

DOVE PANNELL
1850-1851, 1855-1857

Dove Pannell was a native of South Carolina, but he moved to the High Shoal Baptist Church community in 1831. He was a Civil Magistrate in Rutherford County. He was licensed in 1844 and later ordained by High Shoal Baptist Church. He helped organize the King's Mountain Association in 1851 and preached the introductory sermon. He was a prominent figure in leading High Shoal Baptist Church and some other churches to secede from the King's Mountain Association and form the short-lived "Constitutional King's Mountain Association." He died at his home on March 26, 1881.

SOURCE: TO HIGHER GROUND: A BIOGRAPHY OF HIGH SHOAL BAPTIST CHURCH by: Garland A. Hendricks (286.175691/H38)

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	<u>Age</u>
DOVE PANNELL	43
SARAH PANNELL	46
DERVIN PANNELL	20
COLEMAN PANNELL	18
ABRAM PANNELL	11
JONATHON PANNELL	9
NANCY PANNELL	7
THOMAS PANNELL	5

The Committee on Obituaries reported:

That sixty-three members of churches within our bounds have passed away to "that bourne from whence no traveler returns." Amongst the number are two aged ministers of the gospel to-wit: Elders Dove Pannell and Wm. McSwain. Rev. Pannell was a native South Carolinian, but emigrated to this State (N.C.) many years ago, and in the year 1844 was ordained to the gospel ministry by Elders J. M. Webb and S. G. Hamilton. In 1851 he was a member of the convention that organized the King's Mountain Association, and preached the introductory sermon before that body, and subsequently was several times chosen to preside over the deliberations of the Association. He died March 26th, 1881, in a triumphant faith, in the doctrines of the gospel, aged 74 years.

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J. R. LOGAN, Chairman

KINGS MOUNTAIN BAPTIST ASSOCIATION MINUTES, 1881, page: 13.

MILLERS FALLS
BOND
COTTON CONTENT

that Mountain Creek had no pastor at the time, but does the above, and nothing more, constitute sufficient evidence of Bro. Brown's pastorate? I can find no further record of him here or elsewhere. I do not reckon him among the pastors, but in this I may be mistaken.

* ELDER DOVE PANSELL served Mountain Creek as the tenth pastor during the year 1854. He was pastor of Wall's church, then of Green River Association in 1846-47-48-49-50-51, of Holly Springs 1854, and of Bill's Creek in 1855-56. He was a native of South Carolina and moved within the bounds of Broad River Association about the year 1831, and joined the High Shoals; date of birth unknown to the writer. During the time he lived in Rutherford county he acted as a civil magistrate, and having joined the Baptist church he was licensed by High Shoals church to preach the gospel, and in 1844 was ordained to the full work of the gospel ministry by Elders J. M. Webb and S. G. Hamilton. He was chosen pastor of Bethel church, and in 1851 he was a member of the convention that organized the King's Mountain Association, and preached the introductory sermon before that body from the words 'The hour has come.' Elder Pannell having identified himself with the Kings Mountain body, was at several times subsequently chosen to preside as Moderator over the deliberations of the body, and at the session of 1852 he was appointed to write a circular letter on the subject of Election. *

* * * At the session of the Association in 1860 a division of the Association took place on the subject of Temperance, and Elder Pannell became the most prominent in leadership in the secession movement. A new body or Association was organized the same year, and continued to hold annual sessions until in 1866, a reconciliation was effected by mutual concession and ever since the rival parties have been acting together in harmony. Elder Pannell, after laboring faithfully many years in the ministry, under great disadvantages by reason of the lack of early educational training, died at his home on the 26th of March, 1881, in the exercise of the gospel faith he had so earnestly preached. The Association at its session the same year noticed his demise on the face of the Minutes, substantially as above stated. He was a well-meaning, pious Christian minister, and doubtless is now realizing in full fruition the reward laid up for the finally faithful. —Hist. Kings Mt. and Br. River Associations. His letter on the doctrine of Election in 1853 is published in full in the above work, and was at that time of peculiar interest, as the Union Association was formed in 1848 upon a repudiating clause of this doctrine as given elsewhere.

ELDER B. R. DOGGETT, the eleventh pastor of Mountain Creek, served the church only for the year 1855. He made his first appearance in the Green River Association as a delegate from Sulphur Springs church in 1853; again in 1854 as a delegate and ordained minister; as pastor of Mountain Creek church in 1855; and as a delegate and ordained minister from Sulphur Springs at the session of 1856. He removed in 1856 or 1857 to Madison county, where we are told he commenced the practice of medicine by the use of herbs. Soon after his removal to Madison he attached himself to Spring Creek Baptist church, from which he was afterward excluded for heterodoxy. He afterward returned to Rutherford county, and after preaching the doctrines of the Universalist church to such congregations as he could gather for a time, finally became an infidel. Then, to evade the laws of his State for supposed complicity in the murder of Lafayette Hamrick, which occurred at or near a grocery kept by Doggett at that time, and possibly for violations of the internal revenue laws of the United States, he fled to Spartanburg county, S. C., where he died in 1882 or 1883. It is gratifying to learn that Doggett expressed satisfaction at the thought that he had, he believed, made no converts to the religion which he professed and preached during his last years. We also hope that God in much mercy kindly forgave whatever may have been wrong in his life before his death; and that he rests among the redeemed in the better land. In his personal appearance it is said he was by no means prepossessing. He was of medium height, very muscular; weighing about 180 pounds. His eyes were very small and were covered by prominent, shaggy brows, which forced him to throw his head well back while speaking to bring his audience plainly

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KINGS MOUNTAIN BAPT. ASSOC. MINUTES, 1881, p. 13.

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KINGS MOUNTAIN BAPTIST ASSOCIATION MINUTES, 1881, p. 13

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NAME

Dove
Elis. D. Russell

b. *1857*
d. *Mar. 26, 1881*

Ancestry

Married

b.

d.

Ancestry

Ordained 1844

Record

Webb's Ford 1872

Mt. Pleasant (Rutherford Co.), 8 Ja 1858-1860

See

Logan p. 487

Graham's S.F. p. 38.

Kings Mountain Assn. 1881.

File No.

Green River Assn. 1890, p. 70

(Over)

SKETCHES
HISTORICAL, AND BIOGRAPHICAL OF THE BROAD RIVER &
KINGS MTN. BAPTIST ASSOCIATIONS
By: John R. Logan

BIOGRAPHICAL SKETCHES.

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POSTON, ELDER FURMAN HILL is a native of Cleveland county, N. C., and son of Elder Robert Poston. Born July 3d, 1855. Baptized by his father in 1871, into the fellowship of Zion church. Married Miss Alice T. Fulton, Sept. 16th, 1873. After exercising in the ministry for a time was ordained to the full work of the Gospel ministry in 1879, and became connected with the Green River Association, but is at this time a member of, and pastor of, Ross' Grove church, within the bounds of the King's Mountain Association. Elder Poston is now attending Prof. King's academical school, at Shelby, N. C., with a view to the obtaining a better education, and better preparation to preach the unsearchable riches of Christ. May great success attend him!

→ PANNELL, ELDER DOVE was a native of South Carolina, and moved within the bounds of the Broad River Association about the year 1831, and joined the High Shoals church; date of birth unknown to author. During the time he lived in Rutherford county he acted as a civil magistrate, and having joined the Baptist church he was licensed by the High Shoals church to preach the Gospel. and in the year 1844 was ordained to the full work of the Gospel ministry, by Elders J. M. Webb and S. G. Hamilton. He was chosen pastor of Bethel church, and in 1851 he was a member of the convention that organized the King's Mountain Association, and preached the introductory sermon before that body from the words, "The hour is come." Elder Pannell having identified himself with the King's Mountain body, was at several times subsequently chosen to preside as Moderator over the deliberations of the body, and at the session of 1852 he was appointed to write a Circular Letter on the subject of *Election*,—which letter, out of respect to the memory of Elder Pannell, we reproduce in this work. At the session of the Association in 1860, as will appear from the journalistic part of this work, a division of the Association took place on the subject of Temperance, and Elder Pannell became the most prominent in leadership in the secession movement. A new body or association was organized the same year, and continued to hold annual sessions until in 1866, a reconciliation was effected by mutual concession, and ever since the rival parties have been acting together in harmony.

Elder Pannell, after laboring faithfully many years in the ministry, under great disadvantages by reason of the lack of early educational training, died at his home on the 26th of March, 1881, in the exercise of the Gospel faith he had so earnestly preached.

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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." [Isa. 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! illes, unto me, and hearken ye people from afar: the Lord hath called me." [Isa. 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 showed 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 resurrection and ascended. He believed God's word that when Christ was gone, saying: I have man me out of the world, out of the world, but neither pray I for them on me through thy sent me. (John xviii) by appointment, to has chosen or elected world and preach the lieth and is baptiz be damned." (Mark

And, Saint Paul, mighty God had laid Christ, thus exclaims Christ, who hath blessed places in Christ, according to the foundation of the world before Him in love: He might gather together. It is, therefore, through chosen, that the world, ostles, but the Lord whom He has chosen them unto Christ, they are under as great a mouth of His messenger cause they are God's that believed or trusted Gospel of your salvation promise and made a Jesus Christ; therefore the believer becomes one of the ministers of reconciliation evangelical believers shall send His angels shall gather together heaven to the other.

The believer bears the declaration is, for He saith, "I give perish." And again in God, and when Christ also appear with His inheritance that is in away, reserved in

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 that thou gavest me out of the world, and I pray not that thou shouldest 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 xviii.) 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 believeth and is baptized 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. 1-2.) It is, therefore, through the agency of these 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." (Matt. xxiv.)

The believer being thus united to the Lord Jesus Christ by faith, the declaration is, he shall be saved with an 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." [Gal. 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 who 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 he, 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 the 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 make 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 ye shall come to make him your own son through faith in Jesus Christ.

Finally, my brethren, let us love one another, that we may have fellowship with one another, and our fellowship may be with the Father, and with His Son Jesus Christ, the eternal life.

Thine to the Father,
October 24th

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 If 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:
 October 24th, 1854.

DOVE PANNELL.

PHILLIPS, ELDER GABRIEL was a member of Friendship
 church, and delegate to the Broad River Association at its
 session in 1819, then a licensed preacher. He was ordained
 to the full work of the ministry sometime during that or the
 next year, and was a delegate to the next sessions of 1820-
 '21-'22-'23-'24-'25-'26-'27, at which last session he was
 chosen Moderator of the body. At the previous session
 (1826) he was appointed by the Association to prepare a
 Circular Letter on the subject of *Intemperance*, which we
 here reproduce in this work as a memento.

We are without information as to the birth or demise
 of Elder Phillips, but as there is no notice of his death in
 the Minutes of the body, we presume he emigrated in his
 old age to some other State or field of labor. He appears
 to have been a prominent minister of the Gospel in the time
 he lived. And his views, which are embodied in the letter
 he wrote on *Intemperance*, are certainly very sound, and
 should be put into practice by all those who would lead quiet
 and orderly lives, and desire the furtherance of the Gospel
 of Christ:

CIRCULAR LETTER.

*The Broad River Baptist Association, to the Churches in Union—
 Greeting:*

Dear Brethren:—Intemperance, that bane of society—that great
 moral sin—being the subject proposed for this Circular Letter, we
 will proceed to recount a few of its miseries. From the creation to
 the present day the world has by intemperance been involved in
 misery. Noah was a preacher of righteousness previous to intoxi-
 cation; the righteous soul of just Lot was vexed from day to day at
 the deeds of the wicked, but he became intemperate and committed
 incest. Subsequent silence seems designed as a punishment of these
 two men, as the reward of their intemperance. Belshazzar, the
 great King of Babylon, by intemperance lost his kingdom and his
 life. Scriptural quotations on this subject might be multiplied, but
 as brevity is our intent these may suffice. But, beloved brethren,
 as the ages of the world have multiplied, the awful voice of intem-
 perance and its consequent direful effects have increased in a ten-fold
 ratio; the present age might emphatically be styled the drunken
 age, so much does inebriety prevail.