

Minutes

MINUTES

OF THE

Thirty-first Meeting

OF THE

BIG CREEK

Missionary Baptist Association

HELD WITH THE

Enterprise Baptist Church

VIDETTE, ARK.

September 23, 24, and 25

Sept 22nd 1905

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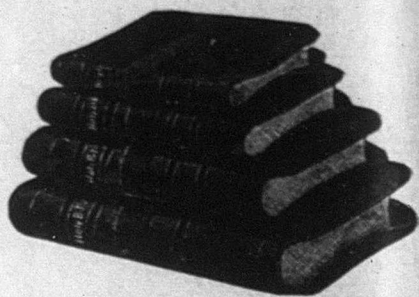
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CONSTITUTION.

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 into this association, or dismiss churches from the body, inquire into 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.

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

12. We believe that the law of God is the eternal and unchangeable rule of His moral government—and 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 the visible church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the ordinances of Christ; governed by his laws; and exercising the gifts and privileges invested in them by His word; that its only scriptural officers are bishops or pastors and deacons, whose qualifications and claims and duties are defined in the Epistles 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—by 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 God's people.

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 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 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 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 meetings, and shall 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 letters 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 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.

PROCEEDINGS.

The 31st annual session of Big Creek Baptist Association convened with Enterprise Church September 23, 1905. The moderator being absent, Eld. W. H. Bowling was chosen temporary moderator and Eld. R. I. Hiner temporary clerk. House was called to order by the moderator. Eld. J. E. Cargill being previously chosen, preached the introductory sermon; text, Ezekiel 36th, 26 and 27. Adjourned until 2 p. m.

After refreshments Eld. W. H. Bowling, temporary moderator, called the house together. Eld. J. F. Cox and J. D. Cochran were appointed reading clerks and proceeded to business. Churches names were called and messengers' names enrolled.

1. Cross Roads—Eld. N. T. Chadwick, H. L. White, J. H. Chadwick and D. M. Chadwick.

2. Diamond Springs—Wm. Fout, Allen Wilkins, Peter Tanner and John Phaby.

3. Emeans—Edgar Banks, Hosie Mansfield, John Curtur and Belle Lancaster.

4. Enterprise—R. L. Thompson, Z. T. Grisso, Wm. Grisso, Susan Wood.

5. Flora—Bud Talley, Billie Mize, Z. T. Carroll, Billie Hodge.

6. Liberty—Ed Ellis, Ed Cargill, G. P. Keith, R. L. Campbell.

7. Liberty Hill—W. R. Fountain, Erwin Webb.

8. Mt. Zion—Samuel Miller, Perry Pruitt, Lafayette Taylor, V. T. Wood.

9. Macedonia—Not represented.

10. New Prospect—Not represented.

11. Oak Grove—Not represented.
12. Pleasant Grove—T. J. Holloway, R. I. Hiner, J. C. Haywood, A. M. Christy.
13. Plum Grove—Not represented.
14. Shady Grove—John Battle, D. M. Rosier, J. G. Ferguson, J. G. Rice.
15. Salem—W. H. Bowling, S. P. Campbell, Carrie Goatcher, Annabel King, T. A. Goodwin.
16. Union Hill—A. J. Haud, Mrs. A. J. Hand, Mrs. Williams.
17. Viola—Cora Cargill, J. E. Cargill, T. F. Cargill, J. W. Carroll.

Elds. J. E. Cargill and D. W. Epley were appointed tellers and the election resulted in the election of Eld. W. H. Bowling Moderator and Annabel King Clerk. After remarks by the moderator, invitation for corresponding messengers and visiting ministers. Union Association responded by Eld. D. W. Epley and daughter and Bro. Johnston.

Called for petitionary letters. No response.

The several committees were appointed. (See reports.)

The messengers from Enterprise church was the committee on devotional exercises. Call for report of devotional exercises committee, which reported Eld. D. W. Epley to preach at 7:30 p. m. Saturday night. Adjourned to 7:30 p. m.

NIGHT SESSION.

At 7:30 house was called to order by moderator. Called for report of committee on devotional exercises. Reported Eld. W. H. Bowling to preach Sunday at 11 o'clock; T. F. Cargill alternate.

Eld. D. W. Epley preached an interesting sermon; text, 2nd Corinthians 5:1. Adjourned to reassemble Sunday at 11 o'clock.

SUNDAY, 11 A. M.

Eld. W. H. Bowling preached an interesting sermon to a large, attentive audience; text, Romans 5:1—2. A collection of \$6.07 for colportage work.

Committee on devotional exercises reported Eld. E. T. Lincoln to preach Sunday night at 7:30, and Eld. R. I. Hiner alternate. Adjourned to Sunday night 7:30.

Sunday night Eld. E. T. Lincoln, Colportage Missionary of Baptist State Convention of Arkansas, preached an interesting sermon; text, 1st Corinthians 5—8.

Committee on devotional exercises reported Eld. R. I. Hiner to preach Monday at 11 o'clock, and Eld. N. T. Chadwick alternate. Adjourned to meet Monday at 8 a. m.

MONDAY MORNING, SEPTEMBER 25TH.

House was called to order by the moderator. Minutes of Saturday and Sunday read and approved. Roll called and absentees marked. The call renewed for letters of churches not represented Saturday. No response. Also renewed call for petitionary letters, and no response. Renewed the call for visiting ministers and Eld. E. T. Lincoln, Colportage Missionary of the Baptist State Convention, came forward and was welcome to a seat with us.

Renewed the call for corresponding messengers. No response.

Call for report of committee on Foreign Missions: We beg to advise that the churches make liberal contributions for foreign missions. The scripture teaches, "ye shall be witnesses of me to all the world, also go teach all nations, baptizing them." Now if we are loyal to our Lord, we will declare his glory among heathens. A church that loves the Lord will keep his commandments. Also advise that pastors use their diligence to secure contributions for this work.—Elds. R. I. Hiner, T. J. Holloway, J. C. Haywood.

Regular order of business was suspended and another call for letters of churches not represented Saturday. Oak Grove responded, letter read and delegates' names enrolled. Renewed regular order of business.

Home Missions: We beg to advise that all our churches make liberal contributions for home missions. "Ye shall be witnesses of me in Judea, Samaria and Jerusalem, unto the uttermost parts of the earth." Then let us be witnesses of him in Mexico, Cuba, Porto Rico and Hawaiian Islands. Adopted.—Eld. R. I. Hiner, J. S. Lancaster, G. C. Jones.

State Missions: As the scriptures abound in the doctrine of a world-wide gospel and hence a world-wide mission, we therefore conclude that there is no more important division of mission work, and as the work was to begin at Jerusalem and go into all the world, as we build in the state and gather momentum, it gives great advantage in our efforts to evangelize the world, and as our Baptist Union in our state is making greater efforts and succeeding more satisfactorily than ever before, we recommend that our beloved brethren and the churches of our Association make regular and generous contributions to the divinely appointed work.

And we also recommend that the churches of this Association do co-operate with the Baptist State Convention. Elds. E. T. Lincoln, W. H. Bowling, R. I. Hiner, J. L. Bowling and R. E. Richardson made interesting talks on the subject of state missions, after an almost unanimous vote the report was adopted.—Eld. R. E. Richardson, S. P. Campbell.

After a few minutes intermission services were held at 11 o'clock. Eld. W. H. Bowling preached an interesting sermon; text. Matthew 1:21. Dismissed for refreshments.

Reassembled at 2 p. m. House called to order by moderator.

Associational Missions: We recommend the present board system; also that our ministers whose time is not fully employed select destitute points, preach regularly, and when practical organize a new church, collect all they can, and report fully at our next meeting. Adopted.—A. J. Hand, Allen Wilkins, Eld. J. E. Cargill.

Baptist Literature: We beg to recommend the Bible as the book of God, the only true guide promoting denominational knowledge, the Sunday school literature of the Southern Baptist Convention; also recommend the Baptist Advance, the only Baptist paper published in Arkansas; also recommend that our churches use song books put out by our own people. Adopted.—Eld. N. L. Chadwick, Eld. J. F. Cox.

Christian Education: We are most thankful for the provisions that have and are being made for christian education in our midst, yet we are confident that the Baptists of this Association have means of the Lord entrusted to their keeping for a more aggressive movement along this line. Brethren, let us provide for the education of our children, both in head and heart, and insist upon them taking advantage of these provisions. Especially let us see to the equipping of our young ministers for the preaching of the word. So far as your committee is acquainted with the institutions of learning in the state of Arkansas under Baptist control, we can most cheerfully recommend all of them for our prayers and patronage. Adopted.—Elds. R. E. Richardson, J. F. Cox.

Sabbath Schools: Realizing the importance of our children being taught the pure truths of God's word, we urge the churches composing Big Creek Association to organize Sabbath schools in every church and supply them with Baptist literature, and would urge parents to attend Sunday school with your children, as we

think children would take more interest in Sunday school if they see their parents are interested. Adopted.—G. P. Keith, S. Miller, A. M. Christy.

Central Board: We employed Eld. R. E. Richardson and Eld. T. F. Cargill as missionaries. We agreed to pay them \$1.00 per day. We paid Eld. Cargill in full \$1.00. We paid Eld. Richardson \$14.30. We ask the Association to pay balance due him \$4.70. Adopted.—E. J. Bratcher, Sec., A. M. Christy, Treas.

Collection for Associational missions resulted in \$4.70.

Missionary Report. I, your missionary, worked 19 days, had 18 conversions, 3 baptized, 3 restored, 3 approved for baptism, 1 by letter, received for work \$19. Adopted.—Eld. R. E. Richardson.

Deceased Ministers and Members: Eld. S. M. Wren and Eld. J. B. Raney. Deacons: Wm. Torrance and Joseph Ellis. Sisters: Mary Chadwick, Julia Smith, Sarah Hutson. Brothers: David McElmurry, J. R. Crowder, J. F. Lingle, George Henry. These have been called to a home on high. We mourn our loss. Adopted.—Eld. J. L. Bowling.

Finance: We have on hand \$15.00 for minutes fund and clerk. Adopted.—Wm. Fountain, Wm. Grisso, Wm. Mize. Same was turned over to clerk to have minutes printed and distributed.

Orphan's Home: We believe that it is our duty to see after and take care of the orphans, and having a house that is built and situated at Monticello, where we can place them that they may be properly cared for and have proper training, that we give of our means freely to support the same. We now have 66 children in the home who are cared for by the Baptists of Arkansas.—Eld. J. F. Cox, Eld. T. J. Holloway, Eld. J. C. Haywood. Collection for Orphan's home resulted in \$11.00 in pledges and \$2.00 in cash.

Temperance Report: We beg that the Big Creek Association will note the horrors of intemperance, and we would beg that every pastor would preach at least one sermon a year at each church on the important theme; and we should encourage all temperance moves and leagues in her bounds. Adopted.—Eld. R. K. Pope, E. E. Cargill, Eld. J. L. Bowling.

A motion was made and carried to send Eld. W. H. Bowling as delegate to the Southern Baptist Convention at its next session.

Liberty Church was the place selected for the next meeting of this Association, Eld. J. F. Cox to preach introductory sermon, and Eld. R. E. Richardson alternate.

Arranged correspondence to sister Associations, viz:

To Union—Eld. R. I. Hiner, Eld. E. J. Holloway, G. P. Keith and G. C. Jones.

To Rocky Bayou—Eld. J. L. Bowling, Eld. W. H. Bowling, Annabel King, Carrie Goatcher, Eld. N. T. Chadwick.

To White River—Eld. R. I. Hiner, Eld. R. K. Pope, Eld. R. E. Richardson.

To State Line—Eld. W. H. Bowling.

To Spring River—T. A. Goodwin, Z. T. Carroll.

To Eleven Point—Eld. T. J. Holloway, E. J. Bratcher.

Motion that we continue our fifth Sunday meetings as heretofore for the benefit of our own selves to discuss subjects and strictly denominational. Salem was the place selected, and J. F. Barnes to prepare the program.

Resolutions: Resolved that we tender our thanks to Enterprise Church and community for the kind hospitality, to moderator and clerk for their services, and to visiting brethren for their assistance. Adopted.—Eld. T. J. Holloway.

Adjourned to meet with Liberty Church at 11 a. m. Saturday before the 4th Sunday in September, 1906.

While singing the brethren took the parting hand. Closing prayer by Eld. E. T. Lincoln.

ELD, W. H. BOWLING, MODERATOR,
Salem, Ark.

ANNABEL KING, CLERK, Salem, Ark.

STATISTICAL TABLE.

CHURCHES.	PASTORS.	CLERKS.	POSTOFFICES.	Days of Meeting	Baptism	Letter	Restored	Excluded	Deaths	Membership	Total	Minutes Fund
Cross Roads.....	N T Chadwick..	J H Chadwick..	Oxford, Ark.....	4	10	8	..	1	2	26	..	0
Diamond Spring..	RE Richardson..	Allen Wilkins..	Wake, Ark.....	4	3	..	..	..	..	18	..	35
Emeans.....	RE Richardson..	J S Lancaster..	Camp, Ark.....	3	2	..	2	..	..	20	..	78
Enterprise.....	J F Cox.....	Pearl Grisso.....	Viola, Ark.....	4	..	..	..	2	..	49	1	00
Flora.....	R I Hiner.....	A D Barker.....	Flora, Ark.....	2	6	4	..	..	..	32	1	25
Liberty.....	T F Cargill.....	Ed Cargill.....	Viola, Ark.....	3	5	3	1	3	1	43	1	25
Liberty Hill.....	S A Marchant..	CB Chadwick..	Oxford, Ark.....	1	..	..	..	2	..	40	..	75
Mt. Zion.....	J F Cox.....	S Miller.....	Union, Ark.....	3	3	2	..	5	1	1	74	1 10
Macedonia.....	Not Represented.	..	..	..	..	..	..	..	..	..	..	..
New Prospect.....	Not Represented.	..	..	..	..	..	..	..	..	..	..	..
Oak Grove.....	J F Cox.....	SS McElwee.....	Moody, Mo.....	1	2	..	..	1	7	1	44	1 30
Pleasant Grove..	R I Hiner.....	A M Christy.....	Moko, Ark.....	3	3	..	..	2	2	2	64	1 00
Plum Grove.....	Not Represented.	..	..	..	..	..	..	..	..	..	..	..
Shady Grove.....	R I Hiner.....	D M Rosier.....	Salem, Ark.....	2	2	..	1	2	5	2	97	1 50
Salem.....	L S Ballard.....	Carrie Goatcher..	Salem, Ark.....	2	..	..	..	5	..	..	66	1 50
Union Hill.....	R I Hiner.....	A J Hand.....	Iuka, Ark.....	1	..	2	..	3	..	..	19	50
Viola.....	R I Hiner.....	Cora Cargill.....	Viola, Ark.....	4	..	..	..	11	5	1	44	1 00
Totals.....				36	19	4	..	35	22	10	636	\$13 75

636
19
53
24
732

IS IT WISE?

WE HAVE been informed that there are Baptist Sunday schools which have yielded the solicitations, personal and otherwise, of an undenominational publishing house and which are taking, in whole or in part, the literature of that house in preference to the literature of their own Publication Society. In view of this information we desire to put the question, *Is it wise?* to pastors, Sunday school officers and teachers who may have been thus influenced.

Is it wise to put into the hands of Baptist children and youth a literature which in some parts is largely sensational, in other parts directly opposed to Baptist teaching, and in no part clearly and positively declarative of our distinctive denominational views? What sort of Baptists will the next generation be if the youth of this generation are brought up on a mere negative or an essentially Pedobaptist literature, and are never taught in the Sunday school the truths for which our fathers were ready to suffer and which form the only ground for our denominational existence? And how are young people to be brought to Christ and developed into stalwart Christians, if the aim in the literature employed is mainly to gratify a craving for the sensational and not to instruct and fortify against errors in doctrine and life?

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