

MINUTES

OF THE

TWELFTH ANNUAL MEETING

OF THE

BIG CREEK BAPTIST ASSOCIATION,

HELD WITH THE

LIBERTY HILL BAPTIST CHURCH,

IZARD COUNTY, ARKANSAS.

Sept. 11-13, 1886.

OFFICERS:

M. A. CHADWICK, Moderator

J. P. McCuISTION, Clerk.

J. D. PATTERSON, Treasurer.

The next session of this body will be held with Liberty Church, near Viola, Fulton County, Ark.

ST. LOUIS, MO.

AMERICAN BAPTIST FLAG.

*J. M. Buchanan
Union Ark*

STATISTICAL TABLE.

CHURCHES.	MESSENGERS.	PASTOR.	CLERKS.	POST OFFICE.	Received by Baptism.	Received by Letter.	Restored.	Dismissed by Letter.	Excluded.	Died.	Total Membership.	Sabbath of Meeting.	Minute Fund.
Mt Zion	W. H. Bowling, John Webb.	W H Bowling.	S W Cochran.	Union.	1	2		1			84	8	\$ 1 50
Cross Roads.	M. A. Chadwick, N T Chadwick. [Patterson.]	J H Soden.	N T Chadwick	Oxford.	1	2		4	2		27	4	50
Liberty Hill.	W H Clinton, J P Lovelace, J P McCusker, J D.	W H Bowling.	W J Harris.	Oxford.	1	5		3	1		43	1	1 00
Liberty.	G W Gray, G W Smith, M Martin, B Chadwick.	J R Cooper.	B S Stroud.	Viola.	7	8					108	1	2 00
Enterprise.	W. Herron, Henry M. Emurphy.	J R Cooper.	J W Grisson.	Violet.	2	1		1	1		17	2	75
Little Strawberry	J W Dally, W. B. White, S T Dally.	H B Clinton.	S T Dally.	Agnost.		6		1	2	1	73	1	1 00
Gum Spring	A A Floyd, J R Cooper, A A Tolerson.	H H Soden.	J R Cooper.	Salem.		1		8	2		38	3	1 00
Mt Vernon.	Jas. Wallace, Z T Claiborne.	H B Clinton.	Z T Claiborne.	Will Cherry.				4			31	2	1 15
Shady Grove.	Nathan Light, Thos Foster, J Battles.	J R Cooper.	N P Goateer.	Salem.	2			2	1		60	4	1 50
New Prospect	S H Floyd.	M A Chadwick.	J F Barnes.	Violet Hill.		12		3	2		18	3	50

SATURDAY, SEPT. 11TH, 1886.

This day the Big Creek Baptist Association convened its Twelfth Annual Session with the church at Liberty Hill, Izard county, Ark.

The Introductory Sermon was preached by Elder J. P. Lovelace, from Daniel 2:44. Exhortation by Elder M. A. Chadwick.

After a short intermission the Association re-assembled. Prayer by Elder Clinton. The former Clerk being absent, J. P. McCuiston was elected Clerk, *pro. tem.* Letters from the churches were read. The body proceeded to organize. Brethren Wm. Reed, and James Guest were appointed tellers. M. A. Chadwick was elected Moderator, and J. P. McCuiston, Clerk. The body being organized, proceeded to business.

Invitation given for new churches. Corresponding Delegates called for. Bro. Wm. Reed, of Rocky Bayou Association, came forward and the hand of fellowship was given to him. Visiting ministers were invited to seats. Delegates of Liberty Hill Church appointed Committee on Devotional Exercise.

On Sabbath School: J. P. Lovelace, J. W. Daily and J. H. Battles.

On Foreign Missions: W. H. Bowling, H. B. Clinton and G. A. Floyd.

On Publications: W. D. White, H. McElmurry and Nathan Light.

On Arrangements: J. D. Patterson, W. M. Marlin and J. Wallace.

On Finance: B. L. Chadwick and S. T. Daily.

On Home Missions: J. R. Cooper, H. B. Clinton and Z. T. Clay. Adjourned until 8 o'clock, Monday morning.

Saturday night, Elder H. B. Clinton preached from Eph. 2:19. Exhortation by W. M. Marlin. On Sunday, at 11 o'clock, Elder J. R. Cooper preached from Matt. 28:19, 20. Exhortation by Jas. Guest. On Sunday night Bro. W. B.

White preached from John 3:14, 15, followed by M. A. Chadwick.

On Monday morning the Association met.* Prayer by Bro. Marlin. Roll called, minutes read and received.

Call extended for Corresponding Delegates: also for new churches and visiting ministers.

Called for reports of Committees. The reports were read and received. Finance reported \$10.20. Old Fund, \$2.10 to be paid in Minute fund.

Report on Literature received with amendment. Appointed delegates to sister Associations, as follows:

Rocky Bayou: J. D. Patterson, W. L. Bowling, J. H. Battles, Henry McElmurry, G. Floyd and A. A. Tolison.

White River: T. J. Lovelace, J. P. Lovelace and Z. T. Clay.

Union: H. McElmurry, B. Chadwick, Wm. Marlin, G. W. Gray, J. R. Cooper, H. B. Clinton, M. A. Chadwick, and W. H. Bowling.

Speeches on Sabbath Schools by W. H. Bowling; on Foreign Missions by J. R. Cooper. On Home Missions, by H. B. Clinton, and J. P. Lovelace. W. H. Bowling raised a collection for Home Missions and received \$10 in cash and the promise of \$30.25. Adjourned for refreshments until 1 o'clock.

The Association came together. Prayer by Elder J. B. White. Considered query from Shady Grove Church. W. M. Marlin, J. D. Patterson and J. P. Lovelace were appointed Committee on said query. Query: "Brethren, shall we recognize a minister or fill our stand with a man who has been excluded and refused to give up his credentials, or is it right for a church to receive such in her body." The Committee answered in the negative.

Resolution: We recommend to the churches of Big Creek Association to adopt the following form of taking up the business of the churches for this Association, in order to get a uniformity of business in the churches: First call the church to order. 2nd. Invite visiting brethren to seats. 3rd. Reading minutes of previous meeting. 4th. Call for peace of the church. 5th. Give an opportunity for members to join the church. 6th. Miscellaneous business. We earnestly ask the adoption of this form. W. H. BOWLING.

Resolved, That we advise the churches of Big Creek Association to organize Baptist Sunday-schools in their churches.

J. L. BOWLING.

Resolved, That we hold one or more preachers' and deacons' meetings in our bounds during the next Associational year. Adopted. J. P. LOVELACE.

The body agreed to hold one of the said meetings at Liberty, Fulton county, Ark., embracing the fifth Sunday in October. Bro. H. B. Clinton to preach the introductory sermon M. A. Chadwick, alternate.

J. P. Lovelace, J. L. Bowling, B. Chadwick, Wm. Marlin and W. H. Bowling were appointed to write Essays on different subjects; H. B. Clinton to assign the subjects. The Moderator to assist him and write one.

Resolved, That we recommend that a Board of five be appointed, whose duty it shall be to employ a missionary to travel and preach in the boundary of this Association, as sufficient means can be raised, and that a Committee of two be appointed in each church whose duty it shall be to take up a collection for the Home Mission work, and place the same in the hands of the Home Mission Board, taking receipt for the same.

W. H. BOWLING, }
J. R. COOPER, } Com.

Liberty: E. R. Lucas and Wm. Marlin.

Enterprise: Wm. Gresaw and Henry McElmurry.

Gum Springs: A. A. Tallancy and G. A. Floyd.

Liberty Hill: J. P. Lovelace and J. D. Patterson.

Cross Roads: N. T. Chadwick.

Little Strawberry: J. W. Daily.

New Prospect: S. Floyd and J. W. Verner.

Mt. Vernon: Z. T. Clay and S. T. Mise.

Pleasant Ridge: Jake Hutson.

Oak Hill: S. H. Shipley.

Mt. Zion: J. L. Bowling and S. W. Cochran.

Shady Grove: J. R. Battles and Nathan Light.

* *Miscellaneous Business*.—Motion to appoint a missionary to preach in the bounds of Big Creek Association. J. R. Cooper was appointed. If he fails, the Board is ordered to appoint one. J. D. Patterson was appointed Treasurer of the Mission fund.

On motion, the Clerk was instructed to superintend the printing of the Minutes, and receive three dollars for his pay. Committee on finance ordered to pay the minute money over to the Clerk, and take a receipt for the same.

The Clerk was ordered to have the Articles of Faith and the Rules of Decorum put in the Minutes. The next Ses-

sion of this Association will be held with the church at Liberty, near Viola, Fulton county, Ark., embracing the second Sabbath in Sept. 1887. M. A. Chadwick was appointed to preach the Introductory Sermon. W. H. Bowling, alternate. The business being through, a motion to adjourn was in order. While singing, the brethren extended to each other the parting hand. W. A. CHADWICK, Moderator.
J. P. McCUSTION, Clerk.

REPORTS OF COMMITTEES.

DEAR MODERATOR AND BRETHREN: I beg leave to make my report as follows, as your Missionary, who was appointed at your last session: There was a Board appointed by that body, whose duty it was to make arrangements with your missionary to work in the bounds of this Association. Dear brethren, I am sorry to say I have not seen that Board from the time of our Association until we met here. I have not done anything in the work. The Board has not done anything or made any arrangements with me as your missionary.

W. H. BOWLING.

We, your Committee on Foreign Missions, submit the following report: We find but little doing in regard to Foreign Missions. One of the great works of the church is to send the Gospel to the heathen. We think we should do everything we can for Foreign Missions the next Associational year. The churches are to report at the next Association the amount they have given. H. B. CLINTON, Chairman.

We, your Committee on Sabbath Schools, beg leave to submit the following, to-wit: That as the Sabbath School is one of the efficient means of disseminating the truths of God, and we recognize it as the means of inculcating moral truths in the minds of the rising generation, and as a grand auxiliary to the church:

Resolved, That the churches of this Association ought to take a high stand in this direction. We would therefore recommend that each pastor of the different churches lecture and strive to organize Sabbath schools in all the churches, and recommend the use of our literature so far as practicable to do so.

J. P. LOVELACE,

J. R. BATTLES,

J. W. DAILY,

} Com.

We, your Committee on Home Missions, beg leave to

make the following report: We, knowing the condition of our country and the destitution, and frequently hearing the Macedonian cry, and that there is a great need of missionary work being done in the bounds of our Association, we do insist on the churches having the work done.

H. B. CLINTON, Chairman.

We, your Committee on Arrangements, beg leave to make the following report: Appoint corresponding messengers. Call for reports of Committees. Considering the reports of Committees. Considering queries. Considering resolutions. Miscellaneous business. Place of holding next Association. Appoint some one to preach the introductory sermon.

WM. MARLIN, Chairman.

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. 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 and be guided by it. And also we recommend the *Baptist Gleaner*, of Fulton, Ky., and the *American Baptist Flag*, of St. Louis, Mo., as sound in faith.

W. B. WHITE, Chairman.

Brethren, if I have left out anything that I should have put in these Minutes, excuse me I had to write them the second time.

J. P. McCUSTION.

RULES OF DECORUM.

1. The Association shall commence with religious exercises, and a sermon from some preacher, who shall have been previously appointed, unless the Association shall otherwise direct.

2. The Moderator of the previous session shall preside, and the Clerk shall act, provided they attend, until the letters from the churches connected with the body shall have been read, and a Moderator and Clerk elected.

3. It shall be the duty of the Moderator to preside over the meeting during its session, and appoint committees, unless the Association shall otherwise direct, preserve order, reprove improprieties (except an appeal is made to the meeting by two members) shall have the right to speak on

all subjects, calling a member to the chair, and shall examine and correct the Minutes if necessary.

4. The Clerk shall keep a correct copy of the proceedings, read the letters, documents, and call any member to assist him, and at the close of the meeting take charge of all the papers and documents, unless otherwise directed.

5. A committee of arrangements, consisting of three, shall be appointed by the Moderator at the commencement of each session, whose duty it shall be to regulate the order of the religious exercises, and by whom performed, unless otherwise directed by the Association.

6. The churches shall designate their messengers, and report their condition by letter.

7. Preachers in good standing in other Baptist churches or Associations with whom we are in fellowship, when attending our annual meetings, shall be invited to seats, as correspondents, and these meetings shall always be opened and closed by prayer.

8. Every member may speak twice on any one subject in debate before the meeting, but not more without leave; and when speaking, shall stand and address the Moderator, use decorous and Christian language, and no member shall absent himself from the Association without leave. Any person who shall violate these rules or the Constitution, shall be reprov'd as the Association shall think proper.

9. These rules may be amended by a majority of the members present at any regular meeting.

10. The churches shall contribute funds to meet the ordinary expenses of the body, such as printing the minutes, paying the travelling expenses of such members as the Association may send to other bodies, &c.

11. Public collections may be taken up at each session, and applied to such benevolent purposes as the Association may direct, &c.

DECLARATION OF FAITH.

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 stand-

ard 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 Saviour.

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 sin-

ner 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 su-

perfidious 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 dif-

ference between the righteous and the wicked; that 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; that 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.