

10-23-1863

# 1863 Minutes of the Kings Mountain Baptist Association

Kings Mountain Baptist Association

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*Twelfth 1863*

MINUTES

OF THE

Twelfth Anniversary Meeting

OF THE

KINGS MOUNTAIN BAPTIST ASSOCIATION:

HELD WITH THE

CHURCH AT SANDY RUN M. H.,

CLEVELAND COUNTY, N. C.,

Friday, October 23rd, 1863,

AND DAYS FOLLOWING.

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SHELBY, N. C.:

PRINTED AT THE MOUNTAIN EAGLE OFFICE,  
BY M. L. FORD.

1864.



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# MINUTES

OF THE

*TWELFTH ANNIVERSARY MEETING*

OF THE

**Kings Mountain Baptist Association,**

HELD WITH THE

**CHURCH AT SANDY RUN M. H.,**

CLEAVELAND COUNTY, N. C.,

**Friday, October 23rd, 1863,**

*AND DAYS FOLLOWING.*

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**FRIDAY, OCTOBER 23d, 1863.**

The Association convened according to appointment.

Elder G. W. ROLLINS preached the introductory sermon from Lamentations, 3d chapter and 40th verse.

A hymn was then sang and a recess of thirty minutes taken for refreshment.

After recess, the delegates again convened in the house, and solemn prayer was offered by Elder L. M. BERRY.

Then proceeded to call for and receive the Church correspondence, and make a minute of the statistics for the past associational year, Brethren R. E. PORTER and W. B. LOVEFACE acting as Reading Clerks.



Elected Elder G. W. ROLLINS, Moderator, and J. R. LOGAN, Clerk.

Corresponding sister Associations were then called for, and

Elders B. E. ROLLINS, J. C. GRAYSON, W. HAYNES, and Brother D. D. LATIMORE, were received from the Green River Association;

Elders W. HILL and D. WEAY, from the Broad River; and

Elder G. W. PICKETT and Brother C. C. GWIN, from the Bethel.

Brother H. PADGETT handed in a letter from the Catawba River Association, which was received.

Appointed a committee of arrangements, consisting of Elders L. M. BERRY, R. P. LOGAN, and Brother R. McBRAYER: with whom were associated the corresponding messengers from sister Associations.

Appointed a committee, consisting of J. C. LATIMORE, D. P. GOLD, E. J. LOVELACE, and the deacons of Sandy Run Church, to arrange the preaching during the session of the body.

On motion, then adjourned until 10 o'clock, a. m., to-morrow.

Prayer by Elder J. C. GRAYSON.

SATURDAY, OCTOBER 24.

Met according to adjournment.

Prayer by Elder B. E. ROLLINS.

The Clerk called the roll of delegates and marked absentees.

Read and corrected the minutes of yesterday.

On motion, read the constitution.



The Moderator then announced the following committees, viz:

*On Union Meetings*.—Elder R. P. LOGAN, S. H. ELLIOTT, W. B. LOVELACE.

*On Finance*.—R. E. PORTER, Elder R. POSTON, W. B. LOVELACE.

*On Correspondence*.—Elders A. A. McSWAIN, R. POSTON and Brother R. E. PORTER.

*On Temperance*.—J. R. LOGAN, D. SETZER, J. DEAM.

*On Sabbath Schools*.—Elders L. M. BERRY, A. A. McSWAIN and Brother S. C. GETTYS.

*On Domestic and Army Missions*.—J. C. LAITMORE, W. W. GREEN, R. McBRAYER.

*On Obituaries*.—Elders T. DICKSON, A. A. McSWAIN and Brother G. HERNDON.

*On Periodicals*.—Elder L. M. BERRY, E. J. LOVELACE and J. SAUNDERS.

Granted letters of dismission to Buffalo, New Prospect, and St. John's Churches, to join other bodies.

Recess of thirty minutes.

In session again, and read and adopted the Circular Letter prepared by Elder L. M. BERRY.

Elected Elder G. W. ROLLINS to preach the missionary sermon next year.

Elected Elder L. M. BERRY to preach the introductory sermon next year. Elder R. POSTON, alternate.

Elected Elder R. POSTON to write the Circular Letter for next year. Subject: *Strict observance of the Sabbath*.

Elected Elders J. C. GRAYSON and G. W. PICKETT to preach on the Sabbath. Elder L. M. BERRY preaches the missionary sermon under the appointment of last year.

Appointed messengers to sister Associations, as follows, viz:



*To the Green River.*—Elders G. W. ROLLINS, A. A. McSWAIN, L. M. BERRY.

*To the Broad River.*—Elders R. P. LOGAN, L. M. BERRY, A. A. McSWAIN, R. POSTON, G. W. ROLLINS and Brother J. R. LOGAN.

*To the Bethel.*—Elders L. M. BERRY, R. P. LOGAN, A. A. McSWAIN.

*To the Catacha River.*—Elders R. POSTON, D. CARPENTER and Brother J. R. LOGAN.

*To Brown's Creek.*—Elder L. M. BERRY.

On motion, agreed to take up a public collection on the Sabbath for army missions at the close of the missionary discourse.

The body then adjourned to meet again on Monday morning, 9 o'clock.

Prayer by Elder W. HILL.

SUNDAY, OCTOBER 25.

The day was pleasant, and the word of life was exhibited by those appointed to a large and listening congregation. At the close of the missionary sermon, a public collection was taken up to aid the operations of the Marion Board, to send the gospel to North Carolina troops in the army of the Confederacy, amounting to \$654.25, which was afterwards increased by contributions from Big Spring Church \$7.25, and from an individual brother \$10.00, making the aggregate amount of \$671.50. May God bless the efforts now being made in behalf of the noble defenders of our rights and liberties; and may the blessings of the gospel of peace be spread far and wide over our sin-stricken land, and ultimately evangelize the nations now sitting in gross darkness and idolatry.



MONDAY, OCTOBER 26.

The Association met according to adjournment.

Prayer by Elder R. P. LOGAN.

Called the roll of delegates, and a quorum being present, proceeded to business.

On motion, Elder L. M. BERRY was appointed by the body, as agent to pay over the missionary funds collected on the Sabbath, to the properly authorized agent of the Marion Board.

The Committee on Union Meetings reported that the next Union Meeting will be held at Zoar, commencing on Friday before the first Sabbath in August, 1864. Whereupon the body appointed Elders R. P. LOGAN, L. M. BERRY and G. M. WEBB to attend it.

The Committee on Finance reported the sum of \$72.10 (after deducting a balance due the Clerk for cash overpaid last year) contributed by the several churches for minutes. Whereupon the Association ordered the Clerk to have as many copies of the minutes and circular letter and reports of committees printed as the funds will pay for, after retaining \$15 for his services.

The Committee on Sabbath Schools reported, which was adopted. (See Appendix, letter A.)

The Committee on Temperance reported. (See letter B.)

The Committee on Periodicals reported. (See letter C.)

The Committee on Domestic and Army Missions reported. (See letter D.)



The Committee on Correspondence reported.  
(See letter E.)

The Committee on Obituaries reported. (See letter F.)

On motion, adopted the following resolutions,  
viz:

*Resolved*, That in future we change the time of holding the sessions of this body, so as to embrace the third Sabbath in September in each year.

*Resolved*, That we caution the churches of the Kings Mountain Association, and all the Baptists with whom we have union and correspondence, against a certain DAVID SCRUGES, as an imposter, who has been excluded from his church in the Broad River Association for very immoral conduct, and is now preaching through the country; and also advise the churches to warn their members and the community against encouraging such a corrupt man by going to hear him preach.

The Missionary Board reported substantially as follows:

That for the want of funds in hand they have neglected to employ a missionary to operate in the Catawba Valley. At the last session of the Association, pledges were made amounting to \$64, and there were former pledges or subscriptions made by brethren previous to that time yet unpaid, all of which Elder G. W. ROLLINS was authorized and appointed by the Association to collect and bring to the present session of this body. There was at last session a balance of only \$12.73 in the hands of the Treasurer to meet liabilities after paying \$60 due Elder L. McCURRY, and Elder L. M. BERRY's claim of \$37.50 for services rendered in the mission field. Your committee can only suggest, therefore, in view of the present state of things, that some action be taken upon the subject at the present session, so as to raise the means of meeting present and future liabilities against the board.

Respectfully submitted,

J. R. LOGAN, *Chairman*.



On filing the foregoing report, unpaid subscriptions were then collected, and the claims of Elder L. M. BERRY were paid. And on motion, the further sum of \$67.50 was allowed and paid to him for services rendered in the mission field the past year, making, in addition to funds collected by him in the field of his labor, \$100.

Brethren pledged and paid as follows, viz:

Lincolnton Church, by Elder L. M. Berry,	\$20
Thesalonica, by Brother J. J. Hicks,	20
Big Spring, by Brother J. C. Lattimore,	10
Olivet, by Brother Saunders,	10
Bethel, by Brother D. Setzer,	15
Concord, by Brother G. M. Webb,	10
Elder G. W. Rollins, individually,	10
E. J. Lovelace,	3
A. Goodson,	10
George Herndon,	5 paid.
W. B. Stroud,	5
S. Putman,	5
W. W. Green,	5 paid.
D. P. Gold,	2 50
A. A. McSwain,	3
J. R. Logan,	5
A. Beam,	2 50 pd
J. L. Ledford,	2 50 pd
Aggregate,	<hr/> 143 50

The Moderator appointed Brethren D. P. GOLD, J. C. LATTIMORE and E. J. LOVELACE a missionary board for the next associational year. Brother D. P. GOLD to act as treasurer; whereupon the former treasurer paid over to him the remaining funds in his hands.

The Association then agreed to employ Elder L. M. BERRY as missionary in the Catawba Valley for the next year, and allow him the amount of pledges and funds on hand for his services, in



addition to what he may be able to collect on the field of his labors.

On motion,

*Resolved*, That the thanks of this body be tendered to the brethren and friends of Sandy Run congregation for the kind and urbane treatment given the delegates and messengers attending the Association at its present session.

On motion, it was further

*Resolved*, That this Association, having now gone through the business before it, stands adjourned to meet again at Bethel Church, Iredell County, N. C., on Friday, before the third Sabbath in September next, (1864.)

GEORGE W. ROLLINS,

*Moderator.*

J. R. Lockett, *Clerk.*

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## CIRCULAR LETTER.

TO THE CHURCHES IN UNION WITH THE BISHOPS AND DEACONS,  
SENDETH GREETING:

*Dear Brethren*: As we are under a former promise, found in last years minutes, to address you in the form of a circular the present year, upon "*Practical Religion*," we now proceed to redeem that promise. By practical religion, we mean practical godliness. Then, as the bishops or pastors should be ensamples to the flock of Christ, over which the Holy Ghost hath made them overseers, we will commence this epistle of love by impressing upon your minds the truth of the old adage, "like priest like people." And as we would inculcate practical godliness in the churches, so in the pulpits. Brethren in the ministry, we beseech you to remember that ye are the servants of God, the ambassadors of Christ, guides to the blind, and as watchmen for Zion, you have a treasure of the Almighty in earthen vessels. Then, indeed, ye do well to take



fixed to yourselves, to your daily deportment, as well as doctrine; for how shall we expect the churches to advance in piety, grow in grace, and increase in knowledge of holy things, with an ignorant, worldly minded, ungodly ministry. And as we expect the members of the churches to be godly at home as well as in the sanctuary, so we must expect the preachers to practice godliness in their daily deportment as well as preach it in their pulpits. One of the greatest hindrances to the progress of the Church of Christ is an unsound, ungodly ministry. Although such an one had all knowledge, and understood all mysteries, and could speak in strains more sublime and glowing than ever fell from an angel's tongue, yet, wanting in this vital ingredient, all his imposing gifts and performances become as sounding brass and tinkling cymbals. Then, dear brethren, as you would eradicate from the churches worldymindedness, seek first to divest your own heart of the same. We have often been pained to see ministers of the gospel of the blessed God silenced in their warnings against many crying sins on account of their own indulgence in the same. If you would promote brotherly love in the Church, seek to have this Christian grace largely in exercise in your own hearts. Never try to build yourselves up by the wicked means of pulling down a brother, remembering the words of our blessed Lord, that if you would be the greatest you must be servant of all. Then give yourselves wholly to the work of the ministry, avoiding all unnecessary worldly pursuits, such as speculation, politics, &c., in all things showing, out of a good conversation, your works with meekness of wisdom.

#### TO THE DEACONS:

*Dear Brethren*—As the qualifications of Deacons are so clearly defined by the Apostle Paul, in the third chapter of his first Epistle to Timothy, you need not be mistaken as to the character you should possess to fill that very responsible position in the church of God. You will see to it, then, that you not only strive for the scriptural qualifications, but to discharge the scriptural duties of a Deacon; just such as the primitive church required. For if such qualifications and such duties were ever necessary, they are necessary at the present time. If you would purchase a large degree of holy boldness in the proper discharge of your duties, use the office well by a constant watchful and prayerful life; and by so doing you will very much



lighten the duties imposed upon you by virtue of your office. See that you do not become a stumbling block to others by a sinful indulgence of your own desires or inclinations. Do not let it be said that, for the sake of gain, you will engage in the distillation of spirits, or in speculation, or anything else whereby men are made poor, or the poor made to suffer, when one object of your appointment is to look after and relieve the sufferings of the poor. In the proper discharge of your duties, the poor will love you, and God will bless you.

#### TO THE CHURCHES:

*Dear Brethren*—The Church of Christ is said to be made up of believers only, hence, of godly persons; and, indeed, we have no warrant in God's word for receiving any others knowingly. If you would promote godliness in the whole body, we beseech you, be cautious in the reception of members into your fellowship. Seek not so much to build up in *numbers* as in godliness; for by an amalgamation of the church and world, our light becomes darkness, and we fail to accomplish the objects of a church organization. You cannot make, neither need you expect, an ungodly man in heart to practice godliness in his life; and the only reason why there is so much ungodliness in the churches, is because so many ungodly men get into the church. Christian and Baptist should be synonymous terms with us. If a man has a name to live and is dead to Christianity, he is equally dead to all the principles of Baptists. May the Church and Pastor not be to blame sometimes, in incautiously receiving members? This is most generally done in protracted or revival meetings, when our zeal outruns our knowledge. A little more prudence, and a great deal more faithfulness in protracted meetings would save the church much trouble, and the cause of Christ much scandal; for such members often become the bane of the church. While we do not require more, we certainly should ask as much as the primitive churches, viz, repentance and faith before baptism. Revival or protracted meetings are not to be discarded on account of our unfaithfulness in them, but past experience should serve to remind us of our duty in the future. If a Pastor only wishes to get himself a great name by baptising vast numbers, and the church will not check him in his mad course, the church must soon become a mass



of moral corruption, losing the distinctive principles of Baptist or Christian. We may very greatly promote godliness by a strict practice of Church or Bible discipline. We should never suffer the position or influence of a member, or anything else, to hinder us from strictly exercising discipline in the church; neither should we suffer our prejudice to influence us in its exercise in determining upon cases of offence for which you should discipline a member. You should always be governed by the principles of right, remembering the scriptures are to be your standard of right. Never be governed by your former discipline, or the old preachers of the Association, or any other body of men, unless they conform to the teachings of the holy scriptures. Everything has its counterpart. All that is not godly, then, must be ungodly; and the doer of the same should be dealt with as an ungodly person. And, finally, as the best means to promote godliness in the whole body—to bishops, deacons and laymen—we would recommend the diligent reading, careful study and constant practice of the teachings of the holy scriptures, as the book of the faith and practice of Baptists. All religionists are considered better members of their churches for their close adherence to the tenets of their faith; as the Romanist is, by his pope or priest, considered a better Catholic on account of his close attention to, and obedience by him manifested to the Catholic creed; and even the Episcopalian Society (though with all its pretended apostolic succession, it is nothing more than a link between the corrupt Church of Rome and the world) considers its members better communicants, not only on account of their bigoted notions of Episcopalianism, but because they will refuse to listen to or be governed by anything else than their creed books. Then, may not Baptists be better Baptists or Christians because of their adherence to, and obedience of God's word, which is the creed book of Baptists. And if the Churches will only live according to these articles of faith (the Holy Bible) we shall have less complaint of coldness, drunkenness, adultery, Sabbath-breaking, covetousness, lying, backbiting and speculation, or more properly and scripturally speaking, extortioning, in the Churches; but Zion would arise and put on her beautiful garments and become as fair as the moon, clear as the sun, and terrible as an army with banners. And may the time soon come when we



shall be more like Christ, by having more of his mind in us, is the prayer of this Association.

J. R. LOGAN, *Clerk.*

G. W. ROLLINS, *Moderator.*

## APPENDIX.

### (A.)

The Committee on Sabbath Schools are very sorry to say that so little data is afforded them they are unable to give a correct statement of the number of Sabbath Schools in the bounds of the Association; but hope more may be doing than is reported by the Churches. Many of our efficient young men are in the army. It, then, becomes every member of the Church, and especially the females, to use all their energy to train the many fatherless children in the path of virtue. Many of the "every-day" schools are broken up by the cruel war waged against us. Then, while the young men of our country are making so many sacrifices for the good of the country, will not the young ladies evince a becoming interest in the children of our land? We hope every preacher in the Association will labor to organize a Sabbath School in their Churches the coming year. We have been able to learn only of the following Churches having Sabbath Schools in operation, viz: Sandy Run, Concord and Lincolnton.

We hope that in the future, every Church will send up an account of Sabbath Schools in their letters to the Association, with the number of teachers, pupils and volumes in their library.

Respectfully submitted,  
L. M. BERRY, *Chairman.*

### (B.)

The Committee on Temperance having had the subject under consideration, submit the following report, viz:

*Temperance*, in the scriptural acceptation of the term means total abstinence from all things having a pernicious or deleterious tendency against godliness; and it is set



forth by the Apostle Paul as one of the fruits of the Spirit, and should, therefore, be cultivated well by all Christians, and even by those who make no pretensions to religion ; because, this lack of the grace of the Spirit involves not only the mortal part of man in misery and shame, but is calculated to destroy the immortal part in the fire that never shall be quenched. Excesses, therefore, whether in meat or drink, or in ungodly lusts of whatsoever character, are to be guarded against by all the true followers of Christ. If we, in an evil moment, suffer ourselves to be swallowed up in the cares of the world, and follow after the deceitfulness of perishable objects, neglecting watchfulness and self-denial, the duties incumbent on all true Christians, we have no right to expect the smiles of an insulted Deity. And more especially is this true, when by our conduct we destroy the mind and body both, by indulging the appetite in the use of that bane of society which has proved itself to be one of the wicked inventions of men.

The drunkard, who, by pursuing a course of intemperance, not only does himself a great injury, but is guilty of inflicting a still greater injury upon the community around him, by reason of the suicidal policy he is pursuing in depriving them of the usefulness which by nature, and nature's God, he otherwise might have rendered. He is guilty of destroying the noblest work of God—*himself*—and is therefore wholly inexcusable. While persisting in this wicked course he makes himself a demon and co-worker with Satan ; and his influence is to be guarded against as the deadly poison of the upas tree.

This being the case, is it not very strange that so many apparently good brethren should be found among us giving aid and comfort to a state of things so sad and reprehensible ? When the churches, through the purest of motives, declare in faithfulness a non-fellowship with the wickedness of intemperance and take measures for its suppression, a hue and cry is raised against any reform as being uncalled for and calculated to breed discord and division amongst the churches. And we fear that not a few of our brethren desire to separate from us on this very account.

In such a crisis we should act with faithfulness and circumspection. If the position we have taken in regard to temperance be right, it is most certainly our duty to maintain it to the last, though all should be offended at us.



It is better to be right and few in numbers, than to be wrong in the midst of the popular assembly. It has long been manifest that numbers are no test of orthodoxy. Let the brethren, therefore, of this Association double their diligence in every good word and work, pursue the even tenor of their way, and although there be some schism and divisions amongst us, we shall eventually, under the providence of God, be able to stand as ever upon the platform of sound principles, of which none will dare attempt to make us ashamed or afraid. May God help us to know and stand by the right. Respectfully submitted.

J. R. LOGAN, *Chairman*.

(C.)

The Committee on Periodicals recommend the *Biblical Recorder*, published at Raleigh, N. C., by Rev. J. D. Huffman, as a paper not only Baptist, but worthy the patronage of our denomination throughout the State; strongly advocating the rights of the South, as well as giving general information as to the movements of our army, and success of our cause. We hope every family connected with the Association will feel it to be their interest to take the paper and read it. The undersigned will act as agent.

Respectfully, L. M. BERRY, *Chairman*.

(D.)

The Committee on Domestic and Army Missions submit the following, viz:

We are sorry to learn, through our Missionary Board, that nothing has been done in the Catawba Valley on the subject of Missions, during the past year, in consequence of a lack of means. We, therefore, earnestly recommend that payments on former subscriptions be made at once; and that pledges be made sufficiently to commence and carry on missionary operations in that field. At the same time, we commend to the attention of the Association the destitute situation of our soldiers, and recommend that means be taken speedily to supply them with the word of God and the preaching of the gospel. We also recommend that ministers and churches of our body be requested to make collections for this object, and pay over the same at the next session of this Association.

Respectfully, J. C. LATIMORE, *Chairman*.



(E.)

The Kings Mountain Baptist Association, to her corresponding sister Associations, sendeth Christian salutations: *Dearly Beloved Brethren*—Through the goodness of God

we have been spared another year, and been permitted to meet in an associate capacity, and we trust have had a profitable session. Our business has been transacted in faithfulness and love; and the accompanying journal will show the character and importance of the same to the Baptist family. Some of our churches have reported revivals and good times, whilst others appear cold and barren.

We were greatly revived by the attendance of corresponding messengers, and hope that we may ever be able to receive and reciprocate such acts of kindness and courtesy. Our next annual session will be held with the Church at Bethel, Iredell county, N. C., 9 miles west of Statesville, commencing on Friday, before the third Sabbath in September, 1864. We hope then, and there to receive your correspondence. And may God, in his great mercy, continue to revive his work in our midst, and "add to his church daily such as he would have to be saved." And may He grant that the time may be near at hand when our beloved country shall be delivered from the awful consequences of war and bloodshed, and we again be permitted to enjoy uninterrupted peace, and witness the cause of Christ again shining forth with greater brilliancy among all the nations of the earth, is the prayer of your sister in Christ.

Respectfully in gospel bonds,

G. W. ROLLINS, *Moderator*.

J. R. LOGAN, *Clerk*.

(F.)

The Committee on Obituaries submit the following:

With joy in our hearts we praise God for his goodness the past year in preserving the lives of so many of us, especially our brethren of the ministry, none of whom appear to have fallen during the past year. But, while thus rejoicing, we are compelled to mourn the loss of several deacons and other lay brethren, most of whom have fallen, either on the battle field or in the hospital, and are therefore the victims of the cruel war in which we are now engaged.



While the death of the aged Christian, ripe for eternal joy, is with them a glorious exchange, we often feel that we have sustained a great loss; but when a Christian is called from time to eternity, in the bloom of life, surrounded with relatives and loved ones, it creates within our hearts feelings of solemnity that we are unable to express; but still "we sorrow not as those who have no hope." It is true we love their society here on earth, but hope to meet again in the paradise above, which affords us great consolation. We notice in this report the decease of Deacons Caleb Bridges and William S. Litten, both aged brethren; the first named of Sandy Run, the latter of Olivet. Brother Litten had served as a deacon for many years, and was highly esteemed as a godly, pious man. His church sustains a great loss.

We will now notice such as have been reported as having fallen victims of the war, with many of whom we have spent pleasant hours of worship and social greeting, whose departure we mourn, because of the distressed families, friends and desolate homes, and vacant seats left in our churches, caused by their untimely death.

Moses M. Wilson was a deacon of Zion church.

James Moore was a deacon of Sandy Run.

J. L. Gardner was a deacon of Bethlehem.

Jesse M. Chitwood was a deacon of Zion Hill.

Monroe London, J. J. London and B. Weaver were members of Zion.

J. C. McKinny was a member of Sandy Run.

M. V. Hopper was a member of Pleasant Hill.

L. Williams, H. Clay, O. Ross and C. Ross were members of New Prospect.

I. W. Goforth and A. K. Gardner were members of Bethlehem.

Marcus Clark was a member of Olivet.

C. Martin and E. P. Owens were members of Zion Hill.

Thomas J. Cansler was a member of Lincolnton.

Martin Wilson was a member of Concord.

H. M. Putman was a member of Zoar.

Newton Wilson, Nathaniel Wilson, Wm. McCaslin and

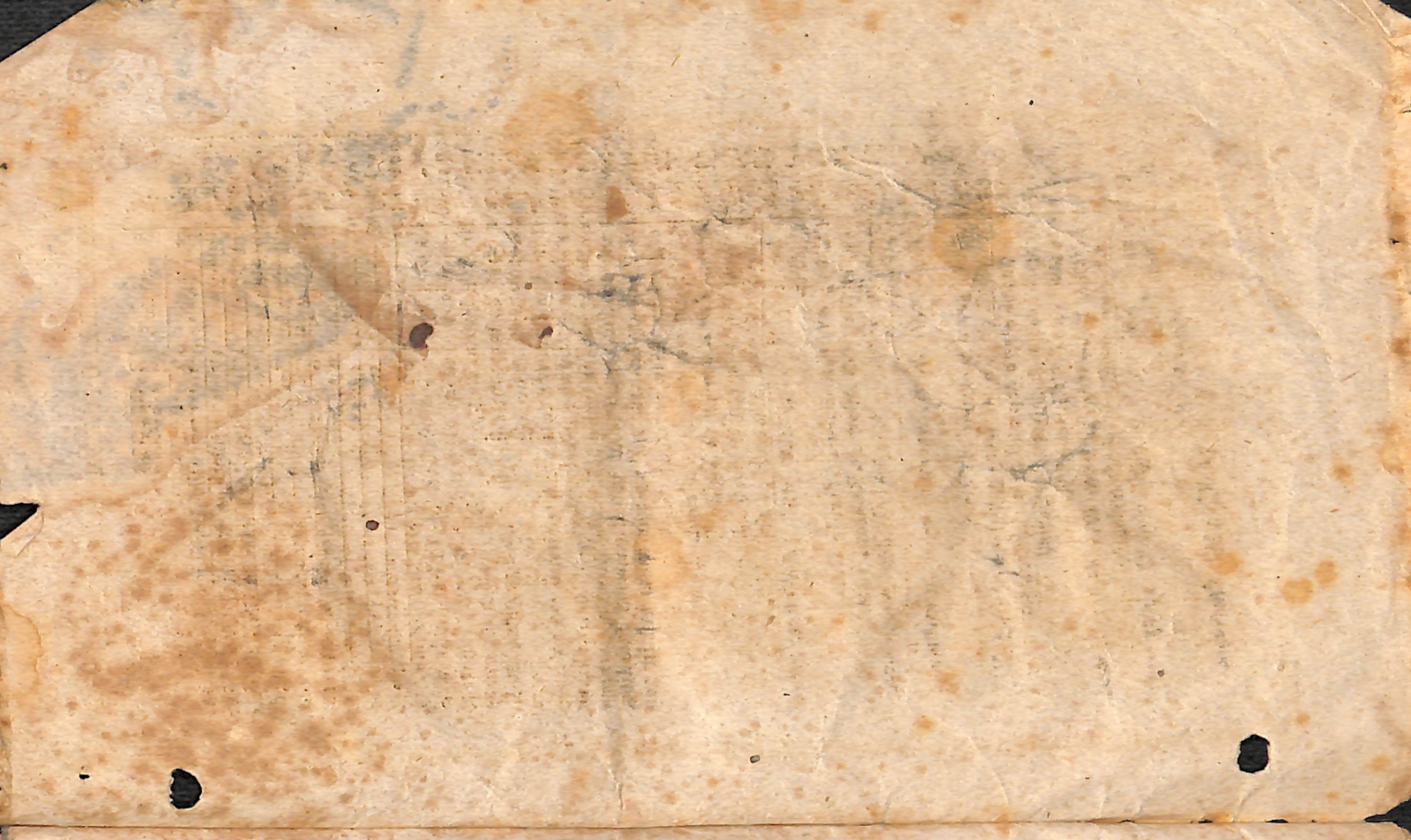
S. H. Glascock were members of Thesalonica.

D. Dickson, J. Wright, B. Wright and T. Petty were members of New Bethel.

Respectfully,

A. A. McSWAIN, *Chairman.*







*Showing the condition, Clerks, Post Offices, &c, of the different Churches of the Kings Mountain Baptist Association.*

[illegible]