

MINUTES

—OF THE—

Eighth Annual Session

—OF THE—

Hopewell Old School
Baptist Association,

HELD WITH

Liberty Hill Church, Tuscaloosa Co., Ala.,
OCTOBER 14th, 15th and 16th, 1892.



OFFICERS:

G. W. NORRIS, MODERATOR. L. M. WIMBERLY, CLERK.



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PROCEEDINGS.

FRIDAY, OCT., 14, 1892.

1 The Introductory sermon was delivered by Elder D. T. Moore, from Isaiah 9 ch and 6 verse, "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor. The mighty God. The everlasting Father. The Prince of Peace.

2. After an intermission of an hour, the delegates assembled in the house, called the names of the churches, and enrolled the delegates. (See table.)

3. Organized by electing G. W. Norris moderator, and L. M. Wimberly clerk.

4. Opened the door of the association, for the reception of churches, none offered.

5. Appointed a committee of arrangements, viz: J. C. Nabors, W. R. Cunningham, R. F. Papasan, with the moderator and clerk.

6. Appointed a committee on finance, viz: D. T. Moore and R. L. White.

7. Appointed a committee on preaching, viz: W. P. Williamson, B. T. Wheat, H. M. Bankston, W. T. Nabors, W. A. Dyer, S. T. Evans, R. L. White, J. W. Lucas, H. A. Brock, J. C. Chandler, W. W. Smith and W. R. Cunningham.

8. Appointed J. C. Chandler to write a letter of correspondence to sister associations.

9. Called for correspondence from sister associations, which was answered as follows: From Pilgrims Rest, a letter and minutes by her messenger, Green Carver. From Five Mile Creek, a letter and minutes by her messengers, J. B. Burns and J. M. Brake. From Lost Creek, a letter and minutes by her messengers, A. T. Handly and J. D. McMichael. From Butta-hatchie, a letter and minutes by her messenger, Wm. Dean. From one faction of the Mt. Zion association, a petitionary letter, asking correspondence with our body, which was declined for the present to await further information. All the above were received, and the right hand of fellowship extended by the moderator.

10. Arranged union meetings as follows: 1st district to convene with Zion church on Friday before the 3rd Sunday in August, 1893; 2nd district with Union church on Friday before the 1st Sunday in August, 1893.

11. Adjourned to 9 o'clock tomorrow morning, prayer by Elder J. C. Nabors.

SATURDAY, OCT. 15, 1892.

Met pursuant to adjournment, prayer by Eld. Hiram Barton.

12. Called the roll and found a quorum present.

13. Called for the bill of arrangement, and agreed to adopt the minutes of last year.

14. Invited brethren in the ministry to seats with us.

15. Called on the committee on preaching, which reported as follows: H. Barton and A. J. Gibson preach in the forenoon, and J. C. Nabors and R. F. Papasan in the afternoon.

16. Read, the constitution, articles of faith and rules of decorum of the association.

17. Appointed correspondence to sister associations as follows: To Pilgrims Rest, R. F. Papasan, J. C. Nabors, H. M. Bankston, J. M. Smith, F. M. McCool, W. S. Norris and W. T. Nabors. To Buttahatchie, J. R. Cunningham, J. M. Smith, J. C. Nabors, M. J. Abernathy, W. A. Dyer, B. M. McCool, B. T. Wheat, W. W. Smith, D. T. Moore, J. F. Davis, W. T. Nabors and J. R. Pasley. To Five Mile Creek, W. S. Norris, L. M. Wimberly and G. W. Norris. To Little Hope, R. F. Papasan, J. C. Nabors, D. T. Moore and J. D. Spencer. To Lost Creek, W. P. Williamson, J. D. Spencer and G. W. Norris. To Little Black, D. T. Moore, J. W. Brock and N. W. Eubank.

18. Agreed that the next session of the body be held with Hopewell church, commencing on Friday before the 3rd Sunday in October, 1893.

19. Appointed L. M. Wimberly treasurer.

20. Called on the committee on finance, which reported as follows: Contributions this year \$20.65. In the hands of treasurer \$1.20.

21. Appointed the clerk to superintend the printing of the minutes, have 400 copies printed, reserve for correspondence, and distribute the remainder to the churches.

22. Compensated the clerk \$8.00 for his services.

23. Requested the moderator to tender the thanks of this body to the brethren and friends of this vicinity for their kindness and friendship extended to us while with them.

24. Appointed brethren to occupy the stand on Sunday, viz: W. R. Brown, L. M. Wimberly and G. W. Norris.

25. Called for the letter of correspondence, which was presented by the writer, read, and adopted, and ordered to be inserted in the minutes.

26. Opened the door for miscellaneous business.

27. Agreed to have the constitution, articles of faith and rules of decorum, with scriptural proofs, printed in this minute.

28. Read the minutes for correction, and on motion adjourned to the time and place of next meeting.

G. W. NORRIS, Moderator.

L. M. WIMBERLY, Clerk.

Letter of Correspondence.

The Hopewell Old School Baptist Association, in her Eighth Annual Session, to her sister Associations with whom she corresponds, greeting:

Very Dear Brethren: Through the goodness and mercy of God, we are again blessed to meet in our 8th Annual Session with Liberty Hill church, Tuscaloosa, County, Alabama. And we are happy to state that the business of our body is progressing peaceably and harmoniously, for which we feel thankful to Almighty God. Dear brethren, your correspondence, though not as full as we would desire, were all cordially received, and we earnestly desire a continuance of the same. The next session of our body will convene with Hopewell church on Friday before the 3rd Sunday in October, 1893, five miles north of Fayette C. H., Fayette County, Alabama, when and where we hope to meet you all in friendly correspondence again. Dear brethren pray for us, and may God by his spirit guide us in the way of all truth.

G. W. NORRIS, Moderator.

L. M. WIMBERLY, Clerk.

CONSTITUTION.

1. The Association shall be composed of members chosen by the different churches in our Union, who, on producing letters certifying their appointment, shall be entitled to seats.

2. Letters from the different churches are to express their number in fellowship, those baptised, received by letter, dismissed, excommunicated or dead since the last Association.

3. The members thus chosen and convened, shall be known as the Hopewell Old School Baptist Association, who shall have no power to lord it over God's heritage, or to refringe on any of the internal rights of the churches in our Union, but shall merely be considered an advisory council in matters respecting their internal concerns, for the common benefit of all such churches; but the Association shall have no power to exclude any church from the Union who shall violate or deviate from the rules of the orthodox principles of the Gospel.

4. Every church in the Union shall be entitled to three messengers, and should any church fail or neglect to represent herself, she shall state the reason of such failure in her next letter to the Association.

5. New churches may be admitted into the Union, who shall petition by letter and messengers, and, upon examination, if found orthodox and orderly, shall be received, and the reception thereof manifested by the moderator giving the right hand.

6. The Association, when convened, shall be governed by regular proper Rules of Decorum, which it is authorized to form for itself.

7. The Association shall appoint a moderator from among its members, for the time being, whose duty it shall be to see that the Rules of Decorum be observed, and take the opinion of the Association on all questions properly brought before it; also, a clerk shall be appointed, whose duty it shall be to take proper and correct minutes of their proceedings.

8. Every query sent by a particular church must be enclosed in her letter, certifying that she has endeavored to settle it, but could not; in which case the Association shall take it under consideration, and give its advice.

9. Queries which immediately concern the Union or state of the churches at large, when sent by a particular church as from them, or handed in by proper motion and seconded, shall be taken up and decided on as soon as opportunity will permit.

10. The Association shall have a fund for the support of the same, which shall be supplied by the voluntary contributions of the churches, whose duty it shall be to send it by the hands of her messengers, which moneys shall be deposited in the hands of the treasurer, who shall be accountable to the Association for all moneys by him received.

11. The clerk shall keep a file of the minutes of each year's proceedings, which shall serve as a record for the Association.

12. The Association in all cases shall be governed by a majority of the members present.

13. The Association shall correspond with other Associations, as may be agreed on while in session.

14. The Association shall at her first session, appoint a committee, consisting of one from each church represented, [ministers excepted] whose duty it shall be to arrange preaching until the next Association is organized, and, if advised by the Association, shall appoint a brother to write a Circular Letter for the next year, which rule shall be observed at every session thereafter.

15. The Association shall endeavor to furnish the churches with minutes of its proceedings.

16. Amendments to this Constitution may be made at any time when two-thirds of the churches composing the Association may deem it necessary.

17. The minutes of the Association shall be read, and corrected, if necessary, signed by the moderator and attested by the clerk, before the Association rises.

18. RESOLVED, That we will not hold in our Union any church or churches, who hold in their fellowship any member or members who will not renounce every secret order or clan—political or religious—whether past, present, or to come, or that claims, or expresses by word or act any interest therein, directly or indirectly, whether for oath or honor's sake, or personal interest or paternal advantage of such, whether at home or abroad, sick or well, in adversity, prosperity, or in any condition, or for any cause not herein mentioned; WE MUST NOT, WE CAN NOT, WE WILL NOT FELLOWSHIP OR COMMUNE WITH THEM.

RULES OF DECORUM.

1. The Association shall be opened and close with prayer.

2. But one person shall speak at a time, and shall rise to his feet and address the Moderator.

3. No person shall be interrupted while speaking unless he departs from the subject, or uses words of personal reflection.

4. Every motion made and seconded, shall come under the consideration of the Association, unless withdrawn by the person making it, and if there are two or more motions before the Association at the same time, and on the same subject, the first shall have the preference.

5. Every case taken up by the Association shall be disposed of before another is offered.

6. When anything is taken up by the Association, after allowing reasonable time for debates, the moderator shall take the question, and those in favor of the thing proposed, shall rise to their feet, and those against it shall keep their seats. The decision thus made shall be announced immediately.

7. No person shall depart from the service of the Association without leave.

8. No person shall speak more than twice on the same subject without leave, nor shall any person be made to close the subject until the debates are gone through with.

9. The appellation of brother shall be used in addressing each other.

10. The moderator shall be entitled to the same liberty of speech as any other member, provided he appoint some other member to fill the chair while speaking, but shall not vote unless the Association be equally divided.

11. Any person breaking the Rules of Decorum shall be reprov'd as the Association may think proper.

ARTICLES OF FAITH, WITH SCRIPTURAL PROOFS.

1. We believe in one only true and living God: The Father, the Word and Holy Ghost, and these three are one. Proof: "In the beginning was the word and the word was with God; and the word was God." John 1; 1. "For there are three that bear record in Heaven—the Father, the Word and the Holy Ghost, and these three are one." John 5:7.

2. We believe that the Scriptures of the Old and New Testaments are the word of God; and the only rule of faith and practice. Proof: "For the prophecy came not in the old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." 2nd Peter 1:29. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2nd Timothy, 3: 16—17.

3. We believe in the doctrine of election by grace, according to the foreknowledge of God, and that God chose his people in Christ before the foundation of the world. Proof: "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love." Eph. 1: 4. "Moreover, whom He did predestinate, them He also called, and whom He called, them He also justified; and whom He justified, them He also glorified." Rom. 8: 30.

4. We believe in the fall of man, and that he is incapable of recovering himself therefrom. Proof: "No man can come to Me, except the Father who sent Me draw him." John 6: 44. "Can the Ethiopian change his skin, or the Leopard his spots? then ye may also do good, that are accustomed to do evil," Jeremiah 13: 3.

5. We believe that sinners are justified in the sight of God, only by the imputed righteousness of Christ. Proof: "For He hath made Him to be sin for us, who know no sin; that we might be made the righteousness of God in Him." 2nd Cor. 5:21.

6. We believe that the the saints shall persevere in grace and never fall finally away. Proof: "And I give unto thee eternal life, and they shall never perish." John 10: 28. "For ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory." Col. 3:3—14.

7. We believe that God's elect shall be called and regenerated by the Holy Spirit. Proof: "For the promise is unto you, and to your children, and to all that afar off, even as many as the Lord our God shall call." Acts 3: 29. "Who hath saved us, and called us, with a holy calling, not according to

our works, but according to His own purpose, and grace, which was given us in Christ Jesus before the world began." 2nd Tim. 1:9.

8. We believe in the resurrection of the dead, both the just and the unjust, and a general judgment, and the joys of the righteous, and the punishment of the wicked, shall be eternal. Proof: "Marvel not at this, for the hour is coming in which, all that are in their graves shall hear His voice and shall come forth, they that have done good, unto the resurrection of life, and they that have done evil unto the resurrection of damnation." John 5:28. "Because He hath appointed a day in which He will Judge the world, by that man whom He hath ordained." Acts 17:31.

9. We believe that baptism and the Lord's Supper are ordinances of Jesus Christ, and that true believers are the only proper subjects, and that immersion in water is the mode, and that persons administering the ordinances, who differ from the foregoing, either in faith or practice, are, by us, not regarded as legal. Proof: "Now, when all the people were baptized, it came to pass that Jesus, also being baptized, and praying, the Heaven was opened and the Holy Ghost descended in a bodily shape, like a dove upon Him, and a voice came from Heaven, which said, Thou art My beloved Son; in Thee I am well pleased." Luke 2:21—22. "Jesus took bread and blessed and broke it, and gave it to his disciples, and said: Take, eat; this is my body; and He took the cup and gave thanks, and gave it them, saying, drink ye all of it." Matt. 26:26—27.

10. We believe that no minister has the right to the administration of the ordinances only such as are regularly baptized, called, and come under the imposition of the hands of a Presbytery. Proof: "The Holy Ghost said, Separate me, Barnabas, and Saul for the work whereunto I have called them, and when they had fasted and prayed and layed their heads on them they sent them away." Acts 13:2—3. "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the Presbytery." 1st Tim. 4:14.

11. We believe that none but regularly baptized persons have a right to commune at the Lord's table, nor can we, as an association, acknowledge as valid the administration of any other denomination, be their profession or mode what it may. Proof: "We have an altar, whereof they have no right to act, which serve the tabernacle." Heb. 10:13. From the top of the rocks I hold him, and from the hills I behold him; lo the people shall dwell alone and not be reckoned among the nations.

Received of L. M. Wimberly \$12.00 for printing 400 copies of these minutes.

COURIER PRINTING Co.

