

MINUTES

—OF THE—

FORTY-SECOND ANNUAL SESSION

—OF THE—

Good Hope Association

—OF—

Primitive Baptist

—HELD WITH—

OLD ZION CHURCH, Simpson County, Mississippi
OCTOBER 2ND, 3RD, 4TH
NINETEEN HUNDRED THIRTY ONE

Next Place of Meeting

GOOD HOPE CHURCH, Simpson County, Mississippi

ELDER J. E. ALDERMAN, Stringer, Miss. Moderator
L. R. SHOWS, Mendenhall, Miss. Clerk

PROCEEDINGS

The 42nd Annual Convention of the Good Hope Primitive Baptist Association assembled this October 2nd—4th, A. D., 1931, with Old Zion Church, Simpson County, Mississippi.

After song service a prayer was offered by Elder R. N. Weaver and the introductory discourse was preached by Elder Pameltree from Deuteronomy 32nd Chapter, following which an intermission of one hour was given for dinner.

Convening in the afternoon, the Moderator called the house to order and after singing and prayer led by Elder G. W. Lewis, proceeded as follows:

First. The Moderator appointed L. R. Shows to act as clerk Pro Tem in the absence of Elder J. A. Ford the regular clerk.

Second. The Moderator appointed Elder R. N. Weaver to preach in the afternoon which he did from Luke 21:25, subject, "Redemption."

Third. The Association proceeded to elect a Moderator and Clerk, which resulted in the choice of Elder J. E. Alderman, Moderator and L. R. Shows, Clerk.

After a few remarks expressing his appreciation of confidence and his love for the Churches the Moderator announced the body duly organized and proceeded in the regular order of business.

Fourth. The letters from the several churches composing the association were called for and read, there being eight represented (see table).

Fifth. On motion, omitted reading rules of decorum.

Sixth. On motion the Association opened its doors for the reception of new churches: none offered.

Seventh. On motion called for correspondence from sister associations and seated them as follows:

Bethany—L. W. Saunders, J. C. Morrow, J. M. Peoples. South Mississippi—Elder C. N. Ware. Amite—Elder G. W. Lewis, Mrs. G. W. Lewis.

Eighth. On motion, Moderator appointed Elder S. R. Scott to write the corresponding letter.

Ninth. On motion the Moderator appointed the following brethren to arrange for preaching services during the meeting, to-wit: W. M. Hopson, J. W. Garrett, J. T. Lingle, V. F. Sullivan and J. W. Shoemaker.

The Association now adjourned to re-convene on Saturday following.

SECOND DAY—SATURDAY

Pursuant to adjournment the Association convened on Saturday, October 3rd and after engaging in song service a prayer was offered by Elder G. W. Lewis and followed by the transaction of the following business:

First. Roll call and obtaining correct list of Messengers; (see table)

Second. On motion returned correspondence with sister associations as follows:

Bethany—Elder J. E. Alderman, Elder R. N. Weaver, Brother J. W. Shoemaker, J. N. Simms, Elder S. R. Scott.
South Mississippi—Elder R. N. Weaver, Elder C. L. Clark.
Amite—J. W. Garrett, C. L. Clark, J. Y. Lingle.

Third. Located District meetings as follows:—1st District—Bethlehem Church 3rd Sunday and Friday and Saturday before, in August, 1932. The church is located six miles east of Bay Springs on the G. M. & N. R. R. 2nd District—New Chapel 2nd Sunday and Friday and Saturday preceding in July, 1932. The church is located 9 miles South of Morton on the A. & V. R. R.

Fourth. On motion it was agreed to hold the 43rd Annual Assembly with Good Hope Church, Simpson County, the 1st Sunday in October and Friday and Saturday before, A. D., 1932. The church is 6 miles north of Magee on G. & S. I. R. R.

Fifth. On motion the Moderator appointed Brethren J. W. Garrett, W. B. Stegall as Finance Committee, which reported \$25.00 to defray expense of publication of Minutes.

Sixth. Called for promiscuous business, none.

Seventh. Called for, read, and approved corresponding letter.

RESOLUTIONS

Resolved; That the names and addresses of all Ordained Ministers in the Association be printed in the Minutes.

Resolved; That the clerk superintend the printing of 150 copies of these Minutes and be allowed the remainder of the \$25.00 for his services.

Resolved; That the Association tender its thanks and deepest appreciation to Old Zion Church and surrounding community for their extreme kindness and splendid hospitality during this meeting, and we pray that the Lord's richest blessing may be showered upon them.

PREACHING SERVICES

Saturday the opening sermon was preached by Elder K. C. Wardell from Cor. 2:10. Followed by Elder G. W. Lewis from the text "Come, for All Things Are Now Ready."—Luke 14:17. Sunday, opening sermon by Elder Brand, followed by Elder Pameitree and closing by Elder J. E. Alderman.

CORRESPONDING LETTER

The Good Hope Association of the Primitive Baptist Faith and order in session with Old Zion Church, Simpson County, Mississippi, to her sister associations with whom she corresponds, Greetings:

Dear Brethren, we have been blessed through the kind providence of God to meet again in our annual meeting with all churches represented in Peace.

We appreciate your correspondence and desire our pleasant correspondence to continue and ask all to join in an earnest effort of prayer to the giver of every good and perfect gift, that the God of all grace and comfort would bless our cause and give us a genuine revival to the end that our churches be built up and may we all awake to a full realization of our Every Blessing and our duty to the Lord and each other.

May the Lord Bless you and we ask that you pray for us in love,

Farewell,

ELDER J. E. ALDERMAN, Moderator, Stringer, Miss.

L. R. SHOWS, Clerk, R. 1, Mendenhall, Miss.

HOME MINISTERS

ELDER J. E. ALDERMAN, Stringer, Miss.

ELDER J. A. FORD, 1520 W. 5th Street, Laurel, Miss.

ELDER S. R. SCOTT, Rose Hill, Miss.

ELDER J. L. BLACKLEDGE, Laurel, Miss.

ELDER R. M. WEAVER, Mize, Miss.

ELDER K. T. WARDELL, R. 1, Pulaski, Miss.

CONSTITUTION

ARTICLE 1. This Union shall be known as the "Good Hope Baptist Association.

ARTICLE 2. This Association shall be composed of members chosen annually by their respective churches, and each church shall be entitled to three delegates, who, on presenting letters certifying their appointment, shall be entitled to seats.

ARTICLE 3. The Association shall have a moderator and a clerk, who shall be chosen immediately after the organization of each session.

ARTICLE 4. The Association shall hold a regular annual session at such places as from time to time she shall designate, and when convened shall only sit as an advisory Council.

ARTICLE 5. This Association shall never possess a single attribute of power to the lord it over God's heritage, but forever disclaim all rights to interfere with the internal concerns of any church and recognize each church to be independent in all matters of internal government.

ARTICLE 6. This Association may withdraw from any church that shall become herodox and disorderly.

ARTICLE 7. This Association forever disclaims all connections with every modern missionary society, by whatever name called.

ARTICLE 8. No church shall hereafter be admitted into this Union until she first produce satisfactory evidence of her being opposed to all modern missionary scheme; neither shall there be any newly constituted churches admitted into this Union until they have first presented copies of their faith, and by whom constituted.

ARTICLE 9. This Association shall have the power to adopt such rules of government, while in session, as she may deem proper, subject to amendment; provided however, the same shall not conflict with this constitution.

ARTICLE 10. This Association may hold correspondence with such associations as she may deem orthodox.

ARTICLE 11. This constitution shall not be altered or amended until two-thirds of the churches composing this Union shall require the same.

ARTICLES OF FAITH

ARTICLE 1. We believe in God, and the trinity of persons in the Godhead—the Father, Son and Holy Ghost.

ARTICLE 2. We believe the Scriptures of the Old and New Testaments are the revealed word of God, and are the only rules of faith and practice.

ARTICLE 3. We believe in the fall of Adam and consequent depravity of human nature, and that all men, by nature are in a state of wrath and utterly unable to recover themselves by their own free will and ability into the favor of God.

ARTICLE 4. We believe that God, before the foundation of the world chose a definite number of the human race in Christ Jesus to salvation, and they in particular are saved.

ARTICLE 5. We believe that sinners are justified only through the merits and efficacy of the obedience, death and resurrection of Christ imputed to them.

ARTICLE 6. We believe all those who are called, quickened, regenerated and justified, are preserved in Christ and kept by the power of God unto salvation, and can never fall away and be lost.

ARTICLE 7. We believe Jesus Christ, who is the Head and Lawgiver, has instituted the ordinances of Baptism and the Lord's Supper, which are to be perpetually observed by the church to the end of the world.

ARTICLE 8. We believe that baptism, the Lord's Supper and feet-washing are ordinances of Jesus Christ, and that true believers are the only proper subjects, and the proper mode of baptism is immersion.

ARTICLE 9. We believe in the resurrection, both of the just and the unjust, and the happiness of the righteous and the punishment of the wicked will be eternal.

RULES OF DECORUM

1. This Association shall be opened and closed by singing and prayer.
2. But one member shall speak at a time, who shall rise to his feet, and upon obtaining permission proceed.
3. The moderator, when addressed by a member, shall signify his right to the floor by naming the person, or otherwise.
4. No member shall be interrupted while speaking unless he wanders from the subject, or uses language of a personal nature.
5. Every motion made and seconded shall come under the consideration of the Association, unless withdrawn by him who made it.
6. Every case taken up by the Association shall be decided on or withdrawn before another is offered.
7. When a question is taken up, after having due time for debate, the moderator shall take the voice of the Association and pronounce the decision forthwith.
8. Any member wishing to retire shall obtain permission from the moderator.
9. No member shall speak more than twice on the same proposition without permission of the Association; nor shall any proposition be made to close the subject until the debate shall have been gotten through.

10. The appellation of brother shall be used in the Association by members when addressing one another.

11. The names of the members may be called as often as the Association may direct.

12. No member shall be tolerated in any practice which may tend to interrupt public speaking.

13. The moderator shall be entitled to the same privilege of speaking as other members, provided he appoint another to his seat during the time, but shall not vote on any questions unless the Association be equally divided, and in such cases he shall give the casting vote.

14. Any query sent up from a church shall be taken up and acted on, but a query from an individual member shall require a majority in its favor before it can be acted on.

15. Any member violating these rules shall be admonished by the moderator at discretion, but only on the day on which the breach may have been made.

10. The minutes of each annual meeting of this Association shall be read, approved and signed by the moderator and clerk before the Association rises.

REASONS AND APPEALS

When in view of passing events, conscience points out the necessity of breaking assunder the bonds of union that have hitherto bound together those who profess to be of the same sentiments and to be governed by the same laws and rules, it becomes those who dissent or separate themselves from others to set forth their reasons for such separation.

Therefore, we who have hitherto been members of the Mt. Pisgah Baptist Association, hereby make known our reason for separating ourselves from these brethren who still choose to remain in the body.

1. Because they hold and publish to the world that there are more Gospel ministers than there is money to send out. (See minutes of the Baptist Convention, May 4, 1843, page 7).

2. Because they hold and publish to the world that embarrassment in pecuniary matters have obstructed some of the holiest enterprises for the advancement of the Messiah's Kingdom. (See third annual report of the American and Foreign Bible Society).

3. Because they are in practice of buying life membership in societies under the pretension of spreading the gospel thereby placing the Gospel side by side with common merchandise, and placing the poor brother on an unusual footing with the rich hypocrite. (See Constitution of the American Home Mission Society, Art. 3).

4. Because they employ men at high stipulated wages to go and preach and act as agents in collecting money, and laying claims to education before churches. (See minutes of Baptist State Convention, 1843, Appendix C, page 8).

5. Because, they hold and publish to the world that large sums of money can be spent, with prudence, economy and profit in advancing Christ's Kingdom, if such sums cannot be obtained, such profitable efforts cannot be affected—thereby laying such stress upon money as to make the advancement of Christ's Kingdom entirely dependent on the amount of money that can be raised, thereby placing the salvation of God's church on human effort and contingency, which is in direct violation of God's system of salvation, as revealed in His written and infallible Word, which He has given for the rules of our faith and practice. (See tenth annual report of Baptist Home Mission Society, page 18, April 26, 1842).

These are some of the reasons that impel us to the course that we are now pursuing. We do not wish to be understood as saying that all brethren from whom we are separated are in direct and immediate practice of all the unscriptural and newly invented schemes against which we complain, or that all of them directly favor or sustain the mammoth-like schemes of the present day societies which were never participated in by the Baptist until within our recollection; but we hold such brethren to be in disorder for countenancing, and continuing in fellowship with those who are practicing and endeavoring to carry on such worldly and unscriptural measures as we have herein set forth, for we are unwilling to give up the long-cherished doctrine and sentiments upon which the Baptist have relied ever since the Lord Jesus Christ established His church on earth. Finally brethren, addressing ourselves to you who profess to be particular Baptists of the old school, but who are suffering such things to be preached and practiced among you as are learned from men, and not from the Word of God, it is for you to say, not us, whether we can longer walk in union with you. We regret, and so must you, to see brethren professing the same faith severing themselves from each other but, brethren, if you compel us to sanction the traditions and inventions of men and religious obligations, or to separate ourselves from you, the sin lieth at your door. This, brethren, is our appeal to you; you may treat it with contempt if you despise the cause for which we contend in conformity with the Word of God.

We will not hold in fellowship any church that holds any member in her that is a member of any of the following institutions, to-wit: Theological schools, State Conventions, Missionary Societies, Tract Societies, Sunday School Unions, Temperance Societies, or any society that is tributary to the missionary plan as it now exists in the United States. Neither will we knowingly correspond with or receive correspondence with any association that holds in fellowship churches holding members in them who are members of the above named institutions, together with any other society claiming to be the auxiliary of the Church of Christ, members of the Masonic fraternity, Odd Fellows, Son of Temperance, Know Nothings, or any other secret society that now exist, founded on the wisdom of men.

Nor will we hold in fellowship any member, nor allow any minister in our stand, who believes and advocates the extreme doctrine of predestination—that God in eternity before time predestinate, fix or decree everything that comes to pass in time—sin and wickedness not expected.

Advice of the Association to the Churches—Agreed that the Association advise the churches to hold no member in fellowship who will take advantage of any human law to defraud just creditors.

STATISTICAL TABLE

CHURCHES	CLERKS AND POSTOFFICE	MESSENGERS	By Ex. Baptism	Con. of Faith	Rec. by Letter	Dis. by Letter	Excluded	Deceased	Total Mem.	Sun. Meeting	Contributoin
Good Hope	J. A. Kennedy, Mendenhall, Miss., R. 1	L. R. Shows J. L. Shows V. F. Sullivan W. M. Hopson D. A. Walters C. I. Jordan J. W. Garrett J. W. Bennett J. W. Welch H. W. Moorehead C. B. Parkman K. T. Wardell W. B. Stegall J. P. Stuart J. L. Goodman R. N. Weaver A. C. Bishop Homer Craft J. I. Simms J. N. Simms J. W. Shoemaker	8	1		3	2	1	196	1	\$6.00
New Hope	W. M. Hopson, Pelahatchie, Miss.			2			1	114	3	2.00	
Old Zion	J. T. Lingle, Crystal Springs, Miss.		2				41	4	5.00		
New Chapel	H. W. Moorehead, Morton, Miss.						119	2	2.00		
Mt. Olive	W. E. Copeland, Morton, Miss.		1				16	1	2.00		
Pleasant Home	Eld. R. N. Weaver, Mize, Miss.		1			2		38	2.50		
Bethlehem	J. L. Simms, Louin, Miss.		1					22	3	1.00	
Providence	W. F. Ruffin, Soso, Miss.	Eld. J. E. Alderman	2			2		75	1	2.50	