

9-18-1868

1868 Minutes of the Kings Mountain Baptist Association

Kings Mountain Baptist Association

Follow this and additional works at: <https://digitalcommons.gardner-webb.edu/kmba-minutes>



Part of the [Christian Denominations and Sects Commons](#), [Christianity Commons](#), and the [History Commons](#)

Recommended Citation

Kings Mountain Baptist Association Collection; Minutes of the Kings Mountain Baptist Association, 1868. Series 1, Box 1, University Archives, Gardner-Webb University, Boiling Springs, NC.

This Book is brought to you for free and open access by the Kings Mountain Baptist Association at Digital Commons @ Gardner-Webb University. It has been accepted for inclusion in Series 1: Kings Mountain Baptist Association Minute Books by an authorized administrator of Digital Commons @ Gardner-Webb University. For more information, please contact digitalcommons@gardner-webb.edu.

17th
18th
1868

MINUTES,

FRIDAY, September 18th, 1868.

THE ASSOCIATION convened according to appointment.— The Introductory Sermon was delivered by Elder G. M. Webb, from Leviticus, 16th Chapter and 34th verse. After prayer by Elder J. H. Yarboro, took a recess of one hour for refreshment, after which the delegates again assembled. After prayer by Elder R. P. Logan, Elder J. H. Yarboro, former Moderator, called the body to order, and appointed Elder A. A. McSwain, and Brother J. A. Roberts as Reading Clerks.

A call was then made on the churches for their representation and statistics, which were communicated by letter, and minuted by the clerk.

On motion, a call was then made for newly constituted churches, to join our body; none presented.

On motion, Elder J. H. Yarboro was elected Moderator, and Elder G. M. Webb, Secretary. The body now being fully organized, proceeded to business.

Messengers from corresponding bodies were then called for. Elders M. C. Barnett, T. Dickson, L. C. Ezell, and Brethren R. E. Porter, J. Moore, J. R. Logan, and R. Whisnant, presented themselves and were received from Broad River. From the Green River Association, Elder W. Haines received with a letter. From the Catawba River Association, Elders E. A. Poe, J. Broome and J. C. Rhine. No correspondence was presented from the Brown's Creek and Bethel Associations.

On motion, agreed to suspend correspondence with the Brown's Creek and Bethel Associations for the present.

An invitation was then extended to visiting Ministers, when Elders J. S. Ezell, E. Allison, and J. J. Jones, and Brethren Wm. Walker, M. T. Walker, and J. H. Mills, Editor of the Biblical Recorder, came forward and took seats with us.

Elders R. Poston, R P Logan, and Brother D. Setzer, with the Moderator and Clerk, were appointed a committee to arrange business for the consideration of the body.

Brethren J. A. Roberts, W. B. Stroud, and John Beam, with the Pastor and Deacons of this church, were appointed a committee to arrange preaching during the session of this body. On motion, adjourned until to-morrow morning 10 o'clock. Prayer by Elder W. Haines.

MINUTES.

SATURDAY, Sept. 19th.

Met according to adjournment. Prayer by Elder L. C. Ezell. The clerk called the roll and marked absentees; a quorum being present proceeded to business. The committee of arrangement reported; report received and the committee discharged.

The rules of decorum and abstract of principles were read.

The Moderator then appointed the following committees:

On Finance.—J. Bean, R. H. McBrayer, and R. E. Harrell.

On Union Meetings.—R. Poston, W. A. Thompson, and P. Sepock.

On Sabbath Schools.—J. A. Roberts, W. H. Green, and B. Hamrick.

On Periodicals.—G. W. Rollins, D. Scruggs, R. P. Logan.

On Missions.—J. J. Hicks, J. C. Lattimore, and D. Setzer.
On Petitions and Queries.—D. D. Suttles, J. Whitaker, and B. Walker.

On motion, the rules of order were suspended for the purpose of considering the propriety of changing the time of the meeting of this body, which, after considerable discussion, was changed to Friday before the 4th Sabbath in September.

Elder A. A. McSwain was appointed to write a letter of correspondence to Broad River Association, and Elders R. P. Logan, A. A. McSwain, R. Poston, and G. M. Webb, and Brethren M. Gold, and B. B. Harris, as messengers.

Eld. G. W. Rollins to write to the Green River Association, and Elders G. W. Rollins, A. A. McSwain, G. M. Webb, L. H. McSwain, R. P. Logan, and J. H. Yarboro, and Brethren William Harrell, M. Gold, and N. Scoggin, as messengers.

Eld. P. R. Elam to write to the Catawba River Association, J. J. Hicks, messenger.

The body then called for the Circular Letter prepared by Elder J. H. Yarboro, which was read and adopted; after which the body adjourned for one hour.

AFTERNOON SESSION.—The Association proceeded to appoint Elders J. S. Ezell, E. A. Poe, and M. C. Barnett, to occupy the stand on the Sabbath, in the order of their names.

On motion, Elder G. W. Rollins was elected to preach the next Introductory Sermon to this body. J. H. Yarboro, alternate. Elder G. M. Webb was chosen to write the Circular Letter, and select his own subject.

The Moderator then called for the reports of committees. The committee on Union meetings reported, that the next Union meeting be held with the church at High Shoals, commencing on Friday before the 4th Sabbath in July next.—Elders R. Poston, G. M. Webb, R. P. Logan, J. H. Yarboro,

L. H. McSwain, and G. W. Rollins were appointed to attend said meeting.

The Association then set apart the 29th day of October next as a day of Humiliation, Thanksgiving, and Prayer, in conjunction with Broad River and other Associations.

The committee on Periodicals reported, see Appendix A. The committee on Finance reported, see appendix B.

The Association, by motion, then adjourned until Monday morning, 9 o'clock; prayer by Elder L. H. McSwain.

SUNDAY, September 20th.

The stand was occupied, first, by Elder J. S. Ezell, followed by E. A. Poe, after which a recess of one hour was given, when Elder M. C. Barnett preached, and Elder E. Allison closed the services of the day. The word of truth was faithfully and impressively delivered to a large and well ordered assembly, and we are encouraged to hope that great and lasting good will result from the services of that day.

MONDAY, September 21st.

At 9 o'clock, the Association met, prayer by Elder A. A. McSwain. The roll was called and a quorum being present proceeded to business.

First continued the call for reports of committees, when the committee on Sabbath Schools reported, appendix C.

The committee on Missions reported, appendix D.

The committee on Petitions reported, see appendix E.

The letters to corresponding bodies were then called for, and were read and approved, and signed by the Moderator and Clerk.

RESOLUTIONS.

Resolved, That the Clerk have as many copies of the Minutes printed, as the funds on hand will pay for, after retaining Ten Dollars for his services, in superintending the printing and distributing them to the churches.

Resolved, That the thanks of this body are hereby tendered to the brethren and friends, residing near Mount Paran Church, for their kindness and hospitality toward this body during its session.

Resolved, That the Association now having gone through with its business stands adjourned, to meet again at the church at Double Springs, eight miles north-west of Shelby, Cleveland county, N. C., on Friday before the 4th Sabbath in September 1869.

Prayer by Elder G. W. Rollins.

J. H. YARBORO, Moderator.

G. M. WEBB, Clerk.

APPENDIX.

A.—Your committee on Periodicals submit the following report. We earnestly recommend the Biblical Recorder, published in Raleigh by Brother Mills, believing it to be worthy the patronage of every baptist family in the State.

Respectfully submitted,

G. W. ROLLINS, Chairman.

B.—Your committee on Finance report \$36.40, in currency, and 79 cents in specie, sent up from the different churches for printing minutes, as shown in the statistical table.

Submitted,

JOHN BEAM, Chairman.

C.—Your committee on Sabbath Schools submit the following report. This subject having been so often urged upon our churches, that we feel at a loss to know how to present it, so that the energies of our brethren may be aroused upon this subject, but in view of the great importance of such an institution we do most earnestly request our several churches to organise schools as soon as possible, and report to this body at its next session. Respectfully submitted,

J. A. ROBERTS, Chairman.

D.—Your committee on Missions submit the following report: While we feel desirous to see the missionary work prosper and advance, we deplore the sad declension in this great work that has occurred in our midst of late years.—The depressed circumstances which surround us, especially in pecuniary matters, render us unable to carry on this great work as we once did, but we feel very desirous to see this important work revived again. It is by no means for want of good feeling and profound sympathy for the missionary work that it has declined in our midst. Submitted,

J. J. HICKS, Chairman.

E.—Your committee on Queries and Petitions recommend that the Association meet with the church at Double Springs 8 miles North-west of Shelby, Cleveland county, N. C.

Submitted,

J. B. WALKER, Chairman.

CIRCULAR LETTER.

THE KING'S MOUNTAIN BAPTIST ASSOCIATION TO THE
CHURCHES IN UNION, SENDETH GREETING:

Dear Brethren:—According to an appointment of your body at its last session, it becomes my duty to address to you a few lines upon the great and important subject of Missions.

The primitive christians, under the guidance of the Holy Spirit, uniformly enforced their instructions, by tender appeals to the example, sufferings, and death of our ascended Lord. It was therefore, the last command of our Savior to his disciples to go "teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost." In order to obey this holy injunction, there are three things which should be inseparably associated with the people of God. First; humility of heart. Because Christ "humbled himself and became obedient unto death, even the death of the Cross."

Second; purity of life. Because Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people." And Third, liberality is required, because Christ "though he was rich, yet for our sakes he became poor, that we through his poverty might be rich."

So, in arriving at the true idea of the spirit of missions, the proper course evidently is, to look at the missionary character of the Lord Jesus Christ. He was indeed a missionary; He came to save the lost; He was a missionary to us. We were under condemnation; the sentence of God's righteous law was against us; the flaming sword of Divine vengeance was against us. To save the lost, then, was the spirit of Christ. The apostles imbibed this spirit, and this is the spirit of missions. The heathen are in a lost condition—and if we possess the spirit of Christ, we will do what we can to save them. The spirit of missions is not something different from, or something superadded to, the christian spirit, but is simply, essentially, and emphatically, the spirit of Christ; it is compassion for the destitute, and such compassion as leads the possessor to put forth powerful efforts, and to undergo, if necessary, the severest sufferings.

When we try to look into the manifestations of the spirit of Christ, we see very evidently the great outlines of what is worthy to be called the spirit of missions. Behold the "condescension of the Savior, and we learn a lesson of duty towards the destitute and degraded of the human race. The son of God, before whom ten thousand times ten thousands of thousands prostrate themselves; this Infinite

Being empties himself of his glory, and comes down to toil, suffer and die, for whom? For us, worms of the dust, insects that may be crushed before the wrath.

When the millions and hundreds of millions of our race come up before our imagination; when we behold them sunk in untold vileness, covered in abominations, dropping, one after another as fast as the beating of our pulse, twenty millions a year, into the world of spirits, should not our Savior's last command bear, with irresistible force upon us? We, brethren, should regard ourselves, under God, as the means of saving them from perdition. We have idol Gods without number to destroy, a veil of forty centuries thick to rend, a horrible darkness to dispel, hearts of stone to break, a gulf of pollution to purify, nations, in God's strength, to reform and regenerate; but to do this requires a spirit of liberality, and such liberality as will induce us to contribute of our means, so as to send the gospel to all destitute localities so far as we may be able. But alas! how small the sum appropriated by a million and a half of God's stewards, to save and elevate a sinking world! The price of earthly ambition and convenience and pleasure, is counted by millions. Navies and armies have their millions, railroads and canals have their millions; colleges and schools have their millions; excessive fondness of the allurements of dress and vain glory, have their millions; parties of pleasure and licentiousness in high life have their millions;—and what has the Treasury of God and the Lamb, to redeem a world of souls from the pains of eternal death, and to fill them with unspeakable joy? The sum is so small, in comparison to the wealth of our churches, that my tongue refuses to utter it.

Money, though greatly needed, is by no means all that is required of God's people; bodies and minds are wanted; the bone and sinews of men are required. These more substantial things are needed, as well as money, in arduous services at home, and still more self-denying labor abroad. The pleasure of doing good is the joy of angels; it is the thrill of delight which pervades the soul of Jesus. Let us then try to obey his last command. The heathen world, as a mass has been left to perish; and by whom? Not by the Father of mercies; He gave His only son to redeem it. Not by the Savior of sinners; behold, and see his agonies on Calvary; not by the Holy spirit; his influences have always been ready; not by the angels; their wings have never yet become weary or tiresome, when sent on errands of mercy. All that Heaven could do has been done, consistently with the all-wise arrangement of committing an important agency to the church of Jesus.

The church has been slothful and negligent. Each generation of christians has in turn received the vast responsibility. neglected it in a great measure, and transmitted it to the next. Is it true that the heathen world is sinking into hell? As fast as time rolls on they are passing into the world of retribution, and the inquiry is what is the doom they meet? Do they arise to unite with angels in the songs of glory? or do they sink in ceaseless and untold torments?

Certain it is that they are not saved through faith in Christ; for "how shall they believe in him of whom they have not heard?" It is also clear that God, in his usual method, does not bestow the gift of repentance and eternal life, where a Savior is not known. "It pleased God by the foolishness of preaching to save them that believe." Those who are saved are said to be "begotten by the word of truth,—born of the word of God." As the heathen nations, therefore, are not furnished with the means of salvation, it follows that as a mass, at least, they are lost. They are the nations that have forgotten God, and shall be turned into hell.

It is unnecessary for us to enter into any inquiry whether it is possible for the heathen, unacquainted with the gospel, to be saved. All that concerns us is, to know that God has ordained the preaching of the gospel as the means of saving the nations. It is not reasonable, therefore, to suppose that God will transplant the vine of Sodom, unchanged in its nature, to over-run his Paradise above. He will not throw open the gates of his Holy City, and expose its peaceful inhabitants to those hearts of cruelty, and to those whose hands are red with blood. There is, then, no hope of converting the heathen, if christian nations do not send them the precious gospel, but this mass of corruption and pollution must disgorge itself into the pit of an awful hell.

And shall the churches of our own land, with all their peculiar advantages to send the gospel into all parts of the world, lie dormant and neutral while a sinking world is crying for help? But Oh! how astonishing it is, to see, what a small amount of what we claim in this life, is appropriated to the evangelization of the world. It would be, perhaps, a large estimate to say that the professed christians of the United States give twenty cents per annum, on an average, for the spread of the gospel of Jesus. There is indeed a deplorable deficiency in our church, of the deep devotion, and missionary spirit of our ascended Lord.

Money is not wanting when lucrative gain is the end in view. Professed christians can collect together large sums of money, when some great enterprise promises a good income. What is it, that the American christians could not accomplish for Christ if their hearts and feelings were as

much enlisted in his cause, as they are in the accumulation of worldly gain? The world would soon have the gospel preached in all its benighted regions, and the wheels of Zion would roll on conquering and to conquer. It is certainly the duty of the churches and ministry, to put forth more strenuous efforts to build up and sustain the gospel in all destitute regions. We know this to be so from the injunction of our Savior to the primitive christians. Was not Jerusalem an important place? far more important, compared with other cities of that time, than any city in the United States? And yet all the apostles, except one, were required not only to leave that city, but to go beyond the limits of Palestine. Antioch was an important place, yet Paul and Barnabas were not suffered to remain in that city. Thus in the early ages of the gospel dispensation the gospel was carried into destitute regions by missionaries; and, as much as some persons may oppose missionary operations, we from the scriptures, regard it as an apostolic and scriptural work. And, brethren, it is a difficult, important, and responsible work. The Holy Spirit thought so in apostolic times; because, when a man was needed to preach to Cornelius and his household, a man of just such ability and influence as Peter, was sent. And when the gospel was to be preached in Antioch, Barnabas, a man of great piety and influence was sent. And when two preachers were called to go the heathen, we see that Simeon, Lucius or Manean were not chosen; but the Holy Ghost said "Separate me Barnabas and Saul," men of the greatest ability, experience, piety and wisdom. And thus it seems that the work of a missionary requires greater talents, more mature wisdom, and deeper piety, than pastoral charges in the largest and most influential churches. And, brethren, this idea seems to accord perfectly with the instructions of the Holy Ghost, as well as with the dictates of common sense. Weak men were not chosen in the apostolic age to penetrate into the very midst of the enemy, and to grapple with the enemies of Christ; but the strong, the powerful and influential, were selected to bear the gospel into the enemy's land. And, surely, if talent, ability, and influence, are needed anywhere in all the kingdom of our blessed Redeemer, it is needed in the great and important work of missions.

Let us then, Brethren, try to discharge our duty, so far as we can, in this great work, both foreign and domestic. So as that the recording angel shall not be compelled, with aching heart and streaming eyes, to inscribe ICHABOD on our Zion; but with willing soul and ready hands, shall write in fairer lines, "BEAUTIFUL FOR SITUATION THE JOY OF THE WHOLE EARTH!"