9-20-1872

1872 Minutes of the Kings Mountain Baptist Association

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MINUTES
OF THE
TWENTY-FIRST ANNIVERSARY MEETING
OF THE
KING'S MOUNTAIN
BAPTIST ASSOCIATION,
HELD WITH
BETHLEHEM CHURCH,
CLEAVELAND CO., N. C.,
Friday, September 20th, 1872,
AND DAYS FOLLOWING.

raleigh, n. c.:
edwards & broughton, book and job printers,
1872.
MINUTES

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AND DAYS FOLLOWING.

RALEIGH, N. C.:

EDWARDS & BROUGHTON, BOOK AND JOB PRINTERS,

1872.
PROCEEDINGS.

FRIDAY, September 20th, 1872.

The delegates composing the King's Mountain Association met with the Church at Bethlehem. At 11 o'clock A. M. the introductory sermon was preached by Elder Wade Hill. Text: Mark xvi, 15. Recess of forty-five minutes.

AFTERNOON.

Religious exercises conducted by Elder J. D. Hufham. Elder T. Dixon called the body to order. The church letters were read and the delegates enrolled, as follows:

Sandy Run.—Elder G. W. Rollins, L. R. Rollins, W. B. Stroud, B. B. Harris and M. D. Padgett.

Zion.—R. Poston, A. C. Erwin and D. Poston.

Zoar.—J. R. Logan, M. O. McIntyre and P. D. Wilson.

Double Springs.—E. J. Lovelace and J. M. Bridges.

New Bethel.—W. B. McCall, W. A. Thompson, R. W. Gardiner and T. J. Dixon.

Pleasant Hill.—J. A. Roberts, S. A. Wilson, R. Bell and Jas. Poston.

Corinth.—D. B. Lynn.

Big Springs.—J. C. Lattimore and W. Chitwood.

Bethlehem.—Elder P. R. Elam, J. Barber and P. D. Patterson.

Concord.—W. Harrell and R. L. Metcalf.

Thessalonica.—J. J. Hicks.

Bethel, Iredell Co.—John Setzer.

Bethel, Rutherford Co.—J. J. Jones.

Mt. Sinai.—Elder L. H. McSwain.

Beaver Dam.—Elder Martin Pannell, B. Hamrick, N. S. Harrell and C. Green.
Walls.—J. Smart.
Sandy Plains.—E. M. Sweazy, R. D. Whitaker and W. Bridges.
High Shoals.—J. M. Goode, W. D. Wiseman and J. P. Burgess.
Mt. Paran.—Peter Sepoch, George Martin and A. Earle.
Mt. Harmony.—J. S. Melton.
Boiling Springs.—Elder A. A. McSwain, B. H. Bridges, W. H. Green and J. Hamrick.
Shelby.—Elder N. B. Cobb, J. Jenkins and Elder G. M. Webb.

Capharnaum.—Elder Wade Hill and Thos. Kendrick.
Mt. Zion.—F. L. Dillinger and J. R. Moss.
Elder T. Dixon and G. M. Webb were re-elected Moderator and Clerk.

The Church at Mt. Zion, formerly a member of the Broad River Association, was received into this body.

The usual invitation to correspondents from sister Associations was given, and the following appeared: Catawba River, H. Padgett and C. C. Weathers; Green River, Elder H. Harrell.

Elders C. Durham, of the Pamlico Association, T. Mullinax, of the Broad River, and J. D. Hucham, Corresponding Secretary of the Baptist State Convention of N. C., were seated as visiting ministers.

Committee on order of business appointed as follows: W. Hill, G. W. Rollins and J. B. Lattimore, with the Moderator and Clerk.

Committee on Religious Exercises: J. R. Logan, W. B. Stroud and J. Jenkins, with the pastor and deacons of the church.

Adjourned till 9 ½ o’clock A. M., to-morrow. Prayer by C. Durham.
Saturday, 9 1/2 A. M.

Prayer by Elder R. Poston. The roll was called. The minutes of yesterday were read. The committee on order of business reported. The report was received. The rules of decorum and abstract of principles were read.

The following committees were appointed:

_Sabbath Schools._—N. B. Cobb, J. C. Lattimore and H. H. Bridges.

_Missions._—J. D. Huffam, J. C. Hoyle and J. J. Hicks.

_Temperance._—G. W. Rollins, J. R. Logan and J. Setzer.

_Finance._—J. Jenkins, T. Kendrick and W. Harrell.

_Periodicals._—R. Poston, W. Hill and L. R. Rollins.

_Union Meetings._—J. A. Roberts, B. B. Harriss and W. Bridges.

_Obituaries._—A. A. McSwain, M. Pannill and W. B. McCall.

_State of Religion._—P. R. Elam, L. McSwain and W. D. Wiseman.

The following brethren were appointed delegates to the Baptist State Convention: N. B. Cobb, J. Jenkins, T. Dixon, G. M. Webb, G. W. Rollins, A. C. Dixon, L. R. Rollins, J. J. Hicks, A. A. McSwain and B. H. Bridges.

The Missionary Committee was appointed, as follows: J. Jenkins, J. L. Ledford and E. J. Lovelace.

Messengers to sister Associations were appointed, as follows:


Elder G. W. Rollins was appointed to preach the introductory sermon at the next session of the Association; Elder G. M. Webb, alternate.

Elder Wade Hill was appointed to preach the missionary sermon at the next session; Elder N. B. Cobb, alternate.
Elder J. D. Huffham was appointed to preach at 11 o'clock, A. M., to-morrow; in the afternoon, Elder C. Durham.

It was agreed to hold the next session of the Association with the church at Zion, commencing on Friday before the 4th Sabbath in September, 1873.

The church at Corinth was, at her own request, dismissed from this body to join the Catawba River Association.

The following query, sent up by the church at Sandy Plains, was taken up: "Can the majority of a church grant a letter of discharge in full fellowship to a member, a minority voting against it?"

It was moved that a negative answer be given. Pending the motion, the Association adjourned for one hour.

**Afternoon.**

The motion to give a negative answer to the query, after a full and free discussion, was carried.

The Circular Letter was read by Elder A. A. McSwain and ordered to be appended to the Minutes.

The report of the Committee on Missions was read, as follows:

**REPORT ON MISSIONS.**

Our Savior's last commission to his disciples was, that they should "go into all the world and preach the gospel to every creature." This command is still in full force and constitutes every believer a missionary. He cannot fail to be a missionary in heart and practice without proving false to the Savior whom he professes to love. We would call especial attention to two departments of labor:

I. **State Missions.**—During the past year the Board of Missions of our State Convention has been actively engaged in trying to supply the destitute portions of our own State with the preaching of the gospel. Since our last session more than twenty missionaries have been in the field in different parts of the State. Under their labors several hundred persons have been baptized, several churches have been organized and houses of worship at important points are in contemplation or in process of construction. There have been two missionaries at work in this Association, viz.: Elders Cobb and Webb. They have met with an encouraging degree of success. This has been the case wherever an effort has been put forth. Everywhere there is a readiness—in some places an earnest desire—to hear us. We only lack the means to carry on this work more extensively.

God seems to be calling on us to enlarge our efforts and our liberality in this direction.

II. **Foreign Missions.**—From all quarters of the foreign field cheering intelligence reaches us. Our brethren there tell us that their labors are blessed now
more than ever and that new fields are constantly opening before them. By a
wonderful dispensation of God, Rome, so long the head-quarters of Anti-Christ,
has been thrown open to us; and the Baptists are now preaching the pure gos-
pel in the city where Paul suffered martyrdom. Our brethren there are asking
us to help them build a house of worship. Let us see to it that we do not neg-
lect the calls which come to us from these quarters.

[While the Association was engaged in considering the im-
portance of sending the gospel to the world, the body was
thrown into great confusion by the sudden appearance and
curses of one Newton Long who, in a state of intoxication,
came on the church-yard with a body of United States Cavalry
and by their disorderly conduct created such excitement that
the Association dispersed without formal adjournment. When
the delegates started to their homes they found the roads lead-
ing from the Church, guarded by the soldiers and it was only
after considerable delay that they were allowed to proceed.]

SABBATH.

The exercises of the Sunday School mass meeting were con-
ducted by Elder Wade Hill. Addresses by Elders Cobb and
Hufham. Preaching at the stand at 11 o'clock, A. M., by El-
der Hufham. Text: James, v.: 20. Collection, $43.20. At
2 o'clock Elder C. Durham preached from Heb. ix.: 27.

MONDAY, 9 o'clock, A. M.

Prayer by Elder A. A. McSwain. The roll was called. The
minutes of Saturday were read and approved. The discussion
of the report on Missions was resumed. After addresses on
Foreign Missions by Elders Hufham, Hill and Webb, a col-
lection for that object was made, amounting to $52.15, and
the report was adopted.

The Committee on Sabbath Schools reported as follows:

REPORT ON SABBATH SCHOOLS.

While we are happy to receive cheering reports from some of the Churches,
we are sorry that we can not give a correct statement of the number of the
schools within the bounds of the Association. But we hope that the Churches are doing more than they report. We think there is no better place for the early training of children in the paths of virtue than the Sabbath School; for control them through life. If then so much depends upon early training, where the importance of having a School in every Church, and hope that this desirable result will be accomplished by the next session of your body.

B. H. Bridges, Ch'n.

The report was adopted.

Bro. J. R. Logan read the report on Temperance, which was adopted.

REPORT ON TEMPERANCE.

The common definition of temperance is, a moderate use of things lawful and a total abstinence from everything unlawful, pernicious, or detrimental to good virtue. It has therefore been the practice of religious bodies of nearly every human race and especially among those professing godliness. But alas! Not we lament that so little has been done; or, rather, that so much yet remains to be done. We see, on the right hand and on the left, very many of our young men, and old men alike, steeped in the foul sins of intemperance, perverting the cause of Christian progress and that civil liberty which has hitherto been the bulwark of every benevolent institution in our once happy but now distracted tree and worship our Maker according to the dictates of conscience. How tion of the secular authority, the great bulwark of civil liberty is well nigh sup-carried out this vile system of iniquity are often of the lowest classes of society, the sanctuary of God; disturbing, and intimidating by deadly weapons, whole assemblies convened for the worship of the Most High. Over this species of solemn protest against it, invoking the attention of those who have the rule over us and asking a guarantee of protection in our civil and religious rights. But we call on the Churches that we represent to arouse from their slumbers and do their whole duty. Resolutions and Associational reports will avail very little unless backed up by acts conformable thereto. Let the Churches be purged of intemperate persons and especially of those who are guilty of drunkenness. Then may we expect a better state of things, greater religious health and prosperity.

G. W. Rollins, Ch'n.

The Committee on Finance reported the following amounts:

For Minutes, State Missions, sent up by churches, $44 85
State Missions, collected on Sabbath, 72 55
State Missions collected by Webb on Mission field, 63 20
Total, 187 80

J. Jenkins, Chairman.
The Committee on Periodicals reported, as follows:

REPORT ON PERIODICALS.

Believing that the Churches derive great benefit from the perusal of a religious journal containing able articles in the defense of gospel truth, and imparting glad tidings concerning the progress of Christ’s Kingdom on the Earth, your Committee do most heartily recommend the *Biblical Recorder* as a paper suited to meet the wants of the denomination.

We also recommend, as a Sunday School paper, *Kind Words*. Every Sunday School should take this little paper.

L. R. Rollins, Chm’n.

Pending the motion to adopt the report, addresses, urging the claims of the *Biblical Recorder*, were made by Elders W. Hill, Webb and Hufham. Fourteen subscribers to that paper were secured.

The Committee on Union Meetings reported, specifying the church at Sandy Run as the place for next meeting, and Friday before the third Monday in July as the time. Elders G. W. Rollins, T. Dixon, G. M. Webb, P. R. Elam and L. McSwain were appointed to attend said meeting.

The Committee on Obituaries reported, as follows:

REPORT ON OBITUARIES.

By reference to the Church Letters we find that twenty-five members of the churches have died during the year. Among them was Sister Susannah Harrell, aged 75 years. She was an humble, devoted and beneficent Christian lady, whose religious life will long be cherished by those who knew her.

Bro. Thomas Wilson has also died since our last session. He was one of the members of the church at Shelby, when it was first organized, and was one of the first deacons of that church. He was an upright and useful man in his generation.

Bro. Joseph Sepoch, a member of the church at Mount Paran, has also fallen asleep. He lived to a good old age and lived before the Lord in humble, faithful service to the last.

We sympathize with all the churches that have been bereaved, but trust that their loss is the everlasting gain of those who have been taken away.

A. A. McSwain, Chm’n.

The report was adopted.

The report on the State of Religion was read, as follows:

REPORT ON STATE OF RELIGION.

Some of our churches have enjoyed pleasant seasons of refreshing and we have been strengthened by the addition of soldiers to our ranks. Other churches
are cold and need reviving. Sabbath Schools are kept up here and there but it seems hard to get them established in all our churches. The spirit of Missions seems to be on the increase, but some of the churches do not give as they should; they spend money for parties and useless customs, but for the cause of missions they have no money to give. We rejoice to know that while the devil is striving to hinder the progress of Christ's Kingdom, it is yet steadily advancing.

P. R. Elam, Ch'm'n.

The report was adopted.
On motion, the following was adopted.

Resolved, That the delegates be requested to present the subject of Missions to their respective churches and endeavor to secure the adoption of some systematic plan for raising funds for said object.

On motion of Bro. J. R. Logan, the following were adopted:

WHEREAS, We have heard, with unfeigned sorrow, of the death of Elder M. C. Barnett, who departed this life in Shelby, on the night of the 20th ult., cut down in the prime of his manhood and in the midst of his usefulness; at a time too, when, to his family and to his churches, there seemed to be so much need of him; therefore,

Resolved, That in the death of Elder Barnett, the churches have lost a faithful pastor and able preacher; the State an upright citizen; the cause of religion, as set forth not only in his teachings but also in his life, a successful advocate; his family a wise and affectionate husband and father.

Resolved, That we tender our sympathies to the bereaved family in their affliction and pray that it may be sanctified by Him who hath smitten them, to their well-being in this life and to their everlasting joy in the world to come.

The Clerk was ordered to superintend the printing and distribution of the minutes, and to receive ten dollars for his services.

Resolved, That the thanks of this body are due and are hereby tendered to the members of this church and the community for their generous hospitality during our present session.

On motion, adjourned to meet with the church at Zion, six miles north of Shelby, on Friday before the 4th Sabbath in September, 1873. Prayer by Elder J. D. Hufham.  

T. Dixon, Moderator.

G. M. Webb, Clerk.
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**Total**

|               |                   |                   |               | 192             | 77              | 4         | 116     | 28     | 24   | 3250  | 44     | 86     | 70     | 55     |

- The table provides a statistical overview of various church records, including the number of baptisms, receipts, resignations, dismissals, and deaths. The entries likely pertain to specific churches and their personnel from 1837 to 1840, along with financial records such as state and missionary funds. The data is presented in a clear and organized manner, allowing for easy analysis of the information.
APPENDIX.

The King’s Mountain Baptist Association,
To the Churches in Union—GREETING:

DEAR BRETHREN: According to an appointment of last year, we address you this year upon systematic beneficence.

Beneficence,“Is the practice of doing good, or active goodness;” and is a conspicuous quality in the system of morality. Authority compels us to be feared, wealth to be praised, erudition to be esteemed; but beneficence renders us useful in society. Some endowments are solitary, and centre mostly in our active goodness: and beneficence renders them to all men, as every man had need.” (Acts iii: 44-45.) That is, so far as their mutual wants required. What a beautiful picture was the first church at Jerusalem. It was a church in which no person called anything his: in the unity of the Spirit, and in the bonds of peace they had all things in common. It was a church preaching the gospel of Jesus Christ, and praisimg God day and night; and the word of God was magnified, and grew mightily; and the saved of the Lord were added daily to the church. The objects of our beneficence should be all those who are in the sphere of our influence and action. Toward superiors, beneficence expresses itself in esteem, obedience, and service; toward inferiors in liberality, protection and support; toward equals, in the functions of affection, condescension, and sympathy; toward those who are in their cases require, and to the fatherless, the widow, the orphans, and to such as do evil. “Rejoicing with them that do rejoice, and weep with them that weep.” (Rom. xii: 15.) A spirit of beneficence generally arises from a spirit of benevolence, the love of mankind in general, accompanied with a desire of the happiness; extending to all men universally without exception to promote their happiness; and is the practice of it; and is not so universal, as it is; but is confined to objects around us from several considerations, such as our knowledge of others, our different circumstances, and our abilities and opportunities. “As we have, therefore, opportunity, let us do good unto all men.” (Gal. vi: 10.) Our beneficence should be all those who are in the
salvation, health, prosperity and reputation, should all be objects of concern; nor will this clash with the affection we may bear to others; on the contrary, experiencing the importance of these blessings ourselves, we are anxious for others to enjoy them also. We owe to men, purely on the ground of their being of the same species with ourselves, sympathy, relief and religious instruction. Obligations to beneficence arise from the law of nature: “And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; That they should seek the Lord, if happily they might feel after him, and find him, though he be not far from every one of us: For in him we live, and move and have our being; as certain of your own poets have said, for we are also his offspring.” (Acts xvii: 26, 27 and 28.) If God has caused all men to spring from one family, and has determined the countries where they should live, and the periods of time during which they should occupy them; and if the object of God in creation and providence, is that men may know, worship and enjoy him; does not the laws of nature teach us that beneficence is a duty? And this they may do, for he is everywhere present, sustaining, upholding; and governing all things. Your own poets—Aratus, of Celaicia, a Greek poet, who lived more than three hundred years before, and Cleanthes, who lived about the same time and was the successor of Zeno, the founder of the Stoics, both expressed the sentiment referred to; and Aratus expressed it in the very word which Paul quotes. As all the human race are the offspring, and are under the government of one common Father, they are all brethren of one family, and are bound to treat one another as such. Each has rights given him by his Heavenly Father, of which no man or body of men can deprive him, without deep injustice against a brother and flagrant rebellion against God. But where the laws of nature leaves us in obscurity, the law of revelation throws upon us the light of noonday. It is a pleasure to the christian, to impart blessings as opportunity affords itself, to the needy. “But to do good and to communicate, forget not; for with such sacrifices God is well pleased.” (Heb. xii: 16.) It is not enough for men to be pious, devotional and grateful. They must also be beneficent, disposed to communicate of their blessings to others. This they are prone to forget, and they need often to be reminded that it is with such things God is well pleased. They would thus give evidence that their natural selfishness, which, if continued, will ruin them, is in a way of being subdued. A spirit of beneficence, manifests itself by being pleased with the share of good every creature enjoys; in a disposition to increase it; in feeling an uneasiness at their suffering; and in the abhorrence of cruelty under every disguise or pretext.

System, is a connection of parts, of a whole connected scheme; systematic beneficence is a scriptural method of liberality for the support of the poor and the spread of the gospel, and for the benefit of all that are needy. The Tabernacle was not only a type of Christ’s human nature, but was a type of Christ’s Church, whose tent was enlarged, and her curtains stretched out, her cords lengthened, and stakes strengthened.” when the Gentiles were converted to Christ, and her gospel state established (Isaiah liv: 2): and are to be still more so when the heathen shall be converted to Christ. When Moses was to erect the Tabernacle, he gathered a congregation of the people, and, after repeating the law of the Sabbath, he asked their free gifts for it and its furniture. The spoils of the “Egyptians were brought as a free-will offering to Jernovah, jewels and precious metals, skins and woven fabrics, spices, oils, and incense.” Two men were filled by God with skill for the work, Bezalell, the son of Uri, of the tribe of Judah, and Aholab, the son of Ahisamach, of the tribe of Dan; and they wrought with every wise-hearted man, in whom Jernovah put wisdom and understanding to work for the service of the sanctuary. They soon found the offerings of the people far above what was required. O, if we could see an Apostolic Church, what a different thing it would appear to one of our Churches! as different as light from darkness. There was not a member of that Church, as a rule, who was half-hearted; they gave their soul wholly to God. In the Apostles’
days they gave all their substance. It was not demanded of them then, and it is
not now; no one thinks of asking such a thing; still we have run to the other
extreme, and many give nothing at all. For we have not the Apostolic mode of
liberality. And while we need means, we want men with Apostolic zeal; who
can do as Paul did, when he went to Philiippi. Did he know a soul there? Not
one. He had the Redeemer’s truth, and he believed in the power of it. Men
will be rewarded in proportion to what, from love to Christ, they do for His
cause. “Every man according as he purposeth in heart, so let him give, not
grudgingly, or of necessity: for God loveth the cheerful giver.” (2 Cor. ix: 7.)

Cheerful contributions for Christians who are in want, or those who are desti-
tute of gospel truth, are peculiarly pleasing to God, and the greater the amount
in proportion to their means, which any, rightly bestowed, the greater will be
their reward. That which is given in expression of love to Christ by his sinc-
ere and devoted followers, is often thought by others to be wasted and lost.
But in the view of Christ it is well used, and he will see that it receives a gracious
and an honorable reward. “There is that scattereth, and yet increaseth, and
his reward. That g thought by others to be wasted and lost,

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his reward. That g thought by others to be wasted and lost,
ded among the poor, and to send the gospel where it is not; and we would carry into full effect the principle that "naught of the things which we possess is our own," our prayers, as theirs, would be answered by another sign of God's presence, in the shaking of the place in which we meet, as theirs and Sinai was shaken of old; and would be answered by a new outpouring of the Holy Spirit. And the Apostolic work would be resumed with fresh power; and the church would be endued still more manifestly with divine grace and harmony. And the poor, who form a great part of our number, would be preserved from want; and the heathen, who form a greater part of the world, would receive gospel light and be saved, by sharing the wealth of the rest, according to their necessities. Brethren, let us try to be more systematic in our benefactions; that in Heaven may be written in fairer lines, with us. Amen is well pleased. And may the grace of our Lord Jesus Christ be with you all. Amen.