

MINUTES OF  
THE  
ELEVENTH ANNUAL SESSION  
OF THE  
❖BIG CREEK❖  
❖MISSIONARY BAPTIST ASSOCIATION❖

HELD WITH ENTERPRISE CHURCH,  
FULTON CO. -- ARK.,  
SEPT. 12--14, 1885.

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Viola, Ark.,  
TACK-HAMMER PRINTING OFFICE,  
1885.

# STATISTICAL TABLE.

CHURCHES.	MESSENGERS	PASTORS	Clerks	P O.	Rec. by Baptism	Rec. by Letter	Restored	Dis. by Letter	Excluded	Died	Total Mem.	Sub. of Meetings	For Minutes
Mt. Zion . . .	W. H. Bowling, W. C. Cochran, J. D. Cochran . . . . .	T. W. Wright .	S. W. Cochran	Union , ,	6	2	1	14	100	85	3	1.50	\$
Pleasant Ridge .	J. T. Hutson, G. W. Fraysher, Blany Shelton . . . . .	S. M. Wren .	J. T. Hutson	wild cherry	00	00	00	00	00	00	13	00	.80
Cross Roads . .	J. Rany, M. A. Chadwick . .	J. P. Lovelace .	J. F. Chadwick	Oxford , ,	6	9	00	2	60	2	31	4	1.00
Enterprise . . .	G. W. Grisso, W. McElmurry, S. Marlin, W. B. Phillips . .	J. R. Cooper .	J. W. Grisso .	Vidette , ,	00	1	1	00	00	00	16	00	1.25
Liberty Hill . .	J. P. McLustian, J. P. Lovelace, W. J. Harris, H. B. Clinton . .	W. H. Bowling	W. J. Harris	Oxford , ,	6	17	00	1	00	00	41	1	1.45
Liberty . . . .	J. G. Carroll, B. S. Stroud, W. M. Marlin . . . . .	M. A. Chadwick	B. S. Stroud	Viola , ,	7	16	00	5	1	00	79	1	2.00
Shady Grove . .	T. P. Rosier, Nathan Light, J. K. Battles . . . . .	M. A. Chadwick	S. S. Rosier	Salem , ,	2	00	00	2	00	1	54	2	1.25
Gum Spring . .	J. R. Cooper, T. L. Cook, A. A. Tollerson, G. A. Floyd . .	W. H. Bowling	J. R. Cooper	Salem , ,	6	2	00	3	8	00	51	4	1.05
Oak Hill . . . .	E. L. Hall, T. Hall . . . . .	J. T. Hand .	W. H. Durham	Beall , , ,	00	4	00	00	1	00	21	4	.50
Little Strawberry	J. W. Daily, S. Y. Daily . . .	J. H. Soden .	S. Y. Daily .	Agnos , ,	2	6	1	1	00	00	38	00	1.00
Mt. Vernon . .	S. M. Wren, Z. T. Clay, James Wallace . . . . .	S. M. Wren .	wm Best .	wild cherry	1	00	00	4	3	00	35	2	1.00
Oakland . . . .	J. T. Stone, J. M. Green. G W. Eddings . . . . .	J. T. Hand .	J. T. Stone	Mt. Home	2	1	1	1	1	00	21	3	.50

# FIRST DAY'S PROCEEDINGS.



Through the goodness and mercy of God, the messengers, representing the churches comprising Big Creek Missionary Baptist Association, were permitted to convene with Enterprise Church, Fulton Co., Ark., Sept. 12, 1885 at 11 o'clock A. M.

The introductory sermon was preached by Eld. W. H. Boling, from Mark 16 chap. 15 and 16 verses; "And he said unto them, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

After a short intermission, the Association reassembled by singing.

The Association was called to order by the former moderator—prayer by Eld. Wren.

Letters from the churches were received and read, and messengers named enrolled.

The Association was permanently organized by the election of J. R. Cooper, moderator and W. C. Cochran, clerk.

After a few brief remarks by the moderator, the Association proceeded to business.

An invitation for new churches to join the Association was given, none received.

Called for corresponding letters; Brother J. T. Hand was received, through a letter, as corresponding delegate from White River Association. Visiting ministers were invited to seats with us—none present.

Appointment of committees by moderator; on devotional exercises—J. W. Grisso, H. M. McElmurry and S. Marlin; on Sabbath schools—W. H. Boling, W. M. Marlin and J. G. Carroll; on foreign missions—W. B. Phillips, J. T. Lovelace and M. A. Chadwick; on publications—J. T. Stone, Z. T. Clay and T. L. Cook; on arrangements—S. M. Wren, J. Rany and G. A. Floyd; on finance—J. W. Daily and Wm. Harris; on home missions—E. L. Hall, J. K. Battles and B. F. Stroud; on dec. ministers—H. B. Clinton and W. H. Bowling.

Adjourned until Monday morning, 8 o'clock—prayer by W. B. Phillips.

Preaching Sunday by H. B. Clinton, at 11 o'clock text Acts 20 chap., 2 verse.

## SECOND DAY.

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Monday Sept. 14 the Association met pursuant to adjournment, prayer by J. Rainy. Roll was called; and the minutes of Saturday's proceedings were read and approved.

Call, renewed, for correspondents from sister Associations—none.

### —†— Reports Of Committees

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Your committee on Sabbath schools beg leave to submit the following report: we see, from the reports of the churches, in their corresponding letters to the Association, that the Sabbath school cause is at a very low ebb; and would earnestly recommend that every church organize a Sabbath school, as it is a great opportunity of inculcating the word of God into the minds of the rising generation; and, we would further request each pastor to labor with his churches to organize a Sabbath school during the next associational year, we request each church to report to the next association the number engaged in Sabbath Schools. Resolved; That we recommend the Churches of this association to organize Sunday Schools in their midst, and make them as far as practicable Baptist schools, procuring their books and papers of the American Baptist Publication Society.

W. H. Boling,  
J. G. Carroll, } Committee.  
W. M. Marlin }

Report of Committee on Finance received and adopted; report \$13.30. On motion the Clerk be allowed to add to the finance report other means that he may receive.

We, your Committee on Baptist Literature, are happy to say that we do recommend to you one volume as sound and unerring; and, we fully believe that it teaches nothing but Baptist doctrine, and for these doctrines our religious ancestors suffered and died. That blessed volume has been given to us of God, through Him it is the book of God; we are its custodians. Let us read it, love it and be guided by it.

J. T. Stone, Chairman.

We, your Committee on Foreign Missions, submit the following; We find but little doing in regard to Foreign Missions. One of the greatest works of the churches is to send the Gospel to the heathen. We think we should do every thing we can for Foreign Missions the next Associational year. The



Churches are to report at the next Association the amount they have given for Foreign Missions.

M. A. Chadwick, Chairman.

We, your Committee on Home Missions, beg leave to submit the following report; We would recommend to the Association that we favor Home Missions and make every effort, reasonable, to carry out the Spirit of Home Missions and so soon as practicable we employ a Missionary to preach to the destitute in the bound of this Association.

E. L. Hall, Chairman.

Resolved; That each Pastor of Churches be required to lecture and talk upon the Home Mission cause and take collections for the same, and turn the money over to the Trasurer.

Your Home Missionary reports as follows; Churches visited, 6; miles traveled 90; lectures, 6; sermons and exhortations, 7; money collected, \$12.75. Brother Moderator and Brethren, every effort to raise means for Missions has almost been a failure. It is not for a want of willingness upon the part of the brethren to give so much as a lack of means at the season of the year the solicitations were made. Almost all the brethren in our bounds are farmers, and have but little money except in the fall season of the year, and if an effort could be made at that time, I believe it would prove successful.

J. P. Lovelace.

We, your Committee on deceased ministers, beg leave to report the following; Since the last annual meeting of the Association, God has seen fit in His providence to remove from our midst by the ruthless hand of death, our beloved brother, J. L. Chadwick, by which removal the Association and his family have sustained a great loss. We can say for Brother Chadwick, that he was faithful in the discharge of his duties as a minister, and an instuement in the hands of God in accomplishing great good in the bounds of Big Creek Association. We regret his loss, both to the Church and to his family, but let us all bow in humble submission to the will of an All-wise Creator, feeling that our loss is his eternal gain.

H. B. Clinton, Chairman.

Motion, that a copy of this letter be sent to the Baptist Gleaner, of Ky., also the Baptist Flag, St. Louis, Mo.

Resolved, that we advise the different Churches in Big Creek Association not to tolerate intemperance or revelings, such as horse-racing, card-playing, dancing, and all places of amusements, where it would be unbecoming for a member of the church to be.

H. B. Clinton, Char.

Adjourned for dinner.

After dinner, re-assembled. Prayer by W. H. Phillips.

Report of our delegate to the State Convention, states that he went to the convention, and was too late—the time had passed. He pays the Clerk of the Association back \$9.00 of the Home Mission money.

Motion by W. H. Phillips that H. B. Clinton and W. C. Cochran collect \$1.50, from E. R. Lucas, of the Association's means.

Motion by J. G. Carroll, that J. P. Lovelace have \$11.70, for his services as a missionary.

Motion, that the Deacons of each church take up a collection for H. B. Clinton.

Motion, to appoint a missionary; W. H. Bowling was chosen.

Delegates to White River Association. J. M. Green,

J. T. Stone; Rocky Bayou Association, J. P. McCustian, W. J. Harris, W. H. Bowling; correspondents to Union Association J. G. Carroll, H. B. Clinton, J. W. Grisso and J. R. Cooper.

Selected Liberty Hill to be the place of holding the next Association, J. P. Lovelace to preach the introductory sermon; M. A. Chadwick alternate.

J. G. Carroll was appointed Treasurer.

Motion to appoint two to assist J. G. Carroll in arranging W. H. Bowling's salary as missionary; T. J. Rosier and W. M. Marlin were appointed.

On motion the Clerk was appointed to have the minutes printed, and distribute the same.

Closing prayer by H. B. Clinton.

J. R. COOPER, Moderator.

W. C. COCHRAN, Clerk.

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## - DECLARATION - OF - FAITH. -

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1. We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth without any mixture of error for its matter: that it reveals the principles by which God will judge us, and therefore is, and shall remain to the end of the world, the true centre of christian union, and the supreme standard by which all human conduct, creeds and opinions should be tried.

2. We believe there is one, and only one, living and true God, an infinite, intelligent Spirit, whose name is JEHOVAH, the Maker and Supreme Ruler of Heaven and earth; inexpressibly glorious in holiness, and worthy of all possible honor, confidence and love; that in the unity of the Godhead there are three persons, the Father, the Son and the Holy Spirit, equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption.

3. We believe that man was created in holiness, under the law of his Maker, but by voluntary transgression fell from that holy and happy state in consequence of which, all mankind are sinners, not by constraint, but choice, being by nature utterly void of that holiness required by the law of God, positively inclined to evil, and therefore under just condemnation to eternal ruin, without defense or excuse.

4. We believe that the salvation of sinners is wholly of grace, through the

mediatorial offices of the son of God, who, by the appointment of the Father freely took upon Him our nature, yet without sin, honored the divine law by his personal obedience, and by his death made a full atonement for our sins; that having risen from the dead, he is now enthroned in Heaven, and uniting in his wonderful person the tenderest sympathies with divine perfections, He is in every way qualified to be a suitable, a compassionate, and an all sufficient Savior.

5 We believe that the great gospel blessing which Christ secures to such as believe in Him is justification; that justification includes the pardon of sin and the promise of eternal life on principles of righteousness; that it is bestowed, not in consideration of any works of righteousness which we have done but solely through faith in the Redeemer's blood, by virtue of which faith His perfect righteousness is freely imputed to us of God; that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.

6 We believe that the blessings of salvation are made free to all by the gospel; that it is the immediate duty of all to accept them by a cordial, penitent and obedient faith, and that nothing prevents the salvation of the greatest sinner on earth, but his own determined depravity and voluntary rejection involves him in an aggravated condemnation.

7 We believe that in order to be saved, sinners must be regenerated, or born again; that regeneration consists in giving a holy disposition to the mind; that it is effected in a manner above our comprehension, by the power of the Holy Spirit, in connection with the divine truth, so as to secure our voluntary obedience to the gospel, and that its proper evidence appears in the holy fruits of repentance, and faith, and newness of life.

8 We believe that repentance and faith are sacred duties, and inseparable graces, wrought in our souls by the regenerating Spirit of God, whereby being deeply convinced of our guilt, danger and helplessness, and of the way of salvation by Christ, we turn to God with unfeigned contrition, confession, and supplication for mercy, at the same time heartily receiving the Lord Jesus Christ as our Prophet, Priest and King, and relying on Him alone as the only and all-sufficient Savior.

9 We believe that Election is the eternal purpose of God, according to which He graciously regenerates, sanctifies and saves sinners; that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end; that it is a most glorious display of God's sovereign goodness, being infinitely free, wise, holy and unchangeable; that it utterly excludes boasting, and promotes humility, love, prayer, praise, trust in God, and active imitation of His free mercy; that it encourages the use of means in the highest degree; that it may be ascertained by its effects in all who truly believe the gospel; that it is the foundation of christian assurance; and that to ascertain it with regard to ourselves demands and deserves the utmost diligence.

10 We believe that Sanctification is the process by which, according to the will of God, we are made partakers of His holiness; that it is a progressive work; that it is begun in regeneration; and that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, the Sealer and Comforter, in the continual use of the appointed means—especially, the word of

God, self examination, self denial, watchfulness and prayer.

11 We believe that such only are real believers as endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special Providence watches over their welfare, and they are kept by the power of God through faith unto salvation.

12 We believe that the law of God is the eternal and unchangeable rule of His moral government; that it is holy, just and good; and that the inability which the scriptures ascribe to fallen men to fulfill its precepts, arises entirely from their love of sin; to deliver them from which, and restore them through a Mediator to unfeigned obedience to the holy law, is one great end of the gospel and the means of grace connected with the establishment of the visible church.

13 We believe that a visible church of Christ is a congregation of baptized believers associated by covenant in the faith and fellowship of the gospel: observing the ordinances of Christ, governed by His laws, and exercising the gifts and privileges invested in them by His word; that its only scriptural officers are bishops or pastors, and deacons, whose qualifications and claims and duties are defined in the Epistles to Timothy and Titus.

14 We believe that christian baptism is the immersion in water of a believer in the name of the Father, Son and Holy Spirit, to show forth in a solemn and beautiful emblem, our faith in the crucified, buried and risen Savior with its effect in our death to sin and resurrection to a new life: that it is a pre-requisite to the privileges of a church relation, and to the Lord's Supper in which the members of the church by the sacred use of bread and wine are to commemorate together the dying love of Christ, preceded always by solemn self-examination.

15 We believe that the first day of the week is the Lord's Day, or Christian Sabbath, and it is to be kept sacred to religious purposes by abstaining from all secular labor and sinful recreations, by the devout observance of all the means of grace, both of private and public, and by preparation for that rest that remaineth for the people of God.

16 We believe that Civil Government is of divine appointment, for the interest and good order of human society, and that magistrates are to be prayed for, conscientiously honored and obeyed, except in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience, and the Prince of the kings of the earth.

17 We believe that there is a radical and essential difference between the righteous and the wicked; and such only as through faith are justified in the name of the Lord Jesus, and sanctified by the spirit of our God, are truly righteous in His esteem, while all such as continue in impenitence and unbelief are in His sight wicked, and under the curse, and this distinction holds among men both in and after death.

18 We believe that the end of this world is approaching; that at the last day Christ shall descend from heaven and raise the dead from the grave to final retribution; that a solemn separation will then take place; and the wicked will be adjudged to endless punishment, and the righteous to endless joy; and that this judgment will fix forever the final state of men in heaven or hell on principles of righteousness.