

# The Rutherford Star.

BE SURE YOU ARE RIGHT AND THEN GO AHEAD.—DAVY CROCKET.

VOL. II.

RUTHERFORDTON, N. C., SATURDAY, NOVEMBER 14, 1868.

NO. 42.

## MINUTES

OF THE  
FOURTEENTH ANNUAL SESSION  
OF THE  
SILVER CREEK PRIMITIVE BAPTIST  
ASSOCIATION.

### MINUTES.

FRIDAY, SEPTEMBER 4th, 1868.

- The Introductory Sermon was delivered according to appointment by Elder J. H. Taylor, from Romans 5th chapter, 1st verse.
- After a short recess, the delegates assembled in the house, and appointed W. H. McKinney Moderator *pro tem*.
- Appointed J. M. Stott and Elder J. H. Taylor Reading Clerks.
- Received and read letters from six Churches, from which the annexed Table was prepared.
- The Association then organized by electing Elder J. H. Taylor, Moderator, and brother J. W. Murray, Clerk.
- On motion, invited transient preachers to seats with us.—None came forward.
- Opened a door for newly constituted Churches, or any other church into our union, and received a letter from Cross Roads Church, and after examination, she was received into the union of our body, and her delegates took seats with us.
- Appointed a Committee of Arrangements, viz: Elder J. Mason, M. Hall, N. Snelson, H. Brindal, A. Epley, together with the Moderator and Clerk, to whom all papers were referred.
- On motion, the delegates of Reedy Patch Church were appointed to select preachers to preach on to-morrow, who reported Elders J. Miles, first, J. W. Livingston to close.
- The Association then adjourned until to-morrow morning, 10 o'clock. Prayer by W. H. McKinney.

SATURDAY, SEPT. 5th, 1868.

- The Association met according to adjournment. Prayer by Elder J. Brown.
- Called the delegates names.
  - Called on the Committee of Arrangements, who reported satisfactorily, and was discharged.
  - Read and corrected the Minutes of yesterday.
  - Appointed a Committee on Finance, viz: J. M. Stott, N. Snelson, M. Wilkerson.
  - Called for the Circular Letter, which was read, received and ordered to be attached to the Minutes with the author's name annexed.
  - Appointed the next Association to be held with the Silver Creek Church, Burke County, eleven miles West of Morganton, to commence on Friday before the first Lord's Day in September, 1869.
  - Appointed Elder J. Brown to preach the Introductory Sermon next year. W. H. McKinney, alternate.
  - Appointed Elder J. Mason to write a Circular Letter for next year, and to choose his own subject.
  - Called on the Committee of Finance, who made the following report: Received in contributions from different Churches \$8 50; and from individuals, T. Bradley 5 cents; G. Jackson five cents; E. Jackson 5 cents; B. Laughter 5 cents; J. Brown five cents; D. Jackson 5 cents; J. H. Taylor 15 cents; W. Jackson 5 cents; M. Hall 10 cents; Elder J. Miles 25 cents; N. Snelson 10 cents; D. Paris 10 cents, making in all \$9 60.
  - Took into consideration the query sent up from Reedy Patch last year, which reads as follows: Is it Gospel order and good discipline to fellowship a Church in an Association that practices only a part of the ordinances of the House of God, and leaves a part undone? Answered in the affirmative, it is not.
  - Elect preachers to preach on Lord's Day, Elder J. W. Livingston, first, J. H. Taylor, second, J. Miles to close.
  - Appointed J. W. Murray to attend to the printing and distributing of the Minutes, and to distribute according to contribution.
  - Appointed a Committee of five to redistrict the Association, viz: M. Hall, A. Epley, J. Hill, N. Snelson, H. Brindal, who reported Silver Creek, South Creek and Ebenezer, to constitute the first district. Mt. Cove, Crooked Creek, Reedy Patch and Cross-Roads, to constitute the second district.
  - Proceeded to appoint union meetings—the first to be held with the South Creek Church, to commence on Friday before the third Lord's Day in April; Elders J. Brown, W. H. McKinney, J. H. Taylor, to attend to it. The second to be held with the Cross-Roads Church, to commence on Friday before the third Lord's Day in May; Elders J. Brown, W. H. McKinney, J. H. Taylor, to attend to it.
  - Resolved, That the thanks of this body are tendered to the good brethren and kind citizens of this vicinity, for the kind treatment we have received during our stay with them.
  - The Association then adjourned to the time and place above named. Prayer by the Moderator.

J. H. TAYLOR, Moderator.

J. W. MURRAY, Clerk.

SATURDAY.

On Saturday the stand was occupied by those appointed. Elder J. Miles preached from John, the 5th chapter, 39th verse. J. W. Livingston followed from John, 20th chapter, 13th verse, and J. Mason closed the service with apparent good effect.

SUNDAY.

On Sunday, the stand was filled by those elected. Elder J. W. Livingston opened the service from Rev. 14th chapter, 3rd verse; followed by J. H. Taylor, from the 88th Psalm, 10th verse. After 40 minutes recess, the service was continued by Elder J. Miles, and followed by Elder J. Blythe. The Word was preached to a large and well ordered congregation with apparent good effect, and we do hope that good will be realized from the same.

### ABSTRACT OF PRINCIPLES.

- We believe in one only true and living God, and that there are three persons in the God-head, the Father, the Son, and the Holy Ghost, and these three are one.
- We believe that the Old and New Testament is the Word of God, and the only rule of faith and practice.
- We believe in the impotency of man to recover himself from the fallen state which he is in, by his own ability.
- We believe that salvation is only by Grace, through faith in our Lord Jesus Christ.
- We believe that Baptism and the Lord's Supper are ordinances instituted by Jesus Christ, and should be practiced by all true believers.
- We believe that the only true mode of baptism is by immersion, and that true believers are the only subjects.
- We believe in the final perseverance of the saints in grace to glory.
- We believe in the resurrection of the dead, and a general Judgment.
- We believe that the happiness of the righteous and the punishment of the wicked will both be eternal.

### CIRCULAR LETTER.

DEAR BRETHREN:—The time is close at hand when we expect to meet in General Conference; I, therefore, in pursuance of an appointment, must proceed to discharge the duty of writing the present Circular. As having been left to choose the subject on which to write, I therefore cite attention to the middle clause of the 29th verse of the first chapter of our Lord's Gospel, recorded by John, which are as follows: "Behold the Lamb of God."

This Scripture seems to have been spoken in conversation with some that had been sent to John to enquire, "Who art thou?" from the fact that mighty works were performed by him. They having doubtless some doubts or misapprehensions in regard to the person and true character of John, they asked him and said, why baptisest thou if thou be not that Christ, nor Elias, neither that Prophet. John told them that he himself baptiseth with water, but that Christ should baptise them with the Holy Ghost and with fire. These things were done where John was baptising. The next day John seeth Jesus coming into him and sayeth, Behold the Lamb of God. It seems that we shall be led from the subject to speak in regard to the ordinances of the House of God, for we perceive that the Saviour, in coming to John at that time, was intending to confirm, at that time, one of the grand ordinances that he would have his followers observe in the world, for when he demanded Baptism at the hands of his forerunner, John, he refused and said, I have need to be Baptised of thee, and comest thou to me? Jesus sayeth suffer it to be so now, for thus it becometh us to fulfill all righteousness, then he suffered him; and hence we claim from the authority of His Word, that all those that would be His disciples should in the first place after having repeated of their sins and received the adoption of His grace, should be willing to receive this Baptism as being one of the ordinances of His House and the fulfilling of His Commandments, which I believe is generally admitted by all denominations, that it should be administered as an initiating right in His militant kingdom. The question then arises, in what way should the ordinance of Baptism be administered? And in the next place, who are the proper subjects for receiving this ordinance? We would just in a word say, that the way that Christ was baptised is the way that all true believers of the meek and lowly Lamb of God should be willing to receive the ordinance. But says one, if you will satisfy me what was the mode by which Christ was baptised, I will submit. Here I would quote the text, Behold the Lamb of God. See Him coming to His servant to whom there was much water to fulfill all righteousness. Time and space will not allow me to treat upon the subject of Baptism as I would like, but must at once say, that we believe that Christ and all Apostles were baptised by immersion, and we content still for that mode, and entreat all followers to a faithful examination of the Word of God. In the next place, we will make some brief remarks in regard to who are proper subjects for the administration of this ordinance. We notice on the day of pentecost, when there was a number added to the Church in one day—that in that number they all believed and were baptised, and the Philipian Jailor and his household, and when the eunuch said to Phillip, see here is much water, what hinders me from being baptised? Hear the reply to this question. If thou believest with all thine heart, thou mayest, and Liddy and her household; and, in a word, we find no passage in regard to this subject, but what believing in the Son of God must be manifest, and then they that believe are fit subjects for this ordinance and none others, and immersion, or being buried with Christ in Baptism, is the only Apostolic mode; and hence, in discharging this ordinance, we behold the Lamb of God. But this is not the only ordinance. The Sacrament of the Lord's Supper is undisputed as being an ordinance of the House of God. We are told in His Word in regard to this case by the Lamb of God Himself; Says He, this do in remembrance of me, and as oft as you do this, ye do show my death and sufferings till I come; but we conclude that the Sacrament was only instituted for baptised believers and none others. But we must pass on briefly. Some contents that the two ordinances, already mentioned, is all that is enjoined on the followers of Christ. We shall endeavor to show that there is one other, yet although it has not been practiced but very seldom since my recollection; and I look upon this last circumstance as being enjoined upon us as much as the Sacrament. Feet washing or washing one-another's feet is the next and last circumstance that we shall mention. Read the 13th chapter of John's gospel for the testimony, where he says, he riseth from supper and laid aside his garments and took a towel and girded himself; after that he poured water into a basin and began to wash the disciples feet and to wipe them with the towel. Then in the 14th verse, he says; If I then your Lord and Master have washed your feet, ye also ought to wash one another's feet. I believe it is generally given up that this should be practiced, but differ in what capacity it should be performed. I, for one, believe it should be attended to in public assemblies; for we are commanded that which we have heard in secret that proclaim upon the house top. The servant is not greater than his master, nor the disciple above his Lord. If ye know these things happy are you if ye do them, for I the Lord have given you an example that ye should do to me. And now, dearly beloved in the Lord, I pray you search the Scriptures, for in them ye think you have eternal life, and they are they that testify of me. I commend you all to the Grace of God, and may His blessings rest upon us all while we sojourn here. May His Spirit rest upon us and guide and direct us through all our travails in this world, and at last guide us safe home to our resting places in the presence of Him that has loved us and given Himself for us. May the Grace of God be with us all, for Christ's sake. Amen.

JOHN H. TAYLOR.

CHURCHES.	POST-OFFICES.	PASTORS.	Church meetings.	DELEGATES.
Providence Silver Creek South Creek Crooked Creek Reedy Patch Cross Roads Ebenezer Mt. Cove	Providence Silver Creek South Creek Crooked Creek Reedy Patch Cross Roads Ebenezer Mt. Cove	J. H. Taylor J. W. Livingston J. Miles J. Blythe J. Brown W. H. McKinney D. Jackson M. Hall	Sept. 4th Sept. 5th Sept. 11th Sept. 18th Sept. 25th Sept. 2nd Sept. 9th Sept. 16th	J. H. Taylor J. W. Livingston J. Miles J. Blythe J. Brown W. H. McKinney D. Jackson M. Hall
Received by experience.      20 Received by letter.            10 Received by recommendation. 10 Restored.                          5 Dismissed by letter.            2 Excommunicated.                1 Died.                                1 Total.                                59				
Contributions.				

## NO GOOD DEED EVER LOST. AN ITALIAN FABLE.

There dwelt in Piedmont a rich notary, whose only child a boy of fifteen, had a feeble intellect. The notary died, and in his will gave orders that this child, named Bartucio, should inherit his whole property, to come into possession at the age of thirty; and that at the age of twenty-five, he should receive three hundred ducats, to be employed in merchandise or other business, as should seem good to him.

When Bartucio had reached this age, he demanded of his mother, who was his guardian, a hundred ducats, which she gave him, charging him to employ them well. He then started on his journey, and meeting a robber who had killed a merchant, and was still piercing him with his dagger, his pity was moved, and he exclaimed:

"Oh, sir, what are you doing? Do you not see that the man is dead already?" To which the robber, his hands dripping with blood, replied:

"Go away from here, for your own good.—Pass on your own way, or worse will happen you."

"Oh, spare the poor body!" cried Bartucio. "Sir, will you not sell it to me? I will pay you for it in money—all you ask."

"What will you give?" asked the robber.

"Fifty ducats," said Bartucio.

"That is too little," said the robber. "The body is worth more. But if you will give me eighty ducats, you can have it."

Bartucio counted out the money; then lifting the dead body on his shoulders, he carried it to the nearest church, where he had it honorably buried, and paid his remaining ducats for masses for the soul.

His money spent, he was obliged to return home. His mother heard of his arrival, and thinking he had made some good trade, ran to meet him, welcoming him, and demanding to know what he had done.

"I have done well," he said; "for yesterday I gained your soul and mine, so that when they leave the body they will go straight to Paradise."

He then told her all. Hearing which, the mother was troubled and bitterly regretted her son's foolishness.

It was not long before he demanded of his mother the remainder of the three hundred ducats left him by his father. She gave it to him saying,

"Here, take your money, and do the worst you can with it. You will break my heart!"

"Oh, mother, do not be angry. I hope to do so well with it that you will be entirely satisfied."

Thus saying, he bade her farewell, and departed. Having entered a large forest, he met there two soldiers who had carried off Torquinta, only daughter of the King of Navarre. They were in great dispute as to which should have her as a wife, when Bartucio said to them:

"What are you doing, my friends? Would you kill each other for this young girl? cease your quarrel, and give her to me. I will satisfy you."

At these words, the soldiers, putting an end to their strife demanded of him what he would give for her.

"Two hundred ducats," he answered.

At that offer, the soldiers who knew not that the young girl was a princess, delivered her to Bartucio, took the money, and divided it between them.

Delighted with his beautiful merchandise, Bartucio returned to his mother, to whom he said:

"Mother, you cannot now complain that I have not spent my money well, for I have brought you this charming girl, who will keep you company."

The mother was more displeased than before, and told her son, that he was the disgrace and ruin of the house, and she wished him a hundred feet under the ground; but the young man bore all patiently, and tried to comfort her.

The King of Navarre made great search every where for the recovery of his lost daughter, and at last heard that she was in the house of Bartucio. He therefore sent to demand her, and Bartucio delivered her up. Before leaving she told him privately that when the time came that she should be given in marriage she wished him to present himself among her suitors, with his hand to his head, that thereby she might easily recognize him, when, in gratitude for all he had done for her, she would choose him for her husband.

Many months passed away. At last it came to the ears of Bartucio that the

young princess was to be given in marriage. He immediately set out on his way to Navarre. But his horse was a worn-out jade, so fleshless that his bones might have been counted through his skin. He was met by a knight, mounted on a fine animal, and followed by a suite of servants in livery. The knight addressed him in a gracious tone:

"Where are you going, brother, alone, and in such haste?"

Bartucio replied that he was going to Navarre.

"On what business, I pray you?" asked the knight.

Bartucio told him.

"Poor man!" said the knight. "I shall be there before you, inasmuch as I am better mounted than you, and well attended."

"Very well," said Bartucio; "I shall be as glad of your good fortune as of my own."

The knight then said, "Give me your horse and clothes, and take mine, and go in the name of heaven. But it shall be on this condition—that on your return you shall give me back what I have lent, with the half that you shall have gained."

This Bartucio promised.

Arrived at the palace, the King was sitting in a gallery which overlooked the city. When he saw Bartucio so well clad and mounted, and followed by a train so worthy, he said to himself:

"May it please heaven that my daughter shall choose this man for her husband."

Leaving the gallery, the King went in to the hall where were assembled all the princes and great lords, who had come for the hand of the princess, and he said to her:

"Look and consider well, Torquinta, which among all these is most agreeable to you, and most worthy to be desired for your husband."

The princess saw Bartucio holding his hand high above his head and recognized him.—Then, turning towards the King, her father, she said:

"Sir, I choose this lord for my husband, if it seem good to you."

The King most gladly gave his consent and the nuptials were celebrated with great pomp and ceremony.

When Bartucio was taking his bride to his home and had come to the place where he had before met the knight, he was suddenly arrested by him, saying:

"Brother, take your horse and apparel, and give me back mine, with the half that you have gained."

"It is right," said Bartucio.

And alighting from his horse, he gave it and his clothes to the knight, and with the half he had received in marriage.

"You have not given me all that belongs to me," said the knight, "inasmuch as you have not given me half of your wife."

"And how can we divide her?" asked Bartucio.

"We must cleave her in two," answered the knight.

"It would be too grievous a sin to murder one so beautiful," said Bartucio.—"Alas! I would rather you should take her as she is, than consent to her death."

The knight then said to Bartucio:

"Brother, take your wife, your clothes, your horse and your treasure; for I give you all that I claimed. I am the spirit of him who was killed by robbers, and to whom you gave christian burial, for whose soul's sake you had holy masses said. It is in recompense for your goodness that I have given you all these things."

The knight then vanished, and Bartucio, with his bride went joyfully on his way.

**THE DEAF AUNT AND WIFE.**

I had an aunt coming to visit me for the first time since my marriage, and I don't know what evil genius prompted the wickedness which I perpetrated toward my wise and ancient relative.

"My dear," said I to my wife on the day before my aunt's arrival, "you know Aunt Mary is coming to-morrow; well, I forgot to mention a rather annoying circumstance with regard to her. She is very deaf, and although she can hear my voice, to which she is accustomed in her ordinary tones, yet you will be obliged to speak extremely loud in order to be heard. It will be rather inconvenient, but I know you will do everything in your power to make her agreeable."

Mrs. — announced her determination to make herself heard, if in her power.

I then went to John N.—, who loves a joke about as well as any person I know of, and told him to be at the house at 6

p. m. on the following evening, and felt comparatively happy.

I went to the railroad depot with a carriage next night, and when I was on my way home with my aunt, I said:

"My dear aunt, there is one rather annoying infirmity that Annie (my wife) has which I forgot to mention before.—She is very deaf, and although she can hear my voice, to which she is accustomed, in its ordinary tones, yet you will be obliged to speak extremely loud in order to be heard. I am very sorry for it."

Aunt Mary, in the goodness of her heart, protested that she rather liked speaking loud, and to do so would afford her great pleasure.

The carriage drove up—to the steps was my wife—in the window was John N.—, with a face as utterly solemn as if he had buried his relatives that afternoon.

"I am delighted to see you," shrieked my wife, and the policeman on the opposite sidewalk started, and my aunt nearly fell down the steps.

"Kiss me, my dear," hawled my aunt; and the windows shook as if with the fever and ague. I looked at the window—John disappeared. Human nature could stand it no longer. I poked my head into the carriage and went into strong convulsions.

When I entered the parlor my wife was helping aunt Mary to take off her hat and cap; that my daughter with his face buried in his handkerchief.

Suddenly—"Did you have a pleasant journey?" went off my wife like a pistol, and John nearly jumped to his feet.

"Rather dusty," was the response in a war whoop, and the conversation continued.

The neighbors for blocks around must have heard it; when I was in the third story of the building I heard every word.

In the course of the evening my aunt took occasion to say to me:

"How loud your wife talks!"

I told her deaf persons talked loudly and that my wife being used to me, was not affected by the exertion, and that she was getting along very nicely with her.

Presently my wife said softly:

"Alf, how very loud your aunt talks!"

"Yes said I "all deaf persons do.—You're getting along finely; she hears every word you say!" And I rather think she did.

Elated at their success at being understood, they went at it hammer and tongues, till everything upon the mantelpiece clattered again, and I was seriously afraid of a crowd collecting in front of the house.

But the end was near. My aunt being of an investigating turn of mind, was desirous of finding out whether the exertion of talking was injurious to my wife. So—

"Doesn't talking so loud strain your lungs?" said she in an uncharitably whoop, for her voice was not as musical as it was when she was young.

"It is an exertion," shrieked my wife.

"Then why do you do it?" was the answering scream.

"Because—because—you can't hear if I don't!" squealed my wife.

"What!" said aunt, fairly rivaling a railroad whistle at the time.

I began to think it time to evacuate the premises, and looking around and seeing John gone, I stepped into the back parlor, and there he lay flat on his back, with his feet at right angles, with his body rolling from side to side with his fist poked into his ribs, and a most agonized expression of countenance, but not uttering a sound. I immediately and involuntarily assumed a similar attitude, and I think from the relative position of our feet and head, and our attempts to restrain our laughter, apoplexy must inevitably have ensued, if a horrible groan which John gave vent to in his endeavor to suppress his risibility had not betrayed our hiding place.

In rushes my wife and aunt, who by this time comprehended the joke, and such a scolding as I then got I never got before and I hope never to get again.

I know not what the end would have been if John, in his endeavors to appear respectful and sympathetic, had not given vent to such a groan and a horse laugh, that all gravity was upset and we screamed in concert.

I know it was very wrong, and all that, to tell such a falsehood, but I think that Mrs. Opie herself would have laughed if she had seen aunt Mary's expression when she was informed that her hearing was defective.