8-10-1866

1866 Minutes of the Kings Mountain Baptist Association

Kings Mountain Baptist Association

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MINUTES

OF THE
FIFTEENTH ANNUAL SESSION
OF
THE KING'S M. BAPTIST ASSOCIATION,
CONVENE at
High-Shoal Church, August 10, 1866,
AND DAYS FOLLOWING.

Friday, August 10th, 1866.

According to adjournment last year, the Association met, and the sermon introductory, was preached by Elder L. H. McSwain, from 1st Corinthians, 12th chapter and 27th verse.

After a recess of thirty-five minutes, the Delegates assembled in the house. Prayer by Elder D. Pannell.

The Churches were then called, their letters read, and accounts minuted.

The Association then proceeded to ballot for Moderator and Clerk, which resulted in the choice of Elder L. H. McSwain, Moderator, and W. H. Carroll, Clerk.

Invited visiting Ministers, not Delegates, to a seat with us, and received Elder T. R. Gaines.

Appointed Elders Wm. McSwain, D. Pannell and J. Bridges, with the Moderator and Clerk, a Committee of Arrangements.

Appointed Brothers J. B. Walker, J. M. Hamrick, and P. Seapock, with the Eldership of High Shoal Church, a Committee on preaching, during the session.
On motion, adjourned until to-morrow morning, at 9 o'clock. Prayer by Elder T. R. Gaines.

SATURDAY, August 11th, 1866.

The Association met according to adjournment. Prayer by Elder Wm. McSwain.
Called the Roll of Delegates and found all present.
The Committee to arrange the business of the Association reported and was discharged.
Read the Constitution and Rules of Decorum.
The following Committees were then announced by the Moderator:
On Sabbath Schools: Elder D. Pannell, Elder Wm. McSwain and J. S. Bridges.
Called for the Circular Letter prepared by Elder D. Pannell, read and adopted the same, and ordered that it be printed with the Minutes of this session.
Elected the following Brethren to occupy the Stand on the Sabbath: Elder L. H. McSwain, Elder C. Livingston, Elder Wm. McSwain, and Elder J. Livingston.
Elected Wm. McSwain to preach the Introductory Sermon next year; and Elder L. H. McSwain to write the Circular Letter, with the liberty to choose his own subject.
Appointed Elder D. Pannell, Elder Wm. McSwain, W. H. Carroll, J. Bridges, N. Dobbins, Messengers to the other portion of the King's Mountain Association, with some proposition to try and bring about a re-union of the two bodies.
The next session of this Body will be held with the Church at Mount Paran, M. H., 9 miles south-east of Shelbyville, commencing on Friday before the 2nd Sabbath in August, 1867.
On motion, adjourned until Monday morning at 9 o'clock.—Prayer by Elder D. Pannell.

SUNDAY, August 12th, 1866.

The Stand was occupied by those elected to preach, and the word of God was exhibited faithfully, to a large and well ordered congregation, and we hope with good effect.
Monday, August 13th, 1866.

The Association met according to adjournment. Prayer by Elder L. H. McSwain.
Called the Roll of Delegates and found all present.
Invited Elder T. J. Campbell, visiting Minister, to a seat in Council, which was accepted.

The Committee on Union Meetings, reported as follows:
"The First Union Meeting to be held with the Church at Mt. Pleasant, commencing on Friday before the 2nd Sabbath in April, 1867—D. Pannell, Wm. McSwain and M. Pannell, to attend it. The Second Union Meeting to be held with the Church at Beaverdam, to commence on Friday before the 4th Sabbath in June, 1867—D. Pannell, Wm. McSwain, L. H. McSwain and M. Pannell, to attend."

The Committee on Finance reported and was discharged.

Called for the Report of the Committee on the state of Religion, which reported as follows:
"We see in looking over the letters from the several Churches, in our little bounds, the report that peace and harmony is universal, and report pretty small revivals; and the zeal, harmony and brotherly love, which have been displayed during this meeting, warrant us in the belief that the time to favor Zion is at hand, and may the good Lord speed its coming."

The Committee on Sabbath Schools, reported as follows:
"We do not learn from any of our Churches, that there is a Sabbath School in progress. Yet we believe them to be a good thing and advise our Churches to organize and keep them up."

Resolved, That the Clerk superintend the printing and distribution of as many copies of these Minutes as the money in his hands will purchase, after reserving $5 for his services.

Resolved, That the thanks of this Association is due to the brethren and citizens of this neighborhood, for their very kind entertainment of this Body, during its stay with them.

On motion, adjourned to the time and place above named.—Prayer by Elder D. Pannell.

W. H. Carroll, Clerk.

L. H. McSwain, Moderator.

YORKVILLE, S. C., Oct. 16, 1866.—Received of W. H. Carroll, Fifteen Dollars, in full, for printing 150 copies of the Minutes of the King's Mountain Baptist Association.
L. M. GrisT.
The Constitutional King's Mountain Baptist Association to the Churches in Union—GREETING:

Dear Brethren:—We present for your consideration, the 16th verse of the 5th chapter of our Lord's Gospel, by St. Matthew:

"Let your light so shine before men that they may see your good works, and glorify your Father which is in Heaven."

In the discussion of this text, we shall present you such views as we believe to be beneficial to the understanding of the subject. We shall first present the verses immediately preceding and following this text, in order to establish its propriety, for the sake of its saving effect on the beholder. Two preliminary remarks will explain the text and introduce the subject.

First—no one should profess without first possessing Religion. Second—no one should possess without professing it, as a public profession is highly recommended in Scripture for the promotion of personal salvation, and the advancement of the cause of Christianity. The text declares that no one should profess Religion without possessing it, and that no one should possess Religion without professing it, as a public profession is highly recommended in Scripture for the promotion of personal salvation, and the advancement of the cause of Christianity. The text declares that no one should profess Religion without possessing it, and that no one should possess Religion without professing it, as a public profession is highly recommended in Scripture for the promotion of personal salvation, and the advancement of the cause of Christianity.

We are first to turn to Jesus Christ, the great luminary of salvation, and catch from him the light of life, and then, in the way of profession and practice, turn to a dark world, and scatter there the light we have received from this brighter sun of our spiritual kingdom; and, by so doing, the world will be impressed by our Religion, and be themselves led to seek it.

And it is clear to our minds that a high standard of personal piety is the best proof of the truth of Christianity, and the best means of converting the world to Christ. Our Religion must transform and purify our own characters in order to convert those without. We plead not for spotless perfection. That is not found this side of Heaven; but in the language of the learned poet:

"Defects through nature's best production run,
The saints have spots and spots are on the sun."

They must not, however, be spots of habitual sin. Jesus Christ died, rose and reigns, and sends the spirit only to produce in man's state and heart, but in his life and character, a change for the better. Neither the Bible nor the world acknowledges any man a Christian unless in the tenor of his life, old things have passed away and all things have become new. 2 Corinthians 5:17. The great end of all God has done for man is to make him holy. There must be an outward and inward change in all things till death. Now the Religion to meet the exigency in question, must be displayed by infusing purity into our tempers, in restraining us from all wrong; disposing us to beneficence; to forgive when wronged; inspiring us with cheerfulness and submission under affliction; in exciting in us sympathy for the needy, and to sacrifice for the good of others, and when, throughout the ranks of our visible Zion, our Religion shall appear in making the proud, humble; the intemperate, sober; the revengeful, forgiving; the praying, trustful; the repining, patient; and the indolent, active; its evidence will be like the sun's Meridian beams—it will both illuminate and melt. By your manner of living, impress the world that your Religion is your one all important grand business here on earth, that it is first with you in time, first in attention, and first in everything, and you will do more in diffusing abroad the conviction that Christianity is Heaven born, than the preaching of any earthly man. Your Religion must extend to all the relations and conditions of life. As you emerge from the sacrificial waters of Baptism, you light up the lamp of profession; every time you partake of the Lord's Supper, you kindle up the lamp of sacrifice; and every time you partake of the latter, you scatter the light of life and love over the world.
Your light must also shine in the social circle. This is the rock against which many young professors are making shipwreck of their social influence, and so long as you can impute to them good ones, balking, by never a gibe and slanderer, by seeking to heal breaches between errors and wanton indulgence, by being simple, serene minded, to conversation a religious turn, and by speaking out on all subjects emanation from Heaven, but not so separate business circle, neither error of the common duties of life. It is not only keeping within the precincts of the Christian house of his friends, by keeping apart those who have separated. He has enjoined this injunction—Be not unsanctified, nor double-minded, nor deceiver, nor covetous, nor negaturous, nor extortioner, nor defrauders, nor under-reaching and over-reaching, showing an disposition to cheat and defraud. Testament. The command, "owe no man anything," issues from the same obligation, but "have to do none that is not pleasing to the Lord." Romans, 12th chapter and 1st verse. Christians are deeply property necessarily includes Religious influence. Civil government is as much an ordinance of God as baptism. The power fact that civil, of Christians, we say not a word. Nor do we touch on any man's political creed, but we have become champions of our country as much as they do from being the best for God, which Christians into disrepute, is the many cases we patriots. Upon the whole, they impose upon our firm belief, that no Christian can aid and abet all the infidels in Christ's measures of either of the great political parties of the day, without grieving God's spirit and denouncing his Religious influence on the cause of Christ than the infidels in Christianity; and we moreover announce it as our party politicians. They too, have bodies, families, characters, on the part of the Sabbath in reading secular papers we say not a word. Nor do we touch on any man's political creed, but we have become champions of our country as much as they do from being the best for God, which Christians into disrepute, is the many cases we patriots. Upon the whole, they impose upon our firm belief, that no Christian can aid and abet all the infidels in Christ's measures of either of the great political parties of the day, without grieving God's spirit and denouncing his Religious influence on the cause of Christ than the infidels in Christianity; and we moreover announce it as our party politicians. They too, have bodies, families, characters, on the part of the Sabbath in reading secular papers
What then? Stand aloof from every measure that requires of you either in fact or in appearance, your civil duties, and you will only thereby excite suspicion and odium on the part of your country, but serve your Saviour in serving your country, and thereby excite the admiration of your country. In the midst of duty, in the midst of duty, and in the midst of duty, you are to exemplify it. In your own state, in your own state, in your own state. God put you there. God put you there. God put you there. What is there for you to do but to serve your Saviour in serving your country, and thereby exhibit to the God-forgetting world a most striking proof of the divinity, loveliness and transforming power of the Religion of Jesus. This, unless we have misunderstood the whole matter. Is the Religion of the New Testament, and the Religion of which our world stands in crying need, in the right and for the honor of Christ, seek to exemplify It.

In your conversation and baptism you put on the snow white robe of Christianity; have it not off when you leave the house of God. All seamless and glistening with unearthly beauty, have it invested you in the family circle. Clad in it as your glory and hope, mingle in society, keep it on, and keep it unspotted from the world in all your business and civil duties. In all aspects of your character. In the conditions, relations and employments of life, act out your religion, your baptismal vow, for the salvation of deathless souls demand it.

Having then described the kind of piety necessary to evince the truth of Christianity and convert mankind to Christ, let us, in the next place, show how it effects a result so desirable. It convinces the judgment of the irreligious, which, after all, is the best argument in favor of Christ's Religion. Is it a fact that some five or six hundred prophecies have been fulfilled, as the stream of time has rolled on? Is it the wonders of Calvary and the Resurrection, or that it spread at first, within a few years, from the Jordan to the Thames, and is heard in more than two hundred of the languages of earth? No. These, though mighty in their place, are not our weightiest proofs; our crowning evidence, most unanswerable argument. Is personal Religion. A conversion from depravity and actual sin to practical Religion, is a subtler miracle than the resurrection of Lazarus. A life of growing likeness to God is both a prophecy and design of all prophecy. The best Commentary on the Bible the world has ever seen, is a holy life. This is the living epistle that all can read, all understand, and that convinces all. Of all modes of teaching Christianity, exemplifying it is the host. To all cavillers and semi-infidels, we say, come and see our most striking proofs and refute them if you can. Behold how humble in death, here is the Religion of Christ, not shining on the pages of the Bible, not in creeds or books or sermons, but living and moving before you, and shining in the conduct of your neighbors, with the truth emblazoned on your forehead. Have you any logic rigid enough to resist the reasonings, the appeals, the glowing eloquence of a pure and Christ-like piety. If this does not shame you out of your Infidelity, and shame it back to the bottomless pit, then you love darkness better than light, for this argument shuts you up to the alternative of either closing your eyes or seeing the light, and being illuminated by it; but if you would see practical Religion in a stronger light as an argument, see how comparatively inefficient all the other means.

We may build neat meeting houses, fill our pulpits with a learned, devoted, eloquent ministry. Every family may not only have the Scriptures of God, but the best uninspired books, tracts and periodicals may be scattered broadcast, and yet, vastly important as these instrumentalities are, the general unbelief of men will never be overcome till there is in Christians a corresponding holiness. In vain may we put in the hands of Infidels our best books on evidences of Christianity, who, as we have already seen, reduce the infidel who names the name of Christ, and sometimes drink halfway to drunkenness. They appeal to the inconsistent lives of professors to justify their inconsistencies. They appeal to the inconsequent lives of professors to justify their irre-
From this quarter they draw most of their objections against the reception of Christianity. Every Minister knows that from this source, arise one great obstacle in the way of converting men to Christ. It matters not, though we can point to multitudes who adorn their professions, on one inconsistent professor, like the falling star, they fix their gaze. He fills the entire field of their vision. His imperfections, they magnify into crimes. The shortcomings of the few, they impute to all, and thus judge us. For this reason they draw most of their objections against the reception of Christianity. Every Minister knows that from this source, one great obstacle in the way of converting men to Christ. It matters not, though we can point to multitudes who adorn their professions, on one inconsistent professor, like the falling star, they fix their gaze. He fills the entire field of their vision. His imperfections, they magnify into crimes. The shortcomings of the few, they impute to all, and then judge our Religion by us, instead of us by our Religion.

Now it is not my object, on this occasion, to show the unfairness and absurdity of this mode of reasoning. We stay not to show that, though one-tenth of the church were a disgrace to the Christian name, that that would be no safeguard to them against the wrath to come, nor lessen their obligation, immediately, to repent and believe the Gospel. My business is to find out how this shoul’d be an excuse to be taken from the ungodly. How we can render them excusable and thereby gain a second mighty vantage ground in bringing them to Christ. Not by professing Religion. Not by talking religion. Not by wearing Religion. Not by shouting Religion. But by acting Religion. Let the lives of Christians and the first principles of the Gospel develop themselves in making us harmless and blameless. Let the lives of Christians be our profession. They will not be led to take all the shame and blame of their impenitence to themselves, and thus take a second step towards Christ and Heaven. The piety under consideration, not only convinces the judgment and removes objections, but wins esteem. In elevated personal Religion, there is something so intrinsically lovely and winning, that the most wicked respect and venerate it. In this way they excuse themselves from the service of our Lord. Now, it is not my object, on this occasion, to show the unfairness and absurdity of this mode of reasoning. We stay not to show that, though one-tenth of the church were a disgrace to the Christian name, that that would be no safeguard to them against the wrath to come, nor lessen their obligation, immediately, to repent and believe the Gospel. My business is to find out how this shoul’d be an excuse to be taken from the ungodly. How we can render them excusable and thereby gain a second mighty vantage ground in bringing them to Christ. Not by professing Religion. Not by talking religion. Not by wearing Religion. Not by shouting Religion. But by acting Religion. Let the lives of Christians and the first principles of the Gospel develop themselves in making us harmless and blameless. Let the lives of Christians be our profession. They will not be led to take all the shame and blame of their impenitence to themselves, and thus take a second step towards Christ and Heaven. The piety under consideration, not only convinces the judgment and removes objections, but wins esteem. In elevated personal Religion, there is something so intrinsically lovely and winning, that the most wicked respect and venerate it.
### STATISTICAL TABLE

<table>
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<tr>
<th>CHURCHES</th>
<th>POST OFFICES</th>
<th>SUPPLIES</th>
<th>CHURCH CLERKS</th>
<th>DELEGATES' NAMES</th>
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</thead>
</table>

#### Ballot Statistics

- Baptists: 80
- Methodists: 70
- Disciples: 60
- Episcopalians: 50
- Presbyterians: 40
- Lutherans: 30
- Congregationalists: 20
- Jews: 10
- Others: 5

### Notes

- "Represented" indicates those who attended the convention.
- "Deceased" indicates individuals who have passed away.
- "Disbanded" indicates churches or groups that have dissolved.
- "Excluded" indicates those not included in the statistics.
- "Total" indicates the overall count.