

Minutes of the
Fifty-fourth Annual Session
Of the
Good Hope Association
Of Primitive Baptists

Held with Good Hope Church, Simpson County,
Miss., Friday, Saturday and Sunday,
October 1, 2, 3, 1943

OFFICERS

Elder C. N. Ware, Moderator Taylorsville, Miss.
L. R. Shows, Clerk, R. 1, Mendenhall, Miss.

PROCEEDINGS OF THE GOOD HOPE ASSOCIATION

FIRST DAY—FRIDAY

The fifty-fourth annual session of the Good Hope Association, of Primitive Baptist churches, in south central Mississippi, convened with Good Hope Church, Simpson County, on Friday, October 1, 1943.

After song service, prayer was offered by Elder Jesse Burch. Elder W. J. Blackmon, who was appointed by the moderator to preach the introductory sermon, ably presented the text, "Let there be light."—Genesis i. 3.

An intermission of one hour was then given during which a refreshing repast was served to all.

The delegations were now called together for the transaction of associational business as follows:

1. Prayer was offered by Elder W. J. Sanders.
2. The moderator appointed Elder G. P. Woodall, of Shreveport, La., to preach in the afternoon. He preached an able discourse, using the text, "But we see Jesus," from Hebrews ii. 9.
3. Letters called for and read.
4. On motion, election of officers was entered, resulting in the choice of Elder C. N. Ware as moderator, and L. R. Shows as clerk.
5. On motion, invited new churches into this Association, which was met with response from Jackson Primitive Baptist Church. Her petition for admission was granted and her delegates were seated in full fellowship.
6. On motion, called for correspondents from sister associations and seated them as follows:

Bethany—Elder W. J. Sanders and wife, Elder Fred Saterfield and wife, Brother W. A. Hollingsworth and wife, Brother J. W. Shoemaker and wife, Brethren Lee Sanders, M. A. Putman and Sister G. H. Banks.

Amite—Elder G. W. Lewis and wife.

7. On motion, the moderator appointed Elder O. R. Mazingo to write the Corresponding Letter.

8. On motion, the moderator appointed Brethren R. L. Simms, K. Stegall, W. P. Johnson, H. W. Moorehead and J. R. L. Shows to serve as a Service Committee.

The Association now recessed for the day.

SECOND DAY—SATURDAY

The Association reconvened on Saturday, October 2. After rendering service in songs and prayer, led by Elder J. M. Shows, the following order of business was dispensed.

1. Roll call and listing messengers.

2. Returned correspondence to sister associations as follows: Bethany—Elder O. R. Mzingo, Brethren D. B. Hollingsworth and H. W. Moorehead.

Amite—Elders R. M. Weaver, O. R. Mzingo, C. N. Ware and Brother K. Stegall.

3. Located District Meetings as follows:

First District to be held with Providence Church, Jasper County, Miss., on Friday before the first Sunday in August, 1944.

Second District to be held with Good Hope Church, Simpson County, Miss., on Friday before the first Sunday in July, 1944.

4. On motion, agreed to hold the fifty-fifth session of this Association with Bethlehem Church, Jasper County, Miss., on the first Sunday in October, 1944, and Friday and Saturday preceding.

5. On motion, the moderator appointed brethren H. W. Moorehead, Everette Simms and B. A. Floyd, as a Finance Committee, which reported \$226.77 collected for general expenses. The report was received and the committee dismissed.

6. Called for promiscuous business and, on motion and second, it was agreed to have the moderator's picture put in the minutes.

7. Called for Corresponding Letter. Adopted as read.

8. Be it Resolved, That the Association tender our sincere thanks to Good Hope Church and community in appreciation of their kind and generous hospitality, their love and fellowship shown to us in this Association. We are indeed grateful and pray that we may continue to share with each other that love which is begotten of our Father and the Lord Jesus Christ.

ELDER C. N. WARE, Moderator.

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

CORRESPONDING LETTER

Good Hope Primitive Baptist Association to her sister associations with whom she corresponds. Greetings:

Dear Brethren—Through the goodness and mercies of an all-wise and ever to be adored God we have been permitted to meet in our fifty-fourth annual session, and thanks be to His holy name we have again met in peace.

Dear brethren, we humbly pray that the good Lord will help us to live humbly and at each others' feet; guide us by His unerring Spirit that we may live in your love and fellowship, so long as we are permitted to live in this low ground of sin and sorrow. We are at a loss for words to express the love and fellowship that we have for your ministering servants, who have come among us. Our prayer to the loving Father is, that He will give them a mind to visit us again, preaching the same wonderful truths that we so dearly love. We sincerely desire a continuation of your correspondence. Pray for us. Your sister Association,
GOOD HOPE.

ORDER OF PREACHING

Friday a. m.—Introductory by Elder W. J. Blackmon.

Friday p. m.—Elder G. P. Woodall.

Friday evening—Elder W. J. Sanders.

Saturday a. m.—Elders Jesse Burch and G. W. Lewis.

Saturday p. m.—Elder Fred Saterfiel.

Saturday evening—Elders W. J. Blackmon and C. O. Stegall.

Sunday a. m.—Elders W. J. Blackmon and W. J. Sanders.

Sunday p. m.—Elder G. W. Lewis and Licentiate R. B. Johnson, Jr.; closed by the moderator, Elder C. N. Ware.

VISITING MINISTERS

Elder W. J. Blackmon, R. 2, Logansport, La.

Elder G. P. Woodall, Shreveport, La.

Elder Jesse Burch, Oak Grove, La.

Elder Fred Saterfiel, Lake, Miss.

Elder W. J. Sanders, Newton, Miss.

Elder G. W. Lewis, Auburn, Miss.

HOME MINISTERS

Elder C. N. Ware, Taylorsville, Miss.

Elder C. O. Stegall, Crystal Springs, Miss.

Elder R. M. Weaver, Mize, Miss.

Elder J. M. Shows, Mendenhall, Miss.

Elder C. L. Clark, Crystal Springs, Miss.

Elder O. R. Mzingo, Petal, Miss.

Elder Glenn Smith, Laurel, 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 sit only as an advisory council.

Article 5. The Association shall never possess a single attribute of power to lord it over God's heritage, but forever disclaims 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 heterodox and disorderly.

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

Article 8. No church shall hereafter be admitted into this union until she first produces satisfactory evidence of her being opposed to all modern missionary schemes; 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 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. The 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 the other members, provided he appoint another to his seat during the time, but shall not vote on any question 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.

16. 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 asunder 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 reasons for separating ourselves from these brethren who still choose to remain in that body.

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

2. Because they hold and publish to the world that embarrassments 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 unequal 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 of education before the 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 sums cannot be obtained, such profitable efforts cannot be effected—thereby laying 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.)

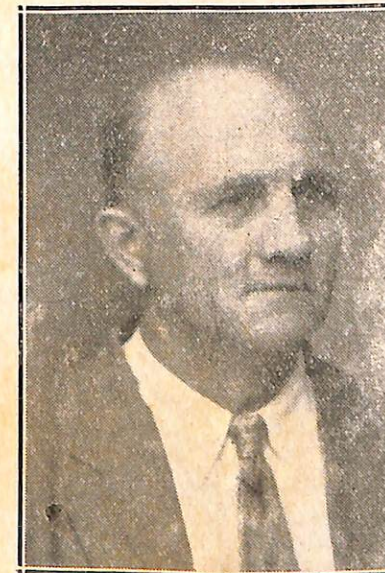
These are some of the reasons that impel us to the course that we are now pursuing. We do not wish to be understood as saying that all the brethren from whom we are separated are in direct and immediate practice of all the unscriptural and newly invented schemes against which we complain, or that all of them directly favor or sustain the mammon-like schemes of the present day societies which were never participated in by the Baptists 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 herein set forth, for we are unwilling to give up the long cherished doctrine and sentiments upon which the Baptists 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 Convention, 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 from 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 an auxiliary of the church of Christ, members of the Masonic Fraternity, Odd Fellows, Sons of Temperance, Know Nothings, or any other secret society that now exists founded on the wisdom of men.

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

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.



ELDER C. N. WARE, Moderator

STATISTICAL TABLE

CHURCHES	ADDRESS OF CLERKS	NAMES OF MESSENGERS	Rec by Exp & Bap	Rec by Letter	Rec by Relation	Restored	Dismissed by Letter	Excluded	Died	Total Membership	Sunday of Meeting	Contribution
Good Hope	J B Baldwin, R L Mendenhall, Miss	Joe Jones, J R L Shows, B A Floyd	2					3		118	1	26 95
Ideal	C B Bowman, R 2, Hattiesburg, Miss	W H Gilkin, D B Hollingsworth, Eld C N Ware					1	1	1	66	4	20 50
New Hope	E L Goodman, R 2, Pelahatchie, Miss	M M Wade, W M Hopson, Morris Wade	2				8		1	41	3	10 00
Bethel	G Ishee, Louin, Miss	G W Anderson, John Ishee, Ada Price								7	2	5 00
Ephesus	B R Patton, Purvis, Miss	B R Patton, Billy Parker, W P Johnson, Grover Massey	8	2			3		2	73	1	16 00
Bethlehem	E R Sims, R 1, Louin, Miss	S C Sims, Berry Green, E R Sims	2						1	32	3	9 75
Providence	B S Ishee, Stringer, Miss	Bob Ishee, Oden Alderman, Archie Massey						1	1	79	1	15 00
Crystal Springs	Z C Davis, Crystal Springs, Miss	Eld C O Stegall, Kaly Stegall, J R Hein	6	3	2		2		1	48	2	13 50
New Chapel	H W Moorehead, Morton, Miss	H W Moorehead								9	2	1 50
Mt Olive	G P Sheely, Morton, Miss	J P Stewart, N B Stegall, Mrs J P Stewart								18	1	2 00
Pleasant Home	C N Stennett, Mize, Miss	A C Bishop, C N Stennett, H N Craft								29	2	2 00
Jackson	R B Johnson, Jr, Jackson, Miss	C L Stewart, W B Walters, C Sandifer	3	7	3					17	3	12 00
Totals			23	12	5		15	5	6	537		135 20

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