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A History of the Pickles Gap Baptist Church

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A HISTORY OF THE PICKLES GAP BAPTIST CHURCH

A Thesis

Presented to

the Faculty of the Graduate School

Ouachita Baptist College

In Partial Fulfillment

of the Requirements for the Degree

Master of Arts in Religion

by

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May 1964

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A HISTORY OF THE PICKLES GAP BAPTIST CHURCH

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CHAPTER I

THE RESEARCH PRESENTATION

The writer was called as pastor of the Pickles Gap Baptist Church of Conway, Arkansas, from the First Baptist Church of Jasper, Arkansas, effective September 29, 1963.

I. THE STATEMENT OF THE PROBLEM AND ITS SIGNIFICANCE

The purpose of this thesis is to present the history of the Pickles Gap Baptist Church. Such a study is particularly significant this year because it comes during the Baptist Jubilee Advance devoted to Baptist Heritage. There are four reasons for the Baptist Jubilee Advance:

Because knowledge of the past is essential to proper appreciation and evaluation of the present.

Because we have a thrilling history of growth through difficulties.

Because Baptists have stood for principles which are cherished in our American life.

Because convictions concerning what we believe and why we believe as we do, and knowledge of how we came to our beliefs, are needed today.¹

Pickles Gap Baptist Church is interesting since it has been a progressive country church and has a background

¹Wilbur C. Lamm, "We Should Know Our Heritage," The Adult Teacher, Southern Baptist Sunday School Series, Vol. 9, No. 1 (January, 1964), pp. 4, 65.

of Landmarkism. Several church leaders have come from the membership of this church.

II. THE DELIMITATIONS OF THE PROBLEM

This thesis has been delimited to a history of the church which was ascertained mainly through interviews and the minutes of the church. Facts were compared in an attempt to present an accurate history of the Pickles Gap Baptist Church. name was changed to Pickles Gap Baptist

III. THE REVIEW OF RELATED LITERATURE

The writer was limited almost exclusively to primary sources, and one good secondary source, Alexander McPherson's History of Greenbrier Association, was used. Three former pastors lived in Faulkner County, and these gave valuable information. All three men served either the church or the association for many years. Their contributions went back of McPherson's 1928 history of the association. Many present members of the church became members in the early years, but their memories were not to be trusted entirely without much comparison and intensive questioning.

All of the associational minutes were available at Ouachita Baptist University either in original copy or on microfilm.

The records of the church were almost complete back to 1904. The first entry read:

We the members of Sulphur Springs Church met on Saturday before the Second Sunday in January 1904 for the purpose of worship, preaching by our pastor after which the church was called in conference. No unfinished business. New business was taken up and there was a charge preferred against Brother Jerome Aaron for dancing. The church also withdrew fellowship from him. No further business conference adjourned to meet again on Saturday before the Second Sunday in February 1904.²

The church was first known as Sulphur Springs Baptist Church, but the name was changed to Pickles Gap Baptist Church on September 4, 1920, according to an entry in the church minutes of that date.

The minutes were the most important source of information. They not only gave a complete record of the business meetings from 1904 to date, but they also gave many lists of the membership, several articles on the various pastors, means and pledges toward pastoral support, and pledges to building funds.

Most of the cancelled checks and financial statements were available, including some paid-off mortgages.

IV. THE PROCEDURE

The history of Pickles Gap Baptist Church has been treated in four ways. First, a summary of the history of

²G. T. Kilpatrick, Moderator, Church Minutes, Pickles Gap Baptist Church, 1904.

the church from its organization around 1878 by the families of R. D. Blackwell, William Butts, and J. M. Day to the present has been given. This survey, though brief, includes all pertinent data.

The second way was to review the development of certain church organizations and functions as found in present Baptist life. The Sunday School has always been an integral part of the church. Only recently, however, has the Sunday School been divided into departments. Who have been the superintendents? How have records been kept? When did the church first begin to take part in a unified budget? All of these questions and some others have been discussed. In like manner, the Baptist Training Union, Brotherhood, and the Woman's Missionary Union were studied. Such subjects as paying the pastor, gifts to missions, and budgets were treated as the development of the church was followed.

The third treatment of the material was to review the major contributions of the more important families. No Blackwells or Butts are in the church now, but the contributions of the two families were immense. One contribution is a Chaplain Butts who is now serving in a hospital in Enid, Oklahoma.

Five of the Days are still members. At least one Day has been on the roll of the church since its organization. When the contributions by the Blackwells, Butts, and the Days

were added to that of the Acklins, Davises, Dunns, Fugatts, Fulmers, Hegis, Lovelesses, Sellers, Southerlands, Kellers, and Johnsons, the total has been astounding.

The writer had no desire to leave out any important family, but some had to be omitted simply because others outnumbered them. The important individual contributions have been mentioned.

The fourth treatment of the data was to develop and expand the contributions of the ministry. Each pastor had some noteworthy achievement, and several made important contributions. Although the present pastor did not presume to know which man did more as pastor, he attempted to outline their major contributions so that each pastor might have his name recorded as having a part in making the church what it is today. Some short biographical sketches were included.

V. THE APPENDICES

Six appendices have been attached. The first has been a list of the pastors including the place from which each was called, his reason for resigning his pastorate, and the term he served. The second has been a statistical table of annual membership, baptisms, additions by letter, Sunday School enrollment, Training Union enrollment, Woman's Missionary Union enrollment, and Brotherhood enrollment. The third has been a list of deacons, when each was ordained,

and when each left the church. The fourth has been a list of church-elected officers. The fifth has been a list of denominational workers from Pickles Gap Baptist Church including the time when each was called and the place where each is now working. The sixth has been the constitution of the church.

The first list of the three buildings in which the church has met has been discussed. The early years were briefly reviewed since information was not received from the American Baptist Historical Society. The church minutes were available from 1904 to the present, so those years were considered in more detail.

I. THE ORGANIZATION AND EARLY YEARS (1873-1903)

The only authority for except to 1873 as the organization year of the Pickles Gap Baptist Church was Alexander McPherson's MEMOIR OF MEMORIAL ASSOCIATION. Since he stated that he attended the Sunday School only ten years later, he was counted as a reliable authority. He listed R. B. Blackwell, William Butts, and J. M. Day and their families as charter members. John Wesley McPike was the pastor. Mrs. Lee Palmer (the daughter of R. B. Blackwell, remembered nothing of the early years. Likewise, Miss Elay Keller, the daughter of F. I. Keller who moved to the church in 1891, did not remember anything of the early years.

CHAPTER II

THE GENERAL HISTORY OF THE CHURCH

The aim of this chapter was to present the major mileposts in the history of the Pickles Gap Baptist Church. The work done on the three buildings in which the church has met has been discussed. The early years were briefly reviewed since information was not received from the American Baptist Historical Society. The church minutes were available from 1904 to the present, so those years were considered in more detail.

I. THE ORGANIZATION AND EARLY YEARS (1878-1903)

The only authority for accepting 1878 as the organization year of the Pickles Gap Baptist Church was Alexander McPherson's History of Greenbrier Association. Since he stated that he attended the Sunday School only ten years later, he was counted as a reliable authority. He listed R. D. Blackwell, William Butts, and J. M. Day and their families as charter members. John Wesley McPike was the pastor. Mrs. Lee Fulmer, the daughter of R. D. Blackwell, remembered nothing of the early years. Likewise, Miss Elzy Keller, the daughter of W. T. Keller who moved to the church in 1891, did not remember anything of the early years.

The early years were passed by rapidly because the writer was unable to find very much information about the early history of the church. Some general information has been included in the appendices.

The early church met in a log cabin on Pickle Gap Creek. The schoolhouse stood near the spot where the present church stands while the log cabin church house was farther up the hill. Mr. R. O. Fugatt has a picture of the early building with a sagging roof. They met in one room. In good weather, the Sunday School was held under the trees. Church membership had grown to fifty-five by 1903. They had received five by baptism and five by letter that year. The Sunday School enrollment had been reported at seventy-eight in 1900 but dropped to thirty-four in 1901. Reports were not considered important during the early years.

The church had the pastoral ministry of John Wesley McPike, J. O. Cantrell, P. H. Glover, C. B. Parsons, E. B. Loveless, Alexander McPherson, and G. T. Kilpatrick in those early years. Several, whose names could not be found, served as pastors between Brother McPike and Brother Cantrell, who was called supposedly in 1892. The church had an annual call in those years.

No date was listed as to the time Mr. McPike ended his pastorate and when Mr. Cantrell began his. It is not certain that Mr. Cantrell was pastor in early 1892.

His last term expired in December, 1913, ending a span of twenty-one years. If the span were not broken, his ministry would compare to that of T. W. Hayes who pastored the church for twenty-two years.

II. THE SULPHUR SPRINGS YEARS (1904-1920)

The church had been organized as Sulphur Springs due no doubt to the sulphur content of the water. The filter was installed in May, 1961, which makes the water usable.

In 1904 the record showed nineteen male and forty female members, for a total of fifty-nine. G. T. Kilpatrick was pastor and R. D. Blackwell was the church clerk. The church met quarter-time on the Saturday before the Second Sunday of each month for worship and business.

In the September business meeting of 1904, Mr. J. O. Cantrell was elected pastor and W. L. Smith was elected clerk.¹ During the January business meeting, a question was raised concerning "some dissatisfaction" with Brother Cantrell.

Being rumored that there was some dissatisfaction in regard to our pastor, Brother Cantrell was asked to retire from the house until the matter was settled. He then returned and accepted the pastorage of the church. After which the [sic] church gave Brother Cantrell a unanimous rising vote.²

¹R. D. Blackwell, Church Minutes, September, 1904.

²Ibid.

In the same business meeting, the day of meeting was changed from the second to the first Sunday. No information can be gained as to the nature of the trouble concerning Brother Cantrell, but was probably not the change of meeting date as such was usually done when the church changed pastors. Brother Cantrell was highly spoken of in every other instance. Early Baptists were more conscious of misgivings, and the problem was perhaps only a minor misunderstanding, for he served, except for about one and one-half years, until 1913. He served as pastor until March, 1907. In April of that year, the church elected Mr. Henry Glover as pastor, but he did not accept the pastorate. Mr. David Kilpatrick preached for one month, and a Mr. Scott preached for one month. Probably, there was no preaching during the other two months. In September, 1907, Mr. G. W. Ford was called as pastor, but evidently did not accept, as the church called Mr. J. R. Giddens during the November meeting. In September, 1908, Mr. J. O. Cantrell was elected again.

Mr. W. L. Smith offered his resignation as church clerk at the April, 1905, business meeting but it was not accepted. However, Mr. R. D. Blackwell signed the minutes of the May meeting.³ Another meeting was called on Sunday

³W. L. Smith, Church Minutes, January, 1905.

morning and Brother Smith signed those minutes. Perhaps he was absent the day before.

In the May 12, 1909 issue of the Log Cabin Democrat occurred this sentence: "The Missionary Baptists are going to build a new church at Pickles Gap."⁴ No church minutes or other written records exist to indicate when that building was completed; however, it was finished. Clarence Day states that he remembers walking across the joists. He thought it was the largest building he had ever seen. That white frame building was built just about where the present church stands, and it served until 1945.

After Mr. Cantrell left the church in December, 1913, a Mr. Batson preached for them until Mr. H. H. Melton was elected pastor in November, 1914. The writer assumed that Mr. Batson was not elected pastor since the minutes did not indicate it nor was he listed in the associational minutes.

In May, 1915, a rather stern policy was used to clean up the church roll.

A motion [sic] was made and seconded that the church roll [sic] should be [sic] called off and that all that was [sic] absent for anything should be [sic] withdrawn from the list and notified [sic] if they would come air [sic] call for their letters.⁵

That was one way to get rid of the nonresident membership.

⁴Log Cabin Democrat, Conway, Arkansas, May 12, 1909.

⁵Mason Sellers, Church Minutes, May, 1915.

Yet membership grew that year from 103 to 128. The roll was called during the June meeting.

Silas Butts was licensed to preach at the April, 1916, business meeting. He became the first denominational worker from the church and is still active. In 1916 the church also cultivated two acres of cotton to raise funds; Brother Walter Day was elected to manage the project.

Brother H. H. Melton became the only pastor to die while pastoring the church. Brother W. C. Hamil was elected to fill the unexpired term. The following memorial was placed in the minutes.

Whereas God in his infinite wisdom has seen fit to take our beloved Brother and pastor H. H. Melton and whereas Sulphur Springs Church No. 1 has suffered an irreparable [sic] loss in the death of our pastor.

Whereas the community at large has lost an able, efficient and untiring worker a conscientious man and noble loving spirit and -

Whereas his family has lost a loving husband and a kind father therefore be it resolved that this church tender its deepest and heartfelt sympathys [sic] to the bereaved family in their sorrow -

Resolved that a copy of these resolutions be published in both county papers and in the Baptist Advance that copy of these resolutions be sent to the bereaved family and that a page in our church record be set apart for these resolutions.⁶

During the December, 1917, business meeting, the church voted to go to half-time preaching. Brother W. C. Hamil had been pastor since the death of Brother Melton.

⁶F. S. Livingston, T. W. Day, L. P. Fulmer, Committee, Church Minutes, special page.

No mention was made that there were two churches named Sulphur Springs that were members of the Greenbrier Association. On September 4, 1920, this church voted to change its name to Pickles Gap Baptist Church. The action was taken to keep down confusion. The name was obviously taken from Pickle Gap Creek which flows by the church. No reason was given as to why the s was included. The name change ended the "Sulphur Springs Years."

III. THE EARLY PICKLES GAP YEARS (1921-1934)

A local man, W. T. Day, was called as pastor in the fall of 1920. Three subsequent church minutes listed him as moderator. In October, 1921, Brother W. C. Hamil was called as pastor. Duplicate minutes of the same date occur on pages 24-25. In the former minutes, Mr. Will Fugatt was named as church clerk, but in the duplicate minutes William H. Keller was named as clerk. No one was found who could confirm that Brother Day was ever pastor. He probably served as acting pastor for some of Brother Hamil's appointments; Brother Hamil resigned the next April because of bad health.

It was moved and seconded that the resignation [sic] of our pastor W. C. Hamil be excepted [sic] on account of his bad health the resignation [sic] being accepted, conference was in motion for a new pastor, and Rev. Silas Butts was elected pastor for the remainder of the year.⁷

⁷William Keller, Church Minutes, April, 1921.

The weight of evidence seemed to exclude W. T. Day from the list of regular pastors.

At the end of the year, Mr. Charles Finch was elected pastor. Mr. J. E. Fugatt became church clerk, but he recorded only one business meeting, April, 1922. The Associational minutes listed the Reverend Boyd Baker as pastor at the end of that Associational year, but no member of the community could recall Mr. Baker. The weight of evidence, therefore, indicated that the associational minutes were wrong. The Reverend E. F. Simmons was called as pastor in the fall of 1922.

During the September, 1923, business meeting, the Reverend Simmons was re-elected for quarter-time preaching. The Reverend Oscar E. Surrat was called as pastor in 1924. Mr. Surrat's name did not appear as moderator after March 8, 1925. Will Fugatt said, "He couldn't preach and wouldn't even try till we paid him. He was the only preacher we ever ran off."⁸

P. E. Turner was called as pastor September 6, 1925, and served for three years until November 11, 1928. On that meeting date, the Reverend C. F. Medlin was called as pastor. Brother Simmons was recalled as pastor November 20, 1929.

⁸Statement by Will Fugatt at his home in Pickle Gap Community, February, 1964.

Some undercurrents were going on in Pickles Gap Baptist Church during those years that did not appear in the church minutes. Mr. E. F. Simmons, a strong Convention man, served as moderator of the Association from 1928-1934. The Landmark elements of the association had been meeting in separate sessions for several years. Mr. Simmons was new to the Association when the first split occurred.

Reverend Joe Herrin was clerk of the association. I was new. We met at Holland in 1916. The moderator had died and I was asked for my money. I wouldn't give it to them. It wasn't much anyway. Churches didn't support missions like they do today. Well they met at Greenbrier after we met. Some years later the split became permanent.⁹

The argument became commonplace in all of the churches. Some memberships went one way and some another, and some crossed the line one or more times. Several churches such as the Pickles Gap Baptist Church remained in the Convention with a strong Landmark element still in their memberships.

They discussed it on our front porch. Some just took their letters out and put them in the trunk. Most of us wanted to stay in the convention because it was more progressive; so we did.¹⁰

Apparently, the majority of the church overcame old wounds; yet there is still a hurt feeling among some older members.

⁹Statement by E. F. Simmons at Vilonia, February 21, 1964.

¹⁰Statement by Irma Lee Shettles in Pickle Gap Community, 1964.

However, the argument was settled officially in 1928.

Pickles Gap Baptist Church is a Convention church according to its constitution.

So far as may be consistent with the teachings of the Bible, this church shall cooperate with and have representation in the denominational causes of the Southern Baptist Convention, Arkansas Baptist Convention, and Faulkner Baptist Association.¹¹

Beginning in 1920, the church minutes mentioned missions more and more, indicating that the church definitely became a Southern Baptist Church. P. E. Turner was recalled as pastor in October, 1933, and served for two years. Mr. T. W. Hayes was called September 29, 1935.

IV. THE HAYES ERA (1935-1957)

The Reverend T. W. Hayes accepted the pastorate of the Pickles Gap Baptist Church during the height of the depression. The church in September, 1935, had ninety-five members, only forty-five more than the earliest record of 1892 indicated. It was a quarter-time pastorate and had been in a steady decline from 1932 when the membership was at its peak of 140. The Sunday School was meeting with seventy-six enrolled, and the Training Union had thirty-five enrolled. Members were still meeting in the old

¹¹Constitution, Pickles Gap Baptist Church, Article V, Section 3.

frame building. Brother Hayes described the building.

It was old about to fall down. They had a potbellied stove that I had to preach from behind. The wind whistled through the cracks in the wall, and I seldom took my overcoat off during the wintertime.¹²

His work covered three main areas: building a new church house, terminating the annual call, and establishing a full-time ministry.

The church first voted to send a pastor to the Southern Baptist Convention in 1942: "We voted to help send Brother Hayes to the Convention being held at San Antonio, Texas, next week."¹³ Summer workers in the Sunday School were used by the church during the summer of 1942. They were Mr. Charles Cornell of Little Rock, and Miss Charletta Beindrop of Russellville. The first reference to a building fund also appeared in 1942. "On Sunday pledges were made and some cash paid in on our building fund."¹⁴

By June, 1945, the church was meeting at Macedonia. The old building was torn down, and a new one erected; this is the building now in use. The official church record reads:

In October 1942 - The people of the community, met at the church, and a building fund was started to build a

¹²Interview with T. W. Hayes, February 21, 1964.

¹³Clyde Dunn, Church Minutes, May, 1942.

¹⁴Clyde Dunn, Church Minutes, October, 1942.

new church at Pickles Gap. Building Committee were, Clyde Dunn, Mason Sellers, Clarence Day, and R. O. Fugatt. The old building was torn down in February, 1945, and the new building started.

Sunday School and church were held at Macedonia, until we were able to meet back in the new building, the Second Saturday night in July, 1945. Walter Tyler was carpenter [sic] in charge.¹⁵

There followed a list of contributions totaling \$3,987.42.

The debt on the building was paid by September 10, 1946.

A bench fund was then started by a forty-dollar gift from Mr. Tharp Rhea. A committee consisting of Mr. and Mrs. Carl Southerland, Mr. and Mrs. Clyde Dunn, and Mrs. Lester Sellers was appointed on August 10, 1947. The pews were delivered and paid for on January 1, 1948.

There was no record of the date when the church ceased the annual call, but it was not mentioned in the minutes after 1940. "On August 31, 1952, members of Pickles Gap Baptist Church voted to go full-time with Rev. T. W. Hayes as pastor."¹⁶

In 1956 the Church started a new wing to the building.

We started our new 28 x 50 addition on an east wing for a dining room, kitchen, and rest rooms in February 1956. Mabholz Const. Co. for the roof and ceiling, O. Kelley for the floor and block work, and Antone for electrical work, and Carl Southerland for plumbing.¹⁷

¹⁵Church Minutes, unsigned and undated.

¹⁶Tom Acklin, Church Minutes, August 21, 1952.

¹⁷Charles Day, Church Minutes, February, 1956.

The new wing was completed in the summer of 1956. A baptistry was installed at a cost of \$375.19. The well was dug at that time. Before T. W. Hayes resigned, the church had completely paid off its indebtedness.

Rev. T. W. Hayes announced in church his plans to retire June 1, 1957. The church voted to accept his resignation and pay him through July 1, 1957, thereby giving him a month's vacation with pay. Doing this increased Mrs. Hayes part of the ministers retirement program.¹⁸

Appreciation day was held May 5, 1957. Both the Reverend Hayes and the church members remembered that day. He was considered by the present membership to be an outstanding church leader of his time.

V. THE POST-HAYES ERA (1958-1964)

On June 11, 1957, the church voted to consider the Reverend Morris L. Smith for pastor on Sunday, June 16, 1957. He was called by a two-thirds majority at seventy dollars (\$70) per week salary. He preached his first sermon as pastor on July 7, 1957.

On November 9, 1958, the members voted to enclose the front porch of the church as a vestibule, and to add a walkway in front of the church, to panel the floor with hardwood blocks, and to buy a stove for the dining room. The total

¹⁸Harvel Wright, Church Minutes, April, 1957.

cost was \$1,701.96. The committee for that work was composed of Carl Southerland, Marion Wooley, and Clarence Day. Folding doors were installed in the dining room on May 15, 1962.

Mr. Smith resigned as pastor on September 13, 1959, to become effective October 1, 1959. The pulpit committee was Carl Southerland, Chairman, Clarence Day, Tommie Acklin, Ruby Dunn, and Idell Fowlkes. They recommended the Reverend W. L. Williams; he was called. He resigned in June, 1960 to be effective on July 1, 1960. The church elected Clarence Day chairman of the pulpit committee. Others on the committee were Carl Southerland, Marion Wooley, Bob Holloway, and Travis Acklin. They recommended Harold S. Carter whom the church called unanimously.

The building fund for the parsonage was started August 3, 1961. The committee was Bob Holloway, Charles Day, Travis Acklin, and Marion Wooley. Carl Southerland, Walter Hegi, and Clarence Day were appointed trustees. The finance committee was Clarence Day, R. O. Fugatt, Carl Southerland, and Walter Hegi. Louretta Southerland was church treasurer. Ground breaking occurred September 10, 1961. An Open House was held November 26, 1961. The total cost of the three-bedroom home was \$8,357.59.

Harold S. Carter resigned in January, 1963. The pulpit committee had Marion Wooley as chairman. Others were

John Harrington, Carl Southerland, Travis Acklin, Clarence Day, and Bob Holloway.

In July, 1963, Thomas Gary Hawkins, pastor of the First Baptist Church of Jasper led in a week-end revival. The church called him as pastor, and he preached his first sermon on September 29, 1963.

The Great Commission teaches that churches are responsible for missions not only locally but also around the world, the church should be organized to carry out this command most effectively.

The Great Commission says to go, make disciples, baptize them, and teach them to obey all that I have commanded. A church cannot fulfill this command unless it is organized to do so. Financially, how does the church do? Is the church self-supporting? Has the church developed a unified budget whereby all things are supported? Has the church adopted the vision of percentage giving? Has it given a working percentage to each pastor? How does its mission giving compare with its local spending?

The Great Commission also says "teaching them to observe all things." This statement would imply an agency as the pastor desires to teach, teach, and develop people. It would require a training center to train church members all the ways of the church, the ways of Baptist life. A Woman's Missionary Union and a church school are important in teaching missions to the church membership.

CHAPTER III

THE ORGANIZATIONAL AND FUNCTIONAL DEVELOPMENT OF THE CHURCH

The greatness of a church can be distinguished by the methods it uses in carrying out the Great Commission. Since the Great Commission teaches that churches are responsible for missions not only locally but also around the world, the church should be organized to carry out this command most effectively.

The Great Commission says to go, make disciples, baptize them, and to teach them. Since each member of a church cannot individually carry out all four of these, the financial methods of the church are important. Has the church paid its bills in a haphazard manner, or has it developed a unified budget whereby all causes are supported? Has the church caught the vision of percentage giving? Has it given a worthy per cent to each cause? How does its mission giving compare with its local spending?

The Great Commission also says "teaching them to observe all things." That statement would imply an agency as the Sunday School to reach, teach, win and develop people. It would embrace a Training Union to teach church members all the aspects of the Bible and of Baptist life. A Woman's Missionary Union and a Brotherhood are important in teaching missions to the church membership.

Perhaps the most important part of teaching would be through the worship experiences. How had the Sunday worship developed in the Pickles Gap Baptist Church? What had been done on Wednesday evenings? The development of these agencies was the purpose of this chapter.

I. DEVELOPMENT IN ORGANIZATION

Organization has been criticized in some circles by the very ones who have supported promotions and organization. Teaching the Bible, letting the Holy Spirit guide, and other excuses have been offered for the lack of organization. Yet the Great Commission was not given to a mob. It was given to an army. How has Pickles Gap Baptist Church organized itself to accomplish its task as an army for the Lord?

Sunday School. Almost from the very first, Pickles Gap Baptist Church has had a Sunday School.

They had a Sunday School almost from the beginning. The writer attended their Sunday School as early as 1888. Only ten years after the church was organized.¹ Since the church was quarter-time, the early school met on Saturday when the preaching service was on Saturday. The Sunday School met every week, but the pastor was present for preaching only once a month.

¹Alexander McPherson, A History of Greenbrier Baptist Association from 1884 to 1926, p. 64.

The Sunday School existed separately from the church during the early years. It was considered a church Sunday School, but it ran its own affairs independently of the church.

A Sunday School enrollment has been reported to the Association continuously since 1917. Before 1917 some of the enrollment figures were missing. The statistical summary in Appendix B has the completest record possible. The largest known enrollment was one hundred forty in 1922 during the ministry of the Reverend Charles Finch. The smallest known enrollment was thirty-two in 1900 during the ministry of G. T. Kilpatrick.

Two men stand out as the leaders in the Sunday School work in the history of the church. One is A. M. Sellers who was superintendent from 1918 through 1927 and he also served in 1938 and 1943. In 1918 the enrollment was eighty and it grew to one hundred in 1927 and reached its peak in 1922 with one hundred forty. In 1938, Mason Sellers became superintendent for one year and saw the school grow from sixty to eighty-three. He was elected again in 1943, but the growth was only from sixty-five to seventy-three. Mr. Sellers was a deacon and was one of the most loved men in his community; he died on April 12, 1962.

The other Sunday School leader who is still active in the church as a deacon and in other capacities is Clarence Day.

He served as superintendent from 1947 to 1961 and he previously served in 1941 and 1942. Under him the enrollment dropped from one hundred in 1941 to sixty-five in 1943. Those were the war years and many people were moving away from the community. In 1947 when he became superintendent, the enrollment was eighty-eight, and he watched it increase to one hundred. The peak years were 1954-1958, when the enrollment remained above one hundred thirty.

The early Sunday School was a class school, but over the years the classes were occasionally divided. The school was first departmentized in January, 1964 into a youth department of eight classes and an adult department of four classes.

The keeping of records was at first thought to be unimportant. What need could anyone possibly have for the record of the school in 1900? Meda Loveless became secretary in 1919, and she married Clarence Day who served as Superintendent for a long time. Both have had the Sunday School at heart for most of their lives, and they thought it important to save the records.

It cannot be determined when the eight-point record system was begun at Pickles Gap Baptist Church, but it has been recent, for some of the 1959 envelopes are still in the church attic. For awhile, the simple head count and the amount of the collection were all that were recorded.

However, the school has always elected a secretary. At present, each department keeps its own detailed record, and in the past, reports have been made occasionally to the church at the monthly business meeting; most of the time the report to the church has been neglected. In speaking of the Sunday School superintendent, the constitution states:

He shall effectively organize the Sunday School, see that the officers do well the work incumbent upon them, and report monthly to the church. He shall make a full report of the year's work at the annual business meeting.²

Convention literature has prevailed in the church throughout the years. The Adult Bible classes have at times used the Bible only; usually the people have been satisfied to have some help in teaching God's work. For a short time in 1960, one class met with no literature, but the idea of not using literature was dropped after a short trial.

Literature produced by the Southern Baptist Sunday School Board is used throughout the school. The Bible is the textbook of the school, and the Sunday School is used presently to teach the Bible, reach the lost people, and develop church members. The enrollment in 1964 was one hundred fifteen.

Training Union. The first notice of a Baptist Young People's Union (B.Y.P.U.) is in December, 1915. It was

²Pickles Gap Baptist Church Constitution, Article VI, Section 7B, adopted March 4, 1964.

mentioned in the Pickles Gap column in the Log Cabin Democrat. The first Senior B.Y.P.U. president was Cora Brewster in 1920. Doubtless there were others before her, but they were not listed. The Training Union grew out of the B.Y.P.U. as it did in most of the churches of the Southern Baptist Convention. It became the Training Union in 1934. The Training Union has not had a pusher during the history of the church as the Sunday School had. Marion Wooley served for four years as Training Union director, and no one else has served as long.

The Training Union membership has been steady throughout the years. In 1920 there were fifty-nine members, and today there are seventy. The highest enrollment was in 1957. Wylie Dunn was director, and T. W. Hayes and Morris L. Smith were pastors that year. The lowest enrollment was in 1944 with only twenty-five members.

The Training Union has been consistent in its use of Convention literature and in keeping good records. It has never tried to write its own literature. The Training Union has been used at Pickles Gap Baptist Church to train the membership for service in the church. The present director is Charles Day.

Women's Missionary Union. This organization has had a varied history at Pickles Gap Baptist Church. The first

notice of the W.M.U. was found in the 1920 local newspaper: "The W.M.U. will meet next Friday at 3 o'clock. We would like to have some visitors."³ The first reported Women's Missionary Union in church records was in 1922. That year there were twenty-five members and the president was Mrs. Boon Johnson. The next records reported their membership in 1934 as twenty-seven members.

The organization might have died shortly thereafter, since membership was not reported again until 1947 when it was twelve. Membership grew to fifteen in 1948 and to twenty-four in 1949. There may not have been an organization in 1950, for the next report was in 1951 when membership was down to sixteen.

During the years 1951-1955, the Women's Missionary Union had its "golden age" in the church. The membership was reported as forty-five in 1954. In 1962 and 1963, the membership was ten, the lowest in the church's history. Murel Harrington was president. She stated that she had had no experience in W.M.U. work. The work seemed to have died because of the large number of working women. Elouise Hawkins had made several attempts to re-establish the work but to no avail.

³Log Cabin Democrat, September 14, 1920.

Brotherhood. There is no Brotherhood at Pickles Gap Baptist Church now. In 1962 and 1963, Brother Jack Gwatney organized a Brotherhood and was elected president; its membership was eight; but it died because of a lack of interest.

II. DEVELOPMENT IN WORSHIP

One of the major purposes of a church is worship. At Pickles Gap Baptist Church, as in most Baptist churches, public worship is held in the sanctuary on Sundays and Wednesdays.

Sunday worship. Until 1952, the church was either quarter-time or half-time. Until 1917, the church was quarter-time; then it tried half-time for five years. At the end of that time, the church continued on a half-time basis, and under the leadership of the Reverend T. W. Hayes the church went to full-time worship.

Although the Sunday School met every week, preaching was once or twice a month. Since the early pastors usually had several churches, the Sundays of worship seemed to have been changed at their convenience. Sometimes worship was on Saturday nights. Often the church would have its monthly business meeting on the Saturday afternoon before the Sunday of preaching. Presently the Sunday worship services are both morning and evening as it has been since the church became

full-time in 1952. The Sunday morning service is more formal than the one on Sunday evening. Yet no one would claim that the morning service is strictly formal. A typical 1964 service was:

Prelude
 Hymn of Praise "Majestic Sweetness Sits Enthroned"
 Prayer
 Sunday School Emphasis
 Hymn "He Leadeth Me"
 Offering
 Hymn "To the Work"
 Recognition of Visitors
 Scripture Reading "Matthew 20:1-28"
 Pastoral Prayer
 Special Music "Let the Lower Lights Be Burning"
 Sermon "Attaining Greatness"
 Invitation "Just as I Am"
 Benediction⁴

Wednesday evening worship. The Wednesday evening worship service is a prayer meeting which came into being when the church went to full-time preaching. The Wednesday evening worship begins at 7 P.M. with a hymn and prayer, followed by studies in the Bible until 7:30 P.M., at which time prayer requests are made. The church divides into small groups for prayer. Choir practice follows. With the advent of a Wednesday evening service, the monthly business meeting was moved from preaching day to the Wednesday following the first Sunday.

⁴Church Bulletin, March 8, 1964.

⁵Statement by Clarence Wey at Cowley, March 2, 1964.

III. DEVELOPMENT IN FINANCIAL METHODS

The church has been haphazard in financial matters. Even the New Testament church attempted a form of socialistic living before it came to realize that private property had value. In the early history of most churches, finances were allowed to drag. Churches paid their bills at due time, but they did so by special collections. In the early days, at Pickles Gap Baptist Church, money was scarce and methods in finance were ignored. The Sunday School offering bought the literature. Pledges were taken to pay the preacher, and special offerings were taken at other times. Tithing was neither practiced nor preached.

The pastor's salary. The pastor came to preach once a month in the early days. Subscriptions were taken to pay him an agreed amount, and the average subscription per member was around \$1 per year with some pledging as much as \$10 or more. When the meeting time came, the treasurer would spend much of the day collecting enough to pay the pastor. Brother Clarence Day spoke of the collecting process.

We gathered up all the money we had and then went around trying to get a few quarters from the other members. We wanted to pay the preacher but no one in the farming community had any money. We always got enough, but times were hard.⁵

⁵Statement by Clarence Day at Conway, March 2, 1964.

A pastor's salary in those early days was not his only compensation. Farmers loved the Lord and loved the Lord's man. A preacher was special; he was not a professional; the people took care of him. They remembered him at butchering time and when they harvested their crops. Was the tithe not paid after all but in a different way than today? Records of the church indicated that the pastor was paid by the subscription method as late as August 27, 1939. Mr. T. W. Hayes led the members to put the pastor's salary in the budget shortly after that date. On August 31, 1952, when the church went to full-time preaching, Mr. Hayes was given \$50 a week.⁶

Brother Morris L. Smith was called as pastor on June 11, 1957, at \$70 per week. Rental allowance of \$50 per month was added later, but the salary was cut to \$60 a week. Later the salary was increased to \$70 a week with the rental allowance being continued. The church built a parsonage for \$8,357.59 near the church building. Ground breaking occurred on September 10, 1961, and the home was completed November 26, 1961. At that time, the rental allowance was discontinued. Water was provided, but a water filter was bought to make usable the highly sulphurous water.

⁶Church Minutes, n.d.

On September 5, 1954, the church voted to pay \$22.75 to the Relief and Annuity Board on the pastor's retirement.⁷ On November 1, 1961, the church voted to pay \$16.67 per month on the pastor's retirement. The retirement seemingly was dropped when Brother Smith's salary was raised to \$70 per week. While Harold S. Carter was still pastor, the retirement was increased to cover the full 10 per cent of the salary required by the Annuity Board.

After the resignation of Mr. Carter, the church called Mr. Gary Hawkins from the First Baptist Church of Jasper, Arkansas, and increased the pastor's salary to \$80 per week.

Unified budget. The unified budget was started during the long ministry of T. W. Hayes. The records failed to show when a budget was first adopted by the church. Apparently no budget existed when Hayes became pastor; there was one when he resigned. When Brother Hayes was asked about the first church budget, he implied that it just grew. Most of the contributions of Mr. Hayes came about that way. The unified budget for the 1964 calendar year is \$7,526.43, \$143.57 per week, and \$628.19 per month.

⁷Ibid.

Mission giving. Mission giving had a slow start at Pickles Gap Baptist Church. One cannot determine whether it grew out of the Landmark Controversy or was just a late development of the usual attitude of Baptists toward mission giving. The real difference between the Southern Baptist Convention and the Landmark Associations--both the North American Baptist Association and the American Baptist Association--was at this point. All three have agreed that the local church should be the final authority concerning missionary endeavor. The Landmark Associations have kept more control in the local church while the Southern Baptist Convention has trusted a Board to do the job for the churches. Baptist Churches have felt that a Board which kept itself close to the scene of world missions would do a better job than the local church which could not keep an eye on the total picture. The system has scriptural background in II Corinthians 9. The first mention of giving in Pickles Gap Baptist Church was found in the church minutes of January, 1927.

New business was taken up. The church was to decide what amount would be paid on the 1927 program of the Southern Baptists. The decision was that the church, including each member, would pay whatever they could or felt like paying to the cause.⁸

It appeared that the prevailing attitude was to give the

⁸Clyde Fugatt, Church Minutes, January, 1927.

"leftovers" to missions. E. F. Simmons who pastored the church both before and after the above-quoted minutes stated that "churches gave little to missions in my day."⁹ Seven years later, the church pledged to pay a certain amount to missions, but no mention was made in the minutes of what missionary endeavor the church had intended to support. "This church pledged to pay \$15 to missions money for the coming year."¹⁰ Mr. P. E. Turner had undoubtedly been preaching missions. Ten years later the minutes indicated that the church first put missions on a monthly basis. "The church voted to pay \$3 to associational missions and \$2 to the Cooperative Program each month."¹¹

Missions had a steady growth from then on. When Mr. W. L. Williams became pastor, the church was giving to associational missions \$35 per month and 10 per cent of its receipts to the Cooperative Program. At that time, the church began to support special mission programs rather than the total program. A dispute arose over the process. Some members moved from the community and mission giving ceased. It climbed back to \$10 per month for the Association and 10 per cent for the Cooperative Program when Mr. Gary Hawkins

⁹Statement by E. F. Simmons, 1964.

¹⁰Robert Fugatt, Church Minutes, December, 1933.

¹¹Carl Southerland, Church Minutes, December, 1944.

CHAPTER IV
 was called as pastor. The entire missionary program was placed on a percentage basis when the Association was placed in the 1964 budget for 2 per cent and the Cooperative Program for 12 per cent.

The Stokes Gap Baptist Church has been served well by many pastors. The intention of this chapter was not to determine a hierarchy on the list of pastors for the church but to stress some of the outstanding points in the church's history which might go unnoticed by other methods of treatment. The charter-member families were considered as well as other families mentioned by Mr. Alexander McPherson.¹ To his list was added the Acklins, Burns, Fogatta, Palmers, Regis, and Southlands; with the exception of the Acklins, all of these were top church contributors from the earliest days.

I. CHARTER MEMBERS

According to Mr. McPherson, the charter members were from the families of R. D. Blackwell, William Butts, and J. M. [unclear]. Since the minutes of the organization of the church were not available, the report of Mr. McPherson was accepted. With the exception of the Davs, these families are not now represented on the church roll.

¹ Alexander McPherson, pp. 313-314.

CHAPTER IV

CONTRIBUTIONS BY FAMILIES

The Pickles Gap Baptist Church has been served well by many families. The intention of this chapter was not to determine which family or families did most for the church but to stress some of the outstanding points in the church's history which might go unnoticed by other methods of treatment. The charter-member families were considered as well as other families mentioned by Mr. Alexander McPherson.¹ To his list was added the Acklins, Dunns, Fugatts, Fulmers, Hegis, and Southerlands. With the exception of the Acklins, all of these have had church connections back to the earliest days.

I. CHARTER MEMBERS

According to Mr. McPherson, the charter members were from the families of R. D. Blackwell, William Butts, and J. M. Day. Since the minutes of the organization of the church were not available, the report of Mr. McPherson was accepted. With the exception of the Days, those families are not now represented on the church roll.

¹Alexander McPherson, op. cit., p. 64.

The Blackwells. Brother R. D. Blackwell became a member of Sulphur Springs Church when it was organized and served the church long and faithfully in several capacities. Mr. Blackwell served the church as clerk from 1899-1903. In 1904, Mr. W. S. Smith was elected clerk. After he tried to resign and the church refused to accept his resignation, the name of R. D. Blackwell again appeared as church clerk. He continued to serve until 1907. He served as Sunday School superintendent from 1916-1920 and probably before 1916 but there was no record of such service. Mr. Blackwell was a deacon; it is assumed that he became one with the organization of the church. According to Mr. Robert O. Fugatt, Mr. Blackwell was an early song leader. Mr. Blackwell moved first to Beryl Baptist Church and then to Old Liberty Baptist Church. Both he and his wife died in 1936.

Eleven Blackwell names appeared at one time or another on the church roll, but no notice was ever given of any outstanding contributions by them. Mr. R. D. Blackwell's last daughter could not recall any history of the church.

The Butts. William Butts was the head of a pioneer family that included some of the charter members of the church.

Silas Butts, who was licensed to preach in April, 1916, and ordained in 1918, pastored Pickles Gap Baptist

Church from April to October, 1921. He was pastor while W. C. Hamil was ill, but his term was not renewed. He now lives in Enid, Oklahoma, where he has served as pastor and Hospital Chaplain.

The Days. The Days were considered in more detail because the fifth generation is still living in the community. The head of the family was J. M. Day who died on August 15, 1916. The second generation was W. C. Day who was lettered out and later died. Clarence Day is the head of the third generation and has been a deacon since February 9, 1930; he now serves the church in the capacity of head usher. The Days operate a feed store in Conway, Arkansas. Clarence, Meda his wife, a son Charles, Mildred, a daughter-in-law, and Tom, a grandson, are members now of the family.

Besides the present duties of Brother Clarence Day, he served as president of the Senior B.Y.P.U. in 1927, church clerk in 1930-1933, 1936-1938, and church treasurer, 1929-1933. He has also led singing. Meda Day, who was formerly Meda Loveless, first served as Sunday School secretary in 1919. She still serves the church in that capacity though she has skipped a few years.

Charles Day is presently serving the church as Training Union Director. He is secretary for the young adult

men's Sunday School class and is a group captain in his Training Union department. He was elected Training Union Director when Mrs. Sue Gwatney resigned early in 1963 and also as church clerk in 1955-1956. Both he and his wife sing in the choir.

Mildred Day was formerly Mildred Ball. She served the church as treasurer while Charles was clerk, and she now teaches a Sunday School class for young women and is director of the Primary Training Union Department.

Tom Day, an Intermediate boy, is the son of Charles and Mildred.

The Reverend T. W. Day was a member of this family. He was born December 26, 1886, and after conversion was baptized by the Reverend J. O. Cantrell in 1914. He was ordained in 1919 and has pastored Nettler's Chapel, Black Fork, Dew Drop, Star Gap, and several other Baptist churches. Mr. T. W. Day was an uncle of Clarence Day and is now deceased.

II. OTHER EARLY FAMILIES

The Kellers and Johnsons were considered early families because they were the only ones mentioned in Brother McPherson's History.

¹Interview with Elroy Keller, 611 Grove, Conway, Arkansas.

²Interview with Rev. L. B. Johnson, Route 3, Conway, Arkansas.

The Kellers. The Kellers joined Sulphur Springs Baptist Church in 1891. They came to this state from Georgia, settled in Greenbrier, but later they moved to the Boston Mountains. When they returned from the Boston Mountains, they became members of Sulphur Springs Baptist Church.¹ W. T. Keller served as deacon until his death in 1929, except for a short time when he was a member of another church.

W. C. Keller served as clerk in 1896-1897.

William Keller was president of the Senior B.Y.P.U. in 1921 until he resigned in midyear to enter school.

The Johnsons. Luvenia Johnson is the only Johnson who is still a member of the church; she came to Faulkner County with her father in 1892 from Tennessee. Mr. Bates, her father, came to work at Hendrix College. She married R. B. Johnson, one of three brothers; he died in 1929. In 1922 Luvenia served as president of the Women's Missionary Union.² Willie Johnson, a brother of R. B. Johnson, was baptized in 1915, but left the community shortly after that, and has not been heard from since; it was assumed that he has died. Don Johnson, the third brother, died in early childhood.

¹Interview with Elzy Keller, 613 Grove, Conway, Arkansas.

²Interview with Luvenia Johnson, Route 3, Conway, Arkansas.

Mr. Boon Johnson's family was important. The son, Johnnie, now lives in Nashville, Tennessee, and daughters were all active church members. Verna Mae married Chester Sellers, and Audrey married a Hughes and now lives in Sapulpa, Oklahoma.³ Mr. Johnson moved to Texas where he was ordained a deacon. When he moved back to Pickles Gap, he served as a deacon until his death in 1929.

Calvin and Starling Johnson also lived in the community and were members of the church but they are a different set of Johnsons.⁴

III. MODERN FAMILIES

Only the more important family contributions will be noted in this section.

The Acklins. The Acklins moved to the community in 1943 from Heber Springs, Arkansas, but stayed only a few months and then moved on to Eudora where they joined New Hope Baptist Church. They returned to this community in 1948.⁵ Travis and Ruth are the only members of the family

³Ibid.

⁴Ibid.

⁵Interview with Tom Acklin, March 19, 1964.

Interview with Bill Davis and Bill Lee Shuttles, March 18, 1964.

presently living in the community and members of the church. Both are active. Travis is in his second year as Sunday School superintendent. He previously served one year as Training Union director. Both he and Ruth are serving well with the young people. Ruth teaches the Junior Sunday School class and directs the choir. Tom and Thelma Acklin, parents of Travis, were both active until they joined Second Baptist Church in Conway, Arkansas, in 1960. Tom served as church clerk in 1950-1952, and Thelma served as treasurer during the same years. Except for 1958, Thelma also served as choir director in 1954-1960. Dennis Acklin is a brother of Travis. He surrendered his life for special service in 1952 and is now serving Matthews Memorial Baptist Church of Pine Bluff as Minister of Music.

The Davises. Virgle and Mary Davis moved to Faulkner County in 1881 from Georgia. At the time, J. H. Davis was four years old. He attended school at Good Hope, was baptized into the Pickles Gap Baptist Church in 1916, and became the first Davis to join the church. His wife Ada was baptized with him.⁶ Mr. Davis never became too active in the church, but several of his daughters were active. Irma Lee married Mack Shettles, and she now serves on the

⁶Interview with Ellie Davis and Irma Lee Shettles, March 18, 1964.

hospitality committee. Mable married George Southerland and now lives in Conway, Arkansas. Ruby married Dick Loveless and now teaches an intermediate Sunday School class. The only son who remained in the church was George who is the father of Ruth Acklin already mentioned. Another daughter, Mrs. Sue White is working now in both Sunday School and Training Union. Janet and Brenda Davis, both still young people, are quite active in church. Mr. Davis' two sons do not live in the community.

The Dunns. The Dunns moved into the community during the 1880's from Mississippi. They crossed the river in wagons and settled where they could make a living at farming. The wife, Junie, joined the church, but her husband was never baptized. Mrs. Junie Dunn is still a member but is unable to attend.⁷ In 1917 Mrs. Dunn and three of her daughters--Myrtle, Lillian and Ruby--along with some others were granted letters to form Acklin Gap Baptist Church, now known as Cold Springs Baptist Church. Clyde Dunn was a son of Junie. He served as church clerk in 1939-1942, in 1945-1948, and in 1953-1954, and his wife served the same years as treasurer. He was also active in other capacities. His sister Nora is also a member. She was Senior B.Y.P.U.

⁷Interview with Ruby Dunn, Route 3, Conway, Arkansas.

president in 1928. Wylie Dunn, a son of Clyde, was Training Union Director in 1957. Layton, another son, and his wife Shirley are members. Two of Clyde's cousins, Mr. A. A. and Mr. Emmett Dunn are members as are also two daughters of Mr. A. A.--Maxine and Murline.

The Fugatts. Robert O. Fugatt is a man loved greatly by the church, is willing to serve his church in almost any capacity and is always ready to give place to someone else. He began directing the music in 1934 and has continued to do so until today although he is over seventy years of age. He did not lead for a few years when someone else directed the music at his request. Other contributions of Robert Fugatt are church clerk, 1934-1935; church treasurer, 1934-1937; and Sunday School superintendent, 1929-1932. He was a baby when he came to Conway with his uncles, the Crows, after the death of his father. The family came from the same locality in Alabama as did the Days. The two families were close before and after the migration which occurred near the turn of the century. Will Fugatt is an older brother, and both men are still deacons in the church. At one time, Leo, a son of Robert, was also a deacon, making three from the same family.⁸ Robert's mother was Sallie Fugatt. His brother

⁸Interview with Robert O. Fugatt, March 19, 1964.

John still lives a few miles from Pickles Gap and is a member of Beryl Baptist Church. He married Lillian Blackwell, a daughter of R. D. Blackwell. She was buried February 16, 1964. Robert Fugatt's children include Eldine, who married Clyde Duran, a Methodist; Foy Mae, who married a Bane; De Estra, who married a Brakebill; Betty, who married a Thomas and is still active in the church; Bobbie, who married Glen Haddock and now lives at Batesville, Arkansas; and Leo, a son, who is a member at Sylvan Hills Baptist Church in North Little Rock. Will Fugatt was baptized in 1912 at the age of 32. He still comes to church although he cannot hear. He says, "I can still show what side I'm on." He has served the church as deacon since August of 1926. He was church clerk in 1921 and 1922, treasurer in 1921, 1923, 1924, and 1927 and also led the singing for several years. Clyde, Will's son, served as clerk in 1926 and 1927. He also served as treasurer in 1926. Another son, Otis, now lives in Morrilton and is active in the First Baptist Church of that city. A daughter, Lucille Sellers, is still a member of Pickles Gap Baptist Church. Carl was another son but was not active in Pickles Gap Baptist Church. Jessie Fugatt was dismissed by letter in 1945 when he moved to Bauxite.

Will and Robert had three other brothers--Jess, Joe, and John, and they have been active in other Baptist churches. Jimmie Fugatt is a nonresident member now living in California.

The Fulmers. The Fulmers are not closely related, as they are fourth or fifth cousins.

E. L. Fulmer, known as Lee, was church clerk in 1898. He also began alternating as the song leader with R. D. Blackwell about 1897. He served as church clerk again in 1915-1917 and as Sunday School Superintendent in 1928. He was ordained a deacon in January, 1916, and served until he was granted a letter in 1945. He seemed to serve wherever he was needed for fifty years. June Fulmer, Lee's wife, appeared on the church roll; she died in 1923. Mildred Fulmer, their daughter, was a member. Paul Fulmer works for Clarence Day and is still a member of the church. Masel and Eva Dean Fulmer live close to the church, and Bobbie Fulmer, their son, of Little Rock, Arkansas, is a nonresident member.

The Hegis. Fred Hegi, a Lutheran from Switzerland, was the founder of this family in Faulkner County. He had six sons and one daughter. Three of the sons--Will, Robert, and George--became members of Pickles Gap Baptist Church because no Lutheran Church was in the area.⁹ Only George is still a member. The Hegis have been faithful members, but for some reason none has ever been a leader. Only Walter Hegi, who was church clerk and treasurer in 1944, and Johnnie Hegi, who served as deacon for a short time, ever held any office in the church. The third and fourth

⁹Interview with Virtle Hegi, March 20, 1964.

generations are now active in the church. Willie Hegi, Will's son, married Wilma Sellers; Raymond is their son. Walter Hegi, another son of Will, married Virtle Loveless. Their son Walter George, Jr. is presently superintendent of the youth department in Sunday School.

The Lovelesses. The Lovelesses came into the church through the Reverend E. B. Loveless, a pastor from 1897-1900. Lon, a son, remained in the church and married Nannie McPherson. They had five children.¹⁰ Gladys Loveless, a daughter, was baptized into the church in 1918. She later married a Brewster and is now an active member of the First Baptist Church of Fort Smith, Arkansas. While at Pickles Gap Baptist Church, Gladys endeared herself by keeping the best and easiest to read minutes in the church's history from 1923-1925. She also served as treasurer in 1925. Meda Loveless Day, another daughter, is still a member and Sunday School general secretary. She married Clarence Day, a deacon. She first became Sunday School secretary in 1919 just one year after she accepted Christ, and except for a few years, the job has always been hers.

The Sellers. Alex Sellers was the founder of this family in Faulkner County and this family has provided more members to Pickles Gap Baptist Church than any other. Alex settled east of Greenbrier and never became a member of

¹⁰Interview with Nannie Loveless, March 20, 1964.

Sulphur Springs Baptist Church because of the distance; other churches were closer; it is not known which church he joined.¹¹ Alex had four boys and two girls--Vicky and Alice. Vicky married a Ball and later a Smith, and Alice married a Smith; their husbands were not related.¹² Three of Alex's four boys--Jim, Mason, and Hampton--became members of the church. The other son, Dow, never became a member of any church. Jim and Hampton made no outstanding contribution to the church, although Mason did. He was church clerk in 1911-1914, Sunday School superintendent in 1918-1927, and in 1938-1943, Training Union director in 1923 and 1924, and he served as deacon from January, 1916 until his death on April 12, 1962. Hampton surrendered to the ministry in 1918 and is now living in Arakadelphia. Mason has six boys and two girls. Gladys, one of his daughters, married a Curtis who moved to the community from Enola. He was accepted as a deacon from the Enola Baptist Church and served until 1944 when they moved to Jacksonville where they now live. Mason's other daughter was Dorothy. Mason's boys were Lester, Grady, Ernest, Winston, Arthur, and Burl. Lester is now the teacher of the Intermediate boys in Sunday School. He formerly served as president of the Senior B.Y.P.U. in 1925 and as Sunday School superintendent in 1933. Ernest was ordained

¹¹Interview with Jesse Sellers, April 7, 1964.

¹²Ibid.

a deacon on February 19, 1930 served in that capacity until he withdrew by letter in October, 1944. Grady Sellers served as president of the Senior B.Y.P.U. in 1926 and later surrendered to the ministry. He is now inactive and living in Blytheville.

Jim Sellers had three boys and three girls, but some of them died in childhood. The daughters were Minnie Douglas, Wilma Hegi, and Mollie Nesbit, the last two still being members of the church. The boys were Jesse, Chester, and Lloyd. Jesse and Chester are still members at Pickles Gap Baptist Church. Lloyd, also a member, was killed in a truck accident in December, 1963. Jesse has been a deacon since February 9, 1930 and has served as Sunday School superintendent in 1936, 1937, and 1944. Chester served as Sunday School superintendent in 1934.

Jesse had five children who became members--Arville, Jesse, Jr., James, Audrey Bishop, and Ethelene Stevenson. Three are still members; Arville was killed in World War II, and Audrey Bishop is now a member of the First Baptist Church in Conway, Arkansas. Audrey served as church treasurer in 1949. Chester had two daughters--Helen and Patsy. Helen is now serving as intermediate teacher for the fifteen and sixteen-year-old girls. Patsy Murdock is living with her husband in Georgia where he is in the Air Force. Lloyd had one daughter, Lavonne, who married a Herring. They live in Jackson, Mississippi. Lester had three children who

became members--Lyndel, Billy Joe, and Betty Cundiff. Billy Joe is still on the roll, but Lyndell is living in California, and Betty lives in Missouri.

The Southerlands. The Southerland family came from Georgia in an ox wagon. They got as far as Mississippi where one ox died. J. H. Southerland, who was head of the clan, went to work until he could buy a team of mules to complete the trip. He became a member of Sulphur Springs Baptist Church when he arrived in Faulkner County. He died in 1921.¹³ He had two sons, Herby and Herman. Herby and his wife Wilma were baptized into the church in 1916. They had only girls.¹⁴ Herman had four boys--Lester, Carl, George, and Clarence--all are still members of the church. Carl served as Sunday School superintendent in 1939-1940 and in 1945-1946. He was church clerk in 1943 and in 1948-1961. His wife, Louretta, served as treasurer in 1958-1963. She presented a concise, clear, and efficient treasurer's report at the annual business meeting in October, 1963. Tommy and Katherine are the only fourth generation Southerlands in the church. They are children of Clarence and are active in the youth work.

¹³Interview with Lester Southerland, March 20, 1964.

¹⁴Ibid.

CHAPTER V

CONTRIBUTIONS BY MINISTERS

Many churches can trace the high points of their history by the outstanding men who have served them as pastors. Pickles Gap Baptist Church has had twenty pastors of record, the average length of service having been three and one-half years. Some of the contributions of these pastors comprise this chapter.

I. SULPHUR SPRINGS MINISTERS

Pickles Gap Baptist Church was organized originally as Sulphur Springs Baptist Church. Most of the records of the men who served the church during the Sulphur Springs era have been lost or misplaced. Many of the great deeds must be omitted since they are unknown.

John Wesley McPike. About the only thing known about John Wesley McPike was that he organized the church. His name appeared as pastor of many of the churches of Faulkner County but nothing else was known.

Incomplete record. J. O. Cantrell was pastor in 1892 and John Wesley McPike was pastor in 1878. The intervening years were not of record. Mr. Cantrell could have been

pastor earlier, and Mr. McPike could have pastored the church for several years after 1878.

J. O. Cantrell. From 1892, and possibly earlier, until December of 1913, J. O. Cantrell was associated with Sulphur Springs Baptist Church. He served at least four terms for a total of nine years as pastor. The older members remember him coming to the church quarter-time after he used a small amount of alcohol because of his heart. Mr. Cantrell's major contribution to the church was the building of the white frame building to take the place of the first log cabin. He served the Association as moderator in 1905. He preached the annual sermon in 1893, 1898, and 1904.

P. H. Glover. The records are broken from 1892 to 1895, but P. H. Glover ended his ministry in Sulphur Springs Baptist Church in 1895. There is no other record of his ministry in this church, but he was an active pastor of many churches. The Reverend McPherson wrote:

Eld. P. H. Glover was born Dec. 11, 1853 in Murray County, Georgia. His parents were John J. and Katie Glover. He came to Arkansas in 1872. He came to the Greenbrier Community. He attended school at Black Fork in 1893. He attended a school taught by Mr. Jolly. He remembers the days when they used Webster's Blue Back Speller, Davies' Arithmetic, and Harbly's Grammar. Bro. Glover was converted in the summer of 1873 in a meeting held by Rev. John Mallet. He joined the Baptist church and was baptized by Eld. Isam R. Hall. He remembers the pioneer preachers, Isam Hall the father of

Isam R. Hall. The elder Hall died about 1880. The younger died at Bentonville in 1923. Bro. Glover was married to Miss Lillian Cantrell Feb. 1874. Mrs. Glover had a brother who was a preacher in this section for many years, the Eld. Oliver J. Cantrell. Eld. and Mrs. Glover's children are Robt., Henry J., Minnie, Alzera, Jack, Jerry, Estella, and Myrtle. They have two grandchildren Pauline and Vivian Glover. Eld. Glover has assisted in the organization of ten churches. He was in the organization of Greenbrier Association in 1884. He has been clerk of the Association, he has been moderator for ten years. He has been a missionary of the Association for five years. He was ordained to the full work of the ministry in 1884. He has assisted in the ordination of twenty preachers to the full work of the ministry. He has baptized about 1200 persons. Eld. Glover has been strong in the teachings of the New Testament. He has been fearless in the teachings of the truth. A former county clerk has estimated that Eld. Glover has married more people than any other preacher in the county. When the records are made up the humble country preacher who has taught the whole truth will have a great place in the victories for Christ. He and his companion have lived a sacrificial life. They are in the evening time of life. May the Lord add many years yet to their lives.¹

Mr. Glover served the association as moderator in 1891, in 1901-1904, and in 1907-1909. He served as clerk in 1886-1887, in 1890, in 1895-1898, and in 1914. He preached the annual sermon in 1890.

C. B. Parsons. Mr. Parsons served the church as pastor for one year from the fall of 1895 to the fall of 1896. No other information on him is available.

¹McPherson, op. cit., pp. 79-80.

E. B. Loveless. Mr. Loveless served as pastor from the fall of 1897 to the fall of 1900. There is no record of any outstanding achievements as pastor or as associational worker, but he did make a notable contribution by founding one of the major families in the church. The Loveless family is still active and making notable contributions.

G. T. Kilpatrick. Mr. Kilpatrick served two tours as pastor from the fall of 1900 to the fall of 1902 and from the fall of 1903 to the fall of 1904. He maintained membership in the church even while not serving as pastor. The only other man to do so was Silas Butts, who grew up in the church.

Alexander McPherson. One is indebted to this pastor of one year for a good treatment of the history of Greenbrier Association. After serving Pickles Gap Baptist Church, he later served for several years in Conway Second Baptist Church, the second largest church in the Association. It was newly organized when he began serving in it. He also served the Association as moderator during 1925-1927. He preached the annual sermon in 1916 and again in 1926.

J. R. Giddens. The Reverend Giddens served one year from the fall of 1908. He filled in between two long terms of the Reverend J. O. Cantrell.

H. H. Melton. The Reverend Melton became pastor of Sulphur Springs Baptist Church in November, 1914 and served until his untimely death in June, 1916. He was recognized as an evangelistic preacher, for he baptized thirty-eight in 1915, which is still a record in the church. The Reverend Melton is remembered by some church members as a rough preacher. He served the Association as moderator all the time he was pastor at Sulphur Springs Baptist Church. The Reverend McPherson says of him:

He was born December 21, 1874, Pulaski County, Arkansas. His parents were G. W. and Rebecca Melton. He was educated in the country schools, Cabot High School, and A.T.C. in the first year of its history. He was converted under the ministry of a Methodist preacher, a Rev. Davis at Shiloh in Pulaski County. He was ordained at Mount Pleasant. His council was composed of G. M. Ford, W. E. Roberts, Dolf Boyd, Jessie Hammonds and others. It was in January, 1908. His first pastorate was Mayflower. He gave his life to the country churches of Greenbrier Association. He was pastor at Holland, Oak Bowry, Pleasant Valley, Old Liberty, Pleasant Grove, and Pickles Gap when he passed away. He was one of God's choice men. He was moderator of Greenbrier Association. He had large plans. He was married to Miss Bessie Cooper, December 4, 1898. They have one child. She is a graduate of Baylor University of Texas. She is teacher in Burlinson College, Granville, Texas. Mrs. Bessie Melton lives in Texarkana, Arkansas.²

W. C. Hamil. W. C. Hamil became the pastor after the death of H. H. Melton in July of 1916. He remained until his forced retirement due to ill health in April of 1921.

²Ibid., pp. 54-55.

He thus became the last pastor of the Sulphur Springs Baptist Church and the first pastor of the Pickles Gap Baptist Church. He served the Association as moderator in 1924. He was Associational clerk in 1918-1920 and in 1925. He preached the annual sermon in 1919.

II. PICKLES GAP MINISTERS

The ministry can be viewed more successfully during the Pickles Gap years. One reason is that eight of the twelve pastors since the name change are still living. None of the ministers before 1920 is still living. Four of the eight living pastors still reside in Faulkner County. One lives in Morrilton. Only two are outside of the state of Arkansas. Many members remember those pastors. Their contributions cover more space because more is known.

Silas Butts. Silas Butts was called to complete the unexpired term of W. C. Hamil in April of 1921. He was not called again that fall. He was a local man, and his ancestors had been charter members of the church. Silas Butts continued his education and pastored churches in Arkansas and Oklahoma, and as Chaplain of the Enid General Hospital. Silas Butts is related to several members of Pickles Gap Baptist Church.

Charles Finch. Charles Finch became pastor in October of 1921, and he served one or two years. He became one of the better preachers in the state of Arkansas. The Reverend McPherson says:

He was born in Cleburne County near Heber Springs in 1894. His parents were J. W. and Mollie Finch. He graduated from the Magazine High School. He has attended college at Ouachita, Arkadelphia, and Mountain Home, Arkansas. He is now a student in the A.T.C. at Conway, Arkansas. He was converted in September 14, 1907. He was baptized by his Uncle Rev. Joe Stark into Mergantin Church. He was ordained to preach Sept. 13, 1921. He has been pastor at Bellefont, Havan, Blue Mountain, Pickles Gap, and Ackline Gap. He has been missionary of Dardenelle Association. He has baptized more than three hundred persons in the five years of his ministry. He was married to Miss Verna David ^[sic] Daniel Sept. 30, 1923. He has the promise of many years of usefulness. Some of our country churches should keep him busy. Our churches should pride themselves in the education of their young men.³

E. F. Simmons. Mr. Simmons devoted his entire life to the churches and associations of this area. He came into the Association in 1915 and now lives about one-half mile from Beryl Baptist Church where he still teaches a Sunday School class. He has served as missionary in United, White, and Van Buren Associations as well as in Faulkner County. He pastored Pickles Gap Baptist Church from the fall of 1923 until November of 1924 and from October 20, 1929 through October of 1933. He served the association in other ways as

³Ibid., p. 77.

well as missionary. He was moderator longer than any other man, as he served in 1922-1923, in 1928-1934, in 1944, and in 1948-1949. He preached the annual sermon in 1961.

The Reverend McPherson says:

He was born Nov. 19, 1885, near Rocky Point, Faulkner County. His parents were S. G. and Elizabeth Simmons. He grew up on the farm and attended the public schools. He went to school at Damascus and Vilonia. While attending school at Damascus, he was converted under the ministry of J. M. C. Vaughters. He was baptized by Elder Monroe McGee January 15, 1911. He was ordained July 1, 1916, by Old Liberty Church, located six miles east of Conway. His council of ordination consisted of Elders W. C. Hamil, J. O. Cantrell, and J. M. C. Vaughters. He has been missionary of Greenbrier Association for several years. He is a successful evangelist and pastor. He was married to Miss Jennie Parker, April 27, 1912. They have seven children. Rev. Simmons has had a successful summer's work. He has had 196 conversions under his work. He has baptized 89 during the summer. He is the best known preacher in the boundaries of the Association. He never tires of his work. He knows his field of labor and is loved by all the people.⁴

Oscar E. Surrat. Mr. Surrat was called as pastor in November of 1924 and served until March 8, 1925 when, according to Mr. Will Fugatt, he was fired, the only pastor of Pickles Gap Baptist Church treated that way.

P. E. Turner. Mr. Turner served the church twice as pastor: First from September 6, 1925 until November 11, 1928; and then from October, 1933 until September 29, 1935. He served the Association as clerk in 1924. He preached the

⁴Ibid., p. 82.

annual sermon in 1924 and in 1947. He also served a time as Associational missionary. The Reverend Turner still lives in Faulkner County near Mayflower.

C. F. Medlin. Mr. Medlin served as pastor of Pickles Gap Baptist Church from November 11, 1928 to October 13, 1929. Nothing more is known about him.

T. W. Hayes. Mr. Hayes became pastor of Pickles Gap Baptist Church on September 29, 1935 and served until his retirement on June 1, 1957. Mrs. Louretta Southerland added a record of his contributions while she was church clerk.

Some of the major contributions listed were a new building, Sunday School rooms, and a wing in 1956 now used for Sunday School, kitchen, rest rooms, and socials. He led the church to a full-time program. The baptistry was built. The reader is referred to Chapter II for a more complete discussion of his ministry.

He was active in the Association, serving as clerk in 1940-1942 and in 1944-1956, a record unequaled by any other man. He preached the annual associational sermon in 1931, in 1932, in 1938, and in 1939, also a record unequaled by any other man. He was a native of Van Buren County and lived in California after retirement. He returned to Conway about two years ago and served the church as interim pastor between the pastorates of Mr. Carter and of Mr. Hawkins.

Morris L. Smith. The writer quotes from the Church Minutes: 1951 to January 6, 1963. He was pastoring

Rev. Morris L. Smith was called as pastor, June 16, 1957. He preached his first sermon as pastor, July 7, 1957. Before this he had preached a weekend revival at Pickles Gap in 1954. He resigned as pastor of Pickles Gap, September 13, 1959. During the time Bro. Smith was pastor, the auditorium floor was covered with hardwood blocks. The front porch was inclosed and a walk added to the front, new swinging doors into the auditorium, and rubber floor mats.⁵

Morris L. Smith resigned without a call to another church, so he worked at secular jobs. He was later called as pastor of the First Baptist Church of Morrilton where he now serves.

W. L. Williams. W. L. Williams was a member of Cadron Ridge Baptist Church when he was called as pastor of Pickles Gap Baptist Church on November 11, 1959. He remained until July 17, 1960, when he resigned to accept the pastorate of the Bible Baptist Church at Fresno, California, where he still serves. He was a former missionary to South America, and used the same methods in evangelism at Pickles Gap Baptist Church. There were twenty-one additions during his ministry. No other man except Oscar E. Surrat and Silas Butts served so short a term. No other man baptized so many in so short a time except H. H. Melton.

⁵Louretta Southerland, Church Minutes, Special Page.

Harold S. Carter. Harold S. Carter served from January 22, 1961 to January 6, 1963. He was pastoring Linwood near Pine Bluff when he was called. He resigned Pickles Gap to accept the pastorate of First Baptist Church of Village, Arkansas. He served as Associational moderator in 1962. He was born March 20, 1917, at Crossett, was graduated from Crossett High School in 1936 where he was salutatorian. He received an appointment to West Point but did not accept it. He married Eleanor M. Womble on June 11, 1938. They have two children, Charles Harold, born on January 23, 1940, and Sue Carolyn born on January 3, 1942.⁶ He did college work at Southern Baptist College and was in a BRE program at Southwestern Baptist Theological Seminary, Fort Worth, Texas. He has pastored in addition to the churches already mentioned the Meredian and the Oak Grove Churches near Crossett and Pine Bluff respectively.⁷ His major contribution to Pickles Gap Baptist Church was the new parsonage.

Thomas Gary Hawkins. Mr. Hawkins was born in Pitkin, Louisiana, on June 27, 1924. He was educated in Westlake High School, Oklahoma Baptist University (AB), New Orleans Baptist Theological Seminary (BD), and Ouachita Baptist

⁶Harold S. Carter, letter written February 14, 1964.

⁷Ibid.

University where he will receive the M.A. degree on May 31, 1964.

SUMMARY AND CONCLUSIONS

He has served as pastor of the First Baptist Church of Pittsburg, Oklahoma, worked for the Home Mission Board of the Southern Baptist Convention as a Summer Worker, and served as a student missionary while in the Seminary. He served as a chaplain in the United States Navy from June 30, 1953 to June 30, 1961; at Southern Baptist Hospital in New Orleans, Louisiana; and the Louisiana Correctional Institute at Dequincy, Louisiana, from August, 1961, to February, 1962. He had been serving as pastor of the First Baptist Church, Jasper, Arkansas from February, 1962, to September, 1963, when he came to Pickles Gap Baptist Church.

Gary Hawkins married Elouise Goodman of Oklahoma City on October 31, 1945. They have four children--Thomas, Lawrence, David, and Rebecca. Elouise served the church as primary Sunday School teacher and Young Peoples Training Union Sponsor. Thomas is the associate superintendent of the youth department in charge of the program. The other two boys are enrolled in all of the junior activities of the church and Rebecca is a three-year-old. The Sunday School has been divided into departments, a constitution has been adopted, and this history written during the eight months that he has been pastor.

All loved the Lord, and most had a real love for the people.

CHAPTER VI

SUMMARY AND CONCLUSIONS

A group of pioneer families found themselves on the American frontier in 1878 without a church. Times were hard. They could not travel far so they organized the Sulphur Springs Baptist Church. Worship was simple. The life of those people was simple. A log cabin would do. Everyone was expected to be in the church. In the almost ninety years since those humble beginnings, the Pickles Gap Baptist Church worships today in a stone building, Sunday School rooms are used, and literature and methods contribute to the church worship and service. Life is more complex, but worship at Pickles Gap Baptist Church is still simple, informal, and conducted in a friendly manner.

Three church buildings have stood on the hillside overlooking Pickles Gap Creek. Many people have been baptized in the creek, later in other churches, but now in the church's own baptistry.

Many men have come to pastor the church. Some like E. L. Loveless left descendants here. Some like T. W. Hayes still visit from time to time and even fill the pulpit in the absence of the pastor. Some like J. O. Cantrell are dim memories. Others like J. W. McPike are lost to history. All loved the Lord, and most had a real love for the people

of God who made up the membership of the church. Many have been the hymns sung, the sermons preached, and the dollars given to worthy causes. Most have been helped. All have been inspired. The Pickles Gap Baptist Church has done its job.

Now the church must look forward. Conway is a growing community. Interstate Highway Number 40 will bring Little Rock and Fort Smith much closer. The airplane makes the Far East, South America, and Africa seem much closer than Georgia, Alabama, and Mississippi seemed to the horse and buggy pioneers who first settled in Faulkner County. God grant that the Pickles Gap Baptist Church may do its job as well during the next ninety years as it did during the last. Then some pastor in 2054 may write that the members of 1964 loved the Lord and lost souls.

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APPENDIX A

CHRONOLOGICAL LIST OF PASTORS

Pastor	Date Called	Resigned	Reason
John Wesley McPike	1878		(2)
J. C. Cantrell	1892		not recalled
L. E. Glover		1895	not recalled
D. B. Palmer	1895	1896	not recalled
J. D. Cantrell	1896	1897	not recalled
E. B. Lovelass	1897	1900	not recalled
F. T. Alcotrick	1900	1902	not recalled
Alexander McPherson	1902		not recalled
R. J. Richardson	1903	1906	not recalled
J. D. Cantrell	Sept., 1908	Aug., 1909	not recalled
J. M. Williams	Nov., 1907	Nov., 1908	not recalled
J. D. Cantrell	Nov., 1908	Dec., 1913	not recalled
F. A. Walton	Nov., 1911	June, 1912	death
W. C. Lewis	July, 1912	1912	retirement
Stacy F. ...	April, 1921	Oct., 1921	not recalled
Charles F. ...	Oct., 1921	Oct., 1922	(2)

APPENDICES

CHRONOLOGICAL LIST OF PASTORS

APPENDIX A

(continued)

CHRONOLOGICAL LIST OF PASTORS

Pastor	Date Called	Resigned	Reason
John Wesley McPike	1878 (1)	(2)	(2)
J. O. Cantrell	1892 (?)		not recalled
P. H. Glover	Sept. 6,	1895 11,	not recalled
C. B. Parsons	1895	1896	not recalled
J. O. Cantrell	1896 11,	1897 13,	not recalled
E. B. Loveless	1897 20,	1900	not recalled
G. T. Kilpatrick	1900	1902	not recalled
Alexander McPherson	1902	1903	not recalled
G. T. Kilpatrick	1903	Sept., 1904	not recalled
J. O. Cantrell	Sept., 1904	Mar., 1907	not recalled
J. R. Giddens	Nov., 1907 11,	Nov., 1908 17,	not recalled
J. O. Cantrell	Nov., 1908 22,	Dec., 1913 6,	not recalled
H. H. Melton	Nov., 1914 29,	June, 1916	death
W. C. Hamil	July, 1916	April, 1921	retirement
Silas Butts	April, 1921	Oct., 1921	not recalled
Charles Finch	Oct., 1921	Oct., 1922	(2)

CHRONOLOGICAL LIST OF PASTORS
(continued)

Pastor	Date Called	Resigned	Reason
E. F. Simmons	Oct., 1922	Nov., 1924	not recalled
Oscar E. Surrat	Nov., 1924	Mar., 1925	fired
P. E. Turner	Sept. 6, 1925	Nov. 11, 1928	not recalled
C. F. Medlin	Nov. 11, 1928	Oct. 13, 1929	not recalled
E. F. Simmons	Oct. 20, 1929	Oct., 1933	not recalled
P. E. Turner	Oct., 1933	Sept. 29, 1935	not recalled
T. W. Hayes	Sept. 29, 1935	June 1, 1957	retirement
Morris L. Smith	June 16, 1957	Sept. 13, 1959	secular work
W. L. Williams	Nov. 11, 1959	July 17, 1960	Bible Baptist Church, Fresno, California
Harold S. Carter	Jan. 22, 1961	Jan. 6, 1963	Village, First Baptist
Gary Hawkins	Sept. 29, 1963		

- NOTES: 1. The pastors between John Wesley McPike and J. O. Cantrell are unknown, if any.
2. Blank spaces indicate information is unknown.

APPENDIX B
(continued)

STATISTICAL SUMMARY

Year	Received by Baptism	Received by Letter	Total member-ship	Sunday School Enrol-ment	Training Union Enrol-ment	WMU En-rol-ment	Brother-hood Enrol-ment
1878	(1)		100	41			
1879			119	61	59		
1880			133	101			
1881			104	140	60	25	
1882			103	88	61		
1883			137	110	48		
1884			99	71	49		
1885			120	100	55		
1886			122	100	57		
1887			136	80	45		
1888			136	59	30		
1889			131	60	40		
1890			131	55	65		
1891			140	65	60		
1892	3	6	50	70	25		
1893			57	51	21		
1894	1	1	44	78	35	27	
1895	1	1	34	67	25		
1896	2	2	33	60	37		
1897	1	3	33	83	70		
1898	4	4	34	80	58		
1899	2	0	33	100	30		
1900	0	2	32	72	45		
1901	8	4	46	34			
1902	3	0	45	73	25		
1903	5	5	55	75	40		
1904	0	5	58	86	65		
1905	0	2	61	84	50	12	
1906	5	0	62	80	50	15	
1907	no report		60	70	50	15	
1908	no report		60	70	50	15	
1909	4	4	58	100	40		
1910	3	1	64	45			
1911	6	4	74	126	60	37	
1912			112	112	80	25	
1913			67	132	88	26	
1914	0	2	61	132	60		
1915	38	5	103	67	55		
1916	19	3	128	177	85		
1917	15	6	118	103			

STATISTICAL SUMMARY
(continued)

Year	Received by Baptism	Received by Letter	Total mem- ber- ship	Sunday School Enrol- ment	Training Union Enrol- ment	WMU En- rol- ment	Brother- hood Enrol- ment
1918	20	0	115	80			
1919	3	8	109	81			
1920	10	2	119	81	59		
1921	15	8	133	101			
1922	19	0	104	140	60	25	
1923	3	2	105	88	61	10	
1924	9	5	137	110	48		
1925	8	0	99	71	49		
1926	0	0	120	100	55		
1927	0	0	122	100	57		
1928	14	0	136	80	45		
1929	0	0	136	59	30		
1930	11	2	131	60	40		
1931	4	0	131	55	65		
1932	6	0	140	65	60		
1933	11	0	135	70	35		
1934	1	0	95	62	35		
1935	5	0	95	76	35	27	
1936	6	0	100	78	35		
1937	2	0	95	65	36		
1938	4	0	106	60	67		
1939	2	0	110	83	70		
1940	3	3	113	80	58		
1941	3	0	106	100	30		
1942	4	2	112	72	45		
1943	1	0	100	65			
1944	0	0	104	73	25		
1945	3	0	110	75	40		
1946	8	1	112	88	65		
1947	13	6	131	88	40	12	
1948	3	6	135	89	60	15	
1949	6	0	118	100	60	24	
1950	15	0	141	102	80		
1951	1	6	139	102	80	16	
1952	0	2	139	114	80	37	
1953	2	7	139	126	80	37	
1954	2	2	141	132	80	45	
1955	4	6	137	132	88	26	
1956	6	2	135	134	60		
1957	6	4	146	137	89		

STATISTICAL SUMMARY
(continued)

Year	Received by Baptism	Received by Letter	Total membership	Sunday School Enrolment	Training Union Enrolment	WMU Enrolment	Brotherhood Enrolment
1958	33	10	147	132	82		Lettered out
1959	2	2	143	127	72	22	Death
1960	21	4	159	103	71		
1961	0	7	165	100	66		Lettered out
1962	8	19	177	116	72	10	8
1963	0	11	167	105	73	10	8
May 1 1964	0	11	163	115	70		Death

(1) Blank spaces indicate no information available.

Johnnie [unclear]							Lettered out
Paul Curtis		1929		By letter		1944	Lettered out
Clarence Day (2)		Feb. 9, 1930		Ordination			
A. C. Foggett (2)		Feb. 9, 1930		Ordination			
E. F. Sellers		Feb. 9, 1930		Ordination		1944	Lettered out
James Sellers (4)		Feb. 9, 1930		Ordination			
James Griffith							
Leo Foggett		1958		Ordination		Nov., 1959	Lettered out
Harold Wesley (2)		1958		Ordination			
Edwin [unclear]		1962		By letter			
John Harrington (2)		Aug. 8, 1963		By letter			

(1) Blank spaces indicate information is unknown.

(2) Deacons presently active.

APPENDIX C
CHRONOLOGICAL LIST OF DEACONS

Deacon	Date Accepted	Authority	Date Released	Reason
R. D. Blackwell	1878	Ordination	(1)	Lettered out
W. T. Keller	(1)	Ordination	1929	Death
L. R. Fulmer	Jan., 1916	Ordination	1945	Lettered out
A. M. Sellers	Jan., 1916	Ordination	April, 1962	Death
R. B. Johnson	Jan., 1916	By letter	1929	Death
Will Fugatt (2)	Aug., 1926	Ordination		Lettered out
Johnnie Hegi		By letter		Lettered out
Euel Curtis	1929	By letter	1944	Lettered out
Clarence Day (2)	Feb. 9, 1930	Ordination		
R. O. Fugatt (2)	Feb. 9, 1930	Ordination		
E. T. Sellers	Feb. 9, 1930	Ordination	Oct., 1944	Lettered out
Jesse Sellers (2)	Feb. 9, 1930	Ordination		
James Griffith				
Leo Fugatt	1958	Ordination	Nov., 1959	Lettered out
Marion Wooley (2)	1958	Ordination		
Eulos Naylor (2)	1962	By letter		
John Harrington (2)	Aug., 8, 1962	By letter		

(1) Blank spaces indicate information is unknown.

(2) Deacons presently active.

APPENDIX D
(continued)

CHURCH ELECTED OFFICERS

Year	Clerk	Treasurer	Music Director	Sunday School Superintendent	Training Union Director	WMU President
1878	(1)		R. D. Blackwell	(1)	(1)	(1)
1879			R. D. Blackwell			
1880	A. Kay		R. D. Blackwell			
1881	W. J. Moran		R. D. Blackwell			
1882	W. C. Keller		R. D. Blackwell			
1883	W. C. Keller		R. D. Blackwell			
1884	E. L. Palmer		R. D. Blackwell			
1885			R. D. Blackwell			
1886			R. D. Blackwell			
1887			R. D. Blackwell			
1888			R. D. Blackwell			
1889			R. D. Blackwell			
1890			R. D. Blackwell			

CHURCH ELECTED OFFICERS
(continued)

Year	Clerk	Treasurer	Music Director	Sunday School Superintendent	Training Union Director	WMU President
1891	R. D. Blackwell		R. D. Blackwell			
1892	A. Hay		R. D. Blackwell			
1893	R. D. Blackwell		R. D. Blackwell			
1894	A. Hay		R. D. Blackwell			
1895	F. J. Halam		R. D. Blackwell			
1896	W. C. Keller		R. D. Blackwell			
1897	W. C. Keller		Lee Fulmer			
1898	E. L. Fulmer		R. D. Blackwell			
1899	R. D. Blackwell		Lee Fulmer			
1900	R. D. Blackwell		R. D. Blackwell			
1901	R. D. Blackwell		Lee Fulmer			
1902	R. D. Blackwell		R. D. Blackwell			
1903	R. D. Blackwell		Lee Fulmer			
1904	W. S. Smith		R. D. Blackwell			
1905			R. D. Blackwell			

CHURCH ELECTED OFFICERS
(continued)

Year	Clerk	Treasurer	Music Director	Sunday School Superintendent	Training Union Director	WMU President
1905	R. D. Blackwell	Will Fugatt	Lee Fulmer	A. M. Sellers	William Sellers	
1906	R. D. Blackwell	R. D. Blackwell	R. D. Blackwell	A. M. Sellers	Ed Day	Luvonia Johnson
1907	R. D. Blackwell	Will Fugatt	Lee Fulmer	A. M. Sellers	A. M. Sellers	
1908	J. A. Day	Will Fugatt	R. D. Blackwell	A. M. Sellers	A. M. Sellers	
1909	J. A. Day	Gladys Loveless	Lee Fulmer	A. M. Sellers	Lester Sellers	
1910	J. A. Day	Claude Fugatt	R. D. Blackwell	A. M. Sellers	Sellers	
1911	A. M. Sellers	Will Fugatt	Lee Fulmer	A. M. Sellers	Grady Sellers	
1912	A. M. Sellers	Will Fugatt	R. D. Blackwell	A. M. Sellers	Clarence Day	
1913	A. M. Sellers	W. Finch	Lee Fulmer	A. M. Sellers	Nora Dunn	
1914	A. M. Sellers	Clarence Day	R. D. Blackwell	R. D. Fugatt	Clarence Day	
1915	L. R. Fulmer	Clarence Day	Lee Fulmer	R. D. Fugatt	Jesse Sellers	
1916	L. R. Fulmer	R. D. Blackwell	R. D. Blackwell	R. D. Fugatt		
1917	L. R. Fulmer	R. D. Blackwell	Lee Fulmer	R. D. Blackwell		
1918	G. B. Brewster	R. D. Blackwell	R. D. Blackwell	A. M. Sellers		
1919	G. B. Brewster	R. D. Blackwell	Lee Fulmer	A. M. Sellers		
1920	G. B. Brewster	R. D. Blackwell	R. D. Blackwell	A. M. Sellers	Cora Brewster(3)	

CHURCH ELECTED OFFICERS
(continued)

Year	Clerk	Treasurer	Music Director	Sunday School Superintendent	Training Union Director	WMU President
1921	Will Fugatt	Will Fugatt	Lee Fulmer	A. M. Sellers	William Keller	
1922	William Keller	R. D. Blackwell	R. D. Blackwell	A. M. Sellers	Ed Day	Luvenia Johnson
1923	Gladys Loveless	Will Fugatt	Lee Fulmer	A. M. Sellers	A. M. Sellers	
1924	Gladys Loveless	Will Fugatt	Will Fugatt	A. M. Sellers	A. M. Sellers	
1925	Gladys Loveless	Gladys Loveless	Lee Fulmer	A. M. Sellers	Lester Sellers	
1926	Claude Fugatt	Claude Fugatt	Will Fugatt	A. M. Sellers	Grady Sellers	
1927	Claude Fugatt	Will Fugatt	Lee Fulmer	A. M. Sellers	Clarence Day	
1928	J. W. Finch	J. W. Finch	Will Fugatt	L. R. Fulmer	Nora Dunn	
1929	J. W. Finch	Clarence Day	Lee Fulmer	R. O. Fugatt	Clarence Day	
1930	Clarence Day	Clarence Day	Will Fugatt	R. O. Fugatt	Jesse Sellers	
1931	Clarence Day	Clarence Day	Clarence Day	R. O. Fugatt		
1932	Clarence Day	Clarence Day	Lee Fulmer	R. O. Fugatt		
1933	Clarence Day	Clarence Day	Will Fugatt	Lester Sellers		
1934	R. O. Fugatt	R. O. Fugatt	R. O. Fugatt	Chester Sellers		
1935	R. O. Fugatt	R. O. Fugatt	R. O. Fugatt	Roy Price		
1936	Clarence Day	R. O. Fugatt	R. O. Fugatt	Jesse Sellers		
1937	Clarence Day	R. O. Fugatt	R. O. Fugatt	Jesse Sellers		

CHURCH ELECTED OFFICERS
(continued)

Year	Clerk	Treasurer	Music Director	Sunday School Superintendent	Training Union Director	WMU President
1938	Clarence Day	Chester Sellers	R. O. Fugatt	A. M. Sellers		
1939	Clyde Dunn	Mrs. Clyde Dunn	R. O. Fugatt	Carl Southerland		
1940	Clyde Dunn	Mrs. Clyde Dunn	R. O. Fugatt	Carl Southerland		
1941	Clyde Dunn	Mrs. Clyde Dunn	R. O. Fugatt	Clarence Day		
1942	Clyde Dunn	Mrs. Clyde Dunn	R. O. Fugatt	Clarence Day		
1943	Carl Southerland	Louretta Southerland	R. O. Fugatt	A. M. Sellers		
1944	Walter Hegi	Walter Hegi	R. O. Fugatt	Jesse Sellers		
1945	Clyde Dunn	Mrs. Clyde Dunn	R. O. Fugatt	Carl Southerland		
1946	Clyde Dunn	Mrs. Clyde Dunn	R. O. Fugatt	Carl Southerland		
1947	Clyde Dunn	Mrs. Clyde Dunn	R. O. Fugatt	Clarence Day		
1948	Clyde Dunn	Mrs. Clyde Dunn	R. O. Fugatt	Clarence Day		
1949	Alvin Bishop	Audrey Bishop	R. O. Fugatt	Clarence Day		
1950	T. H. Acklin	Mrs. T. H. Acklin	R. O. Fugatt	Clarence Day		
1951	T. H. Acklin	Mrs. T. H. Acklin	R. O. Fugatt	Clarence Day		
1952	T. H. Acklin	Mrs. T. H. Acklin	R. O. Fugatt	Clarence Day		

CHURCH ELECTED OFFICERS
(continued)

Year	Clerk	Treasurer	Music Director	Sunday School Superintendent	Training Union Director	WMU President
1953	Clyde Dunn	Mrs. Clyde Dunn	Ramona Price	Clarence Day		
1954	Clyde Dunn	Mrs. Clyde Dunn	Thelma Acklin	Clarence Day		
1955	Charles Day	Mildred Day	Thelma Acklin	Clarence Day	James Griffith	
1956	Charles Day	Mildred Day	Thelma Acklin	Clarence Day	Travis Acklin	
1957	Harvil Wright	Mrs. Harvil Wright	Thelma Acklin	Clarence Day	Wylie Dunn	
1958	Carl Southerland	Louretta Southerland	R. O. Fugatt	Clarence Day	Marion Wooley	
1959	Carl Southerland	Louretta Southerland	R. O. Fugatt	Clarence Day	Marion Wooley	Mrs. James Griffith
1960	Carl Southerland	Louretta Southerland	R. O. Fugatt	Clarence Day	Marion Wooley	
1961	Carl Southerland	Louretta Southerland	R. O. Fugatt	Clarence Day	Marion Wooley	
1962	Mrs. Clyde Dunn	Louretta Southerland	R. O. Fugatt	Travis Acklin	Sue Gwatney	Murel Harrington
1963	Emily Wooley	Louretta Southerland	R. O. Fugatt	Travis Acklin	Charles Day	
May 1, 1964	Frances Naylor	Emily Wooley	R. O. Fugatt	Travis Acklin	Charles Day	

(1) Blank spaces indicate information not available.

(2) Information on music directors before 1930 came from the memory of R. O. Fugatt.

(3) Training Union directors before 1930 were presidents of Senior BYPU.

APPENDIX E

DENOMINATIONAL WORKERS CALLED FROM THIS CHURCH

Worker	Date of Call	The Call	Present Service
Silas Butts	1916	Ministry	Chaplain, Enid, Oklahoma
Hampton Sellers	1918	Ministry	Inactive, Arkadelphia
W. T. Day	1919	Ministry	Deceased
Grady Sellers	(1)	Ministry	Inactive, Blytheville
E. E. Griever		Ministry	First Baptist Church Hamburg
Dennis Acklin	1952	Music	Matthews Memorial Pine Bluff
John Harrington, Jr.	1963	Missions	Student
Thomas Hawkins	1964	Missions	Student

(1) Blank spaces indicate information is unknown.

ARTICLE 4

The membership of this church is composed of those persons who have been baptized and who appear on the church roll.

The church roll shall be kept in accordance with the following provisions:

1. The church roll shall be kept in accordance with the following provisions:
2. The church roll shall be kept in accordance with the following provisions:
3. The church roll shall be kept in accordance with the following provisions:
4. The church roll shall be kept in accordance with the following provisions:
5. The church roll shall be kept in accordance with the following provisions:
6. The church roll shall be kept in accordance with the following provisions:
7. The church roll shall be kept in accordance with the following provisions:
8. The church roll shall be kept in accordance with the following provisions:
9. The church roll shall be kept in accordance with the following provisions:
10. The church roll shall be kept in accordance with the following provisions:

APPENDIX F

CONSTITUTION

ARTICLE 1

NAME

The name of this congregation shall be the Pickles Gap Baptist Church of Conway, Arkansas.

ARTICLE 2

PURPOSE

The purpose of this organization shall be for worship, fellowship, training, witnessing, and the support of missions around the world.

ARTICLE 3

COVENANT

This church adopts as its articles of faith the same as set forth in Pendleton's Church Manual and known as the "New Hampshire Articles of Faith." We believe them to be consistent with the Bible and those adopted by the Southern Baptist Convention at the Kansas City meeting in 1963.

ARTICLE 4

MEMBERSHIP

The membership of this church is composed of those persons whose names appear on the church roll.

Section 1.

- To be on the Church roll one must:
 - A. Have been a charter member.
 - B. Have been received on a promise of a letter from a church of like faith and order or have been baptized scripturally by immersion and church authority upon profession of faith.
 - C. Have been received on profession of faith for baptism.
 - D. Have been received by statement of the individual that he or she had been a member of a church of like faith and order in the spirit of the above.

- Section 2. One may be removed from the roll:
- A. After he requests or another church of like faith and order requests a letter because he or she has united with said church upon promise of a letter from us.
 - B. Death.
 - C. After we learn that a member has united with another church of another faith his or her name shall be dropped from the roll without a letter.

ARTICLE 5

CHURCH POLITY

- Section 1. The government of this church is vested solely in the body of members who compose it. It shall be subject to the control of no other church or denomination.
- Section 2. Each member shall have the right to vote without discrimination as to length of membership or age. Only members present in the business meeting shall be allowed to vote.
- Section 3. So far as may be consistent with the teachings of the Bible, this church shall cooperate with and have representation in the Denominational causes of the Southern Baptist Convention, Arkansas Baptist Convention, and Faulkner Baptist Association.
- Section 4. Business meeting will be regularly conducted the first Wednesday following the first Sunday of each month. The October meeting will be the Annual meeting.
- Section 5. Special business meetings may be called by the moderator who shall give notice of time, place, and purpose of such meeting at the regular worship service on the Lord's Day preceding the meeting.
- Section 6. Emergency business meetings may be called by the moderator at any regular meeting of the church for the purpose of considering emergency matters.
- Section 7. Regular meetings of the church are Sunday School, Training Union, Preaching twice each Sunday, and mid-week prayer service. These services may be cancelled by unanimous consent.
- Section 8. A quorum shall be present before any business may be transacted. A quorum is 15 per cent of the resident church membership.

Section 9. The succession to moderator shall be Pastor, Chairman of Deacons, and other deacons in length of service to this church. A business meeting will not be conducted without the presence of the pastor or at least one deacon.

ARTICLE 6

OFFICERS

Section 1. Qualifications: Officers of the church as in its several organizations shall be qualified members in good repute, regular attendance, and supporters of the church program.

Section 2. Pastor:

- A. When the church shall be without a pastor, a pulpit committee shall be elected from the congregation by secret ballot with no nominations. This committee shall be responsible for obtaining preachers to fill the pulpit until a pastor is called.
- B. All business relating to call of a pastor shall be transacted at the Sunday Morning worship service after suitable announcement is made at the preceding Sunday worship service.
- C. The vote to call shall be 90 per cent of those members present and voting. The prospective pastor shall be informed of the actual vote giving positive, negative, and abstaining votes if called.
- D. The pulpit committee shall be unanimous in recommending a pastor to the church. Only one man at a time shall be considered. The recommendation to call will include agreements as to salary, vacations, and other like matters. The pulpit committee shall work closely with the deacons in those matters.
- E. The pastor when called shall serve indefinitely at the pleasure of the church. He shall be the under shepherd of the church, as contemplated in the New Testament, the church moderator, in charge of the pulpit, and shall be an ex-officio member of all committees and other organizations.

Section 3. Deacons

- A. An active deacon shall be a male member of the church who has attained the age of 21

years and possesses the spiritual qualifications as set forth in Acts 6:1-3 and I Timothy 3:8-12. He shall agree to support the full program of the church including all organizations, and shall be a tither. He shall be elected by the church by secret ballot with no nominations and ordained after six months, if he is found qualified.

- B. The deacons shall assist the pastor in the general work of the church; shall make recommendations to the church in matters of business, recognizing the right of any member to bring up matters of business in the business meeting.
- C. The deacons shall meet with the pastor on the Monday evening preceeding the monthly business meeting. This time may be changed by common consent among deacons.
- D. A deacon uniting with this church from another church of like faith and order shall be added to the active list at the discretion of the church after six months.

Section 4. Treasurer.

- A. The treasurer shall be nominated by the church nominating committee and shall be elected annually by the church.
- B. The treasurer shall keep a full and faithful account of all money received and paid out, specifying for what purposes, and shall make a monthly and annual report in writing at the monthly and annual business meeting. The treasurer will count and deposit all money received. All disbursements shall be by check.

Section 5. Clerk

- A. The clerk shall be elected annually by the church after nomination by the church nominating committee.
- B. The clerk shall keep a careful and correct record of all the official acts of the church and perform all duties relating to the office, make monthly reports to the church and keep detailed records pertaining to the membership. The clerk shall write all letters of dismissal.

Section 6. Trustees.

- A. The church shall have three trustees who shall serve three years. One trustee shall be elected annually by secret ballot with

no nominations. Should the office become vacant the unexpired term shall be filled in the same manner. The chairman of this committee shall be the person who has the longest unbroken service on the committee.

- B. Trustees shall hold in trust the property of the church and shall execute all deeds, debentures, mortgages, liens, transfers, leases, and other legal documents for and on behalf of the church, but shall have no power to buy, sell, mortgage, lease, transfer, or encumber any property of the church without a specific vote of the church authorizing such action.

Section 7. Sunday School Superintendent.

- A. The Sunday School Superintendent shall be elected by the church at the July business meeting to begin service in October. He shall be a male, elected by secret ballot with no nominations and shall become a member of the church nominating committee replacing at once the outgoing Sunday School Superintendent on that committee.
- B. He shall effectively organize the Sunday School, see that the officers do well the work incumbent upon them, and report monthly to the church. He shall make a full report of the year's work at the annual business meeting.

Section 8. Training Union Director.

- A. The training union director shall be elected annually by the church in the July business meeting by secret ballot with no nominations to begin service in October. He shall be a male and become a member of the church nominating committee at once replacing the outgoing training union director on that committee.
- B. He shall effectively organize the training union, see that the officers do well their jobs, and report to the church monthly and annually.

Section 9. Woman's Missionary Union President.

- A. The WMU president shall be selected by the WMU or WMS and presented to the church for approval and election.
- B. This woman shall be responsible to the church for the organization and operation of the WMU. She shall make monthly and annual

reports to the church. Her other duties shall be prescribed by the organization of the WMU.

Section 10. Brotherhood President.

- A. The brotherhood president shall be selected by the brotherhood and presented to the church for approval and election.
- B. This man shall be responsible to the church for the organization and functioning of the brotherhood. He shall make monthly and annual reports to the church. His other duties shall be prescribed by the brotherhood.

ARTICLE 7

CHURCH COMMITTEES

Section 1. Nominating Committee.

- A. The church nominating committee shall be composed of the pastor, Sunday School superintendent, Training Union director, and four others.
- B. The four at-large members shall be elected annually by the church in the August business meeting by secret ballot with no nominations. The one with the most votes of those four shall serve as chairman.
- C. The nominating committee shall present to the church in the September business meeting all church officers for election by the church. Any member shall have the right to nominate from the floor. Sunday School classes and Training Union departments may suggest to the nominating committee teachers and sponsors.

Section 2. Budget Committee.

- A. The budget committee shall be elected by the church in the November business meeting by secret ballot with no nominations. It shall be composed of six members besides the pastor; the one receiving the most votes shall act as chairman.
- B. The budget committee shall present to the church during the December business meeting a budget for the coming calendar year.

Section 3. Calendar Committee.

- A. The calendar committee shall be composed of the pastor as chairman, the Sunday School

superintendent, Training Union director, the WMU president, the brotherhood president, the church song leader and the chairman of deacons.

- B. This committee shall present to the church during the December business meeting a program of work for the next calendar year. The church shall either adopt, change, or reject the program.

Section 4. Ordinance Committee.

- A. The ordinance committee shall consist of one deacon, one layman, and one woman nominated by the church nominating committee and elected by the church for one year.
- B. It shall be the duty of this committee to make all necessary arrangements for the ordinance of the Lord's Supper on the first Sunday night of each quarter.
- C. This committee shall make arrangements for the ordinance of Baptism as necessary.

Section 5. Welcoming Committee.

- A. This committee shall be composed of one man, one woman, and one young person nominated by the church nominating committee and elected annually by the church.
- B. It shall be the duty of the welcoming committee to greet visitors after all services of the church, to seek in every way to make them feel welcome, and also to seek to interest the visitor in becoming a member.
- C. This committee shall hand to the pastor after the last Sunday of each month four names to serve as ushers for the next month. Two men shall usher in the morning and two young men (boys) at night.
- D. The ushers shall see that everyone finds a seat, all visitors fill out a visitor's card, and receive the offering. All four ushers shall serve when the association meets in our church or on special occasion.

Section 6. Hospitality Committee.

- A. This committee shall be composed of three ladies nominated by the nominating committee and elected by the church.
- B. This committee shall be responsible for all church social activities, to see that flowers are sent to all hospitalized members, and to the funerals of members.

Section 7. Building and Grounds Committee.

- A. The building and grounds committee shall be nominated by the nominating committee and elected by the church for a one-year term.
- B. The duties of this committee shall be to maintain the building and grounds of the church. The committee shall be authorized to spend sums of up to ten dollars for each repair or maintenance made without further approval of the church.

ARTICLE 8

INTERPRETATION

The church moderator will be recognized as the one having authority of interpretation of this document. Any member may challenge. Majority vote will then be binding.

ARTICLE 9

DISSEMINATION

One article shall be read at each business meeting. The document shall be mimeographed and passed out at each annual business meeting.

ARTICLE 10

AMENDMENTS

This document may be amended by two-thirds vote of the church at any regular business meeting provided such amendment has been read before the church at least one month previously and on the Sunday before it is presented.

ARTICLE 11

REPEAL

This document repeals and supersedes all other documents which might have been adopted previously.

ADOPTED MARCH 1, 1964

AN ABSTRACT OF A THESIS

Hawkins, Thomas Gary, A History of the Pickles Gap Baptist Church, Master of Arts (Religion), May, 1964, 89 pp.; bibliography 9 titles; appendices.

The purpose of this thesis was to gather and to set in readable form information on the origin, life, personalities, and developments of the Pickles Gap Baptist Church in Faulkner County, Arkansas. The procedures took four lines: (1) a summary history from around 1878 to the present by families, (2) a review of the organizational and functional development, (3) a listing of family contributions to the work of the church, and (4) a resumé of contributions by pastors.

The church began in 1878 as the Sulphur Springs Baptist Church. In 1921 the name was changed to Pickles Gap Baptist Church because there were at that time two churches by the old name in the Greenbrier Baptist Association. In the early years, the church was a quarter-time pastorate. It became a full-time pastorate in 1952. Three houses of worship have been built by the church, the present one being built in 1945. The unified budget plan of finance was developed under the Reverend T. W. Hayes' leadership. The organizational development was slow and gradual. The church in 1964 has the four conventional church organizations:

Sunday School, Training Union, Women's Missionary Union, and
Brotherhood.