that they should be fully consulted, and that they should now be especially counseled to preserve their good order and regular attendance with us—kindness and forbearance with them is evidently required while they are so disturbed by so many circumstances calculated to turn them aside from their simplicity in Christ.  
**A. Padgett, Chairman.**

**E.**  
**Report on Sabbath Schools.**—Your committee on Sabbath Schools do report.—That we think it unnecessary to enter into a discussion of the merits of Sabbath Schools, as that subject has been ably discussed in the Circular read and adopted by this body, we recommend a careful perusal of said Circular.  
**J. W. Morgan, Chairman.**

**DO YOU TELL YOUR MOTHER?**—A party of school girls were whispering together in one corner of the school room, and as another of their number came in, they exclaimed,  
"O, Jane, do come here! We have a secret to tell you; but you must promise not to tell it to anybody in the world."  
"Well" said Jane, then I cannot hear it, for I never listed to anything that I cannot tell my mother."  
What a noble girl! and how much happier she must be than those who hide things from their mother, and do things they would blush to have known.  
Girls, how many of you do as Jane did?  
I heard of a good man once who said, "I never did anything that I was ashamed to tell, my mother."  
It is a great thing to be able to say that and I am afraid there are a very few boys now-a-days who can say it. Can you, my young reader? If you cannot, will you make up your mind to live so after this that you can say it?  
Tell your mother everything, children; and never do or say anything that you would be ashamed to have her know.—*Young Pilgrim.*

**A human skull was lately found** in Calaveras county, California, at the depth of one hundred and fifty feet, in what is known by geologists as the pleistocene formation. This discovery is one of the most important ever made for geology, and will create a great sensation in the learned world. It seems to establish the fact that men existed in this planet countless ages before the time designated by any of our traditions respecting his first appearance here.  
"Madam," said a very polite traveler to a tasty old landlady, "if I see proper to help myself to this milk, is there any impropriety in it?"  
"I don't know what you mean; but if you mean to insinuate that there is anything nasty in that milk, I'll give you to understand you're struck the wrong house! There ain't a first hair in it, for as soon as Marthy Ann told me the cat was drowned in the milk, I went right, straight and strained it over."  
The young man fainted.  
Why cannot a deaf man be legally convicted? Because it is not lawful to condemn a man without a hearing.

A man forty years old committed suicide in Philadelphia Tuesday because he did not wish to outlive his mother, who was seriously ill.