

MINUTES

OF THE

BIG CREEK

Missionary Baptist Association,

HELD WITH

Shiloh Baptist Church,

FULTON Co., ARK., SEP. 13-15, 1890.

OFFICERS:

ELD. J. P. LOVELACE, Moderator, - - Oxford, Ark.
ISHAM A. LOVELACE, Clerk, - - Oxford, Ark.

CENTRAL MISSION BOARD:

J. D. BRATCHER, - - - - Bexar, Ark.
SAMUEL MILLER, - - - - Union, Ark.
J. K. BATTLES, - - - - Salem, Ark.

SALEM, ARKANSAS.
FULTON CO. BANNER.
1890,

MINUTES.

The Big Creek Missionary Baptist Association met in its 16th annual session with Shiloh Baptist Church, Fulton county, Ark., Saturday, Sep. 13, A. D. 1890, at 11 a. m.

Eld. B. L. Chadwick, who was elected at the last session to preach the Introductory sermon, owing to ill health was not present, and the sermon was preached by his alternate Eld. J. E. Cargill—text, Matt. xvi-18: "And I also say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

After preaching, the Association was called to order by the clerk, the former Moderator being absent, Eld. J. P. Lovelace was elected Moderator pro tem. After a few remarks by the Moderator pro tem the Association proceeded to business.

Bros. J. L. Bowling and Jas. F. Barnes were appointed reading clerks.

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

On motion the Association proceeded to elect a Moderator and clerk for the ensuing Associational year. Eld J. T. Prior and Bro. R. Waller were appointed tellers. Churches were called whose Messengers voted for Moderator and Clerk, which resulted in the election of Eld. J. P. Lovelace, Moderator and Isham A. Lovelace, Clerk.

1. Call for petitionary letters. Mt. Pleasant and Bethlehem letters were presented, read and received.

2. Call for corresponding Messengers from sister Associations. Eld. J. T. Prior from White River and Bro. R. L. Waller from Rocky Bayou were received.

3. Call for visiting ministers. None present.

4. Appointment of committees.

1. On arrangement of business—Eld. S. M. Wren, J. D. Bratcher and Robert Thompson.

2. On Religious Exercise—Shiloh Church Messengers.

3. Baptist Literature—Jas. F. Barnes, J. G. Carroll, Wm. Butler.

4. Foreign Mission—G. W. Gibson, Harvey Chadwick, J. D. Bratcher.

5. Home Mission—A. C. McNairn, J. D. Bratcher and G. W. Gibson.

6. Sunday School—Jeff Denton, J. W. Butler and Samuel Miller.

Finance—J. W. Daily and T. C. Blair.

Eld. J. T. Prior was granted an opportunity to speak for the Mt Home College.

On motion J. E. Cargell, S. M. Wren and J. L. Bowling were appointed a committee on Christian Education.

Adjourned till Monday morning. Prayer by Elder S. M. Wren.

PREACHING.

Sunday night Elder J. P. Lovelace preached—text, Luke xix-26. Sunday at 11 o'clock, a. m., Eld J. P. Lovelace preached—text Luke iv-43. Sunday at 2 o'clock p. m., Eld J. E. Cargill preached—text, Luke xv-22. Sunday night Elder. T. F. Cargill preached—text, Acts iii-19.

SECOND DAY SESSION.

Monday, 8:30, a. m., Sep. 15th. Association was called to order by the Moderator, J. P. Lovelace, after singing and prayer by Eld. S. M. Wren.

1. Roll called and absentees marked.
2. Minutes of Saturday read and received.
3. Call for report of Committee on arrangement of Business.

We, your committee on Arrangements, submit the following report: We refer to report of last years minutes, with amendments as follows:

Call for report on Home Mission Board.

Call for report of Committee on Christain Education.

On motion the report was adopted as a standard order of Business. (see appendix A)

4. Call for churches not represented on Saturday. None.
5. Call for churches bearing petitionary letters. None.
6. An invitation was extended to visiting ministers. None.
7. Committee on Sunday school was granted further time.
8. Committee on Finance was granted further time.
9. Call for report of committee on Baptist Literature, which was received and read and after speeches by Elds. J. P. Lovelace, S. M. Wren and J. T. Prior was adopted.

10. Call for report of committee on Home Mission, which was read and received and after speeches by Elds. J. L. Bowling, S. M. Wren, J. T. Prior and J. P. Lovelace was adopted. (see appendix C.)

11. Call for report of committe on Sunday school, which was read and received and after speeches by G. W. Gibson, J. T. Prior, J. L. Bowling, the word "Literature" was stricken out and "Baptist Sunday school Helps" was added and the report adopted. (see appendix D.)

12. Call for report of committee on Finance. which was read and adopted.

13. Call for a report of committee on Foreign Mission, which was read and adopted. (see appendix F)

14. Call for a report of committee on Christian Education, which was read, received and after speeches by S. M. Wren, J. T. Prior and J. E. Cargill was adopted. (see appendix G)

Adjourned to meet at 1 o'clock, p. m.

EVENING SESSION.

After singing and prayer by Eld. B. L. Chadwick, the Association was called to order by the Moderator.

15. Call for report of Missionary Board, which was read and adopted. (see appendix H.)

16. Central Mission Board appointed, viz: J. D. Bratcher, J. K. Battles and Samuel Miller.

17. Arranged Correspondence as follows:

White River—Elds. S. M. Wren J. E., Cargill, Bros. W. P. Claxton, Jas. F. Barnes and A. C. McNairn.

Union—S. M. Wren, Jas. Herron, W. P. Claxton and David McElmurry.

Rocky Bayou—Jas. Herron, Jas. F. Barnes, S. M. Wren and Jno. Barnes.

Spring River—J. D. Bratcher, J. L. Bowling, J. E. Cargill and W. H. Bowling.

18. Shady Grove was selected for the next meeting of the Association.

19. Eld. J. P. Lovelace was selected to preach the Introductory sermon, Eld. J. E. Cargill his alternate.

20. Motion that we have a Minister's and Member's meeting commencing on Saturday at 11 o'clock before the 5th Sunday in November, 1890. Carried

21. Viola was selected as the place for the 5th Sunday meeting.

22. J. R. Cooper was selected to preach the Introductory sermon.

23. Motion that the Clerk superintend the printing of these minutes, receiving for his service the overplus of the minute fund. 300 copies. Carried.

24. Motion that we tender our thanks to Shiloh Church and community for kind hospitalities during the setting of this Association. Carried.

Adjourned to meet with Shady Grove Church, Fulton county, Arkansas, on Saturday at 11 o'clock before the 2nd Sunday in September, 1891. Closing prayer by Eld. J. T. Prior. While singing the Messengers took the parting hand.

ELDER J. P. LOVELACE, Moderator.

ISHAM A. LOVELACE, Clerk.

APPENDIX A.

1. Call 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.
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 committee on Christian Education.
12. Call for report of Missionary Board.
13. Appoint corresponding Messengers to sister Associations.
14. Select a place for holding next Association.
15. Select a brother to preach the Introductory sermon.
16. Miscellaneous business.

J. D. BRATCHER, Chairman.



APPENDIX B.

We, your committee on Baptist Literature, submit the following: We would urge the prayerful study of the Holy Bible; (1.) Because it is the Book of God and a volume of Baptist literature, (2) it is the only book with which we can make a genuine Baptist. (3) We would also recommend our own State paper and the American Baptist. (4) We would also urge the reading of cheap literature published by the different Baptist publishing houses of the U. S.

J. F. BARNES, Chairman.



APPENDIX C.

We, your committee on Home Mission, beg leave to make the following report: 1. We recommend that the Association appoint at least three to constitute a Central Home Mission Board, whose duty it shall be to employ a Missionary immediately to travel in our bounds. 2: We also recommend that said Board have stated meetings and that said meetings be on Saturday before each 5th Sunday in the year. 3. We also recommend that each church be required to appoint and send delegates to each meeting whose duty it shall be to co-operate with said Board. 4. We recommend that each church make monthly collections for this work and forward the same by their delegates to

the Board. 5. We recommend that each church rally to the work and great good will be the result.

J. D. BRATCHER, Chairman.

APPENDIX D.

We, your committee on Sabbath schools, beg leave to report as follows: We think the training of the mind of the child in the truths of the Bible is very necessary in bringing them to Christ. Therefore we recommend that each church in Big Creek Association organize Sabbath schools, and that we recommend the Old and New Testament scriptures and Baptist Sabbath school helps.

Samuel Miller

J. W. Butler } Committee.

Jeff Denton }

APPENDIX E.

We, your committee on Finance report the amount collected in full for minute funds, \$12.25. T. C. Blair, Chm.

APPENDIX F.

We, your committee on Foreign Mission, submit the following: In our Foreign Mission Journal we find that there are more men and women needed to fill the stations in foreign fields, and as we cannot send the needed help without more means, we therefore recommend that each church in our bounds take up a collection at their regular meeting in January, 1891, and forward the same to our Foreign Mission Board and report the amount to our next Association.

G. W. GIBSON, Chairman.

APPENDIX G.

We, your committee on Christian Education, beg leave to submit the following report. Whereas in former days Baptist were accused of being an ignorant sect because they were lovers of religious liberty rather than lovers of an educated class of established and persecuting churches; and, whereas the causes of christian education is now universally recognized by Baptist as being of paramount importance in uplifting the masses to a high plain of christian civilization; and, whereas in many places the public schools and other secular are largely being brought under the influence of infidels and worldly sentiments; and, whereas the White Rive Baptist Association did in the year 1839 put on foot the Mt. Home Baptist College and have secured the co-operation of the Crooked Creek, Blue Mountain

and Rocky Bayou Associations, and have earnestly solicited this body to aid them in this laudable enterprise, therefore, Resolved, That we do most heartily endorse the Mt. Home Baptist College and cordially invite the agents of said college to visit our churches to canvass for subscription and students at such times as seems to them most suitable. Resolved, That we believe it to be our duty to educate our children in our schools when it can be done and that we feel it our duty to aid our sister Association in founding Mt. Home Baptist College. Respectfully submitted.

Eld. J. E. Cargill, Chairman.

APPENDIX H.

We, the Missionary Board of Big Creek Association, viz: H. B. Clinton, J. D. Bratcher and E. R. Lucas, respectfully submit the following report: Employed Eld W. H. Bowling at one dollar per day to travel in the bounds of the Association during the past associational year. Number of days work done by Missionary, 54; Number sermons, 43; Exhortations, 18; churches organized, 2; baptised, 5; approved for baptism, 2; received by letter, 5; miles traveled, 602; amount collected on field, \$5.25; amount collected by board, including amount by Missionary, \$58.80; paid Missionary, \$21; due Missionary, \$33; amount on hand subject to order of Association, \$4.80, Signed order of the board.

J. D. Bratcher, Chairman.

CONSTITUTION.

ARTICLE 1. This Association shall be known by the name of "Big Creek Missionary Baptist Association."

ART. 2. The members composing the annual meetings of the Association shall consist of the Messengers sent by the churches.

ART. 3 The Messengers sent by the churches to the annual meetings, shall not exceed four from each church.

ART. 4. The Association shall meet annually, at such time and place as shall have previously appointed.

ART. 5. 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.

ART. 6. This Association shall have no power to control or regulate the internal affairs or discipline of any church,

but it may adopt or 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. It may receive churches in 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.

ART. 7. 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.

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 Jehovah, 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 consequent 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 his in 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 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, 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 unchangable: 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 unchangable rule of His moral government—and it is holy, just and good, and that the inability which Scriptures ascribe to fallen men to fulfill 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 baptist 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 qualification 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-request 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 purpose 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 curse; and this distinction holds among men both in and after death.

18. We believe that the end of the 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.

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 meetings 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 in other Baptist churches or associations with whom we are in fellowship, when attending our annual meetings, shall be invited to a seat as correspondents, and these meetings shall always be opened and closed with prayer.

7. Every member may speak twice on one subject in debate before the meeting, but no more without leave; and when speaking 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 Constitution shall be reproved 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 expences 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.