

MINUTES
ARKANSAS BAPTIST HISTORICAL SOCIETY
OF THE

Sixty-third Session of the Old Organization

AND THE

Thirty-eighth of the New Organization

OF THE

WHITE RIVER BAPTIST ASSOCIATION

HELD WITH

Mount Pleasant Baptist Church, Baxter Co., Ark.,

September 8, 9, 10, 11, 1905.

OFFICERS:

ELDER B. L. BAYLESS,	Moderator,	-	-	Oakland, Ark.
L. E. TUCKER,	Clerk,	-	-	Gassville, Ark.
J. G. DILLAHUNTY,	Treasurer,	-	-	Bruno, Ark.

CONSTITUTION.

ARTICLE I. This association shall be called and known by the name of the "White River 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 been previously appointed.

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 meetings 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 such 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 in 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.

MINUTES.

The White River Baptist Association convened with Mount Pleasant Baptist Church, Baxter County, Arkansas, on Friday, September 8, 1905, at 10 o'clock, the Moderator and Clerk present. The body was called to order by the Moderator, Elder B. L. Bayless.

Elders J. G. Walker and W. D. White were elected to preach the introductory sermon, both being present. Elder J. G. Walker took for his text the 5th verse of the 20th chapter of John, Elder W. D. White closing.

The letters from the several churches were called for and presented and read by Elder J. G. Walker and Brother C. J. Horn.

The body went into the election of officers which resulted in the re-election of the old officers: Elder B. L. Bayless, Moderator; L. E. Tucker, Clerk; J. G. Dillahunty, Treasurer.

Call for petitionary letters.

The following committees were appointed:

On Divine Service—Brethren M. P. Covington, J. C. Coffee, V. W. Barnett, C. J. Horn.

On Finance—H. L. Stanley, H. M. Horn, G. W. Bayless.

On Resolution—Elder J. Baker, Brethren J. G. Dillahunty, E. W. Owen.

On Home Missions—Elder H. H. Hilton, Brethren L. A. Morton, A. F. Bayless.

On State Missions—Elders J. G. Walker, J. H. Marler, Brethren S. B. Suggs, J. F. Finley.

On Foreign Missions—Elders J. B. Smith, J. B. Swanner, Brethren J. A. Pascoe, E. M. McCarty.

On Deceased Ministers—Elder W. D. White, Brethren J. P. Webb, J. L. Paul.

On Sabbath Schools—Brethren C. J. Horn, L. A. Morton, A. L. Firestone.

On Temperance—Elders J. G. Walker, N. C. Danner, Brethren J. A. Pascoe, A. B. Walton.

On Baptist Literature—Elder J. G. Walker, Brethren J. L. Paul, John Webb, Foster Hand.

On Education—Elders H. H. Hilton, John Smith, Brethren John Webb, L. A. Morton, W. H. Douglass.

On Woman's Work—Elder W. D. White, Brethren J. M. Casey, J. L. Paul.

On Destitution—Elder J. H. Marler, Brethren W. B. Easley, C. F. Stone.

On Orphan Home—Elders H. H. Hilton, J. G. Walker, Brother J. L. Gilliland.

On Obituary—Elders W. J. Gray, J. B. Smith, H. H. Hilton, J. C. Keeter.

A motion to take recess until 2 o'clock prevailed. Prayer by Elder S. L. Holloway.

Friday at 2 p. m. the body met pursuant to adjournment. Prayer by Elder H. H. Hilton.

The call for corresponding messengers was renewed, whereupon, Elders L. S. Ballard, W. H. Horton, S. A. Marchant from Rocky Bayou came forward and were seated by the Moderator, also Elder S. L. Holloway was seated as a corresponding messenger.

ger. J. W. Cowdrey, W. M. Barker were present and seated as visiting messengers.

Rules of Decorum were then read by Brother L. A. Morton.

Appointments of corresponding messengers to sister association were: Rocky Bayou—Brethren T. H. Horn, G. W. Anglin, W. J. Gray; Crooked Creek—Elders J. G. Walker, J. B. Swanner, Brethren L. E. Tucker, J. G. Dillahunt, T. O. Horn; Blue Mountain—Brother Eugene Horton.

A motion to take recess until 8:30 Saturday morning prevailed. Prayer by Elder J. G. Walker.

Saturday morning, September 9th, 1905, the body met pursuant to adjournment. Prayer by Elder W. D. White.

A call for report of corresponding messengers, whereupon, Brothers T. H. Horn and N. A. Tucker stated that they had visited Rocky Bayou association and found them working earnestly for the Master's cause and enjoyed themselves immensely while in their meetings.

Brothers L. E. Tucker and J. L. Duncan stated that they had visited Crooked Creek association and found them earnestly engaged for the Master's cause and also that they were well entertained and enjoyed the association of the brethren.

On motion the regular order of business was dispensed with for the present and by a majority vote New Athens church was selected as the place to hold the next meeting of this association and the date selected was Thursday at 10 o'clock before the second Sunday in September, 1906.

On motion the body held an election for some one to preach the introductory sermon and the choice fell to Elder W. D. White and Elder B. L. Bayless as alternate.

A motion to take recess until 2 o'clock prevailed. Prayer by Elder J. Baker.

The body was then called to order by the Moderator.

By motion the body took up a collection for foreign missions. Received from the several churches \$6 in cash and \$41.75 in pledges to be paid during the association year 1906.

A motion to take recess until 8 o'clock Monday prevailed. Prayer by Elder W. A. Collis.

The following brethren preached during the sittings of this body to wit: Elder J. G. Walker, text: 5 verses of the 20th chapter of John, preached Friday morning; Elder W. M. Baker, 3 verses of the first chapter of 2nd. Cor., preached Friday night; Elder W. H. Horton, whose text was Mathew 7-22, preached Saturday morning at 11 o'clock; Elder S. A. Marchant, text: 35 verses of the 13th chapter of John, preached Saturday night; Elder S. L. Holloway text: 1st. Cor. 15, 3 and 4, preached Sunday morning. Elder S. L. Ballard text: last verse of the 13th chapter of 1st. Cor. preached

Sunday evening; Elder W. A. Collis, text: 23-32 chapter of Luke, preached Sunday night.

At 8 o'clock Monday morning the body met pursuant to adjournment. Prayer by Elder H. H. Hilton.

The body was called to order by the Moderator.

Report on deceased ministers was made and adopted. The body was called in, prayer by the Moderator, the prayer was led by Elder J. G. Walker.

A motion made and adopted that this body retain the same board as before with the vacancies being filled by the brethren, the board is composed of Charley Haley, L. E. Tucker, Frank Copeland, W. H. Roberts, M. P. Coventon, A. S. Wood, Jim Powell, H. M. Horn, D. C. Gregory, W. B. Easley, J. G. Dillahunt, G. W. DePriest, E. Hogan, E. M. McCarty, W. P. Heard, E. F. Hand, J. M. Casey, G. W. Bayless, James Finley, John P. Webb, one from each church in the association.

By motion the body took recess 'till 2 p. m. Prayer by Elder W. D. White.

Monday at 2 p. m. the body met pursuant to adjournment. Prayer by the Moderator.

By motion the money that was collected on Sunday be paid over to the treasurer of the White River association to be used for missionary purposes in this association.

By motion this body changed its time of meetings from Friday at 10 a. m. to Thursday at 10 a. m. before the second Sabbath in September, 1906. Introductory sermon to be preached by Elder W. D. White, Elder B. L. Bayless as alternate.

By motion the roll was called and absentees noted.

Reports on committees were called for and the following reports made:

On Woman's Work—We your committee beg leave to submit the following: Realizing the beneficiary influence of women in our churches we would recommend the urging by pastors and church members the active duty of women in raising money for missions, for in their consecration to God they wield a wonderful influence over the aged and the young.

ELDER W. D. WHITE, Chairman.

On Deceased Ministers—We find during our last association year that God in his wisdom and mercy has seen fit to preserve the lives of all of our ministers, therefore let us thank God for His watchful care and protection of them.

ELDER W. D. WHITE, Chairman.

On Finance—Your committee begs leave to report as follows: Received for minutes' fund, \$23.50; associational funds for home missions, \$4.01, making all in the hands of your committee a total of \$28.51.

H. L. STANLEY, Chairman.

State Missions—Your committee begs leave to report as follows: Realizing the great need of state mission work, we would ask that the brethren pray and ask God to send more laborers into the vineyard and that we ask that the brethren give more of their means for this cause.

ELDER J. H. MARLER, Chairman.

On Baptist Literature—We your committee beg leave to report as follows: First, we would urge the careful study of God's word, the Bible. Second, all good sound Baptist literature.

ELDER J. G. WALKER, Chairman.

Missionary Board—We your missionary board beg leave to report as follows: Received from all sources for this associational year, \$55.86. Paid to Brother Skiver \$5. Paid to pastor at Cotter church \$20. Paid to G. M. Taylor for pastoral work at Blooming Grove, \$5. Paid Brother J. C. Cooper for mission work \$10. Paid out \$41.00, balance on hand \$11.75. We the board recommend the same plan for associational work.

J. P. WEBB, Chairman.

Sabbath School—We your committee on Sabbath Schools beg to make the following report: Soul saving is the only work that our Saviour commanded his disciples to do. He said follow Me and I will make you fishers of men. Paul's consuming desire was that he might save men, again he said we are laborers together with God. If we as Baptists are to carry out the will and spirit of the Master we should not neglect the teaching service of the church, the Bible is the text book, the gospel is the power of God unto salvation to everyone that believeth. We believe that the Lord lays upon us the great and important duty of teaching the scriptures and leading the young to a saving knowledge of the Christ and that this can be done as effectually perhaps in the Sunday School as in any other way. We recommend that it is the sense of this body that every church in this association should have the pastors and members do all in their power to bring about this result.

C. J. HORN, Chairman.

On Resolutions—We your committee on resolutions beg to submit the following report: Whereas much of the languor which characterizes the churches of this association seems to result directly from inactivity of the membership at large, therefore be it resolved, first, that the entire membership of this body be urged to use their utmost diligence to diffuse into the various churches a greater love for the Master's cause; second, that they be asked to give more freely of the means to the preaching of the gospel within the bounds of this association.

J. G. DILLIHUNTY, Chairman.

On Education We your committee on education beg leave to submit the following report: Believing that education means development, we further believe that ignorance is the greatest barrier to the advancement of Christ's kingdom, therefore we appeal to the Baptists of the White River association asking them to enter heartily into the work of educating our youths in Baptist schools. The Baptist of Arkansas have six schools within our state, two colleges. (Ouachita college at Arkadelphia and Central College at Conway) also four academies. These schools are and should ever be first in our minds and nearest our hearts, we command them one and all to the support of our churches. Our school at Mountain Home within the bounds of the White River association, we especially commend to our churches for its thorough work and the christian standard there maintained. It needs your sons and daughters, it needs your money, your prayers. Let us one and all rally to its support.

COMMITTEE.

Foreign Missions—We your committee on foreign missions beg leave to report

the following: The last and great command of our Master to his disciples was: Go into all the world and preach the gospel to every creature, again He said ye shall be witnesses unto Me in Jerusalem and Judia and Samaria and unto the uttermost part of the earth, again if ye love Me ye will keep my word, a test therefore of our love for Him and one another is to be found in our giving ourselves and our money to the carrying the gospel which is the power of God unto everyone that believes to the lost of all the earth. There is none other name given under heaven nor among men whereby we can be saved, therefore we recommend that the pastors and preachers of this association give more of their time in preaching and teaching the people with references to this great Bible doctrine and that they lead their brethren and the churches in giving of their money to sustain the missionaries now in the foreign field and for the support of others whom the Master may call into the harvest.

John B. Swanner, J. B. Smith, J. H. Pascoe, E. M. McCarty, Committee.

On Destitution—We your committee beg leave to make the following report: We find by investigation that the destitution in the bounds of this association is great, people are dying and going to Hell while we are failing to do our duty in trying to supply the destitution in this association. Therefore we would urge upon the churches to take this matter in hand and supply the destitution in the bounds of this association with Baptist preaching. Believing as we do that the commission was given to the church to go into all the world and preach the gospel to all the world. Believing that this is our duty as the church of Christ, we would urge upon all the churches of this association to supply the great destitution in our boundary with Baptist preaching. ELDER J. H. MARLER, Chairman.

Report on Destitution by motion be amended that this body retain a committee as a missionary board for the purpose of doing missionary work in this association.

The report of the missionary board of this body is as follows: Met and organized by electing John P. Webb as chairman, L. E. Tucker, secretary, and J. G. Dillahunty, treasurer. Our meetings will be held every Fifth Saturday at 2 p. m. where the Fifth Sunday meeting is in session. L. E. TUCKER, Chairman.

On Temperance—We the committee on temperance submit the following report: Realizing that tippling and dram-drinking is one of the greatest causes known to our day and time, knowing that it breaks down the full works of public protection and counteracts the safe guards of the home and certainly destroys the manhood and the individual usefulness of everyone that partakes of it, therefore we earnestly recommend that the churches of this association carefully discipline their members who are addicted to drinking or deal in any way, furthermore that we unqualifiedly endorse Brother E. W. Mooney and his deputies for their faithfulness in upholding the law as touching the liquor traffic, further still we desire to recommend that every Baptist voter withhold his support from all individuals for political preference who drinks or deals in intoxicants in anyway.

J. G. Walker, J. A. Pascoe, A. B. Walton, N. C. Danner.

The following ordained ministers that were present that belong to the White River Baptist Association were as follows:

Elders H. H. Hilton, W. D. White, B. L. Bayless, J. G. Walker, J. H. Marler, R. L. Burnett, J. A. Copeland, John Smith, H. C. Dauner, John B. Swanner, S. L. Hollaway, J. Baker.

Resolved that this body tender to the Mount Pleasant church and community their most heartfelt thanks for their generous hospitality during the sittings of this body, praying that the blessings of God may rest upon this church and community.

On motion this body adjourned to meet with New Athens church, Baxter county, Arkansas on Thursday at 10 o'clock before the second Sunday in September, A. D. 1906.

ELDER B. L. BAYLESS, Moderator.

L. E. TUCKER, Clerk.

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DECLARATION OF FAITH

1. We believe 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, 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 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 appointments 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 everyway 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 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 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 is 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 repeat 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 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 Healer 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 into 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 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 baptized 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 and 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 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 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 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 judgment 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 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 in 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 any 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 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 expenses of such members as the association may send to other bodies.

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

RULES OF ORDER

1. Annual introductory sermon.
2. Call of association to order by the moderator, if present.
3. Call for church letters and enroll messengers.
4. Election of officers.
5. Call for petitionary letters and messengers.
6. Call for corresponding letters and messengers.
7. Appoint committees.
8. Read constitution and rules of order.
9. Call and correct the roll and note absentees.
10. Call for report of messengers to corresponding bodies.
11. Appoint messengers to corresponding bodies.
12. Call for report of committees in order.
13. Miscellaneous business.
14. Resolutions.
15. Appoint place for next meeting of association.
16. Appoint some one to preach the introductory sermon.
17. Adjournment.

FORM FOR CHURCH LETTER

The Baptist Church of Christ at.....

To the White River Baptist Association:

Dear Brethren: We send as messengers: Elder.....
and Brethren.....

Increase by baptism.....

Increase by letter.....

Increase by restoration.....

Decrease by letter.....

Decrease by exclusion.....

Decrease by death.....

Total membership.....

Constituted in the year 190.....

Present pastor.....

Day of church meetings.....

Number engaged in Sabbath School.....

Contribution for minutes \$.....

Contribution for associational missions \$.....

Contribution for state missions \$.....

Contribution for foreign missions \$.....

Contribution for ministerial relief \$.....

Money expended for pastoral support \$.....

Money expended for church building \$.....

Money expended for incidental expenses \$.....

By order of the church.

Date.....190.....

.....Moderator.

.....Church Clerk.

Postoffice.....