

MINUTES

OF THE

Twenty-seventh Annual Session

OF THE

BIG CREEK

Missionary Baptist Association

HELD WITH

Liberty Church

VIOLA, ARK.

September 19, 20, and 21

1901

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OFFICERS.

ELD. W. H. BOWLING,

Salem, Ark.

J. F. BARNES,

Union, Ark.

Next Meeting will be with Pleasant Grove Church, Saturday, 11 o'clock A. M., before the 4th Lord's Day in September, 1902.

CONSTITUTION

BIG CREEK MISSIONARY BAPTIST ASSOCIATION.

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

ART. 2. The members composing the annual meeting 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 been 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 advise and consult upon the matter 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 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.

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.

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, and 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 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 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 church 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, an infinite, intelligent Spirit, whose name is Jehova, the maker and supreme ruler^s 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 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 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 rejecting 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 affects 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 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 begun in regeneration and that it is carried on in the hearts of believer by the presence and power of the Holy Spirit, 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 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 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 prerequisite 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 undying 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 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,

who is the only Lord of the conscience and the prince of the kings of the earth.

17. We believe that there is a radical and essential difference between the righteous and the wicked; that 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 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.

CHURCHES.	PASTORS.	P. O.	CLERKS.	P. O.	Days of Meeting.	Incr. $\frac{1}{2}$		Decr. $\frac{1}{2}$		Total Membership	Valuation Church Property	Pastor's Salary	Paid for Missions	Minute Fund	
						By Baptism	By Restoration Let & Relation	By Exclusion	By Death						
Amos	W H Bowling..	Salem	J S Landcaster	Camp	3					7				40	
Cross Roads...	M A Chadwick	Union	J P White.....	Union	4					32				50	
Enterprise	T F Cargill,...	Viola	Fay Pope.....	Beall	1	10	2	1	2	4	54	300	20	3 00	1 00
Liberty Hill...	J H Soden.....	Union	W L Gibson...	Oxford	1	3	3		1		66	100	16	2 10	60
Liberty	R T Farthing.	Wild Cherry	Mollie Alderson	Viola	2		3		2	1	44	250			60
Mt Zion	J E Cargill....	Viola	S W Cochran..	Union	3		1		2	1	108	600	50	12 00	1 50
Macedonia....	R T Farthing..	Wild Cherry	B M Talley....	Byron	2		2	1	1	1	36	75	4		75
New Prospect.	John Henly ...	Protom, Mo.	I N Wilks ...	Larkin	4	7	5	4	5		45	400			75
Oak Grove....	I J Holloway .	Pen Mile ...	D McElmurry.	Moody, Mo	2	1	2		1		15				50
Pesant Grove	J C Holeman..	Wheeling ..	E J Bratcher..	Lanton, Mo	1	1	1			3	54	150	15	4 60	80
Pleasant Ridge	J H Soden.....	Union	W H McCuiston	Oxford	3	11				1	46	60	21		1 10
Pum Grove...	W H Bowling.	Salem	J L Jones.....	Pilot	2	1	1				12		28		80
Salem	J C Holeman..	Wheeling ..	Annabel King.	Salem	3		1		1	1	24	450		2 50	1 05
Shady Grove..	J C Holeman..	Wheeling ..	Geo Goodwin.	Salem	4	5	3		8	3	83	300	35	6 75	1 00
Union Hill....	RE Richardson	Viola	E V Hand.....	Wake.....	1	5	2		1		30				50
Viola	J E Cargill....	Viola	Ollie Carroll..	Viola	4	6	4	1		1	65		6		65
Totals					5	30	7	21	12	11	784	2685	195	30 95	12 50

Proceedings.

THURSDAY, SEPTEMBER 19, 1901.

The Big Creek Missionary Baptist Association convened in its 29th annual session with Liberty Church in Fulton County, Ark., at 11 o'clock, a. m.

The introductory sermon was preached by Eld. J. E. Cargill. The clerk and moderator being present the association was called to order. Elds. T. G. Hawkins and R. I. Hiner were appointed reading clerks. Letters from the churches were read and messengers names enrolled.

Eld. W. H. Bowling was elected Moderator and J. F. Barnes Clerk.

After a brief talk by the Moderator corresponding messengers were called for and accepted by Eld. R. T. Farthing of Rocky Bayou Association and welcomed to a seat.

Called for visiting ministers. Eld. John F. Cox of North Georgia Association come forward and was welcomed to a seat by the moderator.

Committees were appointed, viz:

Devotional Exercises, G. C. Jones, J. H. Clinton, J. T. Hand.

Sabbath Schools: J. W. Gist, R. I. Hiner, J. G. Carroll.

Baptist Literature: T. G. Hawkins, H. B. Clinton, W. B. Walker.

Associational Missions and Destitution: J. L. Bowling, J. S. Barnes, J. E. Cargil.

State Missions: J. H. Soden, Z. T. Grisso, J. C. Holeman.

Home Missions: R. T. Farthing, J. S. Barnes, T. F. Cargil,

Foreign Missions: T. G. Hawkins, J. E. Cargill, J. H. Soden.

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State Missions: J. H. Soden, Z. T. Grisso, J. C. Holeman.

Home Missions: R. T. Farthing, J. S. Barnes, T. F. Cargil,

Foreign Missions: T G Hawkins, J E Cargill, J H Soden.

Christian Education: John F Cox, J C Holemau, J T Ezell

Orphan's Home: W H Hancock, J P White, H B Clinton.
 Temperance: H B Clinton, J E Cargill, J K Battles.
 Finance: G W Gray, B M Talley, T J Fudge.
 Adjourned to 8:30 Friday morning.

FRIDAY MORNING, 8:30, SEPTEMBER 20.

Moderator in the chair. Prayer by Eld. J. L. Bowling. The roll was called and absentees marked.

Renewed call for visiting ministers, which was responded to by Dr. Frank White, representing state board. Corresponding messenger, G. W. Battles, from Rocky Bayou Association, was invited to a seat.

Called for report of committees on associational missions. Baptist literature discussed by Elds, Frank White, T. F. Cargill, and adopted. See reports. Adjourned to 2 p. m.

EVENING SESSION.

The Association reassembled at 2 p. m.

Called for report of committee on state missions. The evening was spent in discussing the mission work of state board, by Elds. White, Hawkins, Clinton, T. F. Cargill, W. H. Bowling and John F. Cox. Adjourned to 8:30 a m Saturday.

SATURDAY MORNING, SEPTEMBER 21, 8:30.

The Association was called to order by the moderator. Prayer by Eld. John F. Cox.

Motion by the clerk that the speakers be limited to one 5 minutes speech on any one subject. Carried.

Reports of committees called for in regular order and adopted. See reports.

Eld. W H Bowling was elected a member of state board, and Elds. J L Bowling, J C Holeman, R I Hiner, J E Richardson and Bro J D Cochran as messengers to state convention.

Cash collections taken.

Minutes fund.....	3.00
Foreign Missions.....	1.65
Expenses of J. L. Bowling.....	2.60
Associational Missions	3.35
Received from Finance Committee	18.85
Total Receipts.....	\$29.45

Adjourned to 2 o'clock p. m.

SATURDAY EVENING, 2 O'CLOCK.

Moderator in the chair. The moderator appointed a central board, consisting of J. F. Barnes, S. Miller, J. D. Bookout and Eld. J. L. Bowling, all of Mt. Zion, and one member in each of the other 15 churches as a co operative board.

James Gist, J. S. Barnes, Eld. J. E. Cargill, J. P. White and J. K. Batt'es were selected as corresponding messengers to Rocky Bayou Association; J. G. Carroll and Eld. T. F. Cargill to Union Association; Eld. J. E. Cargill and G. P. Keith to Spring River Association.

Motion that our time of meeting be changed from Thursday to Saturday. Carried.

Resolved, That we solicit all ordained ministers in our bounds to be present at the next meeting of our Association, and report number of churches organized, sermons preached, conversions witnessed and baptisms administered.—J. C. Holeman. Adopted.

Resolved, That we tender our thanks to the good people of Liberty Church and community for their kind reception and hospitality, to the moderator and clerk for their faithful performance of duty, to the corresponding messengers and visiting ministers for their presence, assistance and sermons, and solicit them to come among us again—J. P. White. Adopted.

Eld. J. C. Holeman was selected to preach the introductory sermon; J. H. Soden, alternate. Prayer by Eld. R. E. Richardson.

While singing "God be with you till we meet again" the mes-

messengers took the parting hand and the Association adjourned, to meet with Pleasant Grove Church on Saturday before the 4th Sunday in September, 1902, at 11 o'clock a. m.

W. H. BOWLING, MODERATOR,
J. F. BARNES, CLERK.

MESSENGERS.

Amos—C. M. Howerton.

Cross Roads—J P White.

Enterprise—Jas Roby, Zac Grisso, Ellen Herron, Cora Dixon.

Liberty Hill—S W Taylor, J H Clinton.

Liberty—G P Keith, A D Barker, R L Campbell.

Mt Zion—H B Clinton, J F Barnes, J L Bowling, J D Cochran.

Macedonia—W H Hancock, J T Ezell, B M Talley.

New Prospect—J W Gist, J H Soden, J S Barnes.

Oak Grove—G C Jones, M J Jones, D McElmurry, R McElmurry.

Pleasant Grove—J F Christy, E J Bratcher.

Pleasant Ridge—W H McCuiston, G W Gray.

Plum Grove—W B Walker, T J Fudge.

Salem—W H Bowling, W T Livingston, Ethel Bowling, Adie Livingston.

Shady Grove—A A Tollison, J K Battles, Nathan Light.

Union Hill—A J Hand, R I Hiner, J T Hand.

Viola—J G Carroll, Z T Carroll, Ollie Carroll, Arrie Cargill.

REPORTS OF COMMITTEES.

Sunday Schools: We your committee on Sunday Schools submit the following: We find but three churches in our bounds having Sunday Schools. We regard this situation as deplorable. Our children must be taught in early life the principles of the gospel from a Bible standpoint. If we are derelict along this line we may expect other denominations to teach our children, and we shall see our sons and daughters leaving the Baptist church with its doctrine and practice and going into heresy. Therefore, we recommend that all our churches make a persistent effort to organize and carry on a Sunday school. If at first you don't succeed try, try again, until there is a Sunday school banner in every church, pointing the rising generation to Zion's King. Respectfully submitted.

J. W. Gist,

R. I. Hiner,

J. G. Carroll.

Baptist Literature: The Bible is a Baptist book and contains our only rule of faith and practice; and, owing to the sad fact that the Holy Scriptures are not studied by a large per cent of our members, and that there are many heresies abroad in the land; and believing that teaching intelligently without knowledge is impossible, your committee would recommend and urge a more diligent and systematic study of the Bible as the only true guide. As a means of promoting denominational knowledge we would recommend any of our Baptist papers, of which the Arkansas Baptist, Little Rock, and the National Baptist, Philadelphia, are specimens; that the Sunday schools use the Bible and the literature of the Southern Board at Nashville, or of the Publication Society at Philadelphia only.

T. G. Hawkins,

H. B. Clinton,

W. B. Walker.

Associational Missions: We, your committee on Associational Missions and Destitution, would report the following: That we find the northern and southern portion of our Association

fairly well supplied with gospel preaching, but in the west our churches and preachers are few in number, while in the east the destitution is great. Therefore we recommend a continuation of the present board plan, vigorously executed and perfected in all its parts, until there is a church and pastor in every community throughout this Association.

J. L. Bowling,
J. E. Cargill,
J. S. Barnes

State Missions: We, your committee on State Missions, submit the following: State mission is the work of the churches through the Arkansas Baptist State Convention for the evangelization of Arkansas. The work is conducted by the executive board of the convention with headquarters and office at Little Rock, Ark. We urge the churches to co operate with the state board and that contributions be raised and sent to the corresponding secretary at Little Rock.

J. H. Soden,
Z. T. Grisso,
J. C. Holeman,

Home Missions: We, your committee on Home Missions, beg to submit the following: Whereas, Christ said preach the gospel to every creature, we recommend the brethren to give of their means to the support of home mission work.

R. T. Farthing,
J. S. Barnes,
T. F. Cargill.

Foreign Missions: The closing of the nineteenth century was the beginning of the second century of the work of Foreign Missions. This work began in 1793 with one poor shoemaker and \$65, and has under God's direction expanded until today the gifts of American Baptists to this work is \$797,945. We have 568 American and 4,810 native missionaries, with 213,187 members, 13,360 of these added by baptism last year. In view of all the Lord is doing, let us arouse ourselves to do more for him in sending the gospel to regions now in darkness. We urge upon pas-

tors and churches the importance of taking contributions for this work; that a collection be taken now.

T. G. Hawkins,

J. E. Cargill,

J. H. Soden.

Orphan's Home: We, your committee on Orphan's Home, would submit the following: We recommend the home at Monticello, Ark., to all our people; we believe this institution should receive the voluntary support from all the churches in our association to help feed and clothe its inmates, and would recommend that our churches take quarterly collections for the same.

W. H. Hancock,

J. P. White,

H. B. Clinton.

Christian Education: We, your committee on Christian Education, beg to submit the following report: We are gratified for the efforts that are being made to educate our Baptist people; yet brethren, we are not supporting our institutions of learning as we ought to; neither are our young men and young women seeking the advantages offered by these institutions as they should. Your committee kindly begs that we as a denomination make more ample provision for and talk more about christian education than we have been doing. It is needless to say that this is our duty, for in this we are agreed, but we do need to prosecute the work more vigorously. Especially do our ministers need the training offered by our schools and colleges, to better fit them for the greatest of all work, that of preaching the gospel. We gladly recommend to those seeking a christian education Mountain Home Baptist College, Central Baptist College, Ouachita College and S. B. Th. Seminary, Louisville, Ky.

J. T. Ezell.

J. C. Holeman.

John F. Cox.

Temperance: We, your committee, beg to submit the following: That we as a denomination take a definite stand against the

making, furnishing or drinking intoxicating spirits, and that churches make it a test of fellowship.

J. E. Cargill,
H. B. Clinton,
J. K. Battles.

Finance: For mission funds \$7.35. For minute funds \$11.50.

G. W. Gray,
B. M. Talley,
T. J. Fudge.

Central Board: We employed Eld. J. C. Holeman to work 13 days and paid him \$13.00; Paid Eld. W. H. Bowling for Plum Grove and Amos Churches \$4.75. Total \$17.75. Collected \$17.75.

J. E. Cargill, Chairman,
E. J. Bratcher, Sec. and Treas.

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