

**CLEAR CREEK  
MISSIONARY BAPTIST CHURCH  
MINUTES  
1827- 1874**

**Transcribed by Nancy Wardlow Kennedy,  
January 2004**

**NOTES AND INTRODUCTION**  
**CLEAR CREEK MISSIONARY BAPTIST CHURCH 1827- 1874**  
**By Nancy Wardlow Kennedy, January 2004**

Typing the minutes of the Clear Creek Baptist church has been a project I have thoroughly enjoyed. I have no connections to this church, so it was not the same as when I typed the Gravel Hill Church Minutes. The next book of the Clear Creek Church minutes is missing, but I hope to type the others.

Clear Creek church was started about 1827 or 1828 according to these minutes. Clear Creek was originally a Primitive Baptist Church. In the early 1800's Primitive Baptist was one of the biggest denominations in the south. McNairy County boasted of her share. Today, 2004, the Primitive Baptist is a dying denomination and there are only a few congregations in McNairy County. I was raised in the Southern Baptist Church (same as Clear Creek) but most of my ancestors on my Mother's side of the family were Primitive Baptist at Gravel Hill or Michie.

In the early 1800's there began a great movement or revival in Tennessee, Kentucky and Virginia as recorded in the book Early Times In Middle Tennessee. This is very captivating reading for anyone interested in the history of the church in the early years of our great state.

The Cumberland Presbyterian Church came out of this movement along with the Missionary Baptist. The Presbyterian and Primitive Baptist believed in pre-destination. Either one was "eternally saved" or one was "forever lost." In the Cumberland Presbyterian Church, Samuel McAdoo, Finus Ewing and others met at Dickson, Tennessee and pulled away from this doctrine (along with other doctrines) and formed the Cumberland Presbyterian Church.

According to Goodspeed History of Tennessee, the chapter on McNairy County, page 826, "The origin of the Missionary Baptists as a separate organization from what is termed the Primitive Baptist dates about 1817 and points to Elder Reuben Ross as its founder. While this church claims to be the "Regular Baptist," the public usually designates them as Missionary Baptist and the other branch as "anti- Missionary" or "regular Baptist." The first association was formed in October 1825, and was known as the "Bethel Association," having eight churches, and in a short time five additional ones. Churches were generally organized in West Tennessee till 1833 and the first convention was held in 1835. Some of the pioneer ministers were Jerry Burns, Thomas Owen, P. S. Gayle, C. G. Conner, N. G. Smith, George N. Young, J. M. Hart and David Haliburton. Among the pioneer minister of this county my be mentioned: A. A. Sanders, Reuben Day, A. S. Dorris, W. H. Hodges, E. Washburn and Lewis Savage."

So to the little congregation of Clear Creek came the Missionary Baptist Preacher - Obediah Dodsun and forever changed the little church's outlook on life. Clear Creek changed their views about missions and took their charge very diligently as I will point out later. Those that clung to the Primitive Baptist doctrine was called the "anti-effort brethren," of which Jacob Jackson was the leader. Jacob was the clerk of Clear Creek and had the minute book, which he never turned over to the church and has been lost in time.

The Church split about 1842, with the Missionary Brethren meeting at the school house near Thomas Sanders and apparently the old group stayed at the old Clear Creek Church meeting house. Efforts were made several times by the Missionary Group to reconnect with the others but it never happened.

The 'old Clear Creek Brethren' were still meeting in June 1853 as stated in the minutes as the church made an effort to reconcile after about 10 years. The minutes did not state, where they were meeting or under what name. In November 1854 (a year later) the committee reported no success and an effort to reconcile was never attempted again. A big question as I was typing these minutes, "what happened to the 'old Clear Creek Brethren - Primitive Baptist?'" Did the old church fade into history as the few members died or just moved on to another congregation. I found the answer after much research and as is addressed later. (Pg 7)

Just a note about the split of the Primitive Baptist and the Missionary Baptist. The Primitive Baptist would not allow membership in any other organization. At this time period, the Free Mason was a growing organization that attracted many men to join their ranks. They could not be a Free Mason and a Primitive Baptist. Aaron Sanders was a Free Mason as probably many other men of the church. Under the facade of religious reasoning, Free Masonry was a big reason to convert to Missionary Baptist.

As stated earlier, the biggest reason for the split in the Primitive Baptist Doctrine was the belief of predestination. The Missionary Baptist believed salvation is offered to all - but one must accept, therefore they took the Great Commission in great stride feeling they should preach the gospel to the four corners of the world.

Other factors, not so dominate, was inclusion of musical instruments in worship and observance of foot washing which is still practiced in the Primitive Baptist Church. The Missionary Baptist, somewhere along the line, started using organs or piano in their worship singing and stopped the ordinance of foot washing. If it was ever done in the Clear Creek Missionary Baptist Church it is not recorded. Washing of the Saints feet was and still is a humble act of service. Very few denomination observe this ordinance and I wonder why. It was one of the last things our Lord did with his disciples.

(Note: My mother's people were Primitive Baptist. At Gravel Hill the weekend of the 2<sup>nd</sup> Sunday in May was a big time for everyone miles around, not just Primitive Baptist. It was filled with preaching, singing and eating all weekend. No visitors were allowed during their Lord's Supper and Foot Washing Ceremonies. It was a special occasion and all the ladies and gents scrubbed clean and looked their best. One could not present dirty feet to be washed in such a humble activity. However, my g g grandmother, Malinda Rushing Farris, had quite an experience. She lived to be 93 years old and found salvation in her old age. One time, on the night before one of these big weekends, a mischievous grandson, took a piece of coal from the fireplace and rubbed it in the inside of her stocking feet. I can imagine his punishment after grandmother's embarrassment. She probably hit him over the head with her cane - she did that a lot when things didn't go to suit her.)

Between the founding of Clear Creek Church in about 1828, until the trouble started in 1841, the Sanders family had moved into the community and probably dominated the church. Remember at that time 1840, churches were sometimes few and far between. Church was usually on Saturday afternoon and one Sunday a month. Sometimes people came for miles to worship and to visit. Church was also a social outlet as that was also a time to visit and catch up on the gossip of the community.

Included after this introduction is some history of the Sanders family taken from Marcus J Wright's History of McNairy County. I include this to show that the Clear Creek Baptist

Church in 1841 was predominately the Sander's family. To check this out compare with the roll of the Church.

There has been some discussion and quite a bit of digging to see if Lemuel Saunders and the Thomas Saunders (at first spelled Saunders) were related. Lemuel Saunders came to McNairy County and settled in the Camden or Rose Creek area. I think they were related because in 1843, the minutes state they needed to send a delegation to Mount Pleasant Church to settle a dispute. Mount Pleasant church was in the Camden area and the cemetery there is very old. Reflections state that Mount Pleasant was a Methodist Church, but apparently it was a Baptist Church first.

The Clear Creek Missionary Baptist Church with her new ideals went forth into the county to do just what she believed - spread the gospel. During their first years they were dedicated to witnessing and met at various communities preaching the good news and helping other congregations to get started.

August 1842, the church met in the neighborhood of Daniel Younger on Huggins Creek (this is close to Finger.) In 1841 they met in the neighborhood of R C Hill. Also before 1841 they met at the home of William Runnels on Cypress Creek, which is between Selmer and Purdy.

In February 1847 they met at the Fortner Meeting House, in Sept 1848 and May 1850. I have never found reference to the Fortner Meeting House, but I think it was in or close to Purdy.

April 1847 they met at a school near James Brooks, which was located south of Purdy. Also in 1847 they met at a school house in Hardin county. New Prospect, Hardin County, is mentioned in 1847, as Polly Auten was going there and Clear Creek declared non fellowship with her. Minutes also state New Prospect had problems.

A church was formed in Purdy in Sept 1852. Thirty people left the Clear Creek Church to start this Church. In the October minutes some of the people came back. Apparently the Purdy Baptist Church did not stay long. In April 1853 some of the members that left Clear Creek to go to Purdy pulled away to join the Pleasant Ridge Church which is northwest of Adamsville..

A Shady Grove Baptist Church (location unknown) and Pleasant Site Church are both mentioned in 1871. One year they had a baptizing in Turkey Creek.

June 1861, the pastor, W J Hodges, announced intention to preach tomorrow at the Campbellite meeting house in the neighborhood of Stantonville.

There are a couple of places that several pages are torn out. The reason is unknown unless the Church felt the minutes should not be recorded. There are no minutes from December 1861 to January 1867. It is my theory that for some reason the Church did not meet part of that time. A few pages would not have held the minutes for six years. Since November and December of 1861 minutes were incomplete it is possible there was trouble in the Church. Also new membership had been very light.

It is hard to think that the War Between the States would cause the Church not function because usually Christians band together more so in times of trouble. Even if money had been a problem to pay the Pastor, the people would have probably congregated and worshiped without a Pastor. But, since McNairy County was so divided in the cause, sometimes brother against brother, it might have been impossible to worship together when some families supported the Union and some the Rebels.

Since February 1868 shows names of members wishing to be re-enrolled to the Clear

Creek Church Roll - it is possible the Church did not meet because of trouble in the Church and the pages that recorded the problem was torn out.

December 1861 may not be the last meeting during that time but I definitely think the first meeting after that time was Jan 1867 because (1) a new Clerk was elected (2) the meeting was at a home (3) and the minutes are written the same as Lindsey Sanders wrote them in 1861 (4) and in Feb 1867, the minutes states that "those willing to live in the church as Baptist and brethren to have their names re-enrolled," indicates that either the "Campbellite (as they were called) or Primitive Baptist doctrine had filtered into the Church.

In transcribing another Church, I found where they did not have church for about 6-7 years and when they got together to re-organize they made a vow not to ever talk of the trouble again and the trouble was not recorded in the minutes.

### **LOCATION OF CLEAR CREEK CHURCH**

Trying to locate the locations of the original Clear Creek church has been taken from the minutes, the writing of Henry Sanders and Belvia Luttrell. Dr Henry Sanders was the clerk of Clear Creek Church for many years and a descendant of the original Thomas Sanders that came here about 1827. Dr Sanders wrote a little description in 1944 about Clear Creek. (It is included later.) He states the original Church was near Stantonville, on the hill south of Clear Creek, a short distances west of the road running north toward the Gilchrist Community. This is not the same vicinity as the Clear Creek Cemetery and the Clear Creek Christian Church / Church of Christ. In looking at the older maps (1916) the road to Gilchrist was almost directly north of Stantonville.

I don't think in the beginning the Clear Creek Christian Church was near the cemetery. In 1869 a deed was given to the Clear Creek Christian Church for four acres from William S Wisdom. That will be covered in the Christian Church minutes.

In 1841 the church started meeting at a school house near Thomas Sanders house on the old Hamburg and Purdy Road.

The December 1844 minutes state they will build a meeting house near Old Father Sander's house. Belvia Luttrell says this was on the Purdy Stantonville Rd. She also says they built a church in 1847, but the minutes do not reflect this. The 1847 minutes state they need to finish the church. In 1901, the Church was moved to a new location on land owned by Dr Henry Sanders. The 1916 map shows the church just south of Hwy 64 near the Pounds Cemetery. This was a little further north of the older church and south of what is now Hwy 64 area in Lawton. In 1916 In 1945, Dr Sanders gave the church land across and north of Hwy 64 in the little community of Lawton. This is where the church stands today, Jan 2004.

The minutes do not always reflect the meeting house or the condition. In Feb 1874 it does state they have a meeting house.

**THE BIG QUESTION**  
**WHY DID WE HAVE THREE CLEAR CREEK CHURCHES**

WHY DO WE HAVE THREE Clear Creek Churches in a place no bigger than McNairy County, all in the same community? This question has intrigued me.

Was the Clear Creek Baptist Church and the Clear Creek Christian Church (Church of Christ) ever one church and split. **My findings do not indicate this**, although that does not mean it didn't happen.

**My notes and observations:**

1. Clear Creek Church that became the Church of Christ met on Saturday, February 15, 1841. "Being called to order proceeded to business and after various exertions to settle the old difficulties existing in the church it was ascertained that they could not be settled without a division in the church. It was resolved that the following proposition should be submitted.

All persons who are willing to live together and serve the Lord according to the Bible and the Bible alone and to acknowledge all their faults and to forgive each other all former trespasses will make it known by coming forward and giving Brother John H Jones the right hand of fellowship.

It was also furthermore resolved that all those who would not come forward on the above resolution after sufficient time had been given them should be considered a manifesting an unwillingness to conform to the rules and regulations of the Church of Christ and therefore should be withdrawn from. Signed Thos R. Beck church clerk.

Those that were dismissed were: Amanda Leathers, Elizabeth Hines, Elizabeth Kinchen, Julia Ann Brasemby, Paninah Robson, Susan Darnall, Mary Lnn, Minerva Cobb, Nancy Etheridge, Elgier Jones.

**None of the above names were on the rolls of the Clear Creek Baptist Church.**

2. This is taken from the minutes of the Clear Creek Missionary Baptist church, dated about 1842:

A motion was then made and seconded to the effect, "does the Church believe in the Home Missionary Operations as discussed." Which was then put to the Church and decided in the affirmative as follows, to wit: those who voted in the affirmative are:

James McCraw	John M. McCraw	William McCraw
Mahaly McCraw	Elizabeth McCraw	Polly Sanders S
Oliva Sanders	Benjamin Sanders	Katherine Sanders
Katherine Sanders S	Thomas Sanders Senr	Stanford L Sanders
Martha Sanders	Hiram Cardwell	A. A. Sanders
Isabella Sanders	Hezekiah Sanders	William Paschal
Charles L Terry	Visiting brethren R. C. Hill,	Jemima Merill

colored persons belonging to the church: Simon, Lucy and Martha. 24

Those who voted in the negative are:

John Preston	Susannah Preston S	Jacob Jackson
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David Jackson  
Alfred Needham  
Green McGee  
and John Smith. 13

Polly Jackson  
Polly Needham  
Anna Rains

Melinda Jackson S  
Nancy Rany  
Jemima ---- heretofore Jackson

On Thursday before the second Lord's day in July (1842) the Church met at the place heretofore appointed and after Divine Worship, first gave an opportunity for the reception of member. No applicant. Secondly, the following resolution was offered, seconded, put to the Church and passed, to wit:

“Resolve by the Clear Creek Church of Christ \* (see no 6) that she contend no longer with the anti-effort brethren for the record book of the Church and that Stanford L. Sanders, the clerk proceed to purchase a record book in which to write the history of said Church and that Hezekiah Sanders, Stanford L. Sanders and A. A. Sanders be appointed a committee for the purpose of writing that history and they do it as in as concise manner as practicable and lay it before the Church at its next meeting for confirmation or rejection.”

The meeting then closed till meeting in course. During the existence of this Church the following persons have been excluded for immoral conduct to wit:

(No first name) Walker            William Frost            Robert Rains  
Johnson Middleton            Nancy Anderson (formally Sanders)

and others whose names do not appear above when the Home Missionary question have been dismissed by letter. Except some who live in the bounds of the Church and who were not there on that day and some who do not live in its bounds but have not yet applied for letters of dismissing. All the foregoing history is gathered from memory or nearly so in consequence of the Church being refused the use of the Church book by her former clerk and therefore it is doubtless in some places imperfect but the statements and in deed all the history here given to our almost certain knowledge is true , all of which is respectfully submitted.

Stanford L. Sanders, Hezekiah Sanders, Aaron A. Sanders

**None the names listed above in the Clear Creek Missionary Church Minutes are listed in the Clear Creek Church of Christ minutes.**

3. The Clear Creek Baptist (Primitive) Church that became the Missionary Baptist Church had troubles in 1841 and split. The Clear Creek Christian (Church of Christ) also had troubles 1841 and split. If the Church was one and the same prior to 1841, both churches were both so discontent that neither one mentioned the brethren from the other church.

4. The only other answer is that maybe both churches - the Baptist Church and the Christian Church (Church of Christ) shared the building. This was done at Gravel Hill for a time. The Primitive Baptist Church burned and the Missionary Baptist let them met in their building until they rebuilt. At that time, most churches were called by the town or community. We had no names such as Unity Church, Trinity Church, Love and Truth Church.

Example: in Selmer we have Selmer Baptist Church, Selmer Methodist Church, Selmer Second Baptist Church, Selmer Christian Church, Selmer Church of Christ, Selmer Presbyterian

Church, Selmer Cumberland Presbyterian Church.

Churches had to meet where they could, often in homes and schools. Since they usually met once a month, it is possible they shared the same building

5. Both Churches called themselves the Clear Creek Church of Christ (See No 6) and after the Baptist split both Baptist Churches called themselves the Clear Creek Church of Christ:

“On Wednesday before the third’s Lord day in June, (1844) the church met, after Divine Worship, a resolution of the following report was offered, seconded and passed to wit: re---- this we do hereby request the **anti-effort brethren who separate themselves from this Church , and who also claim to be the Clear Creek Church of Christ**, to make out a statement of all the facts ---- to the difficulty between them and us, and their for claiming to be the Church at present the same at our next monthly meeting, so that their statement and ours may be published together, and that they — not find of this request. Elder Pettus, Mod; A A Sanders, Asst CC.”

6. One note: in typing the Pleasant Site Church, Gravel Hill Church and the Clear Creek Church - they always referred to the Church as “Community Name Church of Christ.” Such as: Gravel Hill Church of Christ - Pleasant Site Church of Christ - Clear Creek Church of Christ

Later they began putting in the domination such as the Missionary Baptist Church of Christ at Pleasant Site or the Church of Christ at Pleasant Site of the Missionary Baptist order.

7. **One of the biggest questions I have found was just recently.** In 1853 the “anti-effort brethren” were still meeting, apparently in the old meeting house. In 1869 David Horn gave 7 acres to the Clear Creek Church of the Baptist order(or any other name it may be called) on the Purdy and Monterey Road. The deacons were Jacob Jackson, Reuben Jackson and David Horn. This was not the Clear Creek Missionary Baptist Church. Jacob Jackson pulled away, and kept the minute books, in 1841. He never returned. This church had to be a Primitive Baptist. Where was it?

Amazing, but the Clear Creek Primitive Baptist Church became the Pleasant Site Missionary Baptist Church. (I guess old Jacob Jackson changed his mind about the missionary effort.) Although the Pleasant Site Church was started in 1867, when David Horn gave the land he called it the Clear Creek Church. The Pleasant Site Church still stands on this property.

Pleasant Site Church history given to me by Lola Gardner (taken from the dedication of their new building program):

“The year of 1867 and the month of May holds a place of the greatest importance to Pleasant Site Baptist church. It was at this time that a group of believers in Jesus Christ gathered together at a home presently known as the Dalton McClain Home (1974). They were seeking a location for a church and a school building. Some of the leaders of this group were members of the Clear Creek Baptist Church. Among the group was one Bro David Horn. It is to Bro Horn we are most grateful for the property upon which this church is built. The first deacons: Jacob Jackson, Reuben Jackson and David Horn.”

One strange note: David Horn, Reuben Jackson or Jacob Jackson are not listed in the roll of Pleasant Site. David Horn is listed in the Clear Creek minutes July 1871 as a representative of Pleasant Site Church concerning J C Jackson. In October 1873 David Horn transferred his

membership to Gravel Hill Baptist Church and was church clerk there from 1873 to 1882.

8. I have included copies to two deeds showing land given to Clear Creek Church of Christ of the Baptist Order (not the Missionary Baptist) and the Christian Church at Clear Creek.

### **THE THOMAS SAUNDERS FAMILY:**

Stanford L., the eldest son, married the daughter of Henry Lebo. Soon after Lebo and Saunders moved to Warren county, Middle Tennessee. Some time after Benjamin F. and Hezekiah Saunders also married the daughters of said Lebo. In the year 1827 the three Saunders brothers came to McNairy county. Thomas Saunder's family sixteen children follows:

**Sons:**

Stanford L	married a Lebo
Joel K	married a Thornhill
Benjamin F.	married a Lebo
Hezekiah	married a Lebo
Lindsey	married a Landreth
Thomas	married. Lebo (niece of others)
Aaron A	married a McKee
William C. (the only one still living)	married a Moore (in the 1880's)
John	was killed by the kick of a horse when a boy before they came to this city

**Daughters:**

Leah	married a Cardwell
Ellen	married a Ingraham
Elizabeth	married a Ramsey
Nancy	married a Anderson
Sarah	married a Cardwell (nephew of above)
Katherine	married a McCraw
Polly	married a Maness
Rachel	married a Tennyson

The family in general was above average in point of intellectual ability, industry and business, though none of them had more than a neighborhood school education.

In religious opinion they were Baptist, and all of the sixteen brothers and sisters were baptized into the church, except Joel K., who was a believer in Christ - but never joined the church. In politics they were divided, and they were a class of men who held on to well-established convictions with great tenacity. At one time they were the most numerous family ever in the county.

John Saunders, an older brother of Thomas, had but a small family, and I never knew of but two of them marrying: Benjamin married a Miss Landreth; Hannah married C. H. Dorin.

Thomas Saunders, who emigrated to McNairy County, Tennessee, was of a very ancient family in England, having descended from Laurence Saunders, who suffered martyrdom in Queen Mary's reign for preaching the gospel. Thomas' great, great-grandparents were

Huguenots, emigrated from England in 1659 to South Carolina and settled about where Charleston now stands. They died in Savannah, Georgia, before the revolutionary war. He (Thomas) married Elizabeth Rook in his 18<sup>th</sup> year; she was in her 16<sup>th</sup> year. She was also of English descent; mother was a Stanford, related to Lord Stanford of London. She was born in Maryland. Their offspring were 17 children - 9 sons and 8 daughters - 16 raised families. They emigrated from Chatham County, N.C. in 1816 to Granger County, East Tennessee; settled on Clinch River; emigrated to West Tennessee in 1826.

Near the close of the eighteenth century, Thomas Saunders and Elizabeth Rook were married and settled in Chatham County, North Carolina. The young husband was the son of Benjamin Saunders, a staunch Quaker; the wife was a lineal descendant, on the father's side, of Admiral Rook, of the English navy; on her mother's side, of a younger brother of Lord Stanford and Marie Wills of Germany.

Thomas had violated the rules of his society by uniting himself with one of a different faith, and was promptly excluded and denied its temporal benefits as well. Elizabeth was an orphan whose only dower was industry, intellect and great personal beauty.

With only youthful strength and energy to rely upon they began the arduous task of rearing a family on the worn-out soil of their native State. Their children increasing faster than their means, they removed to Tennessee, whose natural advantages gave superior promise to the unrequited toilers in the older states. They stopped for awhile amid the wild mountain scenery and rich valley of the eastern division, but the climate being rigorous they sought further, and finally decided upon McNairy county as their permanent home.

Their family had increased to seventeen children, sixteen of whom were living; sons and daughters were married, and with their growing families were settled near them. Here a most encouraging prospect opened before them. The hardy sons of the toil-worn father began to look about them, and build up homes and reputations for themselves.

Although their early opportunities had been very meager, the "Old Field School" of former times being the only institution of learning ever open to them, they had most assiduously tried to educate themselves; their excellent mother sparing no pains to impress upon their minds the necessity of self-culture. They succeeded so well in overcoming their early defects, the they were called to fill many positions of honor and trust, which they did in a creditable manner. Meanwhile their families increased while health and competence smiled on the pleasant homes they had reared in this land of promise.

The gifted mother has passed away; but the aged father sat in the midst of his numerous descendants, like a patriarch of old. A few years before his death, which occurred in 1848, his children, grand children, and great-grand-children numbered one hundred and twenty.

As a family their traits were strongly marked, being ambitious, proud spirited, energetic, deeply devotional and strongly attached to each other and home. Their person likeness was very striking, so much so that the most unobserving stranger rarely failed to perceive it.

In religious faith the whole family were Baptist, and all were believers. In politics the father and six of his sons were Democrats, the other two sons were Whigs.

## OTHER NOTES AND ARTICLES ABOUT CLEAR CREEK BAPTIST CHURCH

This was found in the 1932 minute book in a brown envelope: Some items of interest put into the envelope with the church record book. June 4, 1947, signed H. C. Sanders

Selmer, Tennessee  
October 4, 1944

To anyone who might be interested:

For the past few days have been looking at the three old church record books which I am leaving bound together. The largest and oldest is specially interesting for different reasons as it gives some descriptions of the early history of the church. From it we learn that the church was constituted about the year 1827 or 1828. Was located then near Stantonville. Was up on the hill south of Clear Creek a short distance west of the road running north toward the Gilchrist community.

The school house mentioned as the place where the church began to have services about the latter part of 1841 or the first part of 1842 was on the old Hamburg and Purdy road, of what is now (1943) west of the John Pounds residence and which was the Thomas Sanders house back in the 1842 period.

Sometime between time constituted and 1841 church adopted — certain Rules of Decorum.

Some time later, an act declaring non-fellowship with all the benevolent institutions of the day and missionary operation as carried. Portion time out August of (or) September 1841. No preaching till Jan 1842. Some of the brethren invited Obadiah Dodson to preach which he did on Jan 25, 1842, bringing with him Old George ---- at a school house near Thomas Sanders.

May 5, 1842 church voted to do away with her Rules of Decorum and be governed by the Word of God. (Note: This is probably when they broke away from the Primitive Baptist)

On same day, May 5, 1842, the church voted to receive an act heretofore passed declaring non-fellowship with the Benevolent Institution of the Day and missionary operations as carried on. On same date Obadia Dodson chosen pastor till November following. One ----- as late as 1853.

August 1857: Voted for deacons to prepare an ----- of necessary expenses for a year and a collection be taken to that amount and placed in hands of deacons as a church treasury.

Sept 1857, Rules of Order or Decorum and Church Covenant adopted. December 1855 adopted resolution concerning intoxicating liquor on same date adopted.

Selmer, Tennessee  
June 3, 1947

I have this day been doing some reading in the old record book of Clear Creek Church. Some of the history of the division as it took place between the Primitive or anti-missionary Baptist and the missionary. All very interesting.

There had been more or less disagreement from about 1841. The final division might be considered to be about July 1843 or in 1844 as recorded in the first part of the book.

In the minutes of the church meeting of December 14, 1843, I find that Lindsey Sanders was received and baptized. Elder Griffin Wright doing the baptizing.

The church as doing something about missions in China in 1849

Selmer, Tennessee

June 3, 1947

Some items that I find today that might be of interest sometime in reading over the old Clear Creek Church record book.

It seems that S. L. Sanders (Stanford) was the church clerk from the time of the division of the church about 1842 till 1857, when he moved to Texas.

Lindsey Sanders was elected to take the place. His first ----- dated October 1857. Seems to have continued till Dec 15, 1861.

No church meetings recorded from December 15, 1861 till January 6, 1867. J. M. (?) York Moderator at that time. Clark Sanders, Church Clerk, being elected January 10, 1867. Place of meeting, the old Sanders school near the present Lawton school house, now a barn.

These items about middle of the book.

Selmer, Tennessee

December 4, 1927

Concerning Harmony Missionary Baptist Association. It was organized at Harmony Church, Hardin County, Tennessee, near Kendrick, Mississippi in October 1891, of churches from Unity Association in Tennessee and Bear Creek Association in Mississippi. Though small and weak it was quite active some years.

Later the so called Gospel Mission or ----- Board sentiment got strong and interest got smaller til there was no meeting in 1918. The churches in Tennessee went into Unity Association to which those belonged before the organization of Harmony. Those in Mississippi to Mississippi Association.

In 1923, Unity Association divided. The churches in McNairy county with one or two — and those in Hardin County west of the Tennessee River forming the McNairy County Association. Those in Hardeman County forming the Hardeman County association.

The writer understands that same churches in Chester County and Hopewell Church in the north part of McNairy County still claims to hold together under the name of Unity Association.

Signed H. C. Sanders

No date:

Unity Association organized at unity Church, near Jacks Creek, Henderson County, of

described portions of Big Hatchie, Central & South western – Associations ---- in October 1857. Again a meeting ---- 1858. Seems to have been organized at this place, Unity Church, Henderson County, Tenn, October 1856. First annual meeting Turkey Creek Church, Madison County Sept 1859

Historical Articles written by J. C. Taylor  
and printed in the Tennessee Valley Appeal

Friday, September 25, 1959:

Clear Creek Church is 135 years old.

Her teacher at Memphis State University, after reading over this paper that Mrs Luttrell had written, wrote the following comment at the end of the last page, “Good short history of this church.”

In her story, Mrs. Luttrell mentioned the fact that the church began with 11 charter members. The old minute book gives the names of those members who were: Joseph Young, Elizabeth Young, David Rainey, John Ingram, Penelope Ingram, Winney Allen, Sister Russell, Sister Blythe, Absolam Blythe, Kiziah McKenzie and Thomas Payne.

The church had a rather rapid growth and many of the leading citizens of the county became members. Several people came from Purdy, the county seat town, were active members although the church was located about 5 or 6 miles from Purdy.

Several slave owners brought their servants to the church. They taught them about spiritual matters and encouraged them to become members of the church.

To most people it would seem a little consistent for a man who owned slaves to be interested in Christianity at the same time. In order to understand this view point, it will necessary for us to digress a little and review a few facts from American history.

Only 12 years after the first permanent English settlement was made in America at Jamestown, Va, in 1607, a ship load of slaves was brought and sold to the colonists. To the ship owners, this proved to be a rather profitable business. These owners would go to Africa, contact the head of a tribe of savages, give him a few yards of red calico, some brass rings, a few trinkets, toys, beads or baubles of some kind. Rum or cheap whiskey was used, also. In exchange, the chief would round up a few members of his own tribe or capture members of another tribe and turn them over to the ship’s captain.

The savages were chained together, placed in a hole of the ship, and those who were able to survive during the long trip were brought to America, where their labor was in great demand. People from all of the original colonies purchased the slaves. (Continued)

(Continued from last week’s article)

In most of the northern colonies, the slaves proved to be unprofitable. They were not accustomed to the cold weather. They could not speak the English language, and it was almost impossible to teach them to do the technical work that was required in the industries that were

developing in that area.

In the south, the story was a little different. The Negroes worked better in gangs where they could sing their mournful songs. The cotton, rice and tobacco fields offered them work that they could do rather well. As a result there were times when slavery was profitable in the south.

Even ministers would try to justify the institution of slavery. They would talk for their texts Ephesians 6:5, 1<sup>st</sup> Peter 2:18 and Paul's letter to Philemon.

The general feeling among leading citizens was that slave ownership in itself was not wrong. If there was a sin it came about in the way that slaves were treated.

In our previous story about the early history of the Clear Creek Missionary Baptist church it was stated that slave owners brought their slaves to church and encouraged them to become Christians.

The old minute book gives the names of some of the slave owners who seemed to take this attitude. There were Dr Kendall and W. W. Adams from Purdy, Thomas Erwin, members of the McKenzie, Perkins, Combs and other families.

In civil matters, slaves were given no voice since they were not even considered as American citizens; but in church matters, they did seem to have the same voice and vote as the white people. (*Transcriber's note: I think this statement is highly unusual that slaves had much to say about the affairs of the church - however it may have been so at Clear Creek.*) The following incident will illustrate this fact.

First, let us go back to Paul's letter to Philemon. In this letter, Paul told of converting Onesimus, Philemon's run away slave, and having him return to his master, Philemon. Paul had been instrumental in converting Philemon some time before this. He urged the master, Philemon, to accept Onesimus as a brother.

It would seem that the Clear Creek Baptists had Paul's advice in mind with reference to their slaves, especially in spiritual matters. Let us now see how the plan worked.

Dissension had arisen in the Clear Creek Church as early as 1841. Before this time, the church had adopted certain rules and regulations for its 'Decorum' and one of these rules provided that a unanimous vote would be required in such matters as the employment of a pastor. This rule made it difficult for the church to function properly at times. The church had voted also not to affiliate with any benevolent society of institution, and it opposed missionary operations as they were being carried on at that time. (*Transcriber's note: This is clearly the marking of the Primitive Baptist. Since they believed in predestination, mission work was not necessary. Also a member of a Primitive Baptist church could not belong to any other organization. This caused many church to split because many of men wanted to belong to the Masonic Lodge.*)

Ministers would come in and preach missionary sermons, as was the case of Bro Obadiah Dodson. Most of the members seemed to like Bro Dodson and they wanted him to become their pastor. There was a group though, headed by Jacob and David Jackson and John Preston, that opposed the employment of Bro Dodson on the grounds that he favored missionary operations. This group was known as Ani-effort Baptists.

On May 5, 1845, with James Cardwell acting as moderator, a motion was made and seconded that the church do away with all of her Rules of Decorum and be governed only by the Word of God. The Jackson group opposed this motion but it carried.

Sooner or later, matters had to come to a head, and the issue was clearly stated by Bro

Obadiah Dodson who had been elected as pastor. It was as follows:

“Whether or not Christ’s ministers devote their whole time to the work of the ministry and be supported by the churches according to the Scriptures.”

He stated the issue in another manner: “Does the church believe in home missionary operations?”

The church then took a vote on this issue. There were 24 votes for missionary work and there was 13 votes against the proposal. Among those who voted in favor of the motion were 3 negro slaves, Simon, Luck and Martha. The Jacksons with Preston and their families voted against missionary operations.

The Jackson’s withdrew from the fellowship of the church altogether, the other members tried hard to get them to come back to church. This division caused the Clear Creek group to be called Missionary Baptist, and the anti-effort group took the name Primitive Baptist.

The Clear Creek Church maintained strict discipline. A person was admitted to membership by baptism. If he failed ‘to walk up rightly before the Lord.’ it was not unusual for the church to withdraw its fellowship. However, this church used a little stronger language. It ‘excluded’ erring members.

They excluded people for several different reasons, some of which was as follows: drinking, dancing, adultery or fornication, failure to pay debts, profanity, lying, non attendance at church services, for uniting with the ‘Methodists Society,’ for uniting with the ‘Presbyterian Society,’ and for ‘joining the Campbellites.’

One man was excluded for mistreating his wife and for not permitting her to attend services.

The church now not only believed in missionary operations, but it practiced this belief. For instance, the church ‘extended an arm’ to the neighborhood where Bro R. C. Hill lived, to a place near Cypress where Bro William Runnels lived, to a school house in Hardin County, in the neighborhood of Daniel Younger on the waters of Huggins Creek, to the waterfalls near Purdy, and to other places not too far away.

When the minister and some of the members of the congregation would go into these various communities, they did so after being authorized by the church to carry on the missionary work. The following expression is found in the minute book many times: ‘According to the liberty granted, some of the members of the Clear Creek church, met at the same place.’

Their zeal produced results. For instance, on the fourth Lord’s day in September 1852, letters were given to 39 members for the purpose of constituting a church in Purdy to be called the Purdy Church. Most of these 39 members already lived in or near the county seat town.

The family or surnames of the 27 white members were as follows: Devault, Inman, McDaniel, Chamness, Chandler, Pascal, Hammons, Sanders, Bell, Hearn, Brooks, Cloud, Lumpkins.

The 26. colored members were Mariah Combs, Nancy Combs, Jerry Shull, Wilson Cross, Henry Walch, Orphia Cross, Rhoda Kendall, Martha Cates, Ann Bell, Cumfert Crum, Ellen Combs and May Coffman.

A rather peculiar thing happened though on Saturday before the 4<sup>th</sup> Lords’s Day in October, just one month after these 39 members had been given letters so that they could form the church at Purdy. Several of those mentioned failed to unite in its constitution. Among those who

returned and asked to be reinstated at Clear Creek were John, Frances, Thomas E. and Sara Ann DeVault; Thomas Prudence; Sarah, Jane and Louisa Inman; Rosannah McDaniel; William and Elizabeth Chamness; Robert Chandler and – Chamness. The 12 colored members did not return at this time to the Clear Creek Church, and several other white members joined with the Purdy group. These were excluded from the Clear Creek Church

Some members asked for letters to that they could join with the group that had formed a church at New Prospect but were denied letters on the ground that the church there was not sound in doctrine and practice.

Reference has already been made to the fact that the Clear Creek Missionary Baptist church ran into some difficulties with the first rules and regulations for the decorum of the church and it seemed necessary to rescind these rules and regulations. Operating for several years on the principle that the Word of God would be followed as far as the rules of decorum were concerned the church procedures in the transaction of church business. These regulations resemble some what those that are today found in Roberts Rules of Order. These were adopted the third Lord's Day in September 1851.

A Church Covenant was adopted at the same time and this resembles, but is not identical, to the Church Covenant that was published with our story about the Adamsville Missionary Baptist church.

The Articles of Faith had probably been discussed for many years, but they had not been officially adopted until December 1855.

The Clear Creek Baptist were unwilling to adopt anything of this kind just because some other Baptist church had done so. They wanted to make that whatever they adopted had a 'thus sayeth the Lord.' After each article that was adopted, there were many references to the Scriptures. They failed to approve or made some changes in two or possibly three of the Articles Of Faith.

It was not until July of 1919, that the minutes of 1855 were amended to include all of the Articles of Faith and with the exact wording that appears in the Articles of Faith that are subscribed to by Missionary Baptists in general.

For many years, before 1855, Lindsey Sanders would introduce some resolution concerning temperance. He wanted the church to go on record against any member using intoxicating liquor except for medicinal or mechanical purposes. They were laid over until some time later, but he was persistent. When the Articles of Faith were adopted in 1855, his resolution was included.

What would probably have been about the most interesting of all of the old church records, those for the Civil War period were torn out of the record book. The members of the church say that these records were probably destroyed by some member of the Sanders family. It seems that some member of this family kept the record books for nearly 100 years. During the civil War this family, like many others became divided with some of the men fighting on opposite sides during that bloody conflict. During the war period probably the records contained harsh criticisms against those who may have fought for the Confederacy. After the war closed, and the tempers cooled somewhat, it was probably thought best to destroy the old records of the particular period.

There is just one reference left in the old minute book that would seem to bear out the feelings that may have existed. In September 1861, A. M. Sanders and W. C. L. Sanders were appointed as messengers to the Unity Association that was to be held at Pleasant Grove church in

Hardeman County. The following notation was made a little later:

‘The clerk was not called on for the letter to the Association as ordered above. Eleven churches failed to represent themselves in said convention. Having ‘Union’ proclivities they did not wish to corrupt their moral lest they become demoralized.’

Date unknown:

Mrs. Luttrell is one of the county’s most successful teachers. She began teaching at Clear Creek or New Delight when she was only 19 years old. After a period of five years, she gave up her work to rear her children, but she was called back as quickly as possible and she will finish her 23<sup>rd</sup> year this term.

Incidentally, it may be added that she has taught all of these years in a little one teacher school, and there are no only two such schools left in the entire county. Had it not been her unusual ability as a teacher, her intense devotion to the community, and her love for her neighbor’s children, this school would have been discontinued some time ago along with about 70 other similar schools that all at one time were scattered over the entire county.

While continuing her college work at Memphis State University, she wrote a theme in connection with her course in English and she gave some of the highlights of the history of the church to which she belongs.

This English paper was prepared and dated March 20, 1958 and it is as follows:

‘The Clear Creek Church of Christ was constituted about the year 1827 or 1828 by Isaac Reed and Silas Grinder, a deacon in the church. Both of these men came from Williamson or Henderson County, Tenn, with about 11 charter members.

Elder Isaac Reed was pastor for about 6 or 7 years and David Rainey was the church clerk for all those years. There was a division in the church about 1841 or 1842 when one part of the members took the name Primitive Baptist and the other part took the name Missionary Baptist.

That was when Clear Creek Church took its name.

In December 1844, the church met for the purpose of appointing a building committee to build a log church on the Purdy and Stantonville road, the exact spot is not known.

Then later, another church was built on the same road on land that is now owned by Roy Luttrell ( ca 1959). This church was finished in the year 1847.

The church remained there until 1901, when it was moved to a new location on land that at that time was owned by Dr. H. C. Sanders. This land is now owned (ca 1959) by Mr. M M Ballard. This is known as the Old Church by this generation.

In July 1945, Dr. H. C. Sanders gave to the church a plot of land one mile north of the old church and on Hwy 64 for the purpose of building a new church as the old church was in a bad state of repair.

A building committee was appointed . Bro Percy Ray of ..... missing

In January 1955, the church met for the purpose of appointing a building committee for building another church. Rev. Lamar Ball was appointed supply pastor and superintendent of the building committee. The following served on this committee: Roy Luttrell (treasurer) Bill Jopling, Troy Ward, Hilmer Crabtree and Nelson Ward.

The building program started in January 1955. It is a brick building that is modern in

every respect. It has a large auditorium and there are 16 class rooms. The total cost of the church and its contents is \$55,000.

Clear Creek Missionary Baptist Church is located on Highway 64, about 8 miles from Selmer, Tennessee and about 5 miles from Adamsville. It is in the Lawton community.

Clear Creek Baptist Church - Friday, October 9, 1959

Many more interesting facts could be gleaned from the old record books of the Clear Creek Missionary Baptist church. It would be interesting to go through and list all of the names of the various pastors that have served this congregation. It would be worth while to list the members from the beginning the present time and to count the number of members who came from the Sanders family. For instance, just before the Civil War, there were 56 members of the church and 26 of these members bore the name Sanders. It has already been stated that some member of this family was the church clerk for more than 50 years.

The Sanders members seemed to be no respecter persons and it was unusual for the church to exclude one of them from membership. They were people of strong convictions and it is hoped that someone will write a history of the Sanders family.

The church ordained several ministers during its early history, but it would take too much time and space for this story.

Mention has already been made of the fact that negroes were considered as brethren in the church long before the Civil War. One incident that occurred soon after this war will show their Christian attitude toward colored people.

On the fourth Lord's Day in October 1870, Jerry Shull, a colored man who had been a member pf the church and who had been preaching for some time, came before the presbytery of the church and asked to be ordained as a minister. He was given an examination by Elders York and Pickens, and he was duly ordained.

There were camp meetings in the early days and baptizings were carried out in Turkey Creek. Some baptisms took place outdoors even during the coldest months of the year.

The writer must bring these articles to a close though in spite of the many interesting things that must be omitted.

Before the church building was completed at its new location on Hwy 64, some of the rooms could be used. Sunday School was held on Dec 15, 1946. Bro W. P. Littlefield was asked to preach. As this was the first sermon in the new building, Dr. H. C. Sanders made the comment in the record book that this was a glorious service.

The Clear Creek Missionary Baptist Church is one of the larger churches of this county. It has a membership of about 300. The Sunday School has an enrollment of 176. The average attendance at all worship services is about 125, and the average attendance at Sunday School is about 100. The Training Union has 90 members.

The budget for the year (1959) is \$5,125.70 and weekly donations average about 94.45.

The large auditorium will seat about 300 people and there are 15 class rooms in the educational annex.

The church clerk is Roy Luttrell and the church treasurer is T. A. Roten. James Hall is the general Sunday School Superintendent and he is assisted by Fred Templeton. Mr. Hall is the

song leaders, also. Fate Thomas is the secretary and treasurer of the Sunday School.

The pianist are Linda Larue and Patsy Crabtree.

The present pastor, Bro Herman Harbin has been with the church for the past three years and he has had an important part in the growth and progress of the church during that time.

Other minister who have served the church in recent years are Bros. Pennington, West, Overton, Harmon, Butler, Crump, Mills, Littlefield, Clark, Ray, English, Couch, Ball and Vaden.

The Deacons now are: Troy Ward, Lee Browning and D. C. Kiestler.

Bros Farris, Clark, Meek and Britten have been ordained as ministers by this church in recent years.

The present Sunday School teachers are: D. C. Kiestler, Mrs. Roy Luttrell, Mildred Crabtree, Mary Nell Browning, Willie Mae Thomas, Harlie Dee Evans, Mrs. Harbin, Mrs. Nelson Ward, Mrs. Fred Templeton and Henry ----, Mrs. Ruth Jopling, Toka Brooks and Mrs Dickey.

The ushers are: Fate Thomas, Dock Evans, Rosco Raines and Nelson Ward. They are sometimes assisted by Hilmer Crabtree and Roy Luttrell.

Troy Ward is the executive committeeman and T. A. Roten is the alternate.

Elmo Brooks is the executive of the Training Union. Rosco Raines has charge of the young peoples department. Mrs. Fate Thomas has the junior girls and Mary Nell Browning has the junior boys. Mrs. T. A. Roten directs the primary department and Mildred Evans has charge of the beginners. Enloe Browning has the young adults and D. C. Kiestler has charge of the department for both men and women.

The nominating committee for the year 1959-60 is composed of Lois Templeton, Enloe Browning, Charlie Pounds, Mrs. Fate Thomas and Mrs. Dock Evans. The pastor, the clerk, Sunday School superintendent and the director of Training Union sit in with this committee.

Mr. And Mrs. D. C. Kiestler have been elected as messengers to the Association. Alternates are Mrs. Mary Ellen Tidwell, Mrs. Delia Browder and John Alexander.

The Clear Creek Missionary Baptist Church seems to be a working and growing congregation. During the past nine years the membership has increased by 107. One year there were 46 additions. Not too many years ago there were 58 additions in one year.

M. M. Ballard is the oldest living member of the church. He will be 92 years of age November 9 of this year. John Carroll is the only living person who became a member before the year 1900. His membership extends over a 62 year period. M. M. Ballard, his wife, who is familiarly called 'Aunt Julie,' Mrs. Irene Pettigrew and Mrs. Eula Cage have been members more than 50 years.

Lee Browning and his wife, Mrs. Nettie, while not becoming members as early as the others, are two of the older members of the congregation.

The church owns a tract of land that contains about 4 acres and there is plenty of room for expansion as its growth will demand. A few years ago, a part of this land was set aside for the cemetery. Already 14 people have been buried there. The first person to be interred in this cemetery was Ed Wagoner, Worly Tidwell was the last to be laid to rest almost in the shadow of the church building.

## PASTORS OF CLEAR CREEK MISSIONARY BAPTIST CHURCH

Clear Creek Primitive Baptist:	Isaac Reed	ca 1827 to ca 1834
	John Reed	ca 1834 to 1841
Clear Creek Missionary Baptist	Reuben Day	Dec 1843 - Jan 1846
	A A Sanders	Jan 1846 - Apr 1850
	William A Henry	Apr 1850 - Dec 1855
	W L Hodges	Apr 1856 - Dec 1856
	No pastor	Jan 1857 - Mar 1860 (Minutes only recorded 5 times)
	A S Davis	Mar 1860 - Aug 1860
	W J Hodges	Nov 1860 - Dec 1861
	No pastor	Jan 1860 - Jan 1867 (No minutes recorded)
	J W York	Jan 1867 - Dec 1870
	J H Curry	Jan 1871 - Dec 1871
	J H Pickens	Dec 1871 - Jan 1873

## MINUTES OF CLEAR CREEK CHURCH MCNAIRY COUNTY, TENNESSEE

## BOOK ONE

See first – of this book for history of the division between the Missionary and Primitive.

Old record book of Clear Creek Church from early in its history, 1828, telling of division between the Primitive and Missionary , on down till about June 1872. Oct 3, 1944, (written ) and signed by H. C. Sanders

## Names of Church Members

(Note: It is unknown when the information in column one was written. The members were listed in the new book. When the church split, the other group kept the minute book. It could be when writing the history of the church in the front of this book, they listed all the people that had been members since the church was formed. Or it could be this list of members are the ones that stayed. I think it is the members as of July 1842 and those added afterward.

I have typed the listed just as it was in the book. Nancy Kennedy, transcriber

\* D M or Dis means dismissed

\* Some of the women have the letter S behind it. Apparently that means two women have the same name the one with S is the elder.

	Hezikiah Sanders		1
Dec'd	Benjamin Sanders		2
	Katharine Sanders	married James McCraw	3
	Thomas Sanders, Senr	dec'd	4
	Stanford L. Sanders	said something about Texas	5
	Martha Sanders		6
	Thomas Sanders Junr		7
	Olivia Sanders	his (Thomas) companion	8
Dis	A. A. Sanders	to Purdy Church	9
	Isbella Sanders	his companion	10
	William C. Sanders		11
	Polly Sanders S	D M by letter	12
Dis	Katherine Sanders S		13
	Rachel P. Sanders S	Dism'd by letter	14
	J M. Sanders	Excluded	15
	Joel K. Sanders Junr	Excluded, restored	16
	L. M. Sanders	Excluded	17
	S. L. Sanders Junr	Excluded	18
	James McCraw		19
Dec'd	Mahalah McCraw		20
Dis	John M. McCraw		21
	William McCraw	D M by letter	22
Dec'd	Elizabeth McCraw S		23
	Katherine McCraw S		24
Excluded	Mariann McCraw S	Excluded	25
	James L Cardwell Sen	Excluded	26
	Leab Cardwell	Excluded	27
	T. H. Cardwell	Excluded	28
	James P. Cardwell	Excluded	29
	Manila (?) Cardwell S	Excluded	30
	James Cardwell Junr	Excluded	31
	Lucinda Cardwell S	Excluded	32

Hirarm Cardwell	D M by letter	33
Sarah Cardwell	D M by letter	34
W W Ramsy	Dis by letter	35
Elizabeth Ramsey	Dis by letter	36
<del>William Pachal</del>		37
<del>Nancy Pachal</del>		38
Rebecca Terry	D M by letter	39
C. L. Terry	D M by letter	40
Scott Terry	D M by letter	41
Reuben Jackson	Excluded	42
Martha Jackson S	Excluded	43
Elizabeth Armes	Excluded	44
No first name Williamson	Not baptized	45
Charles Picket	Dead	46
Polly Picket	Dismissed by letter	47
Pheriba Picket S	Dismissed by letter	48
Lucretia Picket S	Excluded	49
Lucretia Holland		50
Sarah Holland	Dis by letter	51
J. T. McKenzie	Excluded	52
<del>Julia Rhea</del>		53
William Rhea	Excluded	54
<del>Precilla Pearson S</del>		55
Simon colored	dead	56
Jack colored		57
Stephen colored	dead	58
Lucy colored	dead	59
Martha colored		60
Mary Young	D M by letter	61
William Beaver	R by letter - dis by letter	62
Polly Beaver	R by letter - dis by letter	63
Eliza Auten S	Excluded	64
Nancy Jackson S	Excluded	65
Winney colored	Dis by letter	66
Jemima Cardwell		67
George colored	Dis by letter, dead	68

(Note: this page was torn on the side, the names are listed below that were readable)

Bud Burry

---- a man of color

Comfort, a woman of color

Abner Farthing, by letter	
Alfred Inman	by experience
Martha, colored woman,	by experience
James David	by experience
Sarah Jopling	by experience
Mandana (?) ---- Sanders	by experience
Susan David	by experience
Sarah Holland	by letter
John Barns or Burns	by experience
Mandy McKenzie, coloured	
Martha Ann Farthing	by experience
Violet, coloured woman	
Charles, coloured man	
Thos E. Devalt	dis
Paulina J Inman	dis
Sarah Inman	dis
Jane or James Inman	dis
Louisa Inman	dis
Rosannah McDaniel	dis
Elizabeth Chamness	dis
Calvin B. Chamness	dis
Emily Hearn (?)	Dis
G. W. Bell	To Purdy Church
Lucinda Lumpkins	
Ellen Combs, coloured	dis
Mariah Combs (?) col	dis
Nancy Combs, col	dis
---- Young	by experience
---- Sanders	by experience
---- Romine	by letter
---- Romine	by letter
-tavers (?) McCraw	
---- L. Sanders	
Sarah Angeline Burks	Hardin Co
Alfred Monroe Sanders	
Isabilla Frances Sanders	
— Ann Sanders	
---- L Sanders	
Isabella McCraw	
— is Carothers	
William L C Sanders	
Nancy Buris	Out of neighborhood
Sarah Shutts	Gone to parts unknown

Stephn Harris  
 John Binson  
 Talitha Katherine Sanders  
 John Harvey Sanders  
 Sarah Lorene Benson  
 Martha Ann Sanders                      Howell  
 Adaliny Shutts                              Gone to parts unknown  
 James D Perkins, excluded  
 John Beaty, restored, excluded

page 9: A catalogue of the member of Clear Creek Church up to 1860 with remarks

Hezekiah Sanders	deacon, dead	1	
Alfred James M Sanders	excluded	2	
Jonathan R Sanders		3	
Talitha C Shepherd		4	
Ibbie F Sanders	now Womack	5	
Mary A Sanders	now Needham	6	
Eliza Sanders	dead	7	
Zebiah Sanders		8	united with Cumberland
Thomas Sanders	deacon, dead	9	
Ollie Sanders	his companion	10	
John H. Sanders	dead	11	
Lindsey Sanders		12	
Vesta Ann Sanders	now Shepard	13	
Caladona L Sanders		14	
Elizabeth L Sanders	now Jackson, dis by letter	15	
William C Sanders		16	
Martha H Sanders	his companion	17	
Emeline M Sanders	now Pettigrew, excluded	18	
Lindsey Sanders Sen	dead	19	
Martha Ann Sanders	his companion, dead	20	
Elizabeth J Sanders (Jennie S)	now Perkins	21	
Byron B Sanders		22	
William C L Sanders		23	
Mary F I Sanders	now McCollum	24	
Aaron L Sanders		25	

page 10: A catalogue of members of Clear Creek Church up to 1860 with remarks:

James McCraw		26	dis by letter
Catherine McCraw	his companion	27	dis by letter
Catherine Grant		28	never attended church
Sarah Shultz	now Anderson	29	gone to parts unknown
Adaline Shultz		30	
Angeline Burks		31	in Hardin Co - not applied for letter

Nancy Burks		32	does not attend church
Nancy Smith		33	gone to Missi
William Romine	dead	34	
James A Romine		35	
John Paschal Sr	dead	36	
Margaret Paschal	his companion	37	
John Paschal Jr	dis by letter	38	
Nancy Paschal		39	dismissed by letter
Martha Howell	formally Sanders	40	
Wm C Shepherd	T E Shepherd his companion	41	
Eliza Sheplin	(May be Shepherd)	42	
Kinnie M Shiplin	(May be Shepherd)	43	
Wm S Womack		44	never attend church
Samuel B Womack	dead	45	
Wm Yarborough	excluded for drunkenness	46	and immoral conduct
Henry Bailey	excluded same	47	same same

page 12: A catalogue of members of Clear Creek Church up to 1860 with remarks:

Laney M Sanders	excluded for drunkenness and	48	other immoral conduct profane swearing
Stephen Harris	same Same	49	same same
Thomas Erwin	deacon	50	
William H McCollam	deacon	51	
Samuel H McCollam	excluded	52	untied with cambilites
Amanda McCollam	now Sanders	53	
Jack Erwin, colord	left this world in full	54	confidence, so did Bro Jack
Violet Perkins	his companion	55	Violet & Lucinda never
Lucinda —, colord		56	attend church
Manda McKenzie		57	united with Cumberland
Sarah G Benson	excluded	58	united with Cumberland
John Benson	excl for	59	drunkenness & profane swearin
James David	excl		Never has his name on roll after the war
Susan David			

Page 14: Church members

Martha A Sanders	dead	1
Jennie S Perkins		2
W Clarke L Sanders	clerk	3
Ann L Sanders		4
Griffin W L Sanders		5
Byron L Sanders		6
Lucy McCollum		7
William H McCollum	deacon	8
Mary F J McCollum		9
Melissa McCollum		10

John J Sanders		11
Ollived Sanders		12
Lindsey L Sanders		13
Elizabeth L Sanders	Jackson, dis by letter	14
Amanda Sanders		15
William T Sanders		16
Rennie M Shepard		17
William C Shepard		18
Telitha C Shepard		19
Vesta A Shepard		20
Eliza Shepard		21
Margaret Sanders		22
Caldona L Sanders		23
Alfred M Sanders	excluded	24
Orlando Shepard		25
Julia A Erwin		26
Thomas Erwin	deacon	27
John Maness		28
Edward W Maness	dis by letter	29
John W Pickens	an ordained minister	30
James C Jackson	---- excluded	31
William C Sanders		32
Martha H Sanders		33
Emiline Pettigrew	excluded	34
John Paschal Sr	dead	35
Margaret Paschal		Missed number
John Paschal Jr	dis by letter	36
Mary A Neadham		37
Mahala Rousey		38
Angeline Williams	excluded	39
Mary E Sanders		40
George W Sanders		41
T C McCollum		42
Alfred Whitaker	dis by letter	43
Amanda E Sanders		44
Catherine Maness	dis by letter	45
Mary A Pickens	dis by letter	46
T M Sanders		47
Thos L Sanders		48
Mollie Mitchell	dis by letter	49
Elizabeth Jackson	rec by letter	50
C Shepard		51

The Clear Creek Church of Christ at its July meeting 1842 passed the following resolution

to wit:

“Resolved by the Clear Creek Church of Christ that she contend no longer with the anti effort brethren for the record book of this Church and that Stanford L Sanders, the clerk, proceed to purchase a record book in which to write the history of said Church and that Hezekiah Sanders, Stanford L Sanders and A Sanders be appointed a committee for the purpose of writing that history and that they do it in as concise a manner as practicable and lay it before the Church at its next meeting for confirmation or rejections.”

In obedience to the foregoing resolution we beg leave to submit the following brief historical sketch of the Church above mentioned to wit.

The Clear Creek Church of Christ in McNairy County, Tennessee was constituted about the year 1827 or 1828 by Elder Isaac Reed and Silas Grider, deacon, both of Henderson County, Tennessee, with about eleven members whose names follows:

Joseph Young	Elizabeth Young	David Rainy
John Ingram	Penelope Ingram	Winney Allen
Sister Russell	Sister Blythe	Absolom Blythe
Kiziah McKenzie	Thomas Payne.	

After said constitution the Church chose Elder Isaac Reed (as) pastor. Joseph Young (as) deacon and David Rainey (as) clerk.

Elder Reed served this Church in the capacity of pastor for six or seven years, that is he had the pastoral care of it that long though he did not attend more than about two thirds of that time. The Church remunerated him liberally when they were in a circumstances to do so during the time he served them. There were various additions to the Church during his pastoral care, both by experience and baptism and letter and — for the most part of the time, enjoyed a good degree of harmony and peace. The additions were about as follows by experience and baptism:

— Walker	Wm Runnels
Hezekiah Sanders	James Pibus (?) and wife
John Smith and wife	David Jackson
Nancy Rainy	Nancy Runnels S
Benjamin Sanders and wife	Hiram Base (?) and wife
Stanford Sanders and wife	William Frost
Jacob Jackson and wife	Christopher Robertson and wife
Thomas Sanders Sen	Mar— Robertson
Elizabeth Sanders S	Sister Hutchison.
John Preston	

And by letter as follows:

Sister Payne	William Ramsey
Elizabeth Robertson,	Aaron Gage
William Robertson	William Barns (?)
James Robertson	Father Buckhanon and wife
Alfred Needham and wife	Manassah Buckhanon
Jemima Jackson	William Buckhanon
Green Magee and wife	we think 3 of Father Buckhanon's daughters
Anna Rains	Elder John Henson and wife
Sister Garner	Sister Preston
Ziliah Ramsey	Sister Burcett.

During this time Brother Joseph Young, the deacon, was dismissed by letter and Brother David Rainy departed this life and Brother Hezekiah Sanders was chosen deacon and Brother Jacob Jackson chosen clerk to fill vacancies and sometimes afterward Brother Jacob Jackson was chosen deacon also, and still remained.

Clerk Elder Isaac Reed removed from this state and Elder John H Reed was by the Church chosen pastor in his place. He served the church in that capacity about seven years and for the most part of that time the Church enjoyed peace with some few exceptions. He was also liberally remunerated by several of the members for his services during the time of his pastoral care, There were several additions to the church during those years by experience and baptism and by letter.

By experience and baptism the following:

Robert Rains	Hester Bircham S	Sister Terry
Nancy Sanders S	Sister Gaddy	Brother Middleton
Susannah Preston S	John Gray	Malinda Jackson S
Katharine Sanders S	Ephriam Buckhanon	William Paschal and wife
Jemima Barns	Simon a man of color	Lucy a woman of color
Martha a woman of color.		

By letter as follows:

Elder John Williams	Robinson Gaddy	Sister Gray
Reuben C Hill	Stephen Carrol & wife	

And James Cardwell by examination

A short time prior to the reception of Brother Hill, Brother Hezekiah Sanders resigned the office of deacon and after Brother Hill was received, he was by the Church chosen in his place. About this time the church extended an arm to a meeting house near Brother R. C. Hill,

after which the following members applied for and obtained Letters of Dismissing. And they with others received there were constituted a Church. Those dismissed were R. C. Hill, Stephen Carrol & wife Sister Carrol.

After which the Church extended an arm to the neighborhood where Brother William Runnels lives near Cypress Creek, at which place the following members were received by letter: Sister Runnels, Sister Berryman; and Iavan Case by examination; and a woman of color by experience and baptism. Then the arm was called in. Soon after this Brother Hezekiah Sanders was by the Church chosen deacon again.

Elder John H. Reed relinquished the pastoral care of the Church in August or September A D1841.

During the pastoral care of Elder Isaac Reed, this Church sent a petitionary letter to the Western District Baptist Association in order to obtain membership in so body. Which petition was granted and she was admitted according by and during the pastoral care of Elder John H. Reed. This Church ---- certain Rules of Decorum and adopted the same. One article of which says that every office in the Church shall be filled by a unanimous voice of the Church or seconds to this amount. After which the Church passed an act declaring non-fellowship with all the benevolent institutions of the day and missionary operations as carried on. She then applied to the Western District Baptist Association for a letter of dismissing, which she obtained.

From August or September 1841 to the 25<sup>th</sup> day of January AD 1842 the Church had no preaching. Some time prior to January 25<sup>th</sup>, some of the brethren solicited Elder Obediah Dodson to come and preach for them and accordingly he, together with George W. Day, came and commenced a meeting on the 25<sup>th</sup> day of January aforesaid, at a school house near Thomas Sanders Jun. In the bounds of this church the meeting continued till Friday evening, ---- with increasing interest. During the progress of which it was ascertained that there were some persons who were desirous of uniting themselves to said Church. In consequence of which an opportunity was given on Thursday – January. Received two by experience who were baptized on the day following by O. Dodson and added to the Church to wit: Sarah Cardwell and Polly Sanders.

During this time there were some feelings of discontent manifested by Brother Jacob Jackson in consequence of these brethren being denominated Missionary Baptist. But still he appeared to express his willingness for those brethren to baptize them. The meeting as before observed closed on Sunday evening but in consequence of others manifesting a desire to unite themselves to the Church and also a prospect of much good being done if the meeting was recommenced.

Those ministering brethren were requested to return and hold another meeting and baptize those who wished to unite themselves to the church. They in compliance with said request, returned and commenced another meeting on Monday night 31<sup>st</sup> January. On Tuesday and Wednesday, the first and second days of February, after Divine Worship an opportunity was given for the reception of members. Received by experience and baptism, to wit:

James McCraw	Mahaly McCraw	William McCraw
Aaron A. Sanders	Isabella Sanders	Hiram Cardwell

These were all baptized by Elder O. Dodson. At the same time received Leah Cardwell by examination. The meeting then came to a close.

During some part of this time, at intervals, there was some dissatisfaction manifested but

still no open rupture. All met in session who were present and received the candidates and all agreed for Elder Dodson to baptize them on the 4<sup>th</sup> day of February 1842.

The Church met at the same place (school house near Thomas Sanders Junr) after Divine Worship, an opportunity was given for the reception of members. Received one by experience and baptism: Oliver Sanders. Baptized by Elder O. Dodson. The meeting then came to a close. At this last meeting, some of the brethren were desirous of choosing Elder O. Dodson as pastor for this Church which was opposed by Brethren Jacob and David Jackson for the reason that he (Elder Dodson) believes in missionary operations.

In consequence of this opposition, the choice of pastor was postponed. This we believe was the first open and public opposition. This spirit of resistance was perhaps in embryo about the January meeting and was now arrived nearly at manhood, strong enough to make public opposition.

Between this time and the 26<sup>th</sup> day of March the brethren met at the above mentioned place for the purpose of discussing the matter and in order to settle the difficulty that was apparent, if that were possible. (After prayer) Brother Hezekiah Sanders made the following proposition to the opposing or anti-effort brethren to wit: "That the Church meet at this place on the days which Elder Dodson can attend and preach. That he act as moderator for the Church and baptize all those received by experience during the time he can attend, say – or eight months." This proposition was postponed by consent for the action of the Church on Saturday before the 4<sup>th</sup> Lord's day in March.

The Missionary question was then discussed by Brother R. C. Hill at some length which was not opposed any. The meeting then closed.

The Church met on Saturday before the 4<sup>th</sup> Lord's day in March and after worship the Church chose Elder Dodson moderator for the day. The proposition heretofore made by Brother Hezekiah Sanders was then proposed and seconded on the same in substance, to wit: "That the Church meet at this place (school house near Thomas Sanders Junr) the Thursdays before the second Lord's day in each month, it being the time and place at which Elder Dodson can attend for the next – or eight months and transact her business. And that Elder Dodson act as moderator for the Church and baptize all that are received by experience during the time he can attend." This motion or proposition was then put to the Church and carried in the affirmative without a dissenting voice. This act or proposition was passed as much for the reconciling of the anti-effort brethren as perhaps anything else in as much as they appeared to be very unwilling for Elder Dodson to be chosen pastor at this time.

Looked like a reconciling differences and that here opposition to what the Church considered abounded duty had ended on harmony and peace had assumed their station.

After this was done an opportunity was given for the reception of members. Received three by experience and baptism who were baptized on the day following by Elder O. Dodson, to wit: Elizabeth McCraw, T. H. Cardwell and Charles E. Terry.

And on Lord's day following, after Divine Worship, an opportunity was given for the reception of members. Received one by experience and baptism, to wit: John M. McCraw. Baptized by Elder O. Dodson. The meeting then closed - meeting in course till ----

Thursday, April 7<sup>th</sup>, 1842, the church met according to agreement and after Divine Worship, first gave an opportunity for the reception of members, no applicant. The peace of the Church was called for by Elder Dodson (moderator) which call was opposed by Brother Jacob

Jackson, for the reason he said that he did not understand by the last act of the Church that Elder Dodson was to do anything more than preach and baptize. And that he did not understand that any other kind of Church business was to be done during these meetings. The — of the Church relative to this matter was there taken and decided unanimously with the exception of Brother Jacob Jackson that the Church understood at the passage of the act aforesaid that Elder Dodson was to act as moderator in doing all kind of Church business during the time he attended. He then observed that the act was not spread upon the minutes of the Church. But the Church decided that it was her act and that the clerk ought to have recorded it. The meeting then closed.

Between this time and May 5<sup>th</sup>, a spirit of discontent and anti-effort became very manifest among several of the members. So much so, that they were unwilling for Elder Dodson to preach, baptize or act as moderator for the church, thus refusing to comply with the requisition of that act which they had but a short time previous assisted in passing.

On Saturday before the 4<sup>th</sup> Lord's day in April, (1842) several of them met at the meeting house near Clear Creek for the purpose of doing Church business contrary to the agreement to meet at the school house near Thomas Sanders Jun. A motion was made by Brother John Preston, seconded by Brother David Jackson that they set as a Church and do Church business. This motion was opposed by brethren Hezekiah Sanders and Stanford L. Sanders which prevented them from doing any Church business and they all, or nearly all, declared they would not meet at the school house to do Church business any more. The meeting then closed.

The Church met according to agreement May 5<sup>th</sup> 1842. After Divine Worship, first gave an opportunity for the reception of members, no applicant. Elder Dodson began to be excused from acting as moderator on this day and Brother James Cardwell was chosen in his place. After which a motion was made and seconded that this Church do away her Rules of Decorum and be governed by the Word of God. Which was then put to the Church and carried in the affirmative. A second motion was made and seconded that an act heretofore passed by the Church declaring non-fellowship with all the benevolent institutions of the day and Missionary operations be carried on be rescinded. Which was put to the church and carried in the affirmative. After which a motion was made and seconded to choose Elder Obediah Dodson as pastor for the Church until the 15<sup>th</sup> day of November next and Brother Sanford L. Sanders church clerk. All of which was put to the church and carried in the affirmative. The meeting then came to a close till meeting in course.

The above was done after and in consequence of Brother Jacob Jackson and others dissenting from the agreement of the Church at her March meeting. For prior to their meeting a considerable majority of the members were anxious to obtain his pastoral care and maybe have been chosen pastor at that time but those in favor of it were equally anxious to continue in peace and harmony and the proposition before mentioned was made in order that the church might continue in that condition as before stated and Elder Dodson would not have been chosen at pastor at this time if these brethren had not dissented from the agreement. It is due to the anti-effort brethren to say that they used all the means that lay within their reach which ought to have been used in order to reconcile differences and being about a reconciliation and in as mild a manner as need be. But all to no purpose at will appear from the -----.

About this time the anti-effort brethren, though in the minority, claimed to be the Church and refused to let the Church have the Church book. See it a take a transcript of the record which is the cause of the writing this historical sketch. ? (Note: first part of this sentence doesn't make

sense.)

The Church met on the 27<sup>th</sup>, 28<sup>th</sup>, and 29<sup>th</sup> days of May and after Divine Worship, gave an opportunity for the reception of members. No Applicant. The meeting then closed.

On Thursday before the second Lord's day in June the Church met and after Divine Worship gave opportunity for the reception of members. No applicant. The meeting then closed till meeting in course.

Between this meeting and the Thursday before the second Lord's day in July (1842) the Church met at the Meeting House near Clear Creek. That is on Saturday before the 4<sup>th</sup> Lord's day in June, after worship service, the Church agreed to set as a Church in order, if possible, to reconcile the offending brethren. Chose Elder John H. Reed moderator for the day and invited visiting brethren to seat with us. It was then ordered that the record of the Church be read from January to the April meeting. Which was done.

First was brought against the Church by Brother John Preston that she had departed from her constitution. He was called upon to tell what he meant by saying constitution and he could not or would not tell, but the best information that could be obtained - it was an act passed by the Church some years ago declaring non-fellowship with benevolent institutions of the day and Missionary operations as carried on. Which act as before shown the Church had rescinded. Secondly he charged the Church with having joined the Missionaries, which charged could not be sustained. The Home Missionary operations or support of the ministry was then discussed by both sides that is whether or not Christ's ministers devote their whole time to the work of the ministry and be supported by churches according to the Scripture. A motion was then made and seconded to the effect, "does the Church believe in the Home Missionary Operations as discussed." Which was then put to the Church and decided in the affirmative as follows, to wit: those who voted in the affirmative are:

James McCraw	John M. McCraw	William McCraw
Mahaly McCraw	Elizabeth McCraw	Polly Sanders S
Oliva Sanders	Benjamin Sanders	Katherine Sanders
Katherine Sanders S	Thomas Sanders Senr	Stanford L Sanders
Martha Sanders	Hiram Cardwell	A. A. Sanders
Isabella Sanders	Hezekiah Sanders	William Paschal
Charles L Terry	Visiting brethren R. C. Hill,	Jemima Merill ?,

colored persons belonging to the church: Simon, Lucy and Martha. 24

Those who voted in the negative are:

John Preston	Susannah Preston S	Jacob Jackson
David Jackson	Polly Jackson	Melinda Jackson S
Alfred Needham	Polly Needham	Nancy Rany
Green McGee	Anna Rains	Jemima ---- heretofore Jackson

and John Smith. 13

Meeting then closed.

On Thursday before the second Lord's day in July the Church met at the place heretofore appointed and after Divine Worship, first gave an opportunity for the reception of member. No



On Thursday before the second Lord's day in October the Church met at the place heretofore appointed and after divine worship, first gave an opportunity for the reception of members, no applicant. Second sister Mary Young requested through Elder O Dodson a letter of dismissing, which was grant. A motion made and seconded put to the Church and passed in the affirmative that the arm heretofore extended to Daniel Young be extended no longer, the meeting then came to a close. This the 13<sup>th</sup> of October 1842. Elder O Dodson, Mod. S. L. Sanders, C Clk.

The Church met on Wednesday before the fifth Lord's Day in October 1842 and the meeting continued ten days during that time. 25 united with the Church by experience. 22 of whom were baptized to wit; Elizabeth Avins (?), Lucretia Holland, Sarah Holland, Rebecca Terry, Scott Terry, Katherine McCraw, Marian McCraw, Jasper Marion Sanders, James Cardwell Junr, Charles Tackett, Perely Pickett, William C Sanders, Rachel P Sanders, James Prier Cardwell, Manila Cardwell, Reuben Jackson, Martha Jackson, Thomas Sanders Junr, Joel K. Sander Junr, Thomas McKenzie, Precilia Pearson, Lany McBride Sanders — Polly Pickett, Luella Rhea and Sister Williamson not baptized. The meeting then closed Nov 4<sup>th</sup>. O Dodson, Mod; S. L. Sanders, C Clk

Nov 18<sup>th</sup> the Church met again and continued the meeting four days and received three by experience and baptism. Lucretia Pickett, S L Sander Junr, William Rhea. The church on Monday, the last day of the meeting chose Elder Griffin Wright to take pastoral care of her for twelve months. Done in conference Nov 22, 1842. O. Dodson, Mod; S L Sanders C Clk

December 31<sup>st</sup>, the Church met again and continued the meeting two days and received three by experience and baptism: Lucinda Cardwell, Jack a man of color and Stephen a man of color. The meeting then closed. O Dodson, Mod; S L Sanders, C Clk

January 1843: According to the liberty granted by the Church some of the members met at Purdy and after Divine Worship, an opportunity was given for the reception of members. Received two by letter, to wit: William Beavers and Polly Beavers. Elder O. Dodson, Mod; S L Sanders, C Clk

February 7<sup>th</sup>, 1843: The Church met together Tuesday after the first Sabbath in February and after Divine Worship gave an opportunity for the reception of members. Received one, to wit: Poly Auton, by experience. Elder O Dodson, Mod; S. L. Sanders, C Clk

Clear Creek Church, May 27<sup>th</sup>, 1843. The Church met together Saturday before the fourth Lord's Day in May and after Divine Worship proceeded to business. First, in consequence of Brother Griffin Wright not being able to take pastoral care the Church as heretofore chosen. She makes choice of Brother Obadiah Dodson to take the pastoral care until the 25<sup>th</sup> of December next who now takes charge of her as requested. Next gave an opportunity for the reception of members. Received one by experience. Eliza Auton. Then came Jemima Cardwell and requested to know if the Church held her in fellowship which being put to the Church was answered in the

affirmative. The Church was then dismissed to meet again at candle lighting. Met according to appointment and after worship gave an opportunity for the reception of members. Received one by experience, to wit, Nancy Jackson. Elder O. Dodson, Mod; S L Sanders C Clk

June 23, 1843: According to the liberty granted by the Church, some of the members met at Purdy on Friday before the fourth Lord's Day in June. After Divine Worship an opportunity was given for the reception of members. Received one by experience, to wit, Winney, a woman of color. Elder O. Dodson, Mod; S S Sanders, Asst C Clk

Clear Creek Church, June 24<sup>th</sup> 1843: The Church met together Saturday before the 4<sup>th</sup> Lord's Day in June and after Divine Service proceeded to business. First gave an opportunity for the reception of members. No applicant. Next a motion made and seconded that the Church make choice of a Moderator. Brother O. Dodson nominated and chosen. Also received a letter from Mount Pleasant Church requesting help in case of a difficulty with them. The Church granted her request and appointed Brethren Benjamin Sanders, Rebecca Sanders and Stanford L. Sanders, Senr to go and assist them. This 24<sup>th</sup> June 1843. Elder O. Dodson, Mod; S L Sanders, C Clk

According to the liberty granted some of the members of the Clear Creek Church of Christ met at a place called the water fall near Purdy on the 4<sup>th</sup> Lords' Day of June 1843 for the purpose of attending to the baptism of Winney, a woman of color, who was received on last Friday night by experience at Purdy and after meeting at the water, a door was opened for the reception of members. Received one, a man of color named George, by letter, after which Elder O. Dodson administered the ordinance of baptism to the above named Sister. June 25<sup>th</sup>, 1843. Elder O. Dodson, Mod; A A Sanders, Asst C Clk

The Church met together on Saturday before the 4<sup>th</sup> Lord's Day in July and after Divine Worship proceeded to business. First gave an opportunity for the reception of members. No applicant. Next a motion made and seconded that the Church make choice of another Deacon, being put to the Church was decided in the affirmative.

Clear Creek Church, July 22, 1843. Brother A. A. Sanders was nominated and chosen (transcriber note: as Deacon, see above). Resolved by the Church that he be ordained at our next meeting if a Presbytery can be had. Also the Church requested Brother O Dodson to solicit Bro Griffin Wright to assist in the ordination. Elder O Dodson, Mod; S L Sanders, C Clk

According to the liberty granted, some of the members of the Clear Creek Church met at Purdy on the 4 Lord's Day of July, at night. After Divine Service an opportunity was given for any who desired it, to unite themselves to the Church. Received one by experience, Rachel, a woman of color. Baptism deferred to 4<sup>th</sup> Lord's Day in August next. After which elder Dodson pronounced the benediction and dismissed the congregation. July 23, 1843. Elder O. Dodson, Mod; A A Sanders, Asst C Clk.

The Church met together on Saturday before the 4<sup>th</sup> Lord's Day in August and after Divine

Service proceeded to business. 1<sup>st</sup> gave an opportunity for the reception of members. No applicant. 2<sup>nd</sup> the ordination of Deacon laid over until the first Lord's Day in October next. This August 25<sup>th</sup> 1843. Elder O. Dodson, Mod; S L Sanders C Clk

Clear Creek Church of Christ, Saturday before the first Lord's Day in October 1843. The Church met and after Divine Worship an opportunity was given for the reception of members. Received one by experience, Moses Arms (?) who was baptized on the following day by the pastor. Then dismissed.

The Church met on Lord's Day, following a motion made 'shall we proceed to the ordination of A A Sanders as an additional Deacon. The Presbytery then requested a Deacon H Sanders to present the candidate that we shall (proceed). The presbytery then proceeded examination and ---- Elder O Dodson. Charge by Elder George W. Day. Right hand of fellowship by the Presbytery and the brethren generally. Then the Presbytery dissolved and proceeded to the services of the day.

The church met again on Monday, Tuesday and Tuesday night and after Divine Worship on Tuesday night an opportunity was given for the those who wished to unite themselves to the Church to avail themselves of the ----- . Received one by experience. M Johana Thornhill. (?) Who was baptized on the following day by Elder George W. Day. The meeting the closed. Elder O Dodson, Pastor; A A Sanders, Asst Clk

The Church met again on Saturday before the 2<sup>nd</sup> Lord's Day In November 1843. After Divine Worship an opportunity was given for the reception of members, no applicant. On the following day, a motion was made and seconded that 'A A Sanders have the privilege to exercise in public in any way that he may feel it to be his duty according to the Word of God.' The Pastor then dismissed the congregation. Elder O. Dodson, Pastor; A A Sanders, Asst Clk

The Church met on Saturday before the 2<sup>nd</sup> Lord's Day in December 1843 and after Divine Worship an opportunity was given for the reception of members. No applicant. Congregation dismissed by the moderator. Met on Lord's Day following and after worship the meeting closed. Elder O Dodson, Mod; A A Sanders, Asst Clk

The Church met on the 14<sup>th</sup> day of December, after Divine Worship, chose Elder Griffin Wright moderator for the day. An opportunity given to any who might wish to unite themselves to the Church. One applicant. Lindsey Sanders who was received and baptized by Elder Griffin Wright. The meeting then closed. Elder G. Wright, Mod; S L Sander, C Clk

Clear Creek Church, December 30, 1843. The church met on Saturday before the fifth Lord's Day in Dec and after Divine Worship, an opportunity was given for the reception of members. No Applicant. The Church next proceeded to call for a minister for the next twelve months, as brother Elder O. Dodson could not conveniently attend her any longer. She then without a dissenting voice chose Elder Reuben Day who accepted the call. The meeting closed for the day. PS also chose him moderator. Elder O. Dodson, Mod; S L Sanders, C Clk

The Church met on Saturday night before the first Lord's day February and day following

and after Divine Worship came to a close. Feb 3, 1844. Elder R Day, Mod; S L Sanders, C Clk

The Church met on Saturday night before the first Lord's Day in March and day following and after Divine Worship came to a close. March 2, 1844. Elder R. Day, Mod; S L Sanders, C Clk

The Church met on Saturday before the first Lord's Day in April and after Divine Worship, reference called for, none. Nothing more necessary. Dismissed by the motion she met again on the next day and after Divine Worship gave an opportunity to (those) who wished to unite themselves to the Church. One applicant who was received and baptized, a man of color named Harry. The pastor then dismissed the congregation. April 6<sup>th</sup>, 1844. Elder R. Day, Mod; S. L. Sanders, C Clk.

The Church met on Saturday before the first Lord's Day in May and after Divine Worship gave an opportunity to those who wished to unite themselves to the Church. No applicant.

The Church next taken in to consideration the circumstances of Brother C L Terry and Sister Rebeccah Terry, having obtained letters of dismissing from her have since attached themselves to the Cumberland Presbyterian Society. The Church hereby and for the fore said cause declare a non fellowship for the above aforesaid Brother and Sister.

The Church also authorized the clerk to erase Precilla Pearson, now Wilson, name from the Church Book for attaching herself to the Cumberland Presbyterian Society.

A motion made and seconded that two of the brethren be appointed to visit Sister Eliza Auton, Nancy and Martha Jackson for withdrawing from the fellowship of the Church and that they report to our next meeting. Brethren A A Sanders and James McCraw appointed. The pastor then dismissed the congregation. May 4, 1844. Elder R Day, Mod; S L Sanders, C Clk

The Church met on Saturday before the first Lord's Day in June 1844. After Divine Worship an opportunity was given for the reception of members. No applicant. Brothers A A Sanders and James McCraw who were at the last meeting appointed a committee to visit Sisters Nancy and Martha Jackson and Eliza Auton for the purpose of ---- them to turn from the error of their way, now made their report, which is as follows: that they have visited two of those persons, the Sister Jackson, talked to them, and admonished them, but were not able to obtain any satisfaction. The other they have not been able to see, but had learned that she had since submitted to a baptism. A motion was then made that this Church withdraw her fellowship from them which was seconded and carried unanimously. A ----- of this ----- was then offered, seconded and passed. ---- ----- by the church thus Hezekiah Sanders, Lindsay Sanders and A A Sanders be appointed a committee to write out and subscribe the cause of separation from this Church of the Anti-effort party, their actings and doings since, the actings and doings of Elder J H Reed, reaction (?) to this difficulty and that they draw up a ---- to the Mount Moriah Association and in short, make an exhibition of all the facts relative to this matter, which they may deem important to be known, and also the same before the Church at its next monthly meeting, and if received, resolved that the same be published in the Baptist Banner and ----- . The congregation was then dismissed.

The Church met first Lord's day June after the Divine Worship an opportunity was given for the reception of members. Received one, Jerry Shull, a man of color, by experience. Baptized Sunday by Elder R. Day and then dismissed.

On Wednesday before the third's Lord day in June, (1844) the church met, after Divine Worship, a resolution of the following report was offered, seconded and passed to wit: re---- this we do hereby request the anti-effort brethren who separate themselves from this Church, and who also claim to be the Clear Creek Church of Christ, to make out a statement of all the facts ---- to the difficulty between them and us, and their for claiming to be the Church at present the same at our next monthly meeting, so that their statement and our may be published together, and that they — not find of this request. The meeting then closed.  
Elder Pettus, Mod; A A Sanders, Asst CC.

The Church met on Saturday before the first Lord's Day in July (1844) and after Divine Worship chose Brother William Henry Tension moderator for the day. Reference called for the committee who were appointed at our last meeting to write out certain resolutions the she then entered into. Reported. And the resolutions read put to the Church and received. A motion then was made, seconded and past to the Church that we declare a non-fellowship for Brother Reuben Jackson for withdrawing himself from the Church and unity with the anti-efforts who in a disorderly manner broke off from the Church. The church decided in the affirmative. The meeting then came to a close. Dismissed in order.  
W. H. Tension, Mod; S L Sanders, C Clk

The Church met together on Saturday before the first Lord's Day in August (1844) and after Divine Worship gave an opportunity for the reception of members. No applicant. A suggestion made to the Church to join Big Hatchy Association. On motion it was laid over until our next meeting. The meeting then came to a close. R. Day, Mod; S L Sanders, C Clk

The church met on Saturday before the first Lord's Day in September (1844). After Divine Worship gave an opportunity of members. No applicant. The proposition that was made at the August Church session to unite with the Big Hatchie Association was then called up and negative. After which Brother H Sanders informed the Church that he had talked with Bro John McKenzie relative to his disorderly conduct, to wit, for mistreating his wife and refusing her the privilege to attend the preaching of the Gospel and for the absenting himself from Church meetings and that he, McKenzie, refuses to make any acknowledgment. Those crimes being public, a motion was then made that he be excluded from the fellowship of this Church which was seconded, put to the Church and carried without a dissenting vote. The meeting then came to a close. R. Day, Mod, A A Sanders, Asst Clk

The Church met at Brother Thomas Sander's on Thursday evening before the 2<sup>nd</sup> Lord's Day in September (1844) in order to transact business she deemed necessary to be settled. After prayer by the moderator, the Church being organized proceeded to business.

The following charges against Bro James Cardwell, Senr were then read: Charge

- 1<sup>st</sup> He has charged Bro H Sanders with ruling the Church and thereby has endeavored to cast a reproach on God's name.
- 2<sup>nd</sup> He has endeavored to affect a disunion in the Church
- 3<sup>rd</sup> And for that purpose has endeavored to sow disorder
- 4<sup>th</sup> He has charged Bro H Sanders with endeavoring to introduce a new system of church government to exclude the sisters from hearing Christian experience.
- 5<sup>th</sup> He has said that if the church did not join the Association he would leave her and take off some eight members with him.
- 6<sup>th</sup> He has said no person should join the church if he could prevent them.
- 7<sup>th</sup> The Church charges him with heaving acted to a considerable intent premedately in the endeavor to affect a disunion.
- 8<sup>th</sup> The generator of his conduct for sometimes has been disorderly and disorganizing.  
Bro James Cardwell being present endeavored to make defense. A motion made and seconded the he exclude from fellowship of the Church put to the Church and carried in the affirmative. R. Day, Mod; S L Sanders, C Clk

The Church met on Saturday before the 5<sup>th</sup> Lord's Day in September (1844) at the usual place of meeting. After prayer and preaching by brethren Witt & Maracle dismissed. To meet on Lord's Day. The brethren met accordingly, preaching by the above mentioned brethren. Dismissed by the moderator. R. Day, Mod; S L Sanders, C Clk

The Church met together on Saturday before the first Lord's Day in Nov 1844 - and after Divine Service proceeded to business. A motion was then made and seconded that the church withdraw her fellowship from Sister Leah Cardwell in consequence of her declaring a non-fellowship for a portion of the members of the Church and for withdrawing herself from the body in a disorderly manner. The motion then being put to the church was decided in the affirmative. There being no more business on hand was dismissed by the moderator.  
R Day, Mod; S L Sanders, C Clk

The church met together on Saturday before the fifth Lord's Day in December 1844 and after Divine Service first gave an opportunity for the reception of members. No applicant. Second - the time for which Elder Reuben Day was elected to the pastoral care of the Church having expired. Chose Brother Reuben Hill, moderator for the day. The Church again elected Elder Reuben Day her pastor and moderator for the insuring year. The Church appointed (after deciding that they will build a meeting house) brethren Benjamin Sanders, Thomas Sanders, Lindsey Sanders, Hezekiah Sanders, Hiram Cardwell, James McCraw and Stanford L Sanders as a committee to whom the Church refer the kind of a house to be built. Decided by the Church that the house be built near the house where Father Sanders ----- old house. The Church request to know of Elder Day whether he would take the care of them to which he contented. There being no more business on hand was dismissed in order. R. C. Hill, Mod. S L. Sanders, C Clk

The Church met together on Saturday before the 2<sup>nd</sup> Lord's Day in March 1845 and after Divine Worship - there being no business on hand came to a close. Dismissed by the moderator.  
R Day, Mod; S L Sanders C Clk

The Church met together on Saturday before the 3<sup>rd</sup> Lords Day in April 1845 and after Divine Worship there being no more business on hand came to a close. Dismissed by the moderator. R Day, Mod; S L. Sanders, C Clk

The Church met together on Saturday before the 3<sup>rd</sup> Lord's Day in May 1845 and after Divine Service - first gave an opportunity for the reception of members. No applicant. Came to a close. Dismissed by the moderator. R Day, Mod; S L Sanders, C Clk

The Church met together on Saturday before the 2<sup>nd</sup> Lord's day in August 1845. After Divine Service, a motion was made and seconded, and put to the Church in the affirmative, that the Church unite with the Big Hatchy Association at her next session to be held in Bolivar, Hardeman County, commencing on Saturday before the fourth Lord's Day in September next, and that the Clerk prepare a petitionary letter and the following brethren were appointed to take said letter: Aaron Sanders, Hezekiah Sanders and Hiram Cardwell.

Brother William McCraw requested a letter of dismissing which was granted.

A motion was made and seconded that the Church withdraw her fellowship from Terrel H Cardwell, James P Cardwell, Manila Cardwell, Moses Arms, Elizabeth Arms, William Ray, Uphana A Thornhill for withdrawing from the Church in a disorderly manner. So motion being put to the Church passed in the affirmative. Came to a close. Dismissed in order. R Day, Mod; S L Sanders, C Clk

October 4, 1845. The Church met together on Saturday before the first Lord's Day in October and after Divine Service gave an opportunity for the reception of members. No applicant. Dismissed until evening service. Met according to appointment and after Divine Service gave an opportunity for the reception of members. Received two by experience: Hezekiah Thomas Sanders, and – no name — colored woman. Dismissed to meet on the morrow. Met according to appointment and after Divine Service baptized those received last evening. After Divine Service the Lord's Supper was administered by the moderator. The meeting then came to a close. Dismissed in order. R Day, Mod; S L Sanders, C Clk

The church met together on Saturday before the Second Lord's Day in November 1845, and after Divine Service there being no business on hand dismissed for the day. Met again on Lord's Day and after Divine Service came to a close. Dismissed by the moderator. R Day, Mod; S L Sanders, C Clk

The Church met together on Saturday before the second Lord's Day in December and after Divine Service, a motion was made and seconded and carried in the affirmative that Brother Aaron A Sanders be ordained to the work of the ministry and that Elders Reuben Day, Griffin Wright and Lissie (?) A Smith be the Ordaining Presbytery and that it be attended to on the fourth Lord's Day of the present month. Dismissed in order. Reuben Day, Mod; S L Sanders, C Clk

January 10, 1846 The Church met together on Saturday before second Lord's Day in January and after Divine Worship gave an opportunity for the reception of members. No

applicant. Chose William H Tennison moderator for the day. A motion was then made to this effect where as the time for which Brother Reuben Day was elected to serve the Church as pastor and moderator have expired and he moved away, that we elect a pastor and moderator to serve her the present year. Being put to the Church, carried in the affirmative, where upon Brother Aaron A Sanders was nominated and elected without a dissenting voice and he consented to serve the Church. Brother Hezekiah Sanders was then appoint to examine into the circumstance of old Sister Holland and report to our next meeting. The meeting then closed for the day. William H. Tennison, Mod; Stanford L Sanders, C Clk

February 7, 1846. The church met together on Saturday before the Second Lord's Day in February 1846 and after Divine Service gave an opportunity for the reception of members. Received one by letter William H Tennison. A licentiate reference was then called for. Brother Hezekiah Sanders who was appoint to examine into the circumstance of old Sister Holland, reported that he had not had an opportunity of visiting Sister Holland. Brother Hiram Cardwell and Sisters Sarah Cardwell and Mary Sanders requested letters of dismissing which was granted. Brother William W Ramsey and Sister Elizabeth Ramsey requested letters of dismissing on condition that they get in a condition to move which was granted. The meeting then closed for the day. A A Sanders, Mod; Stanford L Sanders, C Clk

The Church met together on Saturday before second Lord's Day in May 1846 and after Divine Service gave an opportunity for the reception of members. No applicant. The meeting then closed for the day. Met again on Lord's Day and after Divine Service gave an opportunity for the reception of members. Received one by experience. Emily, a colored woman the servant of B B Adams. Was baptized the same day by the moderator. She being the first baptized by said moderator. The meeting then came to a close.  
A A Sanders, Mod Sanford L Sanders, C CLK

The Church met together on Saturday before the second Lord's Day in June 1846 and after Divine Service came to a close for the day. Met again on Lord's Day and after Divine Service gave an opportunity for the reception of members. Received three by letter: Ezekiel Tennison, Deacon, Sarah T Tennison and Reuben C Hill, Deacon and licensed. The moderator then administered the Lord's Supper for the first time. The meeting then closed.  
A A Sanders, Mod Stanford L Sanders C Clk

September 12, 1846: The Church met together on Saturday before the second Lord's Day in September and after public Worship appointed the following brethren delegates to the association: R C Hill, A A Sanders, Hezekiah Sanders and Wm H Tennison and Thomas Sanders Junr in case of failure. R C Hill requested a letter of dismissing which was granted. A motion was then made and seconded that some brethren be appointed to go and see Brother James E Cardwell and know of him his reasons for non-attendance at Church meetings. The following brethren were then appointed: Jn McCraw, Wm H Tennison and Thomas Sanders Junr. The meeting then closed for the day.

The Church met together on Saturday before the second Lord's Day in July 1846 and after public worship gave an opportunity for the reception of members. Received one by letter, Polly Sanders. This record was neglected til it necessarily came in the wrong place.

A A Sanders, Mod                      S L Sanders, C Clk

Camp Meeting Record: The Church met in a camp meeting capacity on Saturday night before the third Lord's Day in August 1846. Gave an opportunity for persons to join. Received five by experience, to wit: Jane Brooks, Sarah Yarbury, James J Yarbury, Elsie Hammond and Ann Wisdom, a colored woman. This last one was by the pastor of the Church baptized the following day.

Gave an opportunity again on Sabbath following. Received five by experience, to wit: Nancy Devault, John Beaty, Anny Harwell, Lucinda Sanders and Comfort Crump. These three last, colored persons. Two of these sisters Nancy Devault and Lucinda Sanders baptized by the pastor of the Church the following day.

Gave an opportunity on Monday. Received two by experience: Mary Catherine Tennison and Polly Lakey. The former of whom was by the pastor baptized on this day.

Gave an opportunity again on Monday night. Received three by experience: Nancy McLaughlin, Martha Ann Sanders and Sarah Cloud (note: not sure this is Cloud or colored).

Church met again by agreement on the 4<sup>th</sup> Lord's Day in August 1846 at a school house near James Brooks. Gave an opportunity for persons to join. Received two by experience: William Carter and Martha McLaughlin a colored woman the last with brethren.

J J Yarbury, John Beaty and Sister Sarah Yarbury, Nancy McLaughlin, Polly Lakey, Jane Brooks, Amy Harwell were all baptized by the pastor on this day in Turkey Creek and Sister Martha Ann Sanders was by the pastor baptized on the 2<sup>nd</sup> Lord's day in September 1846.

September 1845, Church met at the same place again on the 18<sup>th</sup> day of September 1846. Gave an opportunity for persons to join. Received three by experience: Nancy Smith, Susan Nail and Zebiah Carter, the two former of whom were by the pastor baptized on the 22<sup>nd</sup> day of the same month and the other on the 24<sup>th</sup>. A A Sanders, Mod    S L Sanders, C Clk

The Church met together on Saturday before the 2<sup>nd</sup> Lord's Day in October 1846 and after public worship Wm H Tennison chosen clerk for the day. A motion was then made, seconded and carried in the affirmative that Brother R C Hill be set apart by the Church to the work of the Gospel Ministry and that Elders Elisha Pack and A A Sanders be the ordaining Presbytery and that it be attended upon the next Lord's Day at this place.

The Church and Presbytery met according to appointment. Examination of Brother Hill by A A Sanders. Charge and presentation of the Bible by E pack. Benediction by Brother Hill. Brother Hill received a letter of dismissing and the meeting then closed. October 18, 1846. E Parck and A A Sanders Presbytery S L Sanders, C Clk

The Church met together on Saturday before the 2<sup>nd</sup> Lord's Day in November 1846 and after public worship gave an opportunity for the reception of members. No applicant. The

meeting then closed for the day. A A Sanders, Mod S L Sanders, C Clk

The Church met together on Saturday before the 2<sup>nd</sup> Lord's Day in December 1846 and after public worship the meeting closed for the day. A A Sanders, Mod; S L Sanders, C Clk

The Church met together on Saturday before the 2<sup>nd</sup> Lord's Day in February 1847. After public worship appointed Brother Hezekiah Sanders moderator for the day. A motion was then made to this effect - where as the time for which Brother A A Sanders was chosen for pastor and moderator for the Church having expired that it now becomes necessary to make choice of a minister to take the pastoral care of the Church for the present year.

Where upon Brother A A Sanders was nominated pastor and moderator and elected without a dissenting voice. Brother A A Sanders was then informed of the request of the Church and he deferred giving a decisive answer until our next meeting in course.

By motion the Church appointed the following brethren as a committee, to wit: Lindsey Sanders, Benjamin Sanders, Thomas Sanders Junr, J. M. McCraw and J J Yarbury to meet on the 20<sup>th</sup> of this instant (?) at the Fortner Meeting House for the purpose of receiving members.

By motion Sister Polly Maness, formally Sanders requested a letter of dismissing which was granted by which was granted.

By motion the Church appointed the following brethren as a committee J J Yarbury, Lindsey Sanders and S L Sanders to superintend the finishing of our meeting house. The meeting then closed for the day. A A Sanders, Mod S L Sanders, Clk

At the meeting held at the Fortner Meeting House on the 20<sup>th</sup> of February 1847 after public worship an opportunity was given for the reception of members. Received three by letter: John Paskell, Mary Paskell and Martha Paskell. The meeting then closed.  
A A Sanders, Mod S L Sanders, C Clk

The church met together on the second Lord's Day in March 1847 and after public worship the meeting closed. A A Sanders, Mod S L Sanders, C Clk

The Church met together on Saturday before the second Lord's Day in April 1847 and after public worship the meeting closed. A A Sanders, Mod S L Sanders, C Clk

At a meeting held at a school house near James Brooks in the (blank) After public worship gave an opportunity for the reception of members. Received one by letter: Narcisa Ann Brooks. The meeting then closed. A A Sanders, Mod S L Sanders, C Clk

At a meeting held at a school house near James Brooks on the (blank). After public worship gave an opportunity for the reception of members. Received one by experience: Henry Basinger, a colored man, who was baptized same day by A A Sanders. The meeting then closed.  
A A Sanders, Mod S L Sanders, C Clk

The Church met together on Saturday before the second Lord's Day in May 1847 and after

public worship, Brother A A Sanders acting as moderator. A reference from the February meeting was read respecting pastoral care of the Church. Brother A. A. Sanders agreed to take care of the church as heretofore requested. By motion a committee was then appointed to go and see Brother Haram Cardwell and report to our next meeting. The committee appointed is as follows: J. M. McCraw, Hezekiah Sanders and Thomas Sanders Junr. The meeting then closed.  
A A Sanders, Mod      S L Sanders C Clk

The church met together on Saturday before the second Lord's Day in June 1847 and after public worship the committee who was heretofore appointed to see Brother Hiram Cardwell reported that they had saw him and that reconciliation had not been obtained. A charge was then entered against said Cardwell in the name of the Church from absconding from the country and leaving his debts unpaid. A motion was then made and seconded, put to the Church and carried in the affirmative that said Cardwell be excluded from the fellowship of the Church. The meeting then closed. A A Sanders, Mod      S L Sanders, C Clk

The Church met together on Saturday before the second Lord's Day in July 1847 and after public worship a motion was then made and seconded, put to the Church and carried in the affirmative that Sister Polly Auton be excluded from the fellowship of the Church for attaching herself to a Church called New Prospect which is in disorder. Also Sister Sarah Cardwell for disorderly conduct and attaching herself to the afore said Church.

Resolved by the Church that she hold a camp meeting embracing the second Lord's Day in October next. The meeting then closed. A A Sanders, Mod - S L Sanders, C Clk

A portion of the brethren met at a schoolhouse in Hardin County on Saturday before the third Lord's Day in July 1847 and after Divine Service gave an opportunity fro the reception of members. No applicant. Met again on the Lord's Day and after public worship gave an opportunity for the reception of members. Received two by letter: Moss and Dilyc his wife, colored persons. The meeting closed. A A Sanders, Mod      S L Sanders, C Clk

The Church met together on Saturday before the 3<sup>rd</sup> Lord's Day in August 1847 and after public worship the meeting closed for the day. A A Sanders, Mod      S L Sanders, C Clk

The Church met together on Saturday before the second Lord's Day in September 1847 and after public worship the following brethren were appointed as delegates to the Association, to be held at the Piney Grove Church, Hardeman County, Tennessee, embracing the fourth Lord's Day of this instant: Thomas Sanders Junr, Joel K Sanders Junr, Lindsey Sanders and John Devault in case of failure. Resolved by the Church that she subscribe for twenty copies of the Baptist Register which is proposed to be printed at Nashville, Tennessee. The meeting then closed for the day. A A Sanders, Mod      S L Sanders, C Clk

The Church met together on Friday evening before the second Lord's day in October 1847. A camp meeting capacity on Sunday night gave an opportunity for the reception of members. Received 2 by letter: Sarah Sanders and Mary A Smith. Gave an opportunity for the reception of members on Monday night. Received four by experience: Joseph Darnell, Jane Sanders, Leona

Sanders and Mark Sanders and baptized by the pastor on Wednesday following. The meeting then closed. A A Sanders, Mod S L Sanders, C Clk

No minutes between Oct 1847 and March 1848. It is not known if the pages were torn out or if they just didn't meet. I could have been an extremely cold winter, making meeting impossible.

The Church met together on Saturday before the second Lord's Day in March 1848. After public worship the meeting closed for the day. Met again on Sabbath and after the services of the day the meeting closed. A A Sanders, Mod S L Sanders, C Clk

The Church met together on Saturday before the second Lord's Day in April 1848. After public worship the meeting closed for the day. Met again on Sabbath and after the services of the day, Brother Wm H Tennison requested a letter of dismissing for Sister Mary Catherine Tennison which was granted. The meeting then closed. A A Sanders, Mod -S L Sanders, C Clk

The Church met together on Saturday before the second Lord's Day in May 1848 and after public worship gave an opportunity for the reception of members. Received one by experience: Frances Holmes. The meeting then closed for the day. Met again on Lord's Day and after the services of the day the meeting closed. A A Sanders, Mod - S L Sanders, C Clk

The church met together on Saturday before the second Lord's Day in June 1848. And after public worship gave an opportunity for the reception of members. Received one by letter: Ama Sanders. By Motion the church then appointed the following sisters as a committee to investigate the grounds of a report circulating about Sister Polly Lakey, to wit: Sister Cloud, Sister Brooks and Sister Hammons and that they report through Brother A A Sanders to out next Church meeting in course.

A motion was then made, seconded, put to the church and carried in the affirmative that Joseph Darnel be excluded from the fellowship of the Church for profane swearing and a general course of disorderly conduct. The meeting then closed for the day. Met again on lord's Day and after the services of the day the meeting then closed. A A Sanders, Mod - S L Sanders, C Clk

The Church met together on Saturday before the second Lord's day in July 1848 and after public worship reference called for. The committee appointed to visit Bro James E Cardwell reported that they had discharged that duty. The report was received. Brother Cardwell was excused and the committee discharged.

The committee appointed to investigate the grounds of a report in circulation about Sister Polly Lakey, reported as directed. The report received and the committee discharged. The report reads as follows: The committee appointed by the Clear Creek Baptist Church at its June conference meeting to investigate the reports and charges against Sister Polly Lakey beg leave to report that they have met and investigated the said reports and charges in the best way. They were able under the nature of the circumstances and have decided that those reports are wholly unfounded and untrue. That it is most probable that they have grown out of the fact that for a long time there has been a sad derangement in her physical system. Respectfully submitted this 8<sup>th</sup> July 1848. Jane Brooks, Elsey Hammons, Sally Cloud.

A committee was then appointed, composed of the following sisters: Sister Cloud, Sister Hammons and Sister Holmes, to investigate the general conduct of Sister Susan Nail and report through Brother A A Sanders to the next Church meeting in course. The meeting then closed for the day. A A Sanders, Mod - S L Sanders, C Clk

The church met together on Saturday before the 2<sup>nd</sup> Lord's Day in August 1848 and after public worship gave an opportunity for the reception of members. Received one by experience: Elizabeth Hearn. The time for which Brother A A Sanders was elected to the pastoral care of the Church having expired, the Church again elected Brother Sanders without a dissenting voice as pastor and moderator. Brother Sanders then being notified of the same accepted. Met again on Sabbath. Sister Hearn was baptized by the moderator before preaching, after which meeting closed. A A Sanders, Mod - S Sanders, C Clk

At a meeting held at the Fortner Meeting House on Saturday night before the first Lord's Day in October 1848, gave an opportunity for the reception of members. Received three: William Paschal and wife by examination, William Chamness by experience, baptized Lord's Day following. Gave an opportunity again on Sabbath night. Received one by experience: Robert Chandler. Baptized Wednesday following. The meeting then closed. A A Sanders, Mod - S L Sanders, C Clk

The Church met together on Saturday before the second Lord's Day in October 1848. Brother Hezekiah Sanders chosen moderator pro tem for the day. A motion was then made, put to the Church and carried in the affirmative that Lucinda Cardwell be excluded from the fellowship of the Church for bastardy. By motion made by Brother Benjamin Sanders the Church granted Ezekiel Tennison and wife letters of dismissing, provided his debts is satisfactorily settled which was done and he obtained the letters. The meeting then closed. Hezekiah Sanders, Mod S L. Sanders, C Clk

The Church met together on Saturday before the fourth Lord's Day in October 1848 and after public worship by the request of Brother A A Sanders, letters of dismissing were granted to Sisters Rachel and Martha, servants of the widow Susan McLaughlin, also a letter of dismissing to Brother John Beaty. The meeting then closed. A A Sanders, Mod S L Sanders, C Clk

The Church met together on Saturday before the second Lord's in February 1849 and after public worship, the committee appointed to investigate the conduct of Sister Susan Nail, one of opinion that she should be excluded from the fellowship of the Church. Where upon a motion was made, put to the Church and carried in the affirmative that she be excluded from the fellowship of the church.

Then the following brethren were appointed: John Paschal, Thomas Sanders and J M. McCraw to see Brother M L Sanders and investigate certain reports against him and said committee to report to our next meeting. The meeting then closed for the day. Met again on Sabbath and after public worship, Sister Sarah Holland requested a letter of dismissing which was granted. The meeting then closed. A A Sanders, Mod S L Sanders, C Clk

The Church met together on Saturday before the second Lord's day in March 1849 after public worship. References called for. The committee heretofore appointed stated that they were not ready to report the case is therefore continued. The meeting then closed for the day. A A Sanders, Mod S L Sanders, C Clk

At a meeting held at the Fortner Meeting House on the first Sabbath in May 1849 after public worship gave an opportunity for the reception of members. Received three by experience and baptism to wit: Rhoda, a colored woman servant of Dr Kindle, Mary, servant of Koffman, Orphia, servant of Crosses. Also the wife of John H Chamness by experience but not yet baptized. The meeting then closed for the day. A A Sanders, Mod S L Sanders, C Clk

The Church met together on Saturday before the second Lord's Day in May 1849 and after public worship gave an opportunity for the reception of members. Received two by letter, to wit: Daniel Brown and Jane his wife. The Church then proceeded to select a Deacon where upon Brother Thomas Sanders was chosen. S L Sanders was then appointed treasurer of the China Mission Fund. The meeting then closed for the day. A A Sanders, Mod. S L Sanders, clk

The Church met together on Saturday before the second Lord's Day in Jun 1849 and after public worship the meeting closed for the day. A A Sanders, Mod - S L Sanders, C Clk

The Church met together on Saturday before the second Lord's Day in July 1849 and after public prayer, Brother Hezekiah Sanders acting as moderator for the day ordered by the church that the clerk prepare a letter and send it to the Association, to which was done. H Sanders, Mod S L Sanders, C Clk

5<sup>th</sup> Lord's Day in September 1849. Church met at the Fortner Meeting House and after public worship gave an opportunity for the reception of members. Received four: Henry Paschal by examination, Miss Chamness by experience, James Chamness by experience and Miss Inman by experience. Baptism deferred.

Church met on Saturday before the 1<sup>st</sup> Lord's Day in November. Gave opportunity for persons to join. Received two: Jane Riley by experience and Thomas Inman by letter and again on Sabbath received two: Miss Bradberry by examination and a man of color by experience. All of which were baptized on this day and also a woman of color name Cumfort who was heretofore received. A A Sanders, Mod S L Sanders, C Clk

The Church met together on Saturday before the second Lord's Day in October 1849 and after worship the Church granted Sister Rachel Tennison a letter of dismissing. Meeting closed for the day. Met again on Sabbath. Prayer and preaching as usual and Brother A A Sanders reigned the pastoral care of the Church. The meeting then closed. A A Sanders, Mod - S L Sanders, C Clk

4<sup>th</sup> Lord's Day in April 1850. The Church met together and after public worship. (Brother A A Sanders acting moderator for the day) an opportunity was given for the reception of members. Received one, to wit: John Beaty who removed to Texas and a letter of dismissing was

granted him and sent by mail which he never received. On application there the Church considered him in full fellowship. By motion the Church then went into the choice of a pastor and moderator, whereupon Brother William A Henry was chosen without a dissenting voice. The meeting then closed for the day. A A Sanders, Mod pro tem - S L Sanders, C Clk

The Church met together on Saturday before the 4<sup>th</sup> Lord's day in May 1850 and after public worship the peace of the Church called for. All in peace. An opportunity was given for the reception of members, no applicant. Brother Henry Paschal through Brother A A Sanders petitioned the Church for a letter of dismissing, which was granted. By motion the following brethren were appointed a committee: John Paschal, J J Yarberry and John Beaty to attend to table and chair for the use of the Church. Then closed for day. William A Henry, Mod S L Sanders, C Clk

The Church met together on Saturday before the 4<sup>th</sup> Lord's Day in June 1850 and after public worship gave an opportunity for the reception of members. Received one by letter, A. Farthing. The committee who were appointed at the last meeting to purchase a table and chair reported success and was discharged. Brother A A Sanders was then appointed to write a letter to the Association. Meeting then closed for the day. Wm A Henry, Mod; S L Sanders, C Clk

Church met at Fortner Meeting House on the first Lord's Day of May 1850 and gave an opportunity for person to join. Received Alfred Inman by experience. Baptism deferred til 1<sup>st</sup> Sabbath in June following. Met 1<sup>st</sup> Sabbath in June, gave opportunity for persons to join. Received Carroll Johnson by experience. Baptism deferred and then proceeded to baptize Brother Alford Inman. Met on the first Sabbath in July 1850, gave opportunity for persons to join. Received Martha a colored woman who belonged to Mr. Pleasant Carter(?) and then proceeded to baptize her. This 8<sup>th</sup> July 1850. Reported as per order of the Church by A. A. Sanders, who acted as Moderator and administered the ordinance of baptism.

The Church met together on Saturday before the 4<sup>th</sup> Lord's Day in August 1850 and after public worship gave an opportunity for the reception of members. No applicant. The Church then called on the committee who was appointed at the February meeting 1849 to report. The committee then reported and was discharged and the case laid over for action at our next meeting. Sister Martha Morris, formally Paschal, requested a letter of dismissing which was granted. The meeting then closed for the day. Wm A Henry, Mod - S L Sanders, C Clk

The Church met together on Saturday before the 4<sup>th</sup> Lord's day in October 1850. It being the time of her Union meeting, according to the appointment by the Association, and after public worship an opportunity was given for the reception of members. No applicant. Reference Church petition for the next Union meeting for the 6<sup>th</sup> District to be held with her which was granted. The meeting was Protracted (revival) 9 days during which time there were added to the Church three by experience: James David, Sarah Jopling and Mandona Panthea Sanders. One by letter, Sarah Holland and one by examination, Susan David. Dismissed by letter, two, Daniel Brown and his wife, Elizabeth Jane. The meeting then came to a close Nov the 3<sup>rd</sup>, 1850. William A Henry, Mod - S L Sanders, C Clk

The Church met together on Saturday before the 4<sup>th</sup> Lord's Day in November 1850 and after public worship gave an opportunity for the reception of members. Received two by experience: John Barns and Mandy McKinzie, a colored woman. The case of Brother M. J. Sanders was then taken up and upon the report of the committee it was ordered by the Church that a charge be entered against him for disorderly conduct, where upon a motion was made, seconded and put to the Church and carried in the affirmative that he be excluded from the Church.

A motion was then made, seconded and put to the Church and carried in the affirmative that Anna Harwell be excluded from the fellowship of the Church for the cause of fornication and carried in the affirmative that James E Cardwell be excluded from the fellowship of the church for willful absence and bad faith toward his debts.

Wm A Henry, Mod - S L Sanders, C Clk

The church met together on Saturday before the 4<sup>th</sup> Lord's Day in December 1850 and after public worship, there being no business on hand, the meeting closed. William A Henry, Mod - S L Sanders, C Clk

The church met together on Saturday before the 4<sup>th</sup> Lord's Day in January 1851 and after public worship gave an opportunity for the reception of members. No applicant. The meeting then closed for the day. William A Henry, Mod - S L Sanders, C Clk

The Church met together on Saturday before the 4<sup>th</sup> Lord's Day in February 1851 and after public worship, the peace of the Church called for. All in peace. Reference called for. There being no business on hand the meeting closed for the day. William A Henry, Mod S L Sanders, C Clk

The Church met together on Saturday before 4<sup>th</sup> Lord's Day in March 1851 and after public worship the peace of the Church was called for, found all in peace. An opportunity was then given for the reception of members. No applicant. The meeting then closed for the day. William A. Henry, Mod - S L Sanders, C Clk

April 26, 1851. The Church met together on Saturday before the 4<sup>th</sup> Lord's Day in April 1851, and after public worship, gave an opportunity for the reception of members. Received on by experience, Martha Farthing. Letters of dismissing was granted to Brother Charles Chamness and Sister Cintha Chamness and Sister -----. The meeting then closed for the day. William A Henry, Mod - S L Sanders, C Clk

The church met together on the 4<sup>th</sup> Lord's Day in May 1851 and after public worship gave an opportunity for the reception of members. No applicant. The meeting then closed. Wm A. Henry, Mod. S L Sanders, C Clk

The Church met together on Saturday before the 4<sup>th</sup> Lord's Day in June 1851 and after public worship, the Presbytery, consisting of the brethren to wit: William A Henry and A A Sanders, proceeded to set apart to the office of deacon. Brother Thomas Sanders as heretofore requested by the Church. After this was attended to, the difficulty between Sisters Ama Sanders

and Lucretia Pickett was presented to the Church, where upon a motion was made, seconded, put to the Church and carried in the affirmative that Lucretia Pickett be excluded from the Church on a charge of immoral conduct. An opportunity was then given for the reception of members. No applicant. Letters of dismissing was then granted to Bro Moss and wife, and Sister Winney, colored. The following Brethren were then appointed delegates to the Association to be held in Bolivar, Hardeman County, commencing on Friday before the 4<sup>th</sup> Lord's Day in July next, to wit: Lindsey Sanders, John Beauty and Thomas Sanders.

On Sabbath, gave an opportunity for the reception of members. Received one by experience, Violet, a woman of the color. The meeting then came to as close.  
Wm A Henry, Mod S L Sanders, C Clk

The Church met together on Saturday before the 3<sup>rd</sup> Lord's Day in August 1851 and after prayer, Brother Hezekiah Sanders acting moderator for the day, it was then resolved by the Church that the clerk with others prepare Rules of Decorum or Rules of Church Order also a Church Covenant and present them to the Church at our next meeting for examination. Also further resolved that the Brother Deacons present to the Church at our next meeting an estimate of the necessary expenses of the Church for twelve months and that a collection be taken to that amount and placed in the hands of the Deacons as a Church Treasury. There being no more business on hand the meeting then closed. Hezekiah Sanders, Mod PT - S L Sanders C Clk

The Church met together on Saturday before the 3<sup>rd</sup> Lord's Day in September 1851. And after public worship gave an opportunity for the reception of members. No applicant. The peace of the Church called for. All in peace.

The clerk then reported according to the request of the Church on Rules of Decorum and a Church Covenant. The Church adopted the Church Order as written by William Crowel, also his Church Covenant. Likewise the resolution for a Church Treasury, and that they be recorded in the Church Book and read as follows:

### **CHURCH ORDER - RULES OF ORDER FOR CHURCH MEETINGS:**

A Church meeting is subject to these rules which have been found necessary to accomplish the objects of a --- body: the preservation of decorum, the securing to every members the right to declare his sentiments on all questions before the body, and the asserting of the opinion of the majority.

If the pastor is the standing moderator of the church it is his duty to call the meeting to order at the time appointed. When the Church is assembled without a pastor, a member may nominate one to be moderator and put the question on his election.

The first business is the choice of a clerk, unless the stated clerk be present, in which case it is his duty to call the Church to the choice of a moderator. If the meeting be adjourned to another definite day the same officers hold their places. Each adjourned meeting being a part of the first meeting.

Every motion, when seconded, must be submitted by the moderator to the consideration of the Church and if required by any member must be made in writing. No new motion is in order while another is pending, but maybe amended by the addition, extension or substitution of words,

or sentences, to any extent, even to the changing of the original motion to an opposite sense, by striking out all but the word resolved and substituting a proposition entirely different.

A motion may be withdrawn by the mover, before it is amended, or put to vote, and if the mover accepts an offered amendment it is not necessary to put the vote on its reception as a part of the original motion. The moderator should rise to state a motion and put a question to vote and give close attention the speaker.

Motion to postpone indefinitely or to a fixed time, to lay on the table, to commit to a committee, and to adjourn, one called privileged motion, as they are always in order. A motion to adjourn takes precedence of all others, and when made without conditions of time, place or purpose, it to be taken without debate, but it cannot be taken when a members is speaking, nor can any other motion without his consent.

When a motion is before the Church, each members may freely express his opinions upon it, and while he keeps to the point, and does not violate the rule of courtesy, the moderator must protect him from interruption, but if he breaks any rule of decorum, he may be called to order, and required to proceed in order or cease. The moderator must decide all questions of order, but any members who thinks his decision incorrect may appeal to the meeting, whose decision is final.

If a motion includes two subjects, it must be divided, at the request of any member and the question taken on each separately.

Motions and amendments are to be considered, and voted on, in the reverse order in which they are offered. If an amendment be offered to a motion, the amendment must be first taken up and decided on, and if an amendment be offered to the amendment, that come to be the first in order, the amendment, then the main question.

Then the main question, the largest number or sum proposed, and the longest time are first to be put to vote.

When the question if to be taken, it should be first clearly stated by the moderator, who should then say, as many as are in favor of this motion, calling first for the affirmative, next for negative votes. If it is the custom of the Church to vote by raising the hand, or by aye and no, the moderator declares as it seems to him that the majority voted, but any member who thinks the moderator incorrect, has the right to require that the votes be accurately counted.

If the votes are equally divided, the moderator may give the casting vote, or by declining to vote, may leave the question negative. Each member is bound to vote on all questions unless excused. Those who do not vote being considered as ----- in the decision of the majority.

After the question is put to vote there can be no discussion, nor motions, till the voting is finished. A motion to reconsider a vote may be made by anyone who voted with the majority at its passage, which motion opens the subject again for discussion and a vote to reconsider brings it back to the point where is was before the reconsidered vote was passed.

When a member wishes to offer a motion, or speak on a question, he must arise and address the moderator respectfully. A member about to make a motion may preface it with remarks to explain its design, but with this exception.

All speaking is out of order which is not directed to some definite propositions before the meeting.

A vote to accept the report of a committee discharges them from any further consideration of the subject. A vote to adopt, makes the report the expression of the views of the Church.

When a Church is called it sit on a trial of one of its members, who is accused of an

offence, its proceeding must be guided by those rules and principals which have been found useful for the elucidation of truth in judicial proceedings.

## A FORM OF CHURCH COVENANT

As we trust we have been bought by divine grace to embrace the Lord Jesus Christ, and by the influence of His Spirit to give ourselves up to Him, so we do now solemnly covenant with each other the God enabling us, we will walk together in brotherly love. That we will exercise a Christian care and watchfulness over each other, as the case shall require. That we will not forsake the assembling of ourselves together nor omit the great duty of prayer, for ourselves and for others. That we will participate in each others joys and in— with tenderness and sympathy. To bare each others burdens and sorrows, that we will earnestly endeavor to bring up such as may be under our care in the nurture and admonition of the Lord. That we will seek divine aid to enable us to walk circumspectly and watchfulness in the world denying ungodliness. And every worldly lust that we will strive together for the support of a faithful evangelistic ministry among us that we will endeavor by example and effort to win souls to Christ, and through life, amidst evil report and good report, seek to live to the glory of Him who hath called us out of darkness unto his marvelous light.

Then Brother Aner Farthing called for letters of dismissing for himself and wife in order to join the Church at New Prospect, whereupon a debate took place as to the constitutionality of that Church. By motion, the case was laid over until our next meeting.

The church met again at night and after public worship gave an opportunity for the reception of members. Received one by experience. Charles, a man of color.

Met again on Sabbath and administered baptism to said brother and to Sister Violet who was received at our last June meeting. The meeting then came to a close.

Wm A Henry, Mod S L Sanders, C Clk

The Church met together on Saturday before the 4<sup>th</sup> Lord's day in October 1851 and after public worship, the peace of the church called for. All in peace. Gave an opportunity for the reception of members. No applicant.

The case of Brother Aner Farthings and Sister Farthing was then taken up. By motion, their case was put to the church and carried that they have letters of dismissing in full fellowship.

By request, letters of dismissing was then granted to the following brethren and sisters: Harry Sweat, a colored man, Wm W Ramsey, Elizabeth, Polly Pickett and Pheribah Beacham.

The business of the day closed. Met again on Sabbath and after public worship the meeting closed. Wm A Henry, Mod S L Sanders, C Clk

The Church met together on Saturday before the fourth Lord's Day in November 1851 and after public worship Brother Hezekiah Sanders was appointed moderator for the day after which the meeting closed. Hezekiah Sanders, Mod pro tem S L Sanders, C Clk

The Church met together on Saturday before the 4<sup>th</sup> Lord's Day in January 1852 and after worship there being no business at hand, the meeting then came to a close. S L Sanders, C Clk

The Church met together on Saturday before the 4<sup>th</sup> Lord's Day in March 1852 and after public worship, the peace of the Church was called for. Found all in peace. The case of Sister Winny Harwell was then taken up, she having previously made confession a portion of the church and requested fellowship, where upon she was restored to full fellowship again. There being no business on hand the meeting closed for the day. Met again on Sabbath and after public worship the meeting came to a close. Wm A Henry, Mod S L Sanders, C Clk

The church met together on the 4<sup>th</sup> Lord's Day in April 1852 and after public worship the meeting came to a close. WM A Henry, Mod S L Sanders, C Clk

The Church met together on Saturday before the 4<sup>th</sup> Lord's Day in May 1852 and after public worship the peace of the Church call for.

By motion, ordered by the church that a charge be entered against S L Sanders Jun for immoral conduct. Whereupon a motion was made, put to the Church and carried in the affirmative that he be excluded from the fellowship of the Church.

Brother Wm A Henry then resigned his office as pastor and moderator of the Church. By motion, Brother Wm A Henry was appointed moderator of the day.

The Church then proceeded to elect a pastor and moderator for an indefinite term. Whereupon Wm A Henry was elected to fill those offices without a dissenting voice. He then being notified of the result, after an affectionately reply, accepted. There being no more business on hand the meeting closed for the day. Met again on Sabbath and after public worship, the meeting then closed. Wm A Henry, Mod S L Sanders, C Clk

The Church met together on the 4<sup>th</sup> Lord's Day in June 1852 and after public worship, set in conference. Agreed to represent herself in the Association by letter only. The meeting then closed. Wm A Henry, Mod S L Sander, C Clk

The church met together on Saturday before the 4<sup>th</sup> Lord's day in August 1852, and after public worship, the peace of the Church called for. All in peace. There being no more business the meeting closed for the day, met again on Sabbath at 11 o'clock and after public worship the meeting closed until in course. Wm A Henry, Mod S L Sanders, C Clk

The Church met together on the 4<sup>th</sup> Lord's Day in September 1852 and after public worship, appointed Bro Hezekiah Sanders moderator pro tem. On petition the following named brethren and sisters obtained a letter of dismissing for the purpose of constituting a Church in Purdy to be called the Purdy Church:

- |                      |                                |
|----------------------|--------------------------------|
| 1. John Devault      | 20. A A Sanders                |
| 2. Frances Devault   | 21. Isabella P Sanders         |
| 3. Thomas E Devault  | 22. Elizabeth Hern             |
| 4. Sarah Ann Devault | 23. Emily Hearn                |
| 5. Thomas Inman      | 24. G W Bell                   |
| 6. Prudence J Inman  | 25. Jane Brooks                |
| 7. Sarah Inman       | 26. Sarah Cloud                |
| 8. Janie Inman       | 27. Lucinda Lumpkins (colored) |



The Church met together on Saturday before the 4<sup>th</sup> Lord's Day in July 1853 and after public worship, there being no business on hand the meeting then closed for the day. Met again on Sabbath and after public worship, the meeting closed until meeting in course.

Wm A Henry, Mod                      S L Sanders, C Clk

The Church met together on Saturday before the 4<sup>th</sup> Lord's Day in March 1853 and after public worship, the peace of the Church called for. All in peace. An opportunity was then given for the reception of members. No applicant. The meeting then closed. Met again at candle lighting and after public worship closed for the day. Met again on Sabbath Day and after public worship the meeting closed met again at candle lighting and after public worship the meeting then closed until meeting in course. Wm Henry, Mod                      S L Sanders, C Clk

The Church met together on Saturday before the 4<sup>th</sup> Lord's Day in April 1853 and after public worship, the peace of the Church was called for. All in peace. An opportunity was then given for the reception of members. Received on by experience. Thomas Young.

Brother Thomas Inman then made application for letters of dismissing for the following named brethren and sisters for the purpose of joining the Pleasant Ridge Church: John Devault, Frances Devault, Thomas E. Devault, Sarah Ann Devault, Thomas Inman, Prudence J Inman, Sarah Inman, Jane Inman, Louisa Inman, Rosannah McDaniel, Wm Chamness, Elizabeth Chamness, Calvin B Chamness and Robert Chandler. All of which were granted.

Resolved by the Church that we commemorate the death and suffering of our Lord and Savior Jesus Christ at our regular meetings in May and October annually. The meeting then closed for the day. Met again on Sabbath and after public worship the meeting closed until meeting in course. Wm A Henry, Mod                      S L Sanders, C Clk

The Church met together on Saturday before the 4<sup>th</sup> Lord's Day in May 1853 and after public worship the peace of the Church called for. All in peace. An opportunity was then given for the reception of members. No applicant. Brother William A Henry then resigned his office as pastor and moderator for the Church. He was then chosen moderator for the day. The Church then proceeded to elect a pastor and moderator for the present year where upon Brother William A Henry was elected without a dissenting voice and after an affectionate address he accepted and entered on the discharge of his duty. The meeting then closed for the day. Met again on Sabbath morning. Brother Thomas Young was baptized, who was received at our last meeting. The duties of the day was then attended to in accordance with the resolution passed at our last meeting. (Lord's Supper). The meeting then came to a close.

Wm A Henry, Mod                      S L Sanders, C Clk

The Church met together on Saturday before the 4<sup>th</sup> Lord's Day in June 1853 and after public worship, the peace of the Church called for. All in peace. Gave an opportunity for the reception of members. No applicant.

Delegates were then appointed to attend the association to be held in the Clover Creek Church, Hardeman County, embracing the 4<sup>th</sup> Lord's Day in July next: James McCraw, Wm C Sanders and S L Sanders Senr and said delegates instructed to vote for a division of the Association.

A motion was then made, seconded, put to the Church and carried in the affirmative that a committee of three be appointed to meet our old Clear Creek Brethren at their next regular meeting and make them a proposition for a reunion and report to our next regular meeting. The following brethren were appointed: Thomas Sanders, John M McCraw and S L Sanders Senr.

The meeting then closed for the day. Met again on Sabbath and after public worship adjourned until 4 o'clock in the evening. Met again according to adjournment and after public worship the meeting closed until meeting in course. Wm A Henry, Mod S L Sanders, C Clk

The Church met together on Saturday before the 4<sup>th</sup> Lord's Day in Nov 1853 and after public worship, the peace of the church called for. All in peace. Gave an opportunity for the reception of members. No applicant. Reference called for, the case heretofore on hand continued, the meeting then closed for the day. Met again on Sabbath and after public worship the meeting then came to a close. Wm A Henry, Mod S L Sanders, C Clk

The Church met together on Saturday before the fourth Lord's Day in February 1854 and after public worship the meeting closed for the day. Met again on Sabbath and after public worship the meeting closed until meeting in course. Wm A Henry, Mod S L Sanders, C Clk

The Church met together on Saturday before the 4<sup>th</sup> Lord's Day in March 1854 and after public worship the peace of the Church called for. All in peace. Then gave an opportunity for the reception of members. No applicant. Reference was then called for, the case heretofore on hand continued, the meeting then closed for the day. Met again on Sabbath and after public worship, the meeting closed until meeting in course. Wm A Henry Mod S L Sanders, C Clk

The Church met together on Saturday before the 4<sup>th</sup> Lords's Day in May 1854, and after public worship, called for the peace of the church. All in peace. Then gave an opportunity or the reception of members. No applicant. Brother Wm A Henry then give in his resignation as pastor of the Church. The meeting then closed for the day. Met again on the Sabbath. Attended to the duties of the day (Lord's Supper) the meeting then closed, until meeting in course. Wm A Henry, Mod S L Sanders, C Clk

The Church met together on Saturday before the 4<sup>th</sup> Lord's Day in November 1854 and after divine worship, Brother Wm A Henry was appointed moderator for the day. An opportunity was then given for the reception of members. No applicant. The peace of the Church was then called for. The community hereto before appointed to confer with our old Clear Creek brethren on the subject of a reunion, report no success. The report received and the community discharged. The meeting then closed for the day. Met again on Sabbath and after public worship, the Church proceeded to elect a pastor and moderator for the ensuing year. Where upon Brother Wm A Henry was elected, he being notified of the same. He deferred accepting until Saturday before the 2<sup>nd</sup> Lord's Day in December next. The meeting then closed until meeting in course. Wm A Henry, Mod S L Sanders, C Clk

The Church met together on Saturday before the 4<sup>th</sup> Lord's Day in December 1854 and after public worship, the peace of the Church called for. Nothing prepared to come before the

Church. It was then agreed too by the Church that she hold her Church meeting days on the 2<sup>nd</sup> Lord's day and Saturday before in each month instead of the 4<sup>th</sup>. The meeting then closed for the day.

Met again on Sabbath and after public worship, Brother Henry gave an explanation in reference to his taking the pastoral care of the church and deferred giving a decisive answer until our next meeting in course. The meeting then closed until meeting in course.

Wm A Henry, Mod    S L Sanders, C Clk

The Church met together on Saturday before the 2<sup>nd</sup> Lord's Day in January 1855 and after public worship the peace of the Church called for. By motion the church entered a charge against Brother John Barnes for fornication and after an examination of the evidence and circumstances, a motion was then made, seconded, put to the church and carried in the affirmative that he be excluded from the Church on the charge preferred against him.

Letters of dismissing was then granted to Sister Elizabeth Bradberry and Emily, a colored woman. The meeting then closed for the day. Meet again on Sabbath and after public worship the meeting closed until meeting in course. Wm A Henry, Mod    S L Sanders, C Clk

The Church met together on Saturday before the 2<sup>nd</sup> Lord's Day in March, 1855 and after public worship the peace of the Church called for. By motion a charge of immoral conduct was then entered against Brother Thomas Young. Where upon a motion was made and put to the Church and carried in the affirmative, that he be excluded from the fellowship of the Church.

A motion was then made, put to the Church and carried in the affirmative that Sister Mary Ann Stuart (?) be excluding from the Church Book for attaching herself to the Methodist Society.

An opportunity was then given for the reception of members. Received two by letter: Brother William Romine, a deacon and Sister Mary Romine his wife. Letters of dismissing was then granted to Brother John Paschal and Mary Paschal his wife. The meeting then closed for the day. Met again on Sabbath and after public worship the meeting closed until meeting in course.

Wm A Henry, Mod                      S L Sanders, C Clk

The Church met together on Saturday before the 2<sup>nd</sup> Lord's Day in April 1855 and after public worship the peace of the Church called for. All in peace. An opportunity was then given for the reception of members. No applicant. A resolution was then offered by Brother Lindsey Sanders to this effect: that the Church totally abstain from all intoxicating spirits, except for medical or mechanical purposes. After some discussion on the subject, by motion it was laid over until our next meeting. The meeting then closed for the day. Met again on Sabbath and after public worship the meeting closed until meeting in course.

Wm A Henry, Mod                      S L Sanders, C Clk

The Church met together on Saturday before the 2<sup>nd</sup> Lord's Day in May 1855 and after public worship the peace of the church called for. Brother Joel K Sanders made confession to the Church for intemperance and immoral conduct and wish forgiveness of the Church, which was granted.

An opportunity was then given for the reception of members. No applicant. Reference was then called for. The resolution offered by Brother Lindsey Sanders at a former meeting was

then taken up and discussed to a considerable length but without coming to any definite conclusion. By motion the meeting then closed for the day. Met again on Sabbath and after public worship the meeting closed until meeting in course. Wm A Henry, Mod; S L Sanders, Ck

The Church met together on Saturday before the 2<sup>nd</sup> Lord's Day in June 1855 and after public worship the peace of the Church called for. The church was then informed that Brother John Beaty had got into a difficulty. He was then called in to answer for himself, which he proceeded to do, he endeavored to justify himself. Whereupon by motion the Church entered a charge against him for immoral conduct. By motion it was then laid over until our next meeting. Reference was then called for. The temperance resolution, by agreement, was laid over for future action. The meeting then closed for the day. Met again on Sabbath and after public worship the meeting closed until meeting in course. The meeting closed until meeting in course.  
Wm A Henry, Mod                      S L Sanders, C Clk

The Church met together on Saturday before the 2<sup>nd</sup> Lord's Day in July 1855 and after public worship, there being but a few members present, the meeting closed for the day. Met again on Sabbath and after public worship, agreed by the Church that she represent herself in the Association by letter and that the clerk prepare one and send it by Brother Franklin Carothers, which was done. The meeting then closed. Wm A Henry, Mod      S L Sanders, C Clk

The Church met together on Saturday before the 2<sup>nd</sup> Lord's Day in September 1855 and after public worship, the peace of the church called for, the case of Brother John Beaty was first taken up, after hearing evidence on the case. A motion was made, seconded, put to the Church and carried in the affirmative that he be excluded from the fellowship of the Church.

The Temperance Resolution was then taken up and after considerable discussion on it, it was agreed for it to lay over for future action. The meeting then closed for the day.

Met again on Sabbath and Sabbath night, and in like manner, the meeting was continued until the next Sabbath, during which time the Church was much revived, and a goodly number found peace to their souls in believing on their Savior. On Tuesday night, gave an opportunity for the reception of members. Received by experience: Biran L Sanders and Gustavious McCraw, who was baptized by the pastor on Wednesday. On Wednesday night Brother John Beauty was restored to fellowship on his confession to the Church.

A letter of dismissing was then granted to Brother Hezekiah T Sanders. On Friday and Friday night, gave an opportunity for the reception of members. Received ten by experience: Sarah Angeline Burks, Alfred Monroe Sanders, Isabeila Frances Sanders, Vesta Ann Sanders, Lindsey L Sanders, Mary Isabela McCraw, Lewis Carothers, William L C Sanders, Nancy Burks and Sarah Shutts. Gave an opportunity on Saturday night. Received three by experience: Stephen Harris, John Benson and Tabitha Katherine Sanders. All of which was baptized by the pastor on Sabbath. After the duties of the day the meeting closed, until meeting in course.

Wm A Henry, mod                      S L Sanders, C Clk

Met again on the next Thursday. Night and after public worship gave an opportunity for the reception of members. Received 2 by experience: John Henry Sanders and Sarah Irane Benson, who were baptized the next Sabbath by Brother A A Sanders.

The Church met together on Saturday before the 2<sup>nd</sup> Lord's day in October 1855 and after public worship, the peace of the Church called for. All in peace. Gave an opportunity for the reception of members. No applicant. Reference called for. Agreed that the Temperance Resolution lay over for future action. The meeting then closed for the day, met again at night. After public worship gave an opportunity for the reception of members. Received 2: Martha Sanders by letter and Martha Ann ? Sanders by experience. Met again on Sabbath. Baptism attended to before preaching and after the services of the day meeting closed until meeting in course. William A Henry, Mod S L Sanders C Clk

The church met together on Saturday before the 2<sup>nd</sup> Lord's Day in November 1855 and after public worship, the peace of the Church called for. All in peace. Gave an opportunity for the reception of members. Received one by experience: Adaline Shutts.

Sister Katharine Grant petitioned for a letter of dismissing, which was granted. Reference called for. The Temperance Resolution laid over for future action. The meeting then closed for the day.

Met agin on Sabbath morning. Attended to the ordinance of Baptism and after public worship gave an opportunity for the reception of members. Received 2: James A Romaine by letter and James D Perkins by experience. Baptism laid over until next meeting. The Church then partook of the Lord's Supper after which the meeting closed until meeting in course. William A Henry, Mod S L Sanders, C Clk

The Church met together on Saturday before the 2<sup>nd</sup> Lord's Day in December 1855 and after public worship, the peace of the Church was called for. All in peace. An opportunity was then given for the reception of members, no applicant. Reference was then called for. The Temperance Resolution was then taken up and after some discussion on the subject, the following was agreed on, as the:

Faith of the Church on Intoxicating Drinks: "We believe that the immoderate use of spirituous or vinous liquors is a great evil and tends to the moral degradation and misery of every one, who so uses it. And to make, buy or vend it only for medical or mechanical purposes is wrong.

We believe it is wrong for members of the Church to conform to the custom of the world in having intoxicating drinks at their neighborhood gatherings, for their neighbors to drink. (Romans 12:2)

We believe the safest ground to occupy is not to use it at all, only as a medicine and that it is wrong for any member to use it as a beverage when he knows it give offence to his brethren. (Romans 14.15. to the close of the chapter Romans 15.12.3.5.6. and 1<sup>st</sup> Corinthians 10.:31.32; Colossians 2.6. Colossians 3.14.15.17; 1<sup>st</sup> Peter 4.3; Isaiah 5.11; Proverbs 23.29.30.31.32. Proverbs 20.1; Hab 2.15."

By motion the Church then adopted the following as her Article`s of Faith, which reads as follows:

**Articles of Faith**  
**1<sup>st</sup> of the Scriptures**

We believe the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instructions:

- A. That is has God for its author, salvation for its end
- B. And that truth without any mixture of error for its matter
- C. That it reveals the principle by which God will judge us and therefore is and shall remain to the end of the world; the true center of Christian union.
- D. The supreme standard by which all human conduct, creeds and opinions should be tried.
  - A 2 Tim 3:16-17; 2 Peter 1:21; 2 Samuel 23:2; Acts 1:16; 3:21;
  - B 2 Timothy 3:15; 1 Peter 1: 10, 12; Act 11;14
  - C Proverbs 30: 5,6; ; John 17:17; Rev 22: 18, 19
  - D Romans 2:12; John 12:44; Phil 3:16; Ephesians 4:3-6
  - E 1 John 4:1; Isaiah 8:20; 1 Thes 5:21

**2<sup>nd</sup> of the True God:** That there one, and only one true and living God, whose name is

L E H V T A H, the Maker and Supreme Ruler of heaven and earth;

- A. Inexpressibly glorious in holiness;
- B. Worthy of all possible honor, confidence and love;
- C. Revealed under the personal and relative distinctions of the Father, Son and Holy Ghost;
- D. Equal in every divine perfection;
- E. And executing distinct but harmonious offices in the great work of redemption.
  - A. Ps 83:18, Heb 3:4, Rom 1:20
  - B. Exe 15:11, Isaiah 6:3, 1 Pet 1: 15-16
  - C. Mark 12: 30, Rev 4: 11, Mat 10:37
  - D. Mat 28:19, John 15:26
  - E. John 10:30, John 5:17; 14:23
  - F. Ephs 2:18, 2 Cor 13:14

**3<sup>rd</sup> of the Fall of Man:**

That man was created in the State of Holiness under the law of his Maker.

- A. But by voluntary transgression, fell from that holy and happy state
- B. In consequence of which a mankind are now sinners
- C. Not by constraint but choice
- D. Being by nature utterly void of that holiness required by the law of God. Wholly given to the gratification of the world of Satan, and of their own sinful passions and therefore under just condemnation to eternal
- E. Without defense or excuse
  - A Gen 1:27; Gen 1: 31
  - B Gen 3, Gen 6: 24; Romans 5:12
  - C Romans 5:19; John 3; 6; Psalm 51:5
  - D Isaiah 53:6; Gen 6:12; Romans 3;9, 18
  - E Ephesians 2: 1, 3; Romans 1;18; Romans 1:32; Gal 3:10
  - F Ez 18: 19, 20; Romans 3:19

**4<sup>th</sup> The Way Of Salvation:** That the Salvation of sinners is wholly of grace

- A. Through the mediatory offices of the Son of God

- B. Who took upon Him our nature, yet without sin
- C. ---- the law by his personal obedience
- D. And made atonement for our sins by His death
- E. Being risen from the dead He is now enthroned in heaven
- F. And uniting in His wonderful person the tenderest sympathies with divine perfections, is every way qualified to be a suitable, compassionate and an all sufficient Savior
- A Eph 2:5; Mat 18:11; 1 John 4:10
- B John 3:16; John 1: 14; Phil 2:6-7; Heb 2:9,14; 2 Cor 8:9

**5<sup>th</sup> of Justification:** That the great gospel blessing, which Christ of His fullness:

- A Bestows on such as believes in Him
- B That justification consists in the pardon of sin
- C And the promise of eternal life, on principals of righteousness
- D That it is bestowed not in consideration of any works of righteousness we have done
- E But solely through His own redemption and righteousness
- F That it brings us into a state of most blessed peace and favor with God and secures every other blessing needful for time and eternity
- A John 1:16
- B Acts 13:39; Isaiah 53:11; Romans 3:1
- C Romans 5:9; Matt 9:6; Zach 15:1;
- D Romans 5:17; Titus 3: 5-6; I John 2:25
- E Romans 4:5; Romans 5: 21, Romans 6:23; Phil 3: 7, 9
- F Romans 3:24,26; Romans 5:19; Romans 5:1, 8; Romans 5:3; Romans 5:11

**6<sup>th</sup> On the Freeness of salvation:** that the blessings of salvation are made free to all by the gospel:

- A That it is the immediate duty to accept them by a cordial and obedient faith
- B And that nothing prevents the salvation of the greatest sinner on earth, except his own voluntary refusal to submit to the Lord Jesus Christ
- C Which refusal will subject him to an aggravated condemnation
- A Rev 22:17; Isaiah 55:1; Luke 14:17
- B Romans 16:26; Mark 1:15, Romans 1: 17-17
- C John 5:40; Proverbs 1:24;
- D John 3:19; Matt 11:20; Luke 19:27

**7<sup>th</sup> Of Grace in Repentance.** In order to be saved, we must be regenerated or born again:

- A That regeneration consists in giving a holy disposition to the mind
- B And is affected in a manner above our comprehension or calculation
- C By the power of the Holy Spirit, so as to secure our voluntary obedience to the gospel
- D And that its proper evidence is found in the holy fruit which we bring forth to the glory of God
- A John 3:3; John 3:7; Rev 21:27
- B 1 Cor 5:17; Ezek 26:36;

- C John 38; John 1:13
- D 1 Peter 22;25; 1 John 5:1
- E Ephesians 5:9; Romans 8:9

**8<sup>th</sup> of God's Purpose of Grace.** The election is the gracious purpose of God, according to which he regenerates, sanctifies, saves sinners:

- A That being perfectly consistent with the full agency of man, it comprehends all the means in connection with the end
- B That it is a most glorious display of God's sovereign goodness, being infinitely wise, holy and unchangeable
- C That it utterly excludes boasting and promotes humility, prayer, praise, trust in God and active initiation of His free mercy
- D That it encourages the use of means in the highest degree
- E That it is ascertained by its effects in all who believe the gospel
- F Is the foundation of Christ in assurance
- G And that to ascertain it with regard to ourselves demands and deserves our utmost diligence

- A 2 Timothy 1: 8-9; Ephesians 1: 3,14
- B 2 Thess 2:13-14; Acts 13:48; John 10: 16
- C Ex 33:18-19; Mat 20:15; Eph 1:11; Romans 9:23-24; Jer 31:3
- D 1 Cor 4:7; 1 Cor 1:26, 31; Rom 3:37; Rom 4:16
- E 2 Tim 2:10; 1 Cor 9:22; Romans 8:28, 30
- F 1 Thes 1:4, 10;
- G Romans 8:28, 39; Isaiah 12:16; Romans 11:29
- H 2 Peter 1:10; Phil 3:12; Heb 6:11

**9<sup>th</sup> Of the Perseverance of Saints.** That such only are real believer as endure to the end:

- A That their persevering attachment to Christ is the grand mark which distinguishes them from superficial professions
- B That a special providence watches over their welfare
- C And they are kept by the power of God through faith unto salvation
- A John 8:31; 1 John 2:27
- B John 2:19; John 13:18
- C Romans 8:28; Matt 6:30-33
- D Phil 1:6; Phil 2:12-13; Jude 4, 25

**10<sup>th</sup> Harmony of the Law and Gospels.** That the Law of God is the eternal and unchangeable rule of his moral government

- A That it holy, just and good
- B And that the inability which the scriptures ascribe to fallen man to fulfil its precepts arises entirely from their love of sins
- C 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 of the means of grace connected with the establishment of the visible church.

- A Romans 3:31; Mat 2:17; Luke 16:17
- B Romans 7:12; Romans 7:7, 14
- C Romans 8:7-8; Josh 24:19; Romans 8:24; romans 10:4; 1 Tim 1:5

**11<sup>th</sup> Of a Gospel Church.** That a visible Church of Christ is a congregation of baptized believers:

- A Associated by covenant in the faith and fellowship of the gospels
- B Observing the ordinances of Christ
- C Governed by His law
- D And exercising the gifts, rights and privileges inverted in them by His Word
- E That is only proper officers are bishops or pastors and deacons
- F Whose qualifications, claims and duties are defined in the Epistle of Timothy and Titus.
- A 1 Cor 1:1, 13; Mat 18:17
- B Acts 2:41-42;
- C 2 Cor 11:2; Thess 3:6; Romans 16:17,20; 1 Cor 11:23; Mat 18"15,20 1 Cor 5 & 6
- D Mat 28:20; John 14:15; John 15:12
- E Eph 4:7; 1 Cor 14:12; Phil 1:27
- F Phil 1:1; Acts 14:23; Acts 15:22; 1 Tim 8; Titus 1

**12<sup>th</sup> of Baptism and the Lord's Supper.** That Christian Baptism is immersion of a believer in water:

- A In the name of the Father, Son and Spirit
- B To show forth in a solemn and beautiful emblem, our faith in a crucified, buried and risen Savior, with its purifying power
- C That it is prerequisite to the privileges of a Church relation, and to the Lord's supper
- D In which the members of the Church, by the use of bread and wine, are to commemorate together the dying love of Christ
- E Proceed always by solemn self examination
- A Acts 8:36,39; Matt 3:5-6; John 3:22-23
- B Mat 28:19; Acts 10:47-48; Gal 3:27-28
- C Romans 6:1-14; Col 2:12; 1 Peter 3:20,21; Acts 10:47-48; Gal 3:2-28
- D Acts 22;16; Acts 2:41-42; Mat 28: 19-20
- E 1 Cor 11;26l Mat 26:26,29; Mark 14:22-25; 1 Cor 11;28; 1 Cor 5:7-9

**13<sup>th</sup> The Christian Sabbath.** The first day of the week is the Lord's Day or Christian Sabbath:

- A And its to be kept sacred to religious purposes
- B by abstaining from all secular labor and recreation;
- C By the devout observance of all the means of grace, both private and public
- D And by preparation for the rest which remaineth for the people of God
- A Acts 10: 7-9; Gen 2:3; Col 2:16-17; Mark 2:27; John 2: 3, 19?; 1 Cor 16:1-2
- B Ex 20:5; Pal 118: 24
- C Isaiah 55: 14-15
- D Ps 118:15; Heb 10:24-25; Acts 11:26; Acts 13:14; Heb 4: 3,11

**14<sup>th</sup> of Civil Government.** That civil government is of divine appointment for the interest and good order of human society:

- A And that magistrates are to be prayed for constantly honored and obeyed
- B Except in things opposed to the will of our Lord Jesus Christ
- C Who is the only Lord Jesus Christ
- C who is the only Lord of the conscience and the Prince of the Kings of the earth
- A Romans 13:1, 7; Deut 16:18
- B Matt 22:21, Titus 3:1
- C Acts 5:29; Mat 10:28
- D Mat 23:10; Romans 11:4; Rev 19:16

**15<sup>th</sup> of the Righteous and the Wicked.** That there is a radical and essential difference between the righteous and the wicked

- A That such 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
- B While all such as continue in impenitence and unbelief are in His sight wicked and under the curse
- C And this distinction holds among men both in and after death
- A Mal 3:18; Isaiah 5:20
- B Romans 1:1; Romans 6:18
- C John 5:19; Gal 3:10
- D Prov 14:32; Luke 16:2; Eccl 11:3

**16<sup>th</sup> OF THE WORLD TO COME.** That the end of this world is approaching that:

- A At the last day Christ will descend from heaven
- B And raise the dead from the grave to final retribution
- C That the wicked will be adjudged to endless punishment and the righteous to endless life
- D And that this judgement will fire forever to final state of man in heaven or hell, as principles or righteousness.
- A 1 Pet 4:7; 1 Cor 7:29,31
- B Acts 1: 11; Rev 1:7; Heb 9:28
- C Acts :15; 1 Cor 15: 29,29; Luke 14:14
- D Mat 13: 37, 43, 49; Mat 1: 6, 12; Heb 6: 1,2

After the adoption of the above Articles of Faith, Brother William A Henry informed the Church that the time for which he was elected as pastor of the church had expired. There being no more business on hand the meeting closed for the day. Met again on Sabbath and after public worship, the baptism of James D Perkins was attended to. The meeting then closed until meeting in course. William A Henry, Mod S L Sanders, C Clk

At a called meeting, March 1856, Brothers Hezekiah Sanders was appointed moderator for the day. A motion was then made, put to the Church and carried in the affirmative that she then

hold an election for a pastor and moderator for the present year. Whereupon Brother W. L. Hodges was elected and Brother Hezekiah Sanders appointed to notify him of the same, which was done and he accepted, and entered on his charge. Saturday before the 2<sup>nd</sup> Lord's Day in April, following the meeting then closed until meeting in course.

Hezekiah Sanders, Mod                      S L Sanders, C Clk

April 1856. The Church met together on Saturday before the 2<sup>nd</sup> Lord's Day in April 1856 and after public worship, there being no business to attend to, the meeting closed for the day. Met again on Sabbath and after public worship the meeting closed until meeting in course. W L Hodges, Mod                      S L Sanders, C Clk

July 1856. The Church met together on Saturday before the 2<sup>nd</sup> Lord's Day in July 1856 and after public worship, the pastor not being present, Brother Hezekiah Sanders was appointed moderator for the day.

A motion was then made, put to the Church and carried in the affirmative, that a charge of drunkenness be entered against Brother John Beaty, also a charge of drunkenness be entered against Brother Joel K. Sanders, like wise a charge of dancing and profane swearing be entered against Brother James D Perkins. A motion was then made, put to the Church and carried in the affirmative that the above named brethren be excluded from the fellowship of the Church.

The following named brethren was then appointed delegates to the Association: Lindsey Sanders, Thomas Sanders and S L Sanders, and that the clerk prepare a letter. The meeting then closed for the day. Met again on Sabbath and after public worship the meeting closed until meeting in course. Hezekiah Sanders, Mod                      S L Sanders, C Clk

August 1856. The Church met together on Saturday before the 1<sup>st</sup> Lord's Day in August 1856 and after public worship, there being no business attended to, dismissed for the day. Met again on Sabbath and after public worship closed until meeting in course.

Wm L Hodges, Mod                      S L Sanders, C Clk

The Church met together on Saturday before the 2<sup>nd</sup> Lord's Day in September 1856 and after public worship, there being no business to attend, dismissed for the day. Met again on Sabbath and after public worship, closed until meeting in course.

Wm L Hodges, Mod                      S L Sanders, C Clk

The Church met together on Saturday before the 2<sup>nd</sup> Lord's Day in October 1856 and after public worship, there being no business to attend too, dismissed for the day. Met again on Sabbath and after public worship, closed until meeting in course.

Wm L Hodges, Mod                      S L. Sanders, C Clk

The Church met together on Saturday before the 2<sup>nd</sup> Lord's Day in November 1856 and after public worship, there being no business to attend too, dismissed for the day. Met again on Sabbath and after public worship, closed until meeting in course.

Wm L Hodges, Mod                      S L. Sanders, C Clk

The Church met together on 2<sup>nd</sup> Lord's Day in December 1856 and after public worship, there being no business to attend to, Brother Wm L Hodges resigned his office as pastor of the Church, the meeting then closed. Wm L. Hodges, Mod S L Sanders, C Clk

The Church met together on the 4<sup>th</sup> Lord's Day in March 1857 and after public worship, Brother Hezekiah Sanders was chosen moderator for the day. Brother Lindsey Sanders then requested letters of dismissing for John M McCraw, Katherine McCraw, Mary Isabella McCraw and Leana Beauty, all of which was granted. There being no more business on hand the meeting then closed. Hezekiah Sanders, Mod S L Sanders, C Clk

State of Tennessee, McNairy County. The Church met on the 2<sup>nd</sup> Lord's Day, being the 11<sup>th</sup> day of October in the year of our Lord, one thousand, eight hundred and fifty seven, and the 82 year of American Independence.

And there being no regular pastor in attendance, on motion, Elder A A Sanders was appointed moderator pro tem.

Lindsay Sanders was appointed clerk to fill the vacancy occasioned by the removal of Stanford L Sanders.

On motion of Bro Hezekiah Sanders, letters of dismissing were granted to Bro Stanford L Sanders and his wife Martha Sanders, Sister Amy Sanders and Mandana ? P Raines.

The moderator moved the Church to appoint delegates to meet with other churches at Unity Church, Jacks Creek, Henderson County, Tennessee, in order to take into consideration the ---- and ----- of forming a new Association out of detached portions of the Big Hatchy— and Western District Association on the 24<sup>th</sup>. When Thomas William and Lindsey Sanders were appointed messengers for the purpose aforesaid.

Divine service being preformed, the meeting then came to a close, with an appointment on the 2<sup>nd</sup> Lord's Day in November, A D 1857.

Lindsey Sanders, Clerk A A Sanders, Moderator Pro tem

State of Tennessee, McNairy County }

The Church met on the evening of the 2<sup>nd</sup> Lord's Day in May, being the 16<sup>th</sup> day of said month in the year of our Lord one thousand, eight hundred and fifty eight and in the 82<sup>nd</sup> year of American Independence.

Lindsey Sanders, Clerk in attendance. It appearing that the Church is destitute of a pastor, it is therefore considered by the Clerk that Noah Cates, Elder, be appointed moderator pro tem in order to transact the business pending before the Church.

After Divine Service, on motion Brethren Hezekiah Sanders and Lindsey Sanders and John Senr Sanders were appointed messengers to confer with Sister Churches at and with Unity Church, Jacks Creek, Tenn. Upon the — and ---- of forming a new Association out of detached portions of Big Hatchy Central and South District Association on the 22 of this District, There being no more business, the meeting came to a close. Benediction by Elder N Castes.

Elder Noah Cates, Mod Lindsey Sanders, Clerk

State of Tennessee, McNairy County }

The Church met on the 2<sup>nd</sup> Lord's Day in October AD 1858. Lindsey Sanders, Clerk, in attendance and the Church being destitute of a pastor, the clerk appointed Elder A A Sanders, moderator pro tem. After Divine Service, Brethren Thomas Sanders, William C Sanders and Lindsey Sanders were appointed messengers to confer with Sister churches at Unity Church, Henderson County, Tennessee for the purpose of organizing a new Association and holding the same. Elder A A Sanders, Mod Pro tem      Lindsey Sanders, Clerk

State of Tennessee } The Church met on the 7<sup>th</sup> day of September A D 1859. Lindsey Sanders, Clerk in attendance. There being no regular pastor in attendance the Clerk appointed Brother Hezekiah Sanders, moderator pro tem. On motion Brethren Thomas Sanders, Hezekiah Sanders and Lindsey Sanders were appointed messengers to the Unity association at Turkey Creek Church, Madison County, Tennessee on Saturday before the 2<sup>nd</sup> Lord's day in September AD 1859. Hezekiah Sanders, Moderator pro tem                      Lindsey Sanders, Clerk

Clear Creek Church, McNairy County, Tennessee }

Elder A S Davis, having been petitioned by members of said Church to take the pastoral care of her, who agreed to do so until the 1<sup>st</sup> of September next. Thereupon Brother Davis announced an appointment to preach on the 4<sup>th</sup> Lord's day in March A D 1860. Which appointment he filled as well as the one made for the 4<sup>th</sup> Sabbath in April following and Saturday night before at which time Elder Davis was chosen moderator and pastor as well and on motion by the moderator, Sister Mary Ann Rimmer, formerly Brown, was granted a letter of dismissing.

After the services closed the moderator announced an appointment on the 3<sup>rd</sup> Lord's day in May 1860. Elder A S Davis, Mod                      Lindsey Sanders, Clerk

Clear Creek Church, McNairy County, Tennessee }

The Church met on the 3<sup>rd</sup> Lord's Day in May A D 1860. Elder Davis preached from Matthew 7: 25-27, "therefore whosoever hearth these saying of mine and doeth them I will liken him unto a wise man which built his house upon a rock. And the rain descended and the flood came and the winds blew and beat upon that house and it fell not for it was founded upon a rock. And everyone that heareth these sayings of mine and doeth them not shall be liken unto a foolish man which built his house upon the sand and the rains descended and the floods came and beat upon that house and it fell and great was the fall of it."

And after the services closed the church sat in conference and on motion by Deacon Hezekiah Sanders ----- Bradley was granted a letter of dismissing from the Church when united to another Church of the same faith and order, (to wit) a Missionary Baptist body.

Then Brother William Romaine arose and made his confession to the Church he had sinned against the body of Christ in that he was intoxicated sometime in the month of December last, that he believed that the Lord had pardoned his great sin and that he never would use intoxicating drinks again as a beverage while he remained in his right mind, that he had no recollection of having drank the liquor that debased him, that it was during the protracted illness of his companion, of which she departed this life, that owing to the loss of sleep and distress of mind he did not know what he was doing when he drank the intoxicating drought, and on motion by Bro H Sanders the Church accepted Bro Romines confession and promises and therefore he was restored to its fellowship again.

Bro Davis then announced an appointment to preach on the 3<sup>rd</sup> Lord's Day in June next.  
Benediction by the Moderator. Lindsey Sanders, Clk      Elder A S Davis, Mod

Clear Creek Church, 3<sup>rd</sup> Lord's Day. 17<sup>th</sup> day of June A.D. 1860

After singing and prayer at 11:00 AM Elder A S Davis preached from Jude, 1<sup>st</sup> Chapter and 3<sup>rd</sup> verse: "Beloved when I gave all diligence to write unto you of the common salvation it was needful for me to write unto you and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." And after a discourse of one hour and 30 minutes the services came to a close.

Bro David then announced that he would preach for said Church on the 3<sup>rd</sup> Lord's Day in July next. Benediction by the Moderator. Elder A S Davis, Mod   Lindsey Sanders, Clk

Clear Creek Church 3<sup>rd</sup> Lord's Day July 15<sup>th</sup> A.D. 1860

The Church met pursuant to appointment but Elder A S Davis failed to attend on account of the indisposition of his family. The Church dispensed at 12 o'clock. Lindsey Sanders, Clk

Clear Creek Church 3<sup>rd</sup> Lord's Day, August the 19<sup>th</sup> A.D. 1860

The Church met at 11 o'clock AM. Elder Davis preached 40 minutes from Hebrews 9<sup>th</sup> and 27, 28 verses. "And as it is appointed unto men once to die but after this the judgement. So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation."

The Church then sat in conference and on motion by Deacon Thomas Sanders, Brothers Hezekiah Sanders, Lindsey Sanders and Alfred M. Sanders were appointed messengers to Unity Association to be held with the Purdy Church Saturday before the 2<sup>nd</sup> Lord's Day in September next. The moderator announced that he would not meet with said Church on the 3<sup>rd</sup> Lord's Day in September next. Benediction by the moderator.

Lindsey Sanders, Clk;      Elder J. S. David, Mod

Clear Creek Church 3<sup>rd</sup> Lord's Day in September in the year of our Lord, 1860. The Church met pursuant to appointment but Elder A. S. Davis failed to attend, the account of being engaged in a meeting of days as the Church was informed and believed. The Church dispensed at 12 o'clock. Lindsey Sanders, Clk

Tuesday after the 3<sup>rd</sup> Lord's Day in September A.D. 1860

In compliance with a request, Elder Eli Washburn and W T Bennett commenced a meeting of days at early candle lighting, day and date above written. Their labors were continued the next day commencing at 11 o'clock and adjourned at about 2 o'clock PM. The services resumed at early candle lighting. Some interest was manifested. A number came to the anxious seat.

The services commenced and closed at the usual hour on the next day. The interest of the meeting continued to increase. The services commenced at the usual hour at night and before the meeting came to a close there were eight professions, all females.

The services commenced at the usual hour on Friday. Elder — Skipper ---- and united his labor with the other brethren. The services were continued until the next Thursday during which time the Church was greatly revived and twenty five profession faith in the Redeemer. Twenty

were added to the Church. Margaret Paschal received by examination. Caldonia Sanders, Elizabeth L Sanders, J R Sanders, Mary A Sanders, Eliza Sanders, M F A Sanders, L H McCollam, W H McCollam, Amanda McCollam, Thomas Erwin, Henry Bailey, William Yarborough, W L Womack, Samuel Womack, Eliza Shepherd, W C Shepherd and K M Shepherd were received by experience and baptism. The meeting came to a close on 1<sup>st</sup> Thursday in October A.D. 1860 in the midst of much feeling. Lindsey Sanders, clerk

Clear Creek Church, first Lord's Day in November A.D. 1860 (note: not sure of date - said first October - then November. It is probably October)

Pursuant to previous announcement Elder A A Sanders preached and after the services closed, on motion Elder Sanders was then chosen temporary pastor and moderator. An invitation was given for the reception of members, therefore Mary Sanders and Ascineh Romine were received by experience and were baptized on the ensuing Sabbath by Elder Sanders after divine service and an invitation was given also for the reception of members but no applicant. The last days service was ---- as the first. Lindsey Sanders, clerk; A A Sanders pastor pro tem

Clear Creek Church 1<sup>st</sup> Lord's Day in November A.D. 1860

Pursuant to appointment Elder W J Hodges met with the Clear Creek Church and preached at 3 o'clock PM and the services closed. On motion, Brother Hodges was chosen pastor and moderator without regard to any definite period. It was announced that Elder A A Sanders would fill Brother Hodges first appointment which was on the 3<sup>rd</sup> Lord's Day in December and Saturday before. The meeting then came to a close. Benediction by the pastor which closed the services for the day. Elder Wm J Hodges, Mod Lindsey Sanders, Clk

Clear Creek Church, 3<sup>rd</sup> Lord's Day in December A.D. 1860 Elder A A Sanders failed to fill the appointment as contemplated. Lindsey Sanders, Clk

Clear Creek Church 3<sup>rd</sup> Lord's Day in January 1861 and in the 85 year of American Independence.

Brother Hodges came according to appointment and after the usual services were performed the peace of the Church was called for. Then a charge of drunkenness and profane swearing was preferred against Stephen Harris and on motion he was excluded from the fellowship of the Church. And a charge of drunkenness was preferred against L M Sanders and on motion he was excluded from the fellowship of the Church.

An opportunity was given for the reception of member but no applicant. An appointment was announced on the 3<sup>rd</sup> Lord's Day and Saturday before at 3 o'clock PM (month not listed). The services then came to a close. Benediction by moderator. Lindsey Sanders, clerk  
W J Hodges, Mod

Clear Creek Church, Saturday before the 3<sup>rd</sup> Lord's Day in February 1861 The Church met pursuant to appointment. Elder W J Hodges delivered a discourse from Romans 4<sup>th</sup> chapter and 15<sup>th</sup> verse: 'Because the law worketh — for where no law is there is no -----.'

The services closed in view of divine service on tomorrow. Benediction by the moderator.

Sabbath, February the 17<sup>th</sup> A.D. 1861. The Church met together at half after 11 o'clock. Elders Eli Washburn and W J Hodges in attendance. Brother Hodges preached according to announcement. Text John 10<sup>th</sup> chapter and 27,28 & 29 verses: "My sheep hear my voice and I know them and they follow me. And I give unto them eternal life and they shall never perish neither shall any plunk them out of my hand. My Father which gave them me is greater than all and none is able to plunk them out of my father's hand."

The services closed with an announcement to preach the 3<sup>rd</sup> Lord's Day this next month and Saturday before at 3 o'clock PM. Benediction by the moderator.

Lindsey Sanders, Clerk      W J Hodges, Mod

Clear Creek Church AD 1861 and 85<sup>th</sup> year of American Independence

The following is the names of the members of Clear Creek Church with remarks:

	Hezekiah Sanders	Deacon	Dead	1
Companion	Mary Sanders			2
Children	Tabitha C Sanders	now Shepherd		3
	Alfred M Sanders			4
	I F Sanders	now Womack		5
	Jonathan R Sanders			6
	Mary A Sanders	now Needham		6
	Eliza M Sanders		Dead	8
	Zabrah ? Sanders	daughter in law		9
	Lindsey Sanders, Sr	Clerk	Dead	10
Companion	Martha Ann Sanders			11
Children	Elizabeth Jane Sanders	Jennie Perkins		12
	Byron L Sanders			13
	Wm Clark L Sanders			14
	Mary F I Sanders	now McCollum		15
	Aaron L Sanders			16
	Thomas Sanders, Sr	Deacon	Dead	17
Companion	Oliva Sanders			18
Children	John H Sanders		Dead	19
	Lindsey L Sanders			20
	Vesta A Sanders	now Shepherd		21
	Caldona L Sanders			22
	Elizabeth L Sanders	now Jackson		23
	Wm Clark Sanders, Sr			24
Companion	Martha H Sanders			25
Children	Emaline M Sanders	now Pettigrew		26
	William Romine			27

children	James A Romine		28
dis by letter	Ascenith Romine	now Thompson	29
	James McCraw		30
Companion	Catherine McCraw	widow Benjamin Sanders	31
Children	Catherine Grant	(Not numbered)	
	Eliza Shepherd		32
Children	W C Shepherd		33
	K M Shepherd		Dead 34
	Wm L Womack		35
	Samuel B Womack		Dead 36
	Samuel H McCollam		37
	Wm H McCollam		38
	Amanda McCollam	now Sanders	39
	Thomas Erwin		40
	Henry Bailey		41
	William Yarborough		42
	John Paschal, Sr		43
Companion	Margaret Paschal		44
Children	John Paschal, Jr		45
	John Benson		46
	Violet Perkins	colored	47
	Lucinda Moore	colored	48
	Amanda Erwin	colored	49
Hardin Co	Martha Howell	formerly Sanders	50
	(This name was overlooked or it would have be set down earlier)		
	Sarah Shultze	now Anderson - gone to Arkansas	51
	Adaline Shultze	left without letter	52
	Angeline Burks	married - left without letter	53
	Nancy Burks	does not attend Church	54
	Nancy Smith	gone to Mississippi without letter	55
	S G Bu ----	attached to C Presbyterians	56
		excluded 3 <sup>rd</sup> Sabbath in April 1861	
	Susan David	formerly Paschal, wife of James David	57
		gone to Missouri without a letter	
			-2
		Members	55

P S + James David has been guilty of conduct in consistent with the Christian character, such as profane swearing, etc. So reports his sister Margaret Paschal, a member of this

Church. Lindsey Sanders, Sr. Friday April 12 A.D. 1861 (Note: I think the P S is not a person but Post Script)

Said James David was excluded from the fellowship of the Church 3<sup>rd</sup> Sabbath in April 1861.

3<sup>rd</sup> Sabbath March the 17<sup>th</sup> A. D. 1861

The Church met together but owing to the inclemency of Saturday before the Church failed to convene pursuant to appointment. Notwithstanding the pastor was in attendance and preached on the Lord's Day as above. Text Exodus part 32 C and 26v : "Who is on the Lord's side?" The discourse was practical piety and very edifying to the Church.

The services then came to a close. The regular appointment announced to wit: 3<sup>rd</sup> Lord's Day and Saturday before 3 o'clock PM. Benediction by the moderator.

Elder Wm J Hodges, Mod                      Lindsey Sanders, Clerk

Saturday April the 20<sup>th</sup> A. D. 1861

The Church met together at 3 o'clock PM pursuant to appointment. The pastor in attendance who preached. Text Isaiah 3 chapter 10,11 verses to wit: "Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings. Whoa unto the wicked! It shall be ill with him for the reward of his hands shall be given him."

After the services closed the church sat in conference. Where on motion Sister Susan David was granted a letter of dismissing when joined to another Church of same faith and order, a missionary body. There being no more business before the Church, adjourned to meet on tomorrow morning at 11 o'clock. Benediction by the pastor.

Holy Sabbath morning, April 21, A.D. 1861. The Church met together pursuant to appointment. The pastor in attendance who preached. Text Song of Solomon Chapter 9 and 10<sup>th</sup> verse: "I am my beloved's and his desire is toward me."

After services closed the Church sat in conference. When a charge of drunkenness and profane swearing preferred against James David and on motion he was excluded from the fellowship of this Church. And a charge was preferred against S G Benson that she had withdrawn her fellowship from this Church by uniting with the Cumberland Presbyterians. And on motion she was excluded from the fellowship of this Church. And there being no more business before the Church the regular appointment announced. The 3<sup>rd</sup> Lord's Day and Saturday in May at 3 o'clock PM. W J Hodges, Mod                      Lindsey Sanders, Clerk

Clear Creek Church May 18<sup>th</sup> A.D. 1861. Saturday before the 3<sup>rd</sup> Lord's day in May 1861. Elder W. J. Hodges and Bro Pearce (?) met with the Church pursuant to appointment.

Bro Pearce preached. Text 1<sup>st</sup> John 3 chapter 1 \* 2 verses. Brother Hodges delivered a discourse also from the same scriptures.

And after the services closed the Church sat in conference when on motion Sister Nancy Paschal was granted a letter of dismissing when joined to another Church of the same faith and order, a Missionary Baptist body. There being no more business before the Church, adjourned to meet on tomorrow morning at ½ 11 o'clock AM. Benediction by the pastor.

Holy Sabbath Day, May 19 A.D. 1861. It rained so inconsistently that the Church could not convene in agreeable to appointment. W. J. Hodges, Mod. Lindsey Sanders, Clerk

Clear Creek Church, June 15, 1861. Saturday before the 3<sup>rd</sup> Sunday in June, A. D. 1861. Elder W. J. Hodges met with the church pursuant to appointment and after singing and prayer, preached (text) Gal Chapter 6 14 verse. "But God forbid that I should glory save in the cross of our Lord Jesus Christ."

The services of the day closed. Adjourned to meet on tomorrow morning at ½ past 11 o'clock A.M. Benediction by the pastor.

The pastor announced his intention to fill an appointment previously made at the request of some of the members of this Church on tomorrow at the Campbellite meeting house in the neighborhood of Stantonville. Also that he would meet in this Church on Saturday before the 3<sup>rd</sup> Lord's Day in July next. Elder W. J. Hodges, Mod. Lindsey Sanders, Clerk.

Clear Creek Church, 20<sup>th</sup> July A.D. 1861. Saturday before the 3<sup>rd</sup> Lord's Day in July 1 A.D. 1861.

Pursuant to appointment Elder W. J. Hodges met with the Church at 3:00 P.M. and singing and prayer, preached, text: Revelations, Chapter 3<sup>rd</sup>, and 10<sup>th</sup> verse. "Because thou hath kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world to try them that dwell upon the earth."

The services of the day closed. Adjourned to meet on tomorrow morning at ½ past 11 o'clock A. M. Benediction by the moderator.

Holy Sabbath morning July 21 A. D. 1861. The Church met pursuant to appointment. Its pastor in attendance, who after singing and prayer, preached. Text: Matthew 22 Chapter & 20 verse. "And he saith unto them whose is this image and supplication."

And after the services closed. The church sat in conference, when on motion, a letter of dismissing was granted to Ascenith Thompson, formerly Romine, when joined to another Church of the same faith and order, a Missionary Baptist body.

Thus being no more business before the Church the congregation was dismissed. Preaching announced on Saturday, convening at 3 o'clock before the 3<sup>rd</sup> Lord's in August. Benediction by the pastor. Elder W. J. Hodges, Mod. Lindsey Sanders, Clerk.

Clear Creek Church, August 17<sup>th</sup>, A.D. 1861. Saturday before the 3<sup>rd</sup> Lord's Day in the said month. The Church met pursuant to appointment. Elder W. J. Hodges in attendance, who after singing and prayer, preached. Text: Psalm 29 & 11<sup>th</sup> verse, and the services closed. The Church sat in conference when on motion a letter of dismissing was grant to Tolbert Ware, he having united with this Church at a former meeting, when joined to another Church of the same faith and order, a Missionary Baptist body.

The congregation was then dismissed. Benediction by the Pastor. Adjourned to meet on tomorrow morning at the usual hour. Elder W. J. Hodges, Mod. Lindsey Sanders, Clerk

Clear Creek Church, August 18, 1861.

The Church met on Holy Sabbath morning agreeable to appointment. The Pastor in

attendance, who after singing and prayer, preached. Text: Act 24: 6 & 25 verse. The services closed and after singing the Church sat in conference, when on motion W. L. Womack, A. M. Sanders and W. C. L. Sanders were appointed as messengers to Unity Association to be held with the Pleasant Grove Church, Hardeman County, Tennessee, on Saturday before the second Lord's Day in September next. And that the clerk furnish them with a letter.

There being no more business before the church. Preaching announced at the usual time in September next, the congregation was then dismissed. Benediction by the pastor.

W. J. Hodges, Pastor                      Lindsey Sanders, Clerk

Note: The Clerk was not called on for the letter to the Association as ordered above. 16 Churches failed to represent themselves in said Association. Having "Union" privileges they did not wish to .....(cant read.) L S. Sr, Clerk

Clear Creek Church, Sept 14<sup>th</sup>, 1861

Saturday evening before the 3<sup>rd</sup> Lord's Day in September A. D. 1861. Owing to the inclemency of the evening, the Church failed to meet agreeable to appointment. Elder W. J. Hodges came at 3 o'clock P.M. But the Church not being in attendance the evening service was not performed as contemplated. Elder W. J. Hodges, Mod & Pastor. Lindsey Sanders Sr, Clerk.

Holy Sabbath morning, September 15<sup>th</sup> A.D. 1861.

The Church met pursuant to appointment. The Pastor in attendance and after singing and prayer, preached. Text: Hebrews 11<sup>th</sup> Chapter, 24-25&26 verses.

The services closed. Preaching announced at 3 o'clock P.M. Saturday before the 3<sup>rd</sup> Lord's Day in October next. Benediction by the Pastor.  
Elder Wm J. Hodges, Mod.      Lindsey Sanders, Jr, Clerk

Clear Creek Church, Saturday before the 3<sup>rd</sup> Lord's Day in October A.D. 1861

The Church met pursuant to appointment after the services of the evening closed, the Moderator announced that they would open on tomorrow morning at the usual hour. The congregation was then dismissed by the moderator with his blessing. Wm J. Hodges, Pastor & Moderator.      Lindsey Sanders, Clerk.

Clear Creek Church, Sabbath morning, October the 20<sup>th</sup> A. D. 1861, 11 ½ o'clock AM. The Church met agreeable to appointment. The Pastor in attendance, who after the usual preliminaries, preached. Text: Micah 4<sup>th</sup> Chapter 1,2,3 &4 verses. The services then closed. Preaching announced at the usual time. The congregation dismissed by the Pastor with his blessing.      Wm J. Hodges, Pastor & Moderator                      Lindsey Sanders, Sen, Clerk

Clear Creek Church, Saturday before the 3<sup>rd</sup> Lord's Day in November A.D., 1861. The Church met pursuant to appointment. The Pastor in attendance, who, after singing and prayer, preached. Text: 57<sup>th</sup> Psalm & 1<sup>st</sup> verse. "Be merciful unto me, O God, be merciful unto me; for my soul trusteth in thee; yea in the shadow of they wings will I make my refuge, until these calamities be our past."

There being no business to transact, the congregation was dismissed. Preaching announced on tomorrow morning at the usual hour. Benediction by the Pastor.  
Wm J. Hodges, pastor & Moderator                      Lindsey Sanders, Sr. Clerk

Holy Sabbath morning, November the 17<sup>th</sup>, A.D. 1861 The Church met pursuant to appointment. The Pastor in attendance, who after singing and prayer, preached. Text: (Stopped - no more minutes on this page.)

Clear Creek Church, Sabbath morning, December 15<sup>th</sup>, A.D. 1861, 11 o'clock. A.M.

The church met agreeable to appointment. The Pastor in attendance, who after the usual preliminaries preached. Text: Psalm 37 verse 1,2,3,4,5,6. The services then closed. Benediction by the Pastor.

Transcriber's Note: There are a few pages torn out here and after the next page, some more were torn out. There are no minutes from December 1861 to January 1867. It is the transcriber's theory that the Church did not meet much during the war years. A few pages would not have held the minutes for six years. Since November and December of 1861 minutes were incomplete it is possible there was trouble in the Church. Also new membership had been very light.

It is hard to think that the War Between the States would cause the Church not to function because usually Christians band together more so in times of trouble. Even if money had been a problem to pay the Pastor, the people would have probably congregated and worshiped without a Pastor. (Note: I re-read this paragraph when getting this document ready to put on our website, and have different thoughts. I was thinking about war where the oppressed were all of one accord. During the War Between the State, division was everywhere, in families and communities. McNairy County was no exception. So, it would be impossible to lay differences aside and worship without problems.

Since February 1868 shows names of members wishing to be re-enrolled to the Clear Creek Church Roll - it is possible the Church did not meet because of trouble in the Church and the pages that recorded the problem was torn out.

December 1861 may not be the last meeting during that time but there was an indefinite time without meeting and they began again in Jan 1867 because (1) a new Clerk and two new deacons was elected in Feb 1867 (2) the meeting was at a home (3) and the minutes are written the same as Lindsey Sanders wrote them in 1861 (4) and in Feb 1867, the minutes states that "those willing to live in the church as Baptist and brethren to have their names re-enrolled," indicates that either the "Campbellite (as they were called) or Primitive Baptist doctrine had filtered into the Church. Nancy Wardlow Kennedy, Transcriber, May 26, 2001

Clear Creek Church met pursuant to appointment at Sister Olivia Sanders, Sabbath night Jan the 6<sup>th</sup> A.D. 1867. Elder J. W. York in attendance, who after singing and prayer, preached. Text: Hebrews 6 Chapter, 19 verse. "Which hope we have as an anchor to the soul both sure and steadfast and which entereth into that within the veil."

The services then closed. The Church the set in conference. J. W. York acted as moderator pro tem. The door was opened for the reception of members. Received on by experience, to-wit: Melissa McCollum. The Church adjourned to meet-at-the-water, Thursday, Jan 10, AD, 1867. Benediction by the Moderator. J. W. York, Mod. Clark Sanders, Clerk



THE FOLLOWING NAMED CHURCH MEMBERS  
HAVE HAD THEIR NAMES RE-ENROLLED, VIZ

note the information in the middle column was not necessarily written in 1867  
and was probably written later.

\* after name means person joined after 1867.

Martha A. Sanders	dead	1
Jennie S. Perkins		2
Bryon L. Sanders		3
W Clark L Sanders		4
Aaron L. Sanders		5
Griffin W. Sanders		6
Olivia Sanders		7
Lindsey L. Sanders		8
Elizabeth L. Sanders	dis by letter, Jackson	9
Amanda Sanders	Lindsey's wife	10
William T. ? Sanders	C Sprinkes ??son in law	11
<del>Margaret</del> Polly Sanders	old aunt Polly	12
Alfred M. Sanders	excluded	13
Caldony Sanders		14
Lucy McCollum		15
Wm H. McCollum		16
Mary F. J McCollum		17
Melissa McCollum	Wilson	18
Wm C. Shepard	excluded	19
Talitha C. Shepard	Crawford's wife	20
Kinnie M. Shepard		21
Vestar A Shepard	Kinnie's wife	22
Eliza Shepard	Kinnie's mother	23
J. T. Invin ?		24
Mary A. Needham		25
Wm C. Sanders		26
Martha H Sanders		27
Emeline Pettigrew	formally Sanders, excluded	28
John Paschal Sr	dead	29
John Paschal Jr	Dis by letter	30
Margaret Paschal		31
John J. L. Sanders		32
J. W. Pickens *	(Joined July 1868) ordained minister	33
Julia A. Erwin *	(Joined July 1868)	34
J. C. Jackson	Excluded, restored, dis by letter, Licentiate ?	35
Edward W. Maness *	(Joined July 1868)	36
Arlando Shepard *	(Joined July 1868)	37

John Maness *	(Joined Sept 1868)	38
George W. Sanders *	(joined July 1869)	39
Mary E. Sanders *	(joined July 1869)	40
Anjeline Williams *	(joined July 1868) Excluded	41
Mahala Rowsey *	(joined July 1869)	42
T. C. McCollum *	(joined Aug 1869)	43
Alfred Whitaker	Dis by letter	44
Amanda E Sanders *	(joined Nov 1869)	45
Catherine Maness	Dis by letter	46
T. M. Sanders		47
Mary A. Pickens	Dis by letter	48
Thos L. Sanders		49
Mary Mitchell	Dis by letter	50
Sarah Brown		51
Jerry Shull		52
Elizabeth Jackson	Rec by letter	53
J. C. Jackson	by letter	54
S. E. Williams		55
L. C. Shepard		56

Clear Creek Church, 1<sup>st</sup> Lord's Day in March AD 1867. The church met pursuant to appointment. Elder J. W. York failed to attend from some cause unknown to the church at that time. (Learned afterwards from sickness.) W. Clarke L. Sanders, Church Clerk.

Clear Creek Church, Saturday before the 1<sup>st</sup> Lord's Day in May AD 1867. The Church met pursuant to appointment. Elder J. W. York in attendance, who after singing and prayer, preached. Text: 10 Chapter, 24<sup>th</sup> verse of Hebrews. "And let us ---- one another to provoke unto love and to good works."

After preaching the Church set in conference. The door was opened for the reception of members. No applicant. There being no business on hand the church adjourned to meet the following day. Benediction by the moderator. J. W. York, Mod. W. Clark L Sanders, C Clk

Clear Creek Church, Sabbath morning May the 5<sup>th</sup>, AD 1867. The Church met pursuant to appointment. Elder J. W. York in attendance, who after singing and prayer, preached. Text: 3 Chapter 4<sup>th</sup> verse of Paul's Epistle to Colossians. "When Christ, who is our life shall appear then shall ye also appear with Him in glory."

The service then closed. Benediction by the Moderator.  
J. W. York, Mod. W. Clark L Sanders, C Clk

Clear Creek Church, Saturday before the 1<sup>st</sup> Lord's Day in June 1867. The Church met pursuant to appointment. Elder J. W. York in attendance, who after singing and prayer, preached. Text: 5<sup>th</sup> Chapter, 5,6,7<sup>th</sup> verses of 1<sup>st</sup> Peter.

After preaching the church set in conference. The door was opened for the reception of members. Received one by letter. William T. Sanders. The service then closed. Benediction by

the Moderator. J. W. York, Mod. W. Clark L Sanders, C Clk.

1<sup>st</sup> Lord's Day in June AD 1867. The Church met pursuant to appointment. Elder J. W. York in attendance. After singing and prayer the church proceeded to elect a deacon in the place of Bro Lindsey L Sanders. He failed to accept the office of deacon. On ballot Bro Thomas Irwin was elected in to fill the place.

After singing a hymn, Elder J. W. York proceed to ordain W. H. McCollum and Thomas Irwin Deacons of Clear Creek Church. Closing with prayer. The — charge addressed from the following text: "Who then can be saved? The latter chosen of the 19<sup>th</sup> chapter 25 verse of the Gospel according to St Matthew.

After preaching the door was opened for the reception of members. No application. Preaching announced for Saturday before the first Lord's Day in July AD 1867. Benediction by the moderator. J. W. York, Mod. W Clark L Sanders, C Clk.

Clear Creek Church, Saturday before the 1<sup>st</sup> Lord's Day in July AD 1767. The Church met pursuant to appointment. Elder J. W. York in attendance, who after singing and prayer preached. Text 12 Chapter 1,2 verses of Paul's Epistle to the Hebrews.

After preaching the Church sat in conference. The door was opened for the reception of members. No applicant. On motion Bro James McCraw and Sister Catherine McCraw, his companion, were granted letters of dismissing when joined to another church of the same faith and order (a Missionary Baptist body.)

The Church proceeded to elect Bros Wm H. McCollam, Thomas Irvin and G W L Sanders as delegates to the Unity Association when convened with the Union church in Henderson County, Tennessee on Saturday before the 2<sup>nd</sup> Lord's Day in September next. The Clerk was instructed to furnish them with a letter. There being no more business before the church, preaching adjourned at 4 o'clock PM. Benediction by the moderator. J. W. York, Moderator W Clark L Sanders, C Clk

The Church met at 4 o'clock PM. Elder J. W. York in attendance, who after singing and prayer, preached. Text: 165 verse of the 119 Psalm. The serves then closed. Benediction by the moderator. J. W. York, Moderator. W Clark L Sanders, C Clk

Clear Creek Church, Tuesday night Oct the 8<sup>th</sup> 1867. The Church met pursuant to appointment. Elder J. W. York in attendance, who after singing and prayer, preached. Text: 4 Chapter 16-17 verse 2 Timothy. After preaching the Church sat in conference. The door was opened for the reception of members. Received one by experience John J. L. Sanders. The church adjourned to meet the following day at 11 o'clock AM. Benediction by the moderator. J. W. York, Mod. W Clark L Sanders, C Clk

Clear Creek Church, Oct the 9<sup>th</sup>, 1867. The church met pursuant to appointment. Elder J. W. York in attendance, who after singing and prayer, preached. Text 7 Chapter, 7-10 2<sup>nd</sup> Corinthians. After preaching the Church met at the water and the ordination of baptism was administered to J. J. L. Sanders. J. W. York Mod. Clark Sanders, Clerk.

Clear Creek Church, Nov the 3<sup>rd</sup> 1867. The Church met pursuant to appointment. Elder J. W. York in attendance, who after singing and prayer, preached. Text: 3 chapter 8<sup>th</sup> verse of Paul's Epistle to Titus. The service closed. Benediction by the moderator. J. W. York, Mod  
W Clark L. Sanders, C Clk.

Note: There was two pages torn out here.

Clear Creek Church. Sabbath night, January the 19<sup>th</sup>, 1868. The Church met pursuant to appointment. Elder J. W. York in attendance, who after singing and prayer, preached. ---- -2 Corinthians. The service then closed. Preaching announced for the 1<sup>st</sup> Saturday and Sunday in February. Benediction by the Mod. J. W. York, Moderator. Clark Sanders, C Clk.

Clear Creek Church. Saturday before the 1<sup>st</sup> Lord's Day in February 1868. The Church met pursuant to appointment. Elder J. W. York failed to attend from cause unknown to the church. Clark Sanders, C Clk.

Clear Creek Church, Saturday before the 1<sup>st</sup> Lord's Day in March AD 1868. The Church met pursuant to appointment. Elder J. W. York in attendance, who after singing and prayer, preached. Text: 133 division of the Psalms. After preaching the Church set in conference. Door was opened for the reception of members. No applicant. A motion was seconded and carried for all who wished their names re-enrolled to authorize the clerk to do so by the 4<sup>th</sup> Lord's Day in May 1868 or they would be excluded members. There being no more business before the church, the Church adjourned to meet Sabbath morning 11 o'clock. Benediction by the moderator.  
J. W. York Mod                      Clark Sanders, Clerk.

Holy Sabbath Day, March -, 1868. The Church met pursuant to appointment. Elder J. W. York in attendance, who after singing and prayer, preached. Text 52 Chapter, 1<sup>st</sup> verse Isaiah. The services closed. Preaching announced for the 4<sup>th</sup> Lord's Day in March and Saturday before at 11 o'clock AM. Benediction by the moderator. J. W. York, Mod. Clark Sanders, Clk

Saturday before the 2<sup>nd</sup> Lord's Day in April AD 1868. The Church met pursuant to appointment. Eld J. W. York in attendance, who after singing and prayer, preached from the 1<sup>st</sup> chapter and 9 verse of the Song of Solomon. After preaching the Church set in conference. The doors was opened for the reception of members. No applicant. There being no business attended to the Church adjourned to meet the following day 10 o'clock AM. Benediction by the moderator.  
J. W. York, Moderator.                      Clark Sanders, C Clk

Holy Sabbath, April the - AD 1868. The Church met pursuant to appointment. Eld J W York in attendance, who after singing and prayer, preached. Text: 1<sup>st</sup> chapter 21 verse of Ezekiel. After preaching the Church was convened in conference and the Fourth Lord's Day in May was set apart to celebrate the Lord's Supper. There being no other business before the Church the meeting closed. Preaching announced for the 4<sup>th</sup> Lord's Day in May and Saturday before at a school house near Sister Olivia Sanders. Benediction by the Moderator.  
Elder J.W York, Mod                      Clark Sanders, C CLK

Saturday before the 4<sup>th</sup> Lord's Day in May AD 1868. The Church met pursuant to appointment. Eld J. W. York in attendance, who after singing and prayer, preached from the 11<sup>th</sup> Chapter and 14<sup>th</sup> verse of Hebrews. After preaching the Church set in conference where upon motion the Church withdrew fellowship from Tabiah Sanders for uniting with the C Presbyterian. There being no other business on hand, the Church adjourned to meet the following day at 10 AM. Benediction by the Moderator. J. W York, Mod. Clark Sanders, Clk

Fourth Lord's Day in May AD 1868. The church met pursuant to appointment. Eld J. W. York in attendance, who after singing and prayer, preached from the 18<sup>th</sup> Chapter and 38<sup>th</sup> verse of the Gospel according to St John. After preaching the Church proceeded to celebrate the Lord's Supper. Preaching announced for the 4<sup>th</sup> Lord's Day in June and Saturday before at 3 o'clock PM. Benediction by the moderator. J. W. York Mod, Clark Sanders C Clerk

Saturday before the 4<sup>th</sup> Lord's Day in June AD 1868. The church met pursuant to appointment. Elder J. W. York in attendance, who after singing and prayer, preached from the 5 & 6<sup>th</sup> verse of the 13<sup>th</sup> Chapter of Paul's Epistle to the Hebrews. After preaching the Church was convened in conference. The door was opened for the reception of members. No applicant. A letter of dismissing was granted to Bro John Paschal. There being no other business before the church, preaching announced for the Following day at 10AM. Benediction by the Moderator. J. W. York, Mod. Clark Sanders, Clerk.

Fourth Lord's Day in June AD 1868. The Church met pursuant to appointment. Elder J. W. York in attendance, who after singing and prayer, (preached) from the following text: "Acquaint now thyself with Him and be at peace. Thereby good shall come unto thee." Job chapter 22, 21st verse. The services then closed. Preaching announced for the 2<sup>nd</sup> Lord's Day in July 1868 and Saturday before. 11 o'clock AM. Benediction by the Moderator. J. W. York, Mod. Clark Sanders, C Clk

Clear Creek Church of Christ. A meeting of days commenced the 4<sup>th</sup> Lord's Day in July AD 1868. Elders J. W. York and J. W. Pickens in attendance whose labors was much that the meeting continued 8 days during the time. Four professed faith in the Redeemer and four united the Church, two by experience and baptism, viz, Orlando Shepard, E. W. Maness. Two by letter, J. W. Pickens an ordained minister, Mrs. Julia A Ervin. The meeting came to a close leaving ----- inquiring the way of salvation. J. W. York Moderator. Clark Sanders, Clerk.

Saturday before the 4<sup>th</sup> Lord's Day in September AD 1868. The Church met pursuant to appointment. Eld J. W. York in attendance, who after singing and prayer, preached from the 11 verse, and 84<sup>th</sup> Div of Psalm. After preaching the Church was convened in conference. The door was opened for the reception of members. Received one by experience. Viz: John Maness, who was baptized the following day. The services then closed. Preaching announced for the following day at 10Am. Benediction by Moderator. J. W. York, Mod. Clark Sanders, Clerk

Clear Creek Church met on Saturday before the 2<sup>nd</sup> Lord's Day in October AD 1868. Elder J. W. York failed to attend and Bro J W Pickens preached to the congregation from the

following words “But God forbid that I should glory save in the cross of our Lord Jesus Christ.” 15<sup>th</sup> verse and 6 chapter of Gal. Benediction by Bro Pickens. Clarke Sanders, Clerk

Fourth Lord’s Day in October AD 1868. The Church met pursuant to appointment. Elder J. W. Pickens in attendance, who after singing and prayer, preached from the 24<sup>th</sup> - 26<sup>th</sup> verses of the 17<sup>th</sup> chapter of Hebrews. Preaching announced for the 4<sup>th</sup> Lord’s Day in November and Saturday before at 11 o’clock am. Benediction by Bro Pickens. Clarke Sanders, Clerk.

Saturday before the 5<sup>th</sup> Lord’s Day in November. The Church met pursuant to appointment. Elder J. W. York in attendance, who after singing and prayer preached from Titus 3 chapter and 8<sup>th</sup> verse. After preaching the church was convened in conference. The door was opened for the reception of members. No applicant. Some business was called up by was laid over until next day. Benediction by Moderator. J. W. York, Moderator. C. Sanders, C Clerk.

Saturday before the 4<sup>th</sup> Lord’s Day, February AD 1869. The Church met pursuant to appointment. Elder J. W. York in attendance, who after singing and prayer, preached from 10-11 verses of the 13<sup>th</sup> chapter of Romans. Benediction by J. W. York, Mod. Clark Sanders, Clerk.

Fourth Lord’s Day in Feb 1869 , the Church met pursuant to appointment. Elder J. W. York in attendance and after singing and prayer, preached from the 1<sup>st</sup> verse, 28<sup>th</sup> chapter S Samuel. After preaching the Church was convened in conference. The door was opened for the reception of members. No applicant. Preaching announced for the fourth Lord’s Day in March and Saturday before. Benediction by J W York, Mod. Clark Sanders, Clerk.

Saturday before the 4<sup>th</sup> Lord’s Day in March AD 1869. The Church met pursuant to appointment. Elder J W York in attendance, who after singing and prayer, preached from the 18<sup>th</sup> verse of the 4<sup>th</sup> chapter of 2<sup>nd</sup> Corinthians. After preaching, the church was convened in conference. References called for, none appearing. The door was opened for the reception of members, no applicant. Benediction by Moderator J W York, Clarke Sanders, Clerk.

Fourth Lord’s Day in March AD 1869. The Church met pursuant to appointment. Elder J W York in attendance, who after singing and prayer, preached from the – verse and chapter – according to the Gospel according to St. Matthew. After preaching the Church convened in conference. The door was opened for the reception of members. No applicant. Preaching announced for the 4<sup>th</sup> Lord’s Day in April and day before at 2 o’clock pm. Benediction by Moderator, J W York. Clark Sanders, Clerk.

Saturday before the fourth Lord’s Day in April AD 1869, the Church met pursuant to appointment. Elder J W York in attendance, who after singing and prayer, preached from the from – Psalms. After preaching the Church was convened in conference. The door was opened for reception of members. No applicant. There being no other business on hand the church adjourned to meet the following day at the usual hour. Benediction by Moderator J W York. C. Sanders, Clerk

Fourth Lord's Day in April 1869. The Church met pursuant to appointment. Elder J W York in attendance, who after singing and prayer, preached from the 19th-21st verses of the 3<sup>rd</sup> chapter of St Peter. After preaching the Church was convened in conference. The door was opened for the reception of members. No applicant. Preaching announced for the 4<sup>th</sup> Lord's Day in May and Saturday before. Benediction by Moderator J W York. C. Sanders, Clerk

Saturday before the 4<sup>th</sup> Lords Day in May AD 1869. The church met pursuant to adjournment. Elder J W York in attendance. After divine worship the Church was convened in conference. The door was opened for the reception of members, no applicant. Benediction by the moderator, J W York. G. W. Sanders, Clerk pro tem.

Fourth Lord's Day in May 1869. The Church met pursuant to adjournment. Elder J W York in attendance. After divine worship the Church proceeded to celebrate the Lord's Supper. Preaching announced for the 4<sup>th</sup> Lord's Day in June and Saturday preceding. Benediction by moderator J W York. G W Sanders, Clerk pro tem

Saturday before the 4<sup>th</sup> Lord's Day in June AD 1869. The Church met pursuant to adjournment. Elder J W York in attendance, who after singing and prayer preached from the 165<sup>th</sup> verse of the 119<sup>th</sup> Psalms. After preaching the Church was convened in conference. The door was opened for the reception of members. No applicant. A charge of drunkenness was preferred against Bro Wm T Sanders which he denied and demanded proof. Witnesses not being present his case was laid over. Having no other business on hand the Church adjourned to meet the following day at usual hour. Benediction by moderator, J W York. Clark Sanders, Clerk.

Fourth Lord's Day in June AD 1869. The Church met pursuant to adjournment. Elder J W York in attendance, who after singing and prayer preached from the 15<sup>h</sup> verse of the 16<sup>th</sup> chapter of 1<sup>st</sup> Corinthians. Benediction by moderator J W York. Clark Sanders, Clerk.

A Meeting Of Days was convened at Clear Creek Church Saturday before the fourth Lord's Day in July AD 1869. Elder J W York in attendance, who after singing and prayer preached from the 16<sup>th</sup> verse of 5<sup>th</sup> chapter of James. After preaching the Church was convened in conference. An opportunity was given for persons to join the Church. Received one by experience, Angeline Williams. The Church appointed Wm C Shepherd, Wm F (or T) Sanders, G W Sanders and Clark Sanders delegates to the Unity Association when convened with Porter's (?) Creek Church, Hardeman County, Tenn on Saturday before the 2<sup>nd</sup> Lord's Day in September. Benediction by J W York, Mod. Clark Sanders, Clerk.

Fourth Lord's Day in July 1869. The Church met pursuant to appointment. Elders York, Wyatt, Pickens and Kenady in attendance. Elder York preached from 10 verse of the 25<sup>th</sup> chapter of Matthew. The meeting was continued until Friday following, during the time several found peace to the souls by believing in the Lord and Savior Jesus Christ. Three joined by experience, to wit: Mrs M E Sanders, Geo W Sanders and Mahala Rowsey, who was baptized on Friday morning by Elder York. The meeting closed leaving the Church revived. Benediction by J W York, Mod. Clark Sanders, Clerk.

Saturday before the 5<sup>th</sup> Lord's Day in August 1869, the Church met pursuant to appointment. Elder J W Pickens in attendance who after singing and prayer preached from -----. After preaching the Church adjourned to meet the following day at 11 o'clock am. Benediction by J W Pickens. Clark Sanders, Clerk.

Fifth Lords Day in August 1868. The church met pursuant to adjournment. Elder J W Pickens in attendance who after singing and prayer preached from the 18-19 verses of the 28<sup>th</sup> chapter of Matthew. After preaching the door was opened for the reception of members. No applicant. Benediction by the Mod pro tem, J W Pickens. Clark Sanders, Clerk.

Monday after the 5<sup>th</sup> Lord's Day in August AD 1869. The Church met pursuant to appointment. Elder J W York in attendance who after singing and prayer preached from the 15th-16th verse of the 16<sup>th</sup> chapter of Mark. After preaching the door was opened for the reception of members. Received two by experience, to wit: F C McCollum (or T C) and Alferd Whitaker, who were baptized the same day by the pastor. J W York, Mod. Clark Sanders, Clerk

Saturday before the 4<sup>th</sup> Lord's Day in September AD 1869. The Church met pursuant to appointment. Elder J W York in attendance, who after singing and prayer, preached from the 2<sup>nd</sup> chapter of 1<sup>st</sup> Peter. After preaching an opportunity was given for persons to become members of the Church. No applicant. Preaching announced for the following day at 11 o'clock am. Benediction by J W York, Mod. Clark Sanders, Clerk.

Fourth Lord's Day in September AD 1869, the Church met pursuant to appointment. Elder J W York in attendance, who after singing and prayer, preached from then 23<sup>rd</sup> verse of the 1<sup>st</sup> chapter of 1<sup>st</sup> Peter. After preaching the door was opened for the reception of members. No applicant. Preaching announced for the regular time in course. Benediction by Mod, J W York. Clark Sanders, Clerk.

The Church met at the regular time, the 4<sup>th</sup> Lord's Day and Saturday before, in October AD 1869. Elder J W York failed to come on account of sickness. After a short time spent in prayer meet the congregation was dismissed. Clark Sanders, Clerk.

The Church met agreeable to appointment at Sister M A Sanders on Monday night November 8<sup>th</sup> 1869. Elder J W York in attendance and preached from these words: Worship God from Revelations. An opportunity was given for persons to become members of the church. Received one by experience, to wit: Mrs Amanda E Sanders, who was baptized the follow day, Nov 9<sup>th</sup> by Elder J W York, pastor. Nov 9<sup>th</sup>, after administering the ordinance of baptism, the Church assembled at the usual place of worship for preaching when they were addressed from a very appropriate text by the pastor. Elder J W York, Mod. Clark Sanders, Clerk.

Saturday before the fourth Lord's Day in Nov 1869, the Church met pursuant to appointment. Elder J W York failed to attend. Clark Sanders, Clerk. The Church met on Lord's Day. Elder S Kenady filled the appointment of Elder J W York. Clark Sanders, Clerk.

Saturday before the 4<sup>th</sup> Lord's Day in December AD 1869, the Church met pursuant to appointment. Elder J W York in attendance. After divine worship the church was convened in conference. An opportunity was given for the reception of members. No applicant. The clerk being absent, W H McCollum was chosen Clerk pro tem. J W York, Mod. W H McCollum, Clerk pro tem

Fourth Lord's Day in December AD 1869. The church met pursuant to appointment. Elder J W York in attendance, who after singing and prayer preached from 57 verse of the 7 Chapter of Gospel as recorded by St Mark. After preaching the door was opened for the reception of members. No applicant. The Church then proceeded to elect a pastor for the year 1870. There upon Elder J W York was re-elected by a unanimous vote of the Church. Elder York accepted the pastoral care of the Church for the ensuing year. Benediction by elder J W York, Mod. W H McCollum, Clerk pro tem.

Saturday before the 4<sup>th</sup> Lord's Day in January AD 1870, the Church met pursuant to appointment. Elder J W York failed to attend. Elder Solomon Kennady preached from the 12 chapter and 29<sup>th</sup> verse of St Luke. Preaching announced for the following day. Benediction by S Kennedy. Clark Sanders, Clerk.

Fourth Lord's Day in January 1870. Owing to the inclemency of the weather there was no preaching. C S, CC

Friday night before the 2<sup>nd</sup> Saturday in February 1870. The church met pursuant to appoint at Sister M A Sanders. Elder J W York in attendance, who after singing and prayer preached from these words: "Woe is unto me if I preach not the gospel." 9 chapter and 16 verse of 1<sup>st</sup> Corinthians. Benediction by J W York, Mod. Clark Sanders, Clerk.

Saturday before the fourth Lord's Day in Feb 1870. The Church met pursuant to appointment. Elder J W York in attendance, who after singing and prayer preached from these words, "Be ye therefore followers of God, as dear children." 1<sup>st</sup> verse of the 5<sup>th</sup> chapter John (?). After preaching the Church was convened in conference. An opportunity was given for the reception of members. No applicant. The charges of dancing was preferred against Bro W T Sanders. The Bro was absent but sent a written request to the Church to defer his trial until he could be present at the next meeting. After some discussion a motion was made by the clerk to grant said request. No second to the said motion. After some hesitation his trial was put off until the next regular Church meeting in consequence of no person being present to sustain the said charges. The said charge was also preferred against Bro A M Sanders but not sustained in consequence of some of the brethren not telling that they were eye witness to in to in case of the said Bros W T Sanders and A M Sanders. Those brethren who knew that the charges preferred against the Bros were – from being eye witness to same either left the house or would not speak. A motion was then made to send Bro A M Sanders and Bro John Maness a special request to attend the next Church meeting on Saturday before the Fourth Lord's Day in March 1870 to answer such charges as may be preferred against them. There was an omission. No person or persons was authorized to inform the brethren of said request. Services then closed. Preaching

announced for the following day at the usual hour. Benediction by J W York, Mod.  
C Sanders, Clerk.

Fourth Lord's Day in Feb 1870. The Church met pursuant to appointment. Elder J W York in attendance who read the 6<sup>th</sup> chapter (no book given) as an introduction to the services of singing and prayer. Preached from the word: "Sin." After preaching the Church was convened in conference for the reception of members. No applicant. A motion was made to change the next regular appointment on Saturday 11 o'clock until 3 pm. It being the day to elect county officers. The services then closed. Benediction by J W York, Mod. C Sanders, Clerk.

Saturday before the 4<sup>th</sup> Lord's Day in March AD 1870. The Church met pursuant to appointment. Elder J W York failed to attend. Elder J W Pickens filled the appointment. Benediction by J W Pickens. Clark Sanders, Clerk.

Fourth Lord's Day in March 1870. The church met pursuant to appointment. Elder J W York in attendance, who preached from the 16-17th verses of the 14<sup>th</sup> chapter of St John. After preaching the Church was convened in conference. An opportunity was given for the reception of members. No applicant. Reference was called for by referring to the minutes. It appeared that the case of W T and A M Sanders and John Maness were unsettled. Bro K M Shephard stated that Bro W T Sanders wished his case deferred until the next meeting in course which was granted by the Church. Bro John Maness made his acknowledge next to the Church and was forgiven. Bro A M Sanders was not present. The charge of drunkenness was sustained against him and the Church withdrew fellowship from him. Benediction by J W York, Mod. Clark Sanders, Clerk.

Saturday before the 4<sup>th</sup> Lord's Day in April A. D. 1870. The Church met pursuant to appointment. Elder J. W. York in attending who preached from the 1<sup>st</sup> verse of the 112 Div of Psalm. Benediction by J. W. York, Moderator. Clark Sanders, CC Clerk.

Fourth Lord's day in April AD 1870. The Church met pursuant to appointment. Elder J. W. York in attendance who preached from Ezekiel 36 Chapter and 36<sup>th</sup> verse. After preaching the Church was in conference. An opportunity was given for the reception of members. No applicant. Reference called for and ----. It appeared from the Reading of the minutes that W. L. Sanders's case was still before the Church. ~~He failed to attend Church~~ Church was not present. A motion was made and second put to the Church and carried to lay over his case until the next regular meeting in May. The Church withdrew fellowship from Emeline M. Pettigrew for uniting with the Methodist.

The Fourth Lord's Day in May being the regular time for communion meeting. It thought best to defer it for awhile which was done by the Church. Service closed. J. W. York, Moderator. C. Sanders, Clerk

Saturday before the fourth Lord's Day in May AD 1870. The church met pursuant to appointment. Elder J. W. York in attendance who after singing and prayer preached from the

(Didn't finish)

Fourth Lord's Day in May AD 1870. Agreeable to appointment the Church met. Elder J. W. York and Elder J. w. Pickens in attendance. After singing and prayer, Elder J. W. Pickens preached. Elder J. W. York concluded by a few appropriate remarks. After preaching the church was convened in conference and opportunity was given for the reception of member. No applicant. Bro W. T. Sanders, made his acknowledgment to the Church and asked the church to forgive him, promising never to do it again. The Church forgive him. Benediction by J. W. York, Mod. C. Sanders, Clerk.

Saturday before the Fourth Lord's Day in June AD 1870. The Church met agreeable to appointment. Elder J. W. York in attendance, who after singing and prayer preached from the 17<sup>th</sup> verse of the 17<sup>th</sup> chapter of the Gospel as recorded by John. After preaching the church was convened in conference. The clerk being absent, William T. Sanders was chosen clerk. Between these being no special business before the church, the Church adjourned to meet the following day. J. W. York, Mod. Wm T. Sanders, Clerk pro tem

Fourth Lord's day in June AD 1870. The Church met pursuant to agreement. Elder J. W. York in attendance, who after the usual preliminary, preached from the 21<sup>st</sup> chapter of Revelations. The Church agreed to have a Meeting of Days, embracing the fourth Lord's day in July. Benediction by J. W. York, Mod. Wm T. Sanders, Clerk pro tem

Saturday before the fourth Lord's day in July AD 1870. The Church met agreeable to appointment. Elder J. W. York in attendance who after the usual preliminary, preached from the 2<sup>nd</sup> and 5<sup>th</sup> verses of the 10<sup>th</sup> chapter of 2<sup>nd</sup> Corinthians. After preaching the Church was convened in conference. An opportunity was give for the reception of members. No applicant. The Church then proceeded to elect delegates to represent Clear Creek Church at Unity Association when convened with Hessibah (?) Church in Henderson County, Tenn on Saturday before the 2<sup>nd</sup> Lord's Day in Sept 1870. The following named brethren was elected to wit: K. M. Shepard, Wm T. Sanders and Clark Sanders. J. T. Irwin was elected alternate. J. W. York, Moderator. Clark Sanders, clerk.

The Church met at night. Elder York preached from the 16<sup>th</sup> and 17<sup>th</sup> verse of the 10<sup>th</sup> chapter of the Acts of the Apostles. Preaching announced for the following day. Benediction by J. W. York, Mod. Clark Sanders, Clerk

The Church met Sabbath morning July 22<sup>nd</sup> (?) 1870. Elder J. W. York and J. W. Pickens. After singing and prayer Elder J. W. York peached to a large and attentive congregation. -----(?) ---- The church met at night. Elder J. W. Pickens preached from the Commission as recorded in the Gospel by St. Mark. The church adjourned to meet the following day at 9:00 AM. Benediction by the pastor.

The Church met (on Monday) agreeable to adjournment. After spending a short time in prayer meeting, Elder J. w. York addressed the congregation from a very appropriate text ----..

The Church met at night (Monday) , after preaching the door was opened for the reception of members. Received one by experience, to wit: Thomas L. Sanders. Benediction by the pastor.

The Church met Tuesday morning, Elder J. W. York in attendance who preached from these words: Worship God. It was some interest — in the meeting, one professed faith in Christ. Benediction by J. W. York, pastor.

The Church met at night (Tuesday) after singing and prayer Elder W. M. Hornsby preached to the congregation . After preaching the door was opened for the reception of members. Received on by experience and one by letter, Deathinine (?) Maness. Benediction by J. W. York, pastor

The meeting continued until Saturday before the 5<sup>th</sup> Lord's Day. During the meeting the members were much revived by having their spiritual strength renewed. There were five additions to the Church, two by experience and baptism, three by letter and one restored, to wit: J. C. Jackson, this July 30<sup>th</sup>, 1870. Clark Sanders, Clerk.

The Church met agreeable to appointment on Friday before the 3<sup>rd</sup> Lord's Day in August 1870. Elder J. W. York in attendance, who after singing and prayer preached. Benediction by J. W. York, Mod. C. Sanders, Clerk

The church met on Saturday before the 4<sup>th</sup> Lord's Day in August. Elder ---- in attendance, who after singing and prayer preached the services then closed. Benediction by J. W. Pickens. Clark Sanders, Clerk.

Saturday before the 4<sup>th</sup> Lord's Day in Sept 1870. The Church met per appointment. Elder J. w. York in attendance, who after singing and prayer, preached from following text: "Behold I lay in Zion a chief corner stone, etc." After preaching the door was opened for the reception of members. No applicant. The Church adjourned to meet at the water to administer the ordination of baptism to Sister Sussanah Brow, which was done at the appointed hour. Benediction by J. W. York, Mod and pastor. Clark Sanders, clerk.

The Church met at night, Elder J. W. Pickens preached from Job 22 chapter and 15<sup>th</sup> verse. Preaching announced for the following day at 11 o'clock AM. Benediction by J. W. Pickens, Clark Sanders, Clerk

Saturday before the 4<sup>th</sup> Lord's Day October 1870, Clear Creek Church met pursuant to appointment. Elder J. W. York in attendance, who after singing and prayer preached from the 15-16th verses of the 7<sup>th</sup> chapter of Romans. After preaching the Church was convened in conference and opportunity given for the reception of members. No applicant. Reference called, it appeared from the minutes that the charge of drunkenness had been preferred against Bro A. Whitaker, he being present made his acknowledgment and was forgiven by the Church, and by his request was granted a letter of dismissing.. (This was not recorded in these minutes.) Sister Mary Mitchel asked for a letter which was granted. The Church went in for the election of pastor for the insuring year. Balloted twice and tied each time, upon a motion it was ---- until Saturday before the 4<sup>th</sup> Lord's Day in November. Benediction by J. W. York, Mod. Clark Sanders, Clerk.

Fourth Lord's Day in October 1870. The church met pursuant to appointment. Elder J. W. York in attendance who after singing and prayer preached from Colossians, 1<sup>st</sup> chapter and 28<sup>th</sup> verse. After preaching the Church was convened in conference. The clerk not being present, W. H. McCollum was appointed clerk pro tem. An opportunity was given for the reception of members. Received one by letter, Jerry Shull, a man of color, who was a licensed preacher. It was his desire to be ordained to the full work of the ministry and after an examination by the Presbytery, composed by Elders York and Pickens, he was duly ordained. The service then closed. Benediction by J. W. York, Mod. W. H. McCollum, clerk pro tem

Saturday before the 4<sup>th</sup> Lord's day in Nov 1870. The Church met pursuant to appointment. Elder J. W. York in attendance. After preaching the church was convened in conference, unfinished business was taken up, the Church proceeded to elect J. H. Curry, Pastor for the year one thousand, eight hundred and seventy one. Preaching announced for the following day at 11 o'clock AM. Benediction by J. W. York, Mod. J. L. Erwin, Clerk pro tem.  
Note: not sure if J. M. Curry or J. H. Curry. It was recorded as M but H was above it.

Sabbath morning Nov the 27<sup>th</sup>, 1870. The Church met agreeable to appointment. The pastor in attendance who preached from these words: "I have sinned," found in seven different places in the Bible Preaching announced for the 4<sup>th</sup> Saturday in Dec. Benediction by J. W. York, Mod. Clark Sanders, Clerk.

The church met on Friday night January 13<sup>th</sup> (?) 1871. Elder J. W. York in attendance, who after singing and prayer preached from ----- . After preaching the Church set in conference. Elder York was chosen moderator pro tem and W. H. McCollum, clerk. Bro J. W. Pickens petitioned for a letter for himself and wife which was granted. Nothing else being before the Church, the same as closed. Benediction by J. W. York, Mod pro tem. W. H. McCollum, Clerk pro tem.

Saturday before the third Lord's day in January, AD 1871, the Church met pursuant to appointment. Elder J. M. Curry in attendance who preached and left (?) and appointment for next day at 11 o'clock AM. Benediction by J. H. Curry, Mod. Clerk Sanders, Clerk.

Third Lord's Day in January 1871. The Church met agreeable to appointment. Elder J. H. Curry in attendance, who after singing and prayer preached. The clerk not being present - text is not known to him. Preaching announced for the third Lord's Day and Saturday before in Feb. 1871. Benediction by J. H. Curry, Mod. (Couldn't read clerk's name.)

Saturday before the 3<sup>rd</sup> Lord's Day in Feb 1871. The Church met pursuant to appointment. Elder J. H. Curry failed to attend. Clark Sanders, Clerk.

Third Lord's day in Feb. 1871. The church met agreeable to appointment. Elder J. H. Curry failed to reach his appointment, supposed on the account of high waters. W. C. L. Sanders, Church Clerk.

Saturday before the Third Lord's Day in March 1871, the Church met pursuant to appointment. Elder J. H. Curry in attendance. After singing and prayer he preached ----- . After preaching the Church met in conference, an opportunity was given for the reception of members, no applicant. New business called for, a charge against Bro L. M. Sanders was ----- guilty of intoxication and asked the church to forgive him. Granted. Bro — Irwin and -----, ----- to come forward at the next church meeting day and answer such charges as may be preferred against them. The name of the offending brethren are as follows: — Maness, J. C. Jackson, George W. Sanders and E---- W. Maness. Services then closed. Benediction by J. H. Curry, Mod. Clark Sanders, Clerk. (This entry and the next entry were very faded and almost impossible to read - I am not sure I have it correct.)

Third Lord's Day in March 1871. The Church met agreeable to appointment. Elder J. H. Curry in attendance who after singing and prayer preached — — . Preaching announced for the following day. (Can't read moderator - C Sanders, Clerk.)

Saturday before the third Lord's Day in April 1871. The church (met) pursuant to appointment. Elder James H Curry in attendance, who after singing and prayer delivered quite a lengthy exhortation after which the church was convened in conference and opportunity was given for the reception of members, no applicant. References called for and read (?) Bros Shepard and Irwin committee appointed at the last meeting made their report. They said to the Church that they have notified the brethren that they were ----- to expect Bro E. W. Maness, Bro Jackson and J. W. Maness made his acknowledgment and was forgiven by the Church. Bro George w. Sanders failed to attend for some unknown cause to the Church, his case was extended until next regular Church meeting. The committee was retained and instructed to notify E. W. Maness and W. C. Shepard to attend our next regular Church meeting to answer charges preferred against him. Bro Jackson applied for a letter of dismissing, which was granted. There being nothing more before the Church, they received the benediction. James H. Curry, Mod. C. Sanders, Clerk.

Third Lord's day in April 1871. The church met agreeable to appointment. Elder James H Curry in attendance, who after singing and prayer preached from the words, "Behold the lamb of God which taketh away the sins." The word first chapter and 28<sup>th</sup> verse of the Gospel as recorded by St. John. Preaching announced for ----- . Benediction by James H. Curry, Mod. C Sanders, Clerk.

Saturday before the 3<sup>rd</sup> Lord's Day in May 1871, the Church met pursuant to appointment. The pastor failed to attend from some cause unknown to the Church. Learned later that he was sick. After singing and prayer the congregation was dismissed. C. Sanders, Clerk.

The Church met a night in a prayer meeting capacity. After engaging in singing and prayer the Church was convened in conference. The moderator and clerk being absent, Bro W. H. McCollum was chosen moderator and Bro W. T. Sanders clerk for the time. Bro E. W. Maness, (made) his acknowledgment and was forgiven by the Church. A letter of dismissing was granted to Sister E. L. Jackson. Benediction by W. H. McCollum, Mod pro tem. W. T. Sanders, clerk protem.

The Church met on Saturday night before the 1<sup>st</sup> Lord's Day in June (1871) after engaging for a time for divine service the Church was convened in conference. W. H. McCollum was chosen moderator. Business called for where upon Bro George W. Sanders ---- answered the charges preferred against him and stated to the Church that he was sorry for which he did and that he believed that God had forgiven him and he wished the brethren to do the same, which was done. W. H. McCollum, Mod pro tem. C. Sanders, clerk

Saturday before the third Lord's Day in June 1871, met pursuant to appointment. Elder J. H. Curry in attendance and after singing and prayer he preached from ----- . Preaching announced for the following day at 11 o'clock AM. Elder J. H. Curry Mod. C. Sanders, Clerk. (Writing light and very hard to read.)

Third Lord's Day in June 1871. The Church met pursuant to appointment . Elder J. H. Curry in attendance, who after singing and prayer preached from the 22<sup>nd</sup> verse of the 16<sup>th</sup> chapter of 1<sup>st</sup> Corinthians. ----- the Church instructed to celebrate the Lord's Supper -----  
Benediction by J. H. Curry, Mod. C. Sanders, Clerk. (Words light and hard to read.)

Saturday before the third Lord's Day in July 1871. The Church met pursuant to appointment Rev J. F. Stovall and J. M. Chambers in attendance, who after singing and (prayer) Elder J. M. Chambers preached from the 22<sup>nd</sup> verse of the — chapter of St. John. After preaching the church convened in conference. Brother J. F. Stovall was chosen moderator for the day. The clerk being absent, Bro w. H. McCollum was chosen clerk. Bro David Horn received from Pleasant Sight Church, presented a letter and a committee from same church asking C Creek Church to rescind an action in receiving J. C. Jackson into the fellowship of Clear Creek Church in July 1868. The case was this J. C. Jackson joined Pleasant Sight Church by letter in the year 1867 or 8 and was excluded from the same for unchristian conduct. He the said J. C. Jackson attended a protracted meeting at Clear Creek seemed much concerned and came forward and made necessary confession to the church and was entered into her fellowship. The delegation from Pleasant Sight asked us (the church) to rescind the act and send him back to them as they claimed jurisdiction over said excluded member. After discussion, the subject was submitted to the Church , one was for and 15 against. F. S. Stovall, Mod pro tem. W. R. McCollum, Clerk pro tem.

Third Sabbath in July 1871. The church met agreeable to appointment and Elder Chambers in attendance, after singing and prayer, Elder J. M. Chambers preached from the 12<sup>th</sup> verse 9<sup>th</sup> chapter of 1<sup>st</sup> Cor. After preaching the church was convened in conference. Elder J. F. Stovall acting as moderator the Church was called upon for volunteer delegates to the Unity Association when convened with the New Hope Church, Hardin, County, Tenn, Saturday before the 2<sup>nd</sup> Lord's Day in Sept 1871. When upon, Bro William H. McCollum, J. J. L. Sanders and Clark Sanders volunteered as delegates and W. L. (?) Sands and J. – Erwin as alternates. The services then closed. J. F. Stovall, Moderator pro tem. Clark Sanders, Clerk.

Preaching at 3 o'clock and at night by Elder Stovall. C. Sanders, Clerk.

Saturday before the third Lord's Day in Aug 1871. The Church met pursuant to agreement. After singing and prayer, Elder J. F. Stovall preached from the 16, 17, 18 verses of chapter — of Paul's Epistle to 1<sup>st</sup> Thess. Preaching announced for the following day at 10 o'clock AM. Benediction by Elder J. D. Stovall. C. Sanders, Clerk.

The Church met agreeable (probably Sunday) to appointment, after singing and prayer Elder J. H. Curry preached from the 18<sup>th</sup> verse of the 4<sup>th</sup> chapter of 1<sup>st</sup> Peter. Church met at night. Elder J. F. Stovall preached from the 4<sup>th</sup> verse of 10<sup>th</sup> chapter of Romans. After preaching the Church was convened in conference and an opportunity was given for persons to join the Church. No applicant. The Church then required W. H. McCollum and Wm L. Sanders to use their gift in public. (This means they wanted to preach)

The Church met on Monday. Elder J. H. Curry preached from the 16<sup>th</sup> verse of 2<sup>nd</sup> Peter. The Church met and Elder J. F. Stovall preached.

The Church met on Tuesday morning, Elder J. F. Stovall preached. Met at night, J. H. Curry preached. After preaching the Church set in conference and an opportunity was given for the reception of members. No applicant. The meeting then closed. Benediction by Elder Moses Wyatt. J. H. Curry, Mod. Clark Sanders, Clerk.

The Church met Wednesday night August the 30<sup>th</sup> 1871. After engaging a short time in prayer the Church was convened in conference. Clark Sanders was chosen moderator and W. L(?) Sanders Clerk by consent of the Church. The moderator read the Church letter to the Association which was accepted. The moderator by consent of the church invited Bro J. K. Anderson to chair, to act as moderator for the time. He came forward and taken the chair.. The case of J. C. Jackson was then taken up. A motion was made and seconded to reconsider the act which was sustained at out July meeting. Objection was called for, objection was produced (?) and agreed on these grounds as the Church had dismissed the said J. C. Jackson by letter and he had joined another Church of his same faith and this Church could not exercise any jurisdiction over a member of another Church. It was agreed to that we to appoint a committee to wait upon and ask Shady Grove church to send the said J. C. Jackson to Pleasant Sight Church to make his acknowledgment whereupon Bros W. Thomas, G. :W. Sanders and Clark Sanders were appointed as a committee to visit Shady Grove church Saturday before the 2<sup>nd</sup> Lord's Day in Sept for the purpose aforesaid. A motion was made to give Bro E. W. Maness a letter of dismissing was granted. A charge was preferred against Mahala A. Rowsey for adultery (?) which was laid over. Benediction by J. K. Anderson, Moderator pro tem. W. L. Sanders, clerk..

Saturday before the Third Sunday in September 1781---- the Church met pursuant to appointment. Elder j. H. Curry failed to attend Church for some cause unknown to the Church. The Church was engaged a short time in prayer meeting. Benediction by Wm H. McCollum. Clark Sanders, clerk.

Lord's Day in September 1871. The Church met pursuant to appointment. Elder J. H. Curry failed to attend from some cause unknown to the church. The Church engaged a short time in prayer meeting and was dismissed. Benediction by W. L. Sanders, Clark Sander, Clerk

Saturday before the Third Lord's Day in November 1871, the church met agreeable to appointment. Elder J. H. Curry in attendance, after singing and prayer preached from the 8<sup>th</sup> verse of the 10<sup>th</sup> chapter of Matthew. After preaching the Church was convened in conference. An

opportunity was given for persons to become members of the Church. No applicant. References was called for. Bro W. C. Shepard's case was brought up. He not being present it was laid over until the 3<sup>rd</sup> Saturday in Dec. Bro – M Shepard and J. L. Erwin (committee) were instructed to notify him of the said proceedings. No more business appearing before the Church they received the benediction. James H. Curry, Mod. C Sanders, Clerk.

Clear Creek Church of Christ Sunday Nov 19<sup>th</sup>, 1871. The Church met pursuant to appointment. Elder J. H. Curry in attendance, who after singing and prayer preached from----- . Preaching announced for the regular time in order. Benediction by the Moderator, James H. Curry. Clark Sanders, Clerk.

Note: On this Sanders clan - it was not always easy to read the name. There were so many over the years with W —. Sometimes it looked like an L, sometimes a T. Don't know if it is the same person or two different people.

Saturday night, Dec the 9<sup>th</sup>, 1871. The Church met agreeable to appointment at Bro W. T or L. (?) Sanders. After engaging a short time in singing and prayer the Church was convened in conference. Bro W. H. McCollum was chosen moderator. The Church then proceeded to election of a pastor the coming year. Elder J. H. Pickens was elected on first ballot, only two ----- votes cast, which was for Elder Moses Wyatt. The voters for Wyatt withdrew their votes and cast them for Elder Pickens which elected him to the pastoral care of the Clear Creek Church for the year of our Lord, one thousand, eight hundred and seventy two. Benediction by W. H. McCollum, Mod pro tem. Clark Sanders, Clerk.

Saturday before the 3<sup>rd</sup> Lord's Day in December 1871. The church met pursuant to appointment. Elder J. H. Curry in attendance, who after singing and prayer preached from the words, "The Lord God is a sure and ---- and no good thing will be withheld from those who walk uprightly." Benediction by the Moderator, James H. Curry. Clark Sanders, Clerk.

Clear Creek Church met at Bro W. T. Sanders on Saturday night, Jan 13<sup>th</sup>, 1872. After engaging for some time in singing and prayer the church was convened in conference by electing Bro J. K. Anderson moderator which was accepted. Business was then called for. The case of Bro W. C. Shepard was brought up which had been laid over from time to time. Since April 1871. After some discussion the Church withdrew fellowship from him. Charges was then preferred against Bro Thom M. Sanders, Geo W. Sander for drunkenness and against J. J. L. Sanders for dancing. The offending brethren was not answering the charge against them. A motion was made to defer their cases until the next Church meeting to be held at the house of Bro W. H. McCollum, Saturday night the 20<sup>th</sup> Jan 1872. The meeting adjourned. Benediction by W. H. McCollum, moderator. Clark Sanders, clerk.

Clear Creek Church met pursuant to agreement at Bro W. H. McCollum's Saturday night, January the 20<sup>th</sup>. After engaging for a time in prayer the Church was convened in conference. Bro W. H. McCollum was chosen moderator. The clerk being absent Bro W. L. Sanders was chosen clerk pro tem. Unfinished business was taken up. Bro Thos M. Sanders made his acknowledgment and was forgiven by the church. Bro Geo W. Sanders said he had been drunk

and was sorry for it and hope the brethren would forgive him, but would not promise that he would not get drunk again. The Church contrary to all Baptist usages, forgive him. A motion was made to forgive him, seconded and carried without a objecting voice. The case of Bro J. J. L. Sanders was referred until the next Church meeting, two weeks from the date. Benediction by W. T. Sanders. W. H. McCollum, Mod pro tem. W. T. Sanders, Clerk pro tem.

Saturday before the 3<sup>rd</sup> Lord's Day in February, 1872. The Church met pursuant to appointment. Elder J. W. Pickens in attendance, who after singing (the minutes said sining) and prayer, preached (text not remembered.) After preaching the Church convened in conference. Unfinished business was called for. It appeared from the minutes of the last Church meeting that the charge of dancing which was preferred against Bro Jno J. L. Sanders at a previous meeting was unsettled and this was the time appointed to attend to it. The said Bro being present demanded proof. No person appeared against him. The clerk made a motion , second by T. L. Sanders to the Church and carried in the affirmation for the Church to withdraw fellowship from all who engaged in dancing. Bro T. L. Sanders taken the position that the subject of dancing was open to debate in the church. The clerk stated that he found the motion in order to do away with discussion. Bro T. L. Sanders continued that it was a debatable subject and taken the floor to debate it and was called to order by the moderator. The clerk offered his resignation which was rejected and laid over until next meeting. The meeting adjourned. Benediction by the Moderator, John W. Pickens. Clark Sanders, Clerk.

The Church met on Sabbath morning 11 o'clock AM. Elder J. W. Pickens preached. Services closed. Preaching announced for the 3<sup>rd</sup> Lord's Day and day before in March 1872. J. W. Pickens, Moderator, C. Sanders, C. Clerk.

The Church met on day appointed. (March 1872) Elder J. W. Pickens in attendance, who preached Saturday and Sunday at the hours appointed. Preaching announced for the Third Lord's Day and day before in April. Benediction by J. W. Pickens, Moderator. C. Sanders, Clk

Saturday before the 3<sup>rd</sup> Lord's Day in April 1872. The Church met agreeable to appointment. Elder John W. Pickens in attendance, who after singing and prayer preached (text not remembered.) The Church convened in conference. Unfinished business called for. The subject of dancing was taken up and after considerable discussion was dropped. As it was considered that the action of the Church as her February meeting disbursed with the subject of dancing. The service then closed. Benediction by J. W. Pickens, Mod. C. Sanders, Clerk.

The Church met 3<sup>rd</sup> Saturday night, May 1872. Elder J. W. Pickens preached. The Church was convened in conference. No business coming before the Church, they were dismissed. John W. Pickens, Mod. C Sanders, Clerk.

Church met agreeable to appointment Saturday before the Third Lord's Day in June 1872. After preaching the church was convened in conference. The minutes of the February (meeting) was read and considered after some discussion, the Church decided the afore said meeting was out of order, therefore were rescinded. The Church adopted the following resolutions, to wit: In

consideration of the deplorable condition with which Clear Creek Church has fallen and the offenses that ---- against the peace and prosperity of the Church and the various protest behind which offenses hide and the difficulty of sustaining any charge when preferred against a member according to precedents offered by the records of the Church and Baptist church government being an unwritten law. Therefore resolved that drunkenness, tipling, lewedness, theft, lying standes (?) dancing, games of haggard (?) and profane swearing be and are offenses that exclude from the fellowship of the Church any member implicated therein unless the offenders bring forth fruits meet for repentance and resolved that when evil report against any member have obtained a notorious publicity and circumstances afford assumption of the truth of sound reports a member when accused and the church has no other means of eliciting the truth in the premises (?) is and shall be required to confess his or her guilt, or protest ----- and where the above method of obtaining evidence is adopted the Church is and shall be required to receive his or her testimony as true and act accordingly. J. W. Pickens, Mod. Clark P. Sanders, Clerk.

Sabbath Day, June 1872. The Church met after preaching. The Church was convened in conference and proceeded to appoint delegates to the Union meeting to be held at Little Hatchie Church, Hardeman County, Tenn to commence on Friday before the fifth Sabbath in June 1872. The following named brethren was appointed to wit: W. H. McCollum, W. T. Sanders, K. M. Shepard and Clark Sanders. J. W. Pickens Mod. Clark Sanders, Clerk.

Saturday before the 3<sup>rd</sup> Lord's Day in July 1872. The church met pursuant to appointment. Elder J. W. Pickens in attendance, who after the service preliminary preached. The Church was convened in conference. The Church preceded to elect her delegates to Unity Association, to wit: W. H. McCollum, Wm T. Sanders and Clark Sanders. Benediction by moderator. Clark Sanders, clerk.

The Church met Sabbath morning 11 o'clock and Elder J. W. Pickens in attendance, who after the usual preliminary preached. Preaching announced for the regular time in course. Benediction by J. W. Pickens, Mod. C. Sanders, Clerk.

Saturday before the third Lord's Day in Sept 1872, the Church met pursuant to appointment with Elder John W. Pickens in attendance, who after singing and prayer preached from the 2<sup>nd</sup> verse of the 21<sup>st</sup> chapter of Revelations. The Church convened in conference. Reference called for. No references. The Church then agreed to give each other the right hand of Christian fellowship promising to forgive and forget the past and do better in the future. After extending to each other the right hand of Christian fellowship the meeting adjourned. John W. Pickens, Mod. Clark Sanders, Clerk.

Saturday before the 3<sup>rd</sup> Lord's Day in October 1872. The Church met agreeable to appointment. Elder J. W. Pickens in attendance.

The Church meet (on the) Sabbath (October) . The pastor in attendance who preached etc. Benediction by J. W. Pickens, Mod. Clark Sanders, Clerk.

Elder J. W. Pickens attended his appointment in November (1872). The clerk not being in

attendance on the account of sickness and no minutes being furnished him, knows of no minutes to record. Clark Sanders, Clerk.

Saturday before the third Lord's Day in Dec 1872. Elder John W. Pickens preacher. After preaching Elder Pickens tendered his resignation as pastor which was received by the Church. Benediction by Elder J. W. Pickens, Mod. Clark Sanders, Clerk.

No minutes recorded from Dec 1872 to April 1873, may not have met, or no minutes recorded or pages could be missing from book.

Saturday before the 4<sup>th</sup> Lord's Day in April (1873) (Note: I think this should be March) 1873. The church met pursuant to appointment. Elder J. W. York being in attendance preached (text not recorded. The clerk (not) being present and no minutes of the meeting furnished him doesn't know the text. After preaching the Church proceeded to elect Elder York to pastor his service to commence from that appointment and to end at some period not designated. The charges of drunkenness was preferred against Bro H. M. McCollum and Geo W Sanders and dancing against John H Sanders. (Note: apparently J J Sanders loves to dance). A committee was appointed to visit the brethren and report at the regular meeting in April. Brothers J. L. Irwin, R. M. Shepard and W. T. Sanders were the brethren chosen for the afore said committee. Services closed. Benediction by J. W. York, Mod. Clark Sanders, clerk.

The Church met 4<sup>th</sup> (?) Sabbath in April (1873) . Elder J. W. York in attendance who preached text not remembered. Announced preaching for the fourth Lord's Day and Saturday before in May 1873.

There was no preaching on Saturday before the 4<sup>th</sup> Lord's Day in May 1873. Preaching was deferred in order to attend to the burial of Sister Lucy McCollum.

The Church met on the 4<sup>th</sup> Lord's Day in May 1873. Elder J. W. York in attendance, after the usual preliminaries, preached from the Parable of the Ten Virgins as recorded in the 25<sup>th</sup> chapter of Matthew. Preaching announced for the regular time in course. Benediction by J. W. York, Moderator. Clark Sanders, Clerk

Saturday before the 4<sup>th</sup> Lord's Day in June 1873. The Church met pursuant to appointment. Elder J. W. York in attendance, who after singing and prayer preached from the 28<sup>th</sup> verse of the 5<sup>th</sup> chapter of Mathews. After preaching the Church was convened in conference. The door was opened for the reception of members. Received on by letter, to wit: Elizabeth Jackson. Bro J. J. Sanders sent up written acknowledgment which received and he was forgiven (for his dancing). Upon a motion of Bro W. T. Sanders, Bro W. H. McCollum was requested to chose a presbytery to set him apart to the full work of the gospel ministry. Said Brother chose Bros J. W. York and H. S. Davis (?) and upon motion by the clerk Bro L. Savage was added to the presbytery, and the clerk was instructed to notify Bro H. S. Davis and L. Savage to meet with Clear Creek Church the fourth Lord's Day in July 1873 for the purpose of assisting Elder J. W. York in ordaining Bro McCollum to the full work of the gospel ministry. Preaching announced for the morning at the usual hours. Benediction by J. W. York, Mod. Clark Sanders,

Clerk.

Elder J. W. York preached on Sabbath Day. No business transacted. Preaching announced for the regular time in course. J. W. York, Mod. C Sanders, Clerk.

Saturday before the 4<sup>th</sup> Lord's day in July 1873. The Church met pursuant to appointment. Elder J. W. York in attendance. Elder J. T. Singleton preached. After preaching the Church proceeded to transact business. The door was opened for the reception of members. No applicant. The church then proceeded to elect delegates to represent her in the unity association. The following brethren were elected to act. W. H. McCollum, W. T. Sanders and W. C. Sanders. Preaching announced for the following day . J. W. York, Mod. Clark Sanders, Clerk.

The Church met 4<sup>th</sup> Sabbath in July after singing and prayer Elder A. S. Davis preached from the following words. Rest of page blank

The Church met as night. Elder J. C. Rickman preached.

Met agin Monday 11 o'clock, preaching by Eld A. S. Davis, after preaching an opportunity was given for persons to become members of the Church. Received one, L. C. Shepard by experience, who was baptized on Saturday following. The meeting continued until Friday night, during which time the church was much served and four professed faith in Christ, Clark Sanders, Clerk.

Saturday before the fourth Lord's Day in August 1873. The church met agreeable to appointment. Elder J. W. York in attendance who after singing and prayer preached. After preaching the church was convened for conference. The door was opened for the reception of members. No applicant. The service then closed. J. W. York, Mod. Clark Sanders, Clerk

The church met (on the ) Sabbath morning. Elder J. W. York, in attendance who after singing and prayer preached. After preaching the Church proceeded to celebrate the Lord's Supper. J. W. York, Mod. C. Sanders, Clerk.

The Church met on Saturday before the Fourth Lord's Day in Sept 1873. The pastor and Elder W. J. Hodges in attendance. After the usual preliminaries Elder Hodges preached from the 1<sup>st</sup> verse of the 122 Psalm. After preaching the door was opened for the reception of members. Received one by experience, Sallie E. Williams. New business was called for. A Motion was made and seconded to set apart J. C. Jackson and W. L. Sanders to the full work of the gospel ministry. Bro W. L. Sanders stated to the church that is was not his agreement to be ordained at the present time as he was not satisfied as to scripture grounds for ordination. After some discussion it was agreed to that the Church should wait until it was his decision to be ordained. Bro J. C. Jackson ordination was deferred until the District meeting commencing Friday before the 5<sup>th</sup> Sunday in November 1873. The Clerk asked the church to furnish a new Church book, which agreed was granted and Bro K. M. Shepard was instructed to purchase one as soon as necessary, contributions was made. Benediction by W, J. Hodges. J. W. York, pastor. Clark Sanders, Clerk.

The Church met at night (Sept ?). Elder J. W. York preached from the 27<sup>th</sup> verse of the 4<sup>th</sup> chapter of the gospel as recorded by St John. The door was opened for the reception of members. No applicant. Benediction by J. W. York, pastor. Clark Sanders, Clerk.

The Church met at the water and administered the ordinance of baptism to Sallie E. Williams, after which they met at the church. Elder J. W. Hodges preached from the 22<sup>nd</sup> verse of the last chapter of the gospel as recorded by St. Mark. After preaching the church was convened in conference and an opportunity was given for persons to become members of the Church. Received two by experience. W P Burns and Daniel Burns who are to baptized on Saturday before the fourth Lord's Day in October 1873. J. W. York, Mod. C Sanders, Clerk.

The Church met pursuant to appointment on Saturday before the 4<sup>th</sup> Lord's Day in October 1873. Elder J. W. York in attendance. After preaching the church was convened in conference, an opportunity was given for persons to become members of the Church, no applicant. It was agreed the District meeting be at New Prospect church, Hardin County. Clark and W. T Sanders and K. M. Shepard volunteered as delegates to said meeting. Services then closed. Benediction by J. W. York, Mod. Clark Sanders, clerk.

Blank page here. No minutes recorded from Oct 1873 to January 1874.

Saturday before the Fourth Lord's Day in Jan 1873, the Church met. The pastor not being present, Elder J. C. Jackson preached, after preaching the church was convened in conference.. Elder W. H. McCollum was chosen moderator. Reference was called for, no reference. The second item of business was omitted. A motion was made and carried for the church to assume \$16.40 to help Mr. Sanders pay off a debt. Supporting Elder J. W. York by motion made and carried a committee was appointed to notify all members who had been guilty of unchristian conduct to appear at out next Church meeting and answer such charges as might be preferred against them. Brothers K. M. Shepard. W. T. Sanders and L. C. Shepard were the committee appointed. The were instruct to make their report at the said meeting.

The Church had agreed at a previous meeting to present the Clerk with a new Church book. The deacons were instructed to purchased a book. The book as spoken of Bro K. M. Shepard stated that it had not been purchased but would be forth with arriving next meeting. The subject of electing a new pastor was spoken of but was deferred until August meeting. W. H. McCollum, Mod. Clark Sanders, Clerk.

The Church met at night but no minutes has been furnished of the proceedings of the minutes. Clark Sanders, Clerk.

The Church met again on Sunday (Jan) at the same place. When after singing and prayer, Elder J. W. York preached his farewell sermons to the Church. Benediction J. W. York, Mod. Clark Sanders, Clerk.

The Church met at Bro K. M Shepard's on Saturday night before the 1<sup>st</sup> Lord's Day Lord's Day in Feb 1824. Elder A. S. Davis in attendance preached. The clerk not being present, know not whether the church was convened in conference. A. S. Davis, Mod. K. M. Shepard, Clerk, pro tem

The Church met the Church House on Sabbath. (No date) Elder A. S. Davis preached. No conference. Meeting dismissed. A. S. Davis, Mod.

The Church met pursuant to agreement on Saturday before the fourth Lord's Day in Feb 1874. Elder A. S. Davis in attendance, after singing and prayer preached. After preaching the Church was convened in conference. Minutes of the previous meeting were read and adopted. The door was opened for the reception of members. No applicant. Bro K. M. Shepard, one of the committee appointed at the January meeting stated that the committee was not prepared to make their report and asked for (more) time which was granted. The hour of preaching was changed from 11 o'clock AM on Saturday to 3 PM on Saturday. The meeting adjourned. A. S. Davis, Mod. Clark Sanders, Clerk.

Fourth Lord's Day Feb 1874. The church met pursuant to agreement. Elder Davis in attendance, preached. A. S. David, Mod. C. Sanders, Clerk.

Note: Don't know if they met between Feb and July - or if no minutes were recorded. Or if pages were lost.

The Church met pursuant to appointment on Saturday before the fourth Lord's Day in July 1874. Elder A. S. Davis (erased) Bro Carmen in attendance. After singing Bro Carmen preached. After preaching the Church was (in) conference. An opportunity was given to persons to become members of the Church. No applicant. The Church then proceeded to elect delegates to Unity Association which convenes at Pleasant Sight Church Friday before the Second Lord's Day in September 1874.

The Church met on Sabbath, Elder Davis preached at 11 am and 3 pm. Met again at night and continued to meet to wit: day and night until Saturday. Several professions of faith in Christ. Seven were added to the Church. Three by experience and baptism, three by recommendation by letter.

The Church met on Thursday evening at 6pm and proceeded to set (in conference) Appointed Bro W. L. Sanders to the full work of the gospel ministry by ordination. Elders — Kennedy and McCollum was chosen as Presbytery. The service was opened by singing the (End of page - no more in book.)

