

10-21-1853

1853 Minutes of the Kings Mountain Baptist Association

Kings Mountain Baptist Association

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Elect

MINUTES

OF THE

KING'S MOUNTAIN BAPTIST ASSOCIATION,

AT ITS THIRD ANNIVERSARY MEETING,

CONVENED AT

BOILING SPRING CHURCH,

CLEAVELAND COUNTY, N. CAROLINA,

Friday, Oct. 21st, A. D., 1853,

AND DAYS FOLLOWING.

SHELBY, N. C.

PRINTED AT THE CAROLINA INTELLIGENCER OFFICE.

1854.

MINUTES.

The Association met according to adjournment, and the Introductory Sermon was preached by Elder G W Rollins, from the 12th Chapter of 1st Corinthians and 27th verse, "Now ye are the body of Christ and members in particular."

After a short recess the Delegates convened together in the Meeting House, and solemn prayer was made by Elder Thomas Dickson.

The Churches were then called, their correspondence read, and the names of their representatives enrolled and the state of each Church minuted.

On motion of Bro. W. H. Green, opened a door for the reception of Churches wishing admittance into our Union, when Mount Paran and Corinth recently constituted; and Big Spring, dismissed from the Green River Association, were received, and the right hand of fellowship extended to their delegates.

Elected Elder D. Pannell, Moderator, and Bro. J. R. Logan, Clerk.

On motion of Elder R. P. Logan, the Moderator appointed G. W. Rollins, F. S. Ramsour, R. T. Hord, D. Pannell and J. R. Logan, a committee of arrangements; and the Association then adjourned to meet at 10 o'clock, A. M., on to morrow.—Prayer by Elder J. J. Jones.

SATURDAY, 10 O'CLOCK, A. M.

The Association met according to adjournment. Prayer by the Moderator.

On motion of Elder J. Suttle, the committee appointed to arrange the business of the Association, reported and were discharged.

Appointed C. Bridges, G. Hamrick, Rob't McBrayer, and the Eldership of Boiling Spring Church, a committee on preaching during the session of this body.

On motion, the Clerk read the Constitution, Rules of Order, and abstract of principles.

Called for correspondence from Sister Associations; and received from the Broad River, Elder W. Hill, and Brothers B. Bonner and T. Williams, with letter.

From the Green River, a letter and package of Minutes, by Elder W. Harrill.

From the Bethel, a letter without Minutes or Messenger.

From the Catawba River, a letter, no Messenger or Minutes.

On motion of Elder J. Suttle, the Association dispensed with the previous practice of corresponding by committee; and the Moderator appointed the following persons to write to Sister Association, to wit:

Elder J. Suttle to write to the Broad River, himself, T. Dickson, G. W. Rollins, R. P. Logan and J. R. Logan, Messengers.

Elder T. Dickson to write to the Green River, himself, L. McSwain, W. H. Green, and J. R. Logan, Messengers.

Elder G. W. Rollins to write to the Catawba River, himself, J. J. Jones, R. P. Logan, Messengers.

Bro. J. R. Logan to write to The Bethel, J. Suttle, C. Bridges, R. Poston, Messengers.

On motion of Elder T. Dickson, this Body will invite a correspondence with the Salem Association; and the Moderator

was required to write a corresponding letter to that Body; and himself, (D. Pannell,) L. McSwain, G. W. Rollins, and T. Dickson, were appointed Messengers to attend the next session, and solicited the contemplated intercourse.

Invited Ministering Brethren, not delegates, to seats, and received Brother James Poston.

On motion, R. Price, T. J. Elam and F. Latimore, were appointed a committee on Union Meetings.

Brethren W. H. Green, R. T. Hord, F. S. Ramsour, were appointed a committee of finance.

Brethren E. P. Jones, J. Bailey, L. McSwain, were appointed a committee on petitions and queries.

On motion, the Circular Letter prepared by Elder D. Pannell, was called for, read and adopted, and ordered to be printed with the Minutes of this Session.

Elected Elder J. Suttle to preach the Sermon of introduction to the next Association, and Elder D. Pannell alternate.

Elected Elder T. Dickson to write the next Circular Letter, and his subject to be "*The nature, design, and application of the atonement of Jesus Christ.*"

Elected Elders W. Hill, W. Harrill, B. Bonner and T. Dickson, to preach on the Sabbath.

On motion, the report of the Committee on Union Meetings was adopted, to wit: First Union Meeting to be held at Zion, on Friday before the first Sunday in May next. The second at Mount Vernon, commencing on Friday before the fourth Sunday in July next, (1854.)

R. PRICE, Ch'm'n.
Whereupon, the Association made the following appointments: Elders G. W. Rollins, J. Suttle, R. P. Logan, D. Pannell, T. Dickson and W. McSwain, to attend the Union Meeting at Zion. Elders G. W. Rollins, J. J. Jones, T. Dickson, L. McSwain and Wm. McSwain to attend the Union Meeting at Mount Vernon.

On motion, the Committee on Finance reported as follows, viz: Received contributions from Churches, for printing Minutes, \$26 92.

The Association directed the Clerk to have 1000 copies of the Minutes printed and distributed among the Churches, and accept of eight dollars for services.

On motion, the following Resolution introduced by brother T. Williams, was referred to the Committee on Petitions and Queries:

Resolved, That this Association, assuming to be nothing above an advisory council, with a view to the advancement of good order and religion, earnestly recommend to the Churches composing the same, by all prudent means, to dissuade the members of our denomination from the promiscuous making and vending spirituous liquors.

The Association then adjourned to Monday morning, 9 o'clock Prayer by Elder L. McSwain.

SUNDAY.

The stand was occupied by those appointed, in a very feeling and impressive manner. A large and well ordered congregation was addressed, to much profit, we fondly hope. May the services of the day be the means of turning many from the evil and error of their ways, and "prove a savor of life unto life, and not of death unto death."

MONDAY, 9 O'CLOCK, A. M.

The Association met according to adjournment. Prayer by Elder R. P. Logan.

Called the roll and proceeded to business.

On motion, the letters of correspondence were called for, read and adopted.

The following Resolution was introduced by Bro. R. Price, viz: *Resolved*, That this Association will appoint two Ministers to labor, each one month or more, in the destitute section of country North East of this Association, extending as far as the Catawba River, and that they be paid the sum of twenty dollars per month by the Association.

Which was adopted. Whereupon the Association appointed Elders D. Pannell and J. Suttle its missionaries under said resolution.

On motion of Elder T. Dickson, Bro. J. R. Logan was appointed Treasurer, and the sum of Thirty dollars was raised for the contemplated mission.

The Committee to whom was referred the petition of Buffalo Church, praying an alteration of the 8th Article of the Constitution, "so as to make all ordained ministers a standing delegation," recommend that the same be not granted.

E. P. JONES, Ch'm'n.

On motion of the Clerk, the following resolution was adopted as a substitute for the report of the Committee, viz: *Resolved*. That in lieu of any alteration of our system it is recommended to the several churches composing this Body, and they are hereby advised, to select as their annual representatives their most pious and intelligent members, and especially their ministers, to represent them in Council.

The same Committee, to whom was referred the resolution on the subject of Temperance, reported, That under existing circumstances they deem it inexpedient to adopt the same and recommend its rejection. They, however, are fully aware that great and lamentable evils are the continual result of intemperance, both to Church and State, and therefore earnestly recommend that the members of all our Churches pursue a course strictly in conformity with the word of God, as revealed in the Scriptures of the Old and New Testament, which teaches men to live soberly, righteously, and godly, in this present evil world.

On motion of Elder G. W. Rollins, *Resolved*, That the thanks of this Body are due, and cordially tendered to the Brethren and citizens of the vicinity of Boiling Spring Church, for the kind and hospitable manner in which they have accommodated the delegates and messengers attending the present session of this Association.

On motion, *Resolved*, that in conformity to the petition of

Mount Sinai Church, the next Session of this Body will be held with her, situated about 8 miles south west from Shelby, and 1½ miles North east from Ellis' Ferry, on main Broad River, commencing on Friday before the 4th Lord's day in October next, (1854)

The Association then adjourned. Prayer by Elder Thomas Dickson.

DOVE PANNELL, Moderator.

J. R. LOGAN, Clerk.

Names of Ministers and their Post Office Address.

Rev R P Logan, White Plains, N C.; Rev T Dickson, Shelby, do.; Rev J Suttle, Camp Call, do.; Rev D Pannell, Webb's Ford, do.; Rev L McSwain, Erwinsville, do.; Rev J J Jones, Fillmore, do.; Rev G W Rollins, High Shoal, do.

Names of Contributors to the Catawba Mission within the bounds of the King's Mountain Association.

Rev Thos Dickson, 2 00; Rev R P Logan, 1 00; Rev Joseph Suttle, 2 00; J R Logan, 2 00; Rev D Pannell, 2 00; Robert Price, 1 00; W H Green, 2 00; Rev G W Rollins, 1 00; W H Hardin, 1 00; J H Bowen, 1 00; J A L Wray, 1 00; T J Elam, 1 00; Andrew Beam, 1 00; Thos Davis, 50; Firs Lattimore, 2 00; John Turner, 50; John Husky, 25; J C Latimore, 1 00; A W Holt, 25; James Wood, 1 00; R T Hord, 2 00; David Hamrick, 1 00; Thos Pruitt, 1 00; Wm M Champion, 50,—

\$20 00.

\$28.00

STATE OF THE CHURCHES.

Number.	CHURCHES.	POST OFFIC'S.	MINISTERIAL SUPPL'S.	Sunday of P	CLERKS OF CHURCHES.	DELEGATES' NAMES. Ordained Ministers in Small Capitals, Licensed Preachers in Italics, Laymen in Roman letters	Baptized.	Rec'd by letter	Dismissed,	Restored,	Excom'cated,	Dead,	No. of Memb.,	Contributions.
						Hamrick.								
1	Buffalo.	Erwinsville, N C	T Dickson.	4	W Hamrick.	R P LOGAN, F S Ramsour, J Wood, J Turner, W	8	0	20	0	3	6	207	\$3 00
2	Sandy Run.	Mooreboro', "	J Suttle.	3	E P Jones.	C Bridges, E P Jones, R McBrayer, W B Lovelace	42	1	6	0	1	1	190	2 50
3	Zion.	Shelby, "	T Dickson.	1	J Bailey.	J L Harris, T J Elam, J Bailey.	1	0	8	0	4	0	139	2 01
4	Zoar.	"	T Dickson.	2	J R Logan.	T DICKSON, W H Green, J R Logan.	0	4	2	0	4	2	129	2 20
5	Double Spring.	Camp Call, "	J Suttle.	2	M Gold.	J SUTTLE, R POSTON, W H Hardin.	13	8	4	0	1	1	131	1 50
6	Bethel.	Webb's Ford, "	D Pannell.	1	W Hamrick.	D PANNELL, George Hamrick.	0	1	4	0	0	0	25	60
7	Boiling Spring.	Sandy Run, "	G W Rollins.	1	D D Durham.	David Humrick, T Pruitt, A Hamrick.	5	2	8	0	1	2	130	2 00
8	Mount Sinai.	Erwinsville, "	L McSwain.	3	J Randall.	L MCSWAIN, D O H P Moore.	1	0	0	0	1	0	47	1 20
9	New Bethel.	Gardn'rs F'rd "	T Dickson.	3	R T Hord.	R T Hord, F Lattimore, A Beam.	7	4	9	0	4	1	164	2 20
10	Mount Pleasant.	Sandy Run, "	D Pannell.	2	W B Hames.	M Jally, W B Hames.	0	2	3	0	0	0	40	1 00
11	Broad River.	Ch'kee I w'ks, SC	R P Logan.	2	James Moss.	D Peeler, J Moss.	2	0	0	0	1	0	27	65
12	Beaverdam.	Fillmore, N C	R P Logan.	4	E Eskridge.	J J JONES, W McSwain.	4	1	3	0	0	7	59	1 00
13	Pleasant Hill.	Swangstown, "	G W Rollins.	1	S Putman.	H Roberts, J H Bowen.	15	7	6	0	0	0	85	2 00
14	High Shoal.	High Shoal, "	G W Rollins.	4	M Durham.	G W ROLLINS, M D Padgett.	34	3	4	1	0	1	86	1 15
15	Mount Vernon.	Seagle's Store, "	M Williams.	4	J A Davis.	Thomas Davis.	0	1	16	0	4	0	31	60
16	Mount Paran.	Harmony, S C.	J J Jones.	3	J Eskridge.	A W Holt, J Husky.	0	0	0	0	0	0	39	1 00
17	Corinth.	Seagles Store, NC	A Abernathy.	1	A L Johnson.	Wm Wesson, Jr.	0	0	0	0	0	0	16	50
18	Big Spring.	Duncans Cr'k, "	G W Rollins.	3	J M M Price.	J C Lattimore, J M Chitwood, R Price.	0	0	0	0	0	0	110	1 75
Total,							132	34	93	1	24	18	1666	\$26 92

CIRCULAR LETTER.

To the Churches composing the King's Mountain Baptist Association, Greeting:

Dear Brethren—According to custom and a decision of your last Association, we now address you a letter on the subject of "Election."

First. Election, in scripture, means God's taking a whole nation, community, or body of men, into eternal covenant with himself, by giving them the advantage of revelation as a rule of their belief, when other nations were left without.—See Deut. vii, 6.

Secondly. As regards the salvation of sinners, it means God's eternal purpose that he had in himself before the world began—that through his Son, there might a way be opened or made from Earth to Heaven, that through this way sinners might be saved. Therefore the Son of God is spoken of as the elect of the Father; for thus runs the divine sentence, "Behold my servant whom I uphold, mine elect in whom my soul delighteth."—Isaiah xliii, 1. That God, the Father, did not only elect his Son to die for sinners, but chose the means and instruments through which the means were to be conveyed, appears obvious. The means of grace are the gospel; for it pleased God, through the foolishness of preaching, to save them that believe; "But how can they believe in him of whom they have not heard; and how can they hear without a preacher; and how can he preach without he be sent?"—Rom. x. It is clear then, that a man must be *called*, before he can be sent; and that God calls men is a revealed truth; as it is written, "Listen, O isles, unto me, and hearken ye people from afar, the Lord hath *called* me."—Isaiah xlix, 1. And it is said of the Prophet Jeremiah, "that God *called* him and *ordained* him before he came into existence."—See Jer. i, 6. Thus we see, that those prophets, together with all "the ministry of reconciliation," are called or *elected* according to God's purpose: for whom he did predestinate to be conformed to the image of his Son, them he called, and whom he called, he justified.—Rom. viii, 6. So also when Christ came into the world, in the days

of his incarnation, he called men, who were not only to preach the gospel, but to be eye and ear witnesses to the miracles which he did. Therefore Peter declares that "he went about doing good and healing all that were oppressed with the Devil," for God was with him. And we are his witnesses of all things which he did, both in the land of the Jews and in Jerusalem, whom they slew and hanged on a tree." Him God raised up the third day and stowed him openly; not to all the people, but unto witnesses chosen before of God; even to us who did eat and drink with him after he arose from the dead."

Acts x. 39, 40, 41.

We see therefore that those Prophets and Apostles were God's elect, chosen before, predestined of him to be witnesses of the death, resurrection and ascension of the Messiah: and that all those that believed God's word through them might be saved. Hence we see when Christ was going to leave the world, he addressed the Father saying, "I have manifested thy name unto the men thou gavest me out of the world, but that thou not that thou shouldst take them out of the world, but that thou shouldst keep them from evil; and neither pray I for these alone, but for them also which shall believe on me through thy word, that the world may believe that thou hast sent me,"—John xvii. So as Christ came into the world and died, by *appointment*, to save sinners, being chosen or *elected*, so also he has chosen or elected men and commanded them to "go into all the world and preach the gospel to every creature, saying he that believes and is baptised shall be saved, and he that believeth not shall be damned."—Mark xvi.

And Saint Paul speaking on the subject, goes on to show that Almighty God had laid down a plan to gather together all things in Christ, thus exclaims, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world; that we should be holy and without blame before him in love; that in the dispensation of the fullness of time, he might gather together in one, all things in Christ."—Eph. i. 1, 12. It is therefore through the agency of those holy men whom God hath chosen, that the word of life is preached to sinners: and not only the Apostles but the Lord has had, and now has ministers of his own choice whom he has chosen or *elected* to preach to sinners and to gather them unto Christ, that they may believe and be saved. And sinners are under as great an obligation to obey the word of God by the mouth of his messengers, as if God

called himself unto them. Because they are God's chosen instruments for this purpose; and those that believed or trusted after that ye heard the word of truth, the gospel of your salvation, ye were sealed with that holy spirit of promise, and made an heir of God and a joint heir with the Lord Jesus Christ; therefore, being made an equal heir with Christ, the believer becomes *one* with Christ, *one* with his Apostles, *one* with the ministers of reconciliation, and consequently the whole mass of evangelical believers are called God's elect; therefore it is said he shall send his angels with a great sound of a trumpet and they shall gather together his elect from the four winds, from one end of heaven to the other."—Matthew xxiv.

The believer being thus united to the Lord Jesus Christ by faith, the declaration is, he shall be saved with one everlasting salvation, for he saith "I give unto them eternal life, and they shall never perish." And again, "Ye are dead, and your life is hid with Christ in God, and when Christ who is our life shall appear, then shall ye also appear with him in glory—and be put in possession of that inheritance that is incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God ready to be revealed in the last time."—Col. iii. also 2 Peter i.

It is said by some that the believer may be a child of God to-day, beloved of his Redeemer, and on his way to heaven: and to-morrow he may lose his religion, fall from grace and go to eternal perdition at last. Away with such an idea from the earth! The believer becoming one with Christ, by drinking into the same spirit he is called the seed of David, that is, our spiritual David which is Christ. Hence the language of Almighty God, "Once have I sworn by my holiness that I will not lie unto David (or Christ) that his seed shall endure forever, and his throne as the sun before me."—Psalms lxxxix. 35, 36.

Again we hear Christ saying, "I am the good shepherd; I lay down my life for the sheep, and I give unto them eternal life and they shall never perish; neither shall any pluck them out of my hand, and my Father which is greater than all, gave them me, and none is able to pluck them out of my Father's hand."—John x. Hence we see the plan of Almighty God in saving sinners and bringing them into eternal rest at his right hand, where they shall enjoy his peaceful presence throughout long eternity. But when we view the goodness of God in man's redemption, in sending his Son into the world to die for men, and also calling men of like passions with ourselves to go to the impenitent sinner and call upon him to repent, and be like

Pharaoh of old refuse to obey, we are often constrained to cry out and say, "How long, O Lord, will thy goodness and forbearance and long suffering continue with the impenitent sinner?" For he willeth not the death of any sinner, and though after long striving with such an individual, after trying him with the various incitements which are best calculated to stir a rational creature and agitate an immortal mind, God may withdraw all the aids of the spirit, and so give him over to hardness of heart and reprobacy of mind, to work out his own destruction with greediness;" as in the case of the Egyptian King of whom it is said, "God hardened his heart," and when the expression is repeated so as to mark a continual and onward hardening, we have no other idea of the meaning, than that God, moved by the obstinacy of Pharaoh, withdrew from him all the restraints of his grace, and as those restraints were more and more removed the heart of the King was more and more hardened. We look upon the instance as a precise illustration of the truth, "that whatsoever a man soweth that shall he also reap." The King sowed obstinacy, and consequently reaped obstinacy. The seed was put into the soil, and nothing more was required than that it should be left to vegetate and act out its own nature, to wit: infidelity. This was the seed sown by the Egyptian King when he rejected the miracles and disobeyed the commands of the Almighty, who sent his elected or chosen servant, to wit, Moses, saying, "Let my people go," which grew into a greater degree of hardness, and persisting on in his rebellion he was overthrown with his army and perished in the sea.

"But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings, and you shall be mine when I come to make up my Jewels, and I will spare them as a man spareth his own son that serveth him, saith the Lord of hosts."

Finally, may the grace of our Lord Jesus Christ, with the union and communion of his Holy Spirit, be with his Elect Children for ever more. Amen. Thine to serve in all good things.