

OF

THE BIG CREEK MISSIONARY BAPTIST ASSOCIATION.

HELD WITH

MT. ZION CHURCH.

Fulton County, Arkansas, Sep. 9, 1889.

—OFFICERS:—

Eld. W. H. Bowling, Moderator,	Union, Arkansas
Isham A. Lovelace, Clerk,	Oxford, Arkansas.

CENTRAL MISSION BOARD.

Eld. H. B. Clinton.	Oxford, Arkansas.
J. D. Bratcher,	Mitchell, Arkansas.
E. R. Lucas,	Viola, Arkansas.

SALEM, ARKANSAS.

FULTON COUNTY BANNER.
1889.

MINUTES.

The Big Creek Missionary Baptist Association convened in its 15th annual session with Mt. Zion Church, Fulton County, Ark., Sep. 7th, 1889, at 11 o'clock, a. m.

According to the election at the last session, Eld. J. H. Soden preached the introductory sermon—text, Acts iv, -20. He was followed by his alternate, Eld. J. P. Lovelace. The subject was ably handled and attentively listened to by a large audience.

After one hour recess, the Messengers from the various churches comprising this association reassembled; prayer by Eld. J. E. Cargill.

Eld. J. P. Lovelace and Bro. J. L. Bowling were appointed reading Clerks.

The names of the churches were called, letters presented and Messenger's names enrolled.

On motion the association proceeded to the election of Moderator and Clerk

For the ensuing Associational year Eld. J. T. Hand and Bro. J. L. Bowling were appointed tellers in said election, which resulted in the election of Eld. W. H. Bowling Moderator and Isham A. Lovelace Clerk. After a few remarks by the Moderator, the association proceeded to business, as follows:

1. An invitation was extended to churches desiring admission in the association: none present.

2. Called for corresponding messengers from sister associations. Elders J. T. Hand and W. D. Jennings from White River association and Eld. J. H. Miller and E. D. Hays from Rocky Bayou association. whereupon the moderator extended these brethren the right hand of fellowship and welcomed them to seats with us.

3. Visiting ministers of other associations were invited to seats with us: none present.

4. On arrangements of business. E. R. Lucas, R. E. Richardson and J. T. Hudson.

On Religious Exercises, Messengers of Mt. Zion church.

On Baptist Literature, Elders J. C. Haywood, J. E. Cargill, and Bro. Green Jones.

On Foreign Mission, Elders H. B. Clinton, M. A. Chadwick, J. H. Soden,

On Home Mission, Elders J. P. Lovelance, J. H. Soden and Bro. J. T. Hudson.

On Finance, T. C. Blair and J. W. Verner.

On Sabbath School, J. D. Bratcher, T. J. Lovelace and E. R. Lucas.

On motion, adjourned until Monday morning at 8 o'clock. Prayer by Elder J. T. Hand.

Preaching, Saturday night, Elder W. D. Jennings, followed by Elder J. T. Hand. Text 2. Peter 1. chapter and 8. verse.

Sunday at 11 o'clock Elder J. W. Miller preached, followed by Elder J. T. Hand. Text—1st Tim. 3 chap., 16 verse.

Sunday evening at 3 o'clock, Eld. H. B. Clinton preached, followed by Eld. W. H. Bowling. Text—2d. Cor. 3 chap. 1 verse.

Sunday night Eld. J. H. Soden preached, followed by Eld. J. P. Lovelace. Text—James 1 chap., 27 verse.

Monday morning, 8 o'clock, Sep. 9, 1889. The Association met. Prayer by Eld. H. B. Clinton, roll called, absences marked, minutes of Saturday read and corrected.

Called for report of committee on arrangement. Report received and adopted.

We, your committee on Arrangement, beg leave to submit the following report.

1. Calling the roll.
2. Reading the minutes of Saturday.
3. Renew the call for unrepresented churches.
4. Renew the invitation for membership to churches bearing petitionary letters.
5. Renew the invitation to visiting Ministers and corresponding Messengers that were not present Saturday.
6. Call for report of committee on Sabbath Schools.
7. Call for report of committee on Finance.
8. Call for report of committee on Baptist Literature.
9. Call for report of committee on Home Mission.
10. Call for report of committee on Foreign Mission.
11. Call for report of our Missionary.
12. Appoint corresponding Messengers to sister associations.
13. Select a place for holding the next association.
14. Select a brother to preach the introductory sermon.
15. Call for report of Mission Board.
16. Miscellaneous business.

E. R. Lucas, Chairman.

Motion, that as the report of committee belong to the association,

we should only move their adoption. Carried.

3. Called for churches not represented on Saturday. None presented.

4. An invitation was given to new churches desiring addition into the association. Whereupon Macedonia Church presented a letter by her Messengers, Jeff Denton, J. L. Denton, Robert Black and E. A. Talley. Said church being sound in the Missionary Baptist faith, was received and the right hand of fellowship was extended to her Messengers by the Moderator.

5. An invitation was given to visiting ministers. Whereupon W. M. Duren, Rocky Bayou Association came forward and was welcomed to a seat with the Brethren by the Moderator.

6. Call for a report of the committees on Sabbath School.

We, your committee on Sabbath School beg leave to report, that we lament the fact of the lack of interest in the schools in our bounds. Few churches make any report of schools to our association, and we advise that Sunday Schools be organized at every church and the members of the church should head the roll, and that the Superintendent be a devoted and a progressive worker with a desire to lead the school to Christ. Finally, brethren, we recommend that every Sabbath School use the volume of Baptist doctrine, which is the New Testament.

J. D. Bratcher, Chairman.

On motion the following amendment to above report was agreed to and adopted:

We also recommend our Sunday School to use Baptist Literature.

E. R. Lucas.

7. Call for report of the committee on Finance.

We your committee on Finance report amount collected for minutes. \$15.70. Report adopted.

8. Call for the report of committee on Baptist Literature report. Report adopted.

We your committee on Baptist Literature beg leave to submit the following:

1st. We recommend and urge our people to read the Holy Bible. Knowing as we do that it is the Book of books. 2d. We recommend our own state papers, The Arkansas Baptist, it being our home paper and sound in faith, we would urge our people to rally to its support.

Eld. J. E. Cargill, Chairman.

9. Call for the report of the committee on Home Mission. Report

was read and referred back to the committee for further consideration and advised to recommend some plan for the collection of Mission funds.

10. Call for report on Foreign Mission, read and adopted. We your committee on Foreign Mission beg leave to report, that we recommend that each church in the Big Creek Association contribute something for the support of Foreign Mission during the next associational year, and the amount contributed to the next association.

Eld. H. B. Clinton, Chairman.

On motion, adjourned for preaching at 11 o'clock.

Eld. J. T. Hand preached, followed by Eld. W. D. Jennings. Text—Ezekiel III chapter, 17th verse.

After preaching and refreshments served on the ground, the association reassembled. Prayer by Eld. J. P. Lovelace. The Moderator called the body to order and proceeded to business as follows.

11. Call for report of Central Board of Home Missions. The Board reported amount collected for Home Mission, \$39.60.

Mrs. M. A. Cochran, Pres. of the Board. Report adopted and Board discharged.

A collection was taken up for Home Mission amounting to——in cash and pledges

12. Called for report of our Missionary. Report read and adopted.

I, your Missionary, that was appointed by the association to labor in your bounds the past year, beg leave to make the following report. Miles traveled, 404; Sermons preached, 34; Exhortations, 14; Revived one weak church and increased its membership 19; assisted in organizing one new church; assisted in ordaining one preacher; baptised 6; days work, 48. Received for my service, \$39.60. I thank God for what he has done for Big Creek Association.

Eld. H. B. Clinton, Missionary.

13. Call for the report of the committee on Home Mission. Report received and adopted.

We, your committee on Home Mission, beg leave to report that we find great destitution within our bounds, and recommend that some means be used to collect funds for the support of a Missionary. We therefore recommend that each male member of the different churches in our association, pay at least 25c. and each female member pay 10c. for Home Mission, and the Deacons in the different churches collect same.

Eld. J. P. Lovelace, Chairman

On motion Eld. H. B. Clinton, J. D. Bratcher and E. R. Lucas were appointed Central Mission Board to receive funds collected and employ a Missionary when a sufficient amount is raised.

The association arranged Correspondence as follows: To Rocky Bayou; Elds. W. H. Bowling, J. H. Soden and J. W. Verner To Union: Elds. W. H. Bowling, J. P. Lovelace and Bro. W. P. Claxton and H. McElmurry.

Shiloh church, Fulton County, Arkansas, was selected as the place for holding the next session of the Big Creek Association.

Eld. B. L. Chadwick was selected to preach the introductory sermon and Eld. J. Cargill his alternate.

On motion it was decided to have a Ministers and members meeting to convene with Pleasant Grove church, Fulton county, Arkansas, on Friday at 11 o'clock before the 5th Sunday in December, 1889. Eld. W. H. Bowling was elected to preach the introductory sermon and Eld. J. H. Soden his alternate.

Motion that the church have 300 of these minutes printed. Carried. Eld. W. H. Bowling was elected delegate to the Arkansas State convention Funds was raised to defray his expenses.

Adjourned to meet with Shiloh Church, Fulton county Ark., on Saturday, at 11 o'clock, before the second Sunday in September, 1890.

Closing prayer by Eld. W. D. Jennings, and while singing, the Messengers took the parting hand.

Eld. W. H. BOWLING, Moderator.

ISHAM A. LOVELACE, Clerk.

CONSTITUTION.

ARTICLE I.

This association shall be called and known by the name of the "Big Creek Missionary Baptist association."

ARTICLE II.

The members composing the annual meetings of the Association shall consist of the messengers sent by the churches.

ARTICLE III.

The Messengers sent by the Churches to the annual meetings, shall not exceed four from each Church.

ARTICLE IV.

The Association shall meet annually, at such time and place as shall have previously appeared.

ARTICLE V.

The officers of this Association shall consist of a Moderator, Clerk and Treasurer, who shall be chosen by a majority of the Messengers annually, at the annual meeting of the body.

ARTICLE VI.

This Association shall have no power to control or regulate the internal affairs or discipline of any Church, but it may adopt and recommend all such measures as shall be considered best calculated to produce the harmony and prosperity of the churches, and to advance the Redeemer's Kingdom, and advise and consult upon matters as the churches may at any time present for their consideration and advice. And it may receive churches into this Association, or dismiss churches from the body, inquire into the State of Religion on its bounds, and suggest measures for its advancement, and be a common bond of Union among the churches, but shall not exercise any legislative power over the Churches.

ARTICLE VII.

This Constitution may be amended at any regular meeting by a vote of two thirds of the members present, provided notice has been given at a previous meeting.

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 session shall preside, and the former 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 appointed.

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). He shall have a right to speak on all subjects, calling a member to the chair, and examine and correct the minutes if necessary.

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

5. The Churches shall designate their Messengers, and report their condition by letter.

6. Preachers in good standing of other Baptist Churches or Associations with whom we are in fellowship, when attending our annual meeting, shall be invited to a seat as correspondents, and these meetings shall always be opened with prayer and closed in a similar manner.

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

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

9. The Churches shall contribute funds for the ordinary expenses of the body, such as printing the minutes and paying the traveling expenses of such members as the Association may send to other bodies,

10. A public collection shall be taken up at each session, and applied to such benevolent purposes as the Association may direct,

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 center of Christian union, and the supreme

standard by which all human conduct, creeds, and opinions should be tried.

2. We believe that there is one, and only one, living and true God, and infinite intelligent Spirit, whose name is Jehova, the Maker and Supreme Ruler of Heaven and earth; inexpressively glorious in holiness, and worthy of all possible honor, confidence and love; that in the unity of the Godhead, 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 now 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 every way qualified to be 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 brings us into a state of most blessed peace and favor with God, and secures every other blessing 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 of the gospel, which 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 affected 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, 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 and savior 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 perfectly 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 true believers as endure to 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—and it is holy, just and good, and that the inability which Scriptures ascribe to fallen men to fulfill its precepts, arises entirely from their love of sin—to deliver them from which, and to 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 baptised believers, associated by covenant in the faith and fellowship of the gospel; observing the ordinance 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 of Timothy and Titus.

14. We believe that Christian baptism is the immersion in water of a believer into 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 Christians Sabbath, and it is to be kept sacred to religious purposes by abstaining from all secular labor and sinful recreation, 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 the Civil Government is 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 oppose to the will of our Lord Jesus, who is the only, Lord of the conscience and the Prince of Kings of the earth.

17. We believe that there is a radical and essential difference 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 an 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 judged to endless punishment, and the righteous to endless joy; and that this judgement will fix forever the final state of men in Heaven or hell on principles of righteousness.

STATISTICAL TABLE OF THE BIG CREEK MISSIONARY BAPTIST ASSOCIATION.

				Value church property										
				Minute Fund.....	Total Membership.....	Died.....	Excluded.....	Dismissed by Letter.....	Restored.....	Rec'n by Recommend'n.....	Received by Letter.....	Received by Baptism.....	Days of meeting.....	Home & For'n Miss'n
CHURCHES:	ADDRESS:	PASTORS:	CLERKS:											
Nt Zion	Union	W. H. Bowling	S. W. Cochran	\$74	3	1	—	—	—	—	—	—	—	—
Cross Roads	Union	H. Clinton	T. G. Blair	—	4	2	—	—	—	—	—	—	—	—
Shady Grove	Wheeling	B. L Chadwick	J. K. Battles	—	4	13	8	2	2	11	—	—	—	—
Liberty	Viola	J. Lovelace	C. H. Holloway	—	1	4	6	—	—	1	1	—	—	—
Oak Grove	Moody, Mo	J E Cargill	"	—	—	7	2	—	2	—	—	—	—	—
Liberty Hill	Oxford	H. B Clinton	I A Lovelace	305	1	11	1	1	—	3	—	—	—	—
New Prospect	Violet Hill	M A Chadwick	N C McNairn	300	3	2	1	—	—	12	—	—	—	—
Little Strawberry	Agnos	J P Lovelace	S Y Daily	—	4	3	6	—	—	1	—	—	1	38
Pleasant Grove	Ten Miles	M A Chadwick	R W Holloway	—	2	7	—	1	—	3	6	—	30	75
Viola	Viola	J. E Gargill	Z. T Carroll	200	4	1	3	—	—	—	—	—	18	85
Shiloh	Elizabeth	J P Lovelace	W P Cameron	130	3	3	—	1	—	2	—	—	34	85
Enterprise	Vina	J E Cargill	C A Webb	—	3	—	—	—	—	—	—	—	1	24
Pleasant Ridgd	Wild Cherry	H B Clinton	J T Hudson	—	2	3	8	3	—	—	—	—	25	10
Macedonia	Salem	B L Chadwick	J D Denton	—	—	2	4	—	—	—	—	—	32	10

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Names of Churches and Messengers.

St. Zion—Eld. W. Bowling, P. A. Nimmo, V. Wood and J. Cochran.

Cross Roads—Elders M. A. Chadwick J. M. Soden and T. C. Bl

Shady Grove—N. Light Green Jones R. E. Richardson.

Liberty—Elder B. L. Chadwick E. R. Luss S. B. Tally B. W Tally.

Oak Grove—W. P. Claxton Samuel McElwee.

Liberty Hall—Elders H. B. Clinton, J. P. Lovelace and J. T. Potter
field, Isham A. Lovelace.

New Prospect—W. J. Swink and J. W. Verner.

Shiloh—W. M. Butler.

Little Strawberry—J. W. Daily and T. J. Lovelace.

Pleasant Grove—J. C. Haywood, C. L. Foust, T. L. Holloway and
D. Bratcher.

Viola—Elds. J. E. Cargill and G. W. Cargill.

Enterprise—Henry McElmurry.

Pleasant Ridge—J. T. Hudson and C. W. Best.

Macedonia—Jeff Denton, J. L. Denton, B. Black and E. A. Talley.