

CONTENTS

Proceedings	3
Circular Letter	15
Resolution of Thanks	18
Letter of Correspondence to the New Bethel Association of United Baptist	19
Directions to Richardson's Chapel	20
Procedure for Organizing New Churches	20
Procedure for Ordination of Minister or Deacon	21
Church Covenant	22
Church Constitution	23
Rules of Decorum	24
Articles of Faith	26
Association Constitution	27
Advisory Committee	29
Song: "Brethren, We Have Met Again"	30
Ordained Ministers	31
Church Clerks	34
C Data	36
Q onetings	46
Financial Statement	52
.....	53
Obituaries	

Proceedings of the Eastern District Association

Thursday Morning, September 30, 1971

Unfortunately the records for the first fifty years of Blackwater Lick or Big Door Church were lost or misplaced; therefore, we had to rely on the information obtained from older people as it was handed down.

According to the older people, the church was organized in a house used as a distillery on September 27, 1847, on the farm of the late O. L. Robinette. In those days it was legal to manufacture intoxicants under a government permit, so someone erected a distillery near the present Blackwater Post Office Building against the protest and wishes of the good Christian people of the community. The good people protested this distillery so much that it moved its operation to a more pleasant environment. Those good people decided to have religious services in this vacated building, previously occupied by the distillery, and it wasn't long until a church was organized. The church was called "Blackwater Lick" as there was a salt lick nearby, where later salt water was pumped from a well and boiled down in large kettles on a furnace near the site of the present Post Office Building. Some of these kettles are still in existence. We understand one is in the family of Sam Osborne, a descendant of the late James K. Osborne.

The next year after it was organized this church hosted the Association. The Association at that time (1848), consisted of only six (6) churches: Blackwater, Tennessee (Willis'), Blackwater Lick, Sulphur Springs, Zio:q.. (Burke's Union), Hickory Flats, and Cedar Fork. Of these six churches we are thankful that four are still active in this association. According to available records, the Association met here in 1888, 1895, 1908, 1920 and 1941. There may have been other times, but the records were destroyed.

The first church house at Blackwater Lick was a log structure located near an Indian cemetery on the Robinette farm, only a short distance southwest of the present location. This log church was destroyed by fire during the Civil War

either by Union soldiers or rambling, irresponsible men known as "bush-whackers." It isn't known whether the fire was accidental or intentional.

The church later was deeded one acre of land on which the present building stands, by the late Elder Isaac Robinette. Another large log building was erected near the site of the present building sometime after the Civil War. For many years this structure served the needs of the community as both church and school. The entrance had a large double door; therefore, the name "Big Door" naturally came to be applied to the church, to which it is most commonly called by the local community. Sometime near 1900, a one-room building was constructed on the site of Enoch Osborne's home near the present church building. This combination church and school building was called "Osborne Institute." The late Elder E. S. McPherson was pastor of the church for 32 years and also taught school there several years. He served this church faithfully and with dignity.

The church grew and prospered spiritually until they became aware of the need of a new and better building. In 1906 the log building was replaced with a two-story building. The late Elder W. S. Osborne had a saw mill and furnished most of the material, and local people did all the labor. There are a few people still living who remember the construction of this building.

This church is proud to have had such stalwart Soldiers of the Cross as Elders G. B. Wallen, who, as far as is known, was the first pastor, Isaac Robinette, John Wilburn, E. S. McPherson, Alfred Wallen, Joe Wallen, E. A. Robinette, W. H. Burke, Freeman Johnson, Piert Peters, Roscoe Robinette, Enoch Bledsoe, W. S. Osborne, Pleas Jenkins, J. R. Peters, J. H. Sybert, H. V. Hall and Alex Willis serve them either as their pastor or preached here regularly. There are many others whom we cannot recall or of whom we have no record. Elders Carl Lawson and B. A. Johnson are the present pastors and have been for several years. The late Elder Amos Osborne had served this church well for 59 years as church clerk. He was always ready and willing to accept his responsibilities in the church. With his untimely passing, he was the last member of the late Mr. and Mrs. James K. Osborne family, whose entire family was devoted members of this church. His daughter, Sarah Parsons, is the present clerk.

This new and improved building was constructed of block in 1960 and it was bricked, panelled, cellotexed, and electric heat was installed in 1968.

Local historians tell us that Blackwater was first called Whitewood and later changed to Blackwater.

Prior to the Civil War there were two negro plantations on Blackwater. One was Major Livingstone who owned a large plantation which included the farm of the late Lewis Robinete. and others of J.a?.o:wn. Among his slaves was Peter. Livmgstone. MaJor Livingstone laid off a tract of land in the "Back Valley" and built a house for Peter Livingstone. From this family and Ervin Willis' family who lived there at one time, there were 25 or 30 colored peple. They had a small church-school combination and had preaching services th e as long as they lived. John Livingstone, son of Peter Livingstone, had a very large family, and he was the last of the colored colony to die. His funeral was conducted in this building a few years ago.

Colonel Moore owned the large Moore plantation which WM. subdivided only a few years ago. He gave one of his slaves, Phoebe Moore, a tract of land and built her a house up Blackwater Creek, near the place where the old Daniel Roberts' water, grist and saw mill once stood. She had one son, George, who also had a large family. but he was forced to leave this community in order to support his family. Both of these plantations are now owned and operated by other people.

Little is known about these pioneer families but the Robinettes', Willis', Lawsons', and Osbornes' seemed to have made up a larger portion of the early population.

In conclusin, this church like all others has had its problems; yet, it has served its purpose well in this community. It has been a comfort to the distressed a home for the eople of Go and a light to those that ar without. The bght from thIS church has penetrated the darkness of the perilous times and given hope to a multitude of troubled souls. It would be impossible to estimate the power and scope of influence tis church has had: The gospel that has gone forth from thIS church, at the time may have seemed fruitless, but in later years was gathered up like bread cast upon te waters to be gatI?-ered up days hence. Let us pray that thIS church will continue to grow through the coming

years as it has in the past and continue to be a bright shining light to lost souls and a comfort and inspiration to the children of God.

After singing songs of praise, Elder Carl Lawson, a pastor of the host church, gave words of welcome to the delegation on behalf of the church. In keeping with the request of the late Elder I. S. Robinette, the congregation sang "Brethren, We Have Met Again."

In order to refresh the memory of the delegation, the moderator read the names of the church letter committee. This committee consists of Ralph Baker (chairman), E. D. Fannon, Eugene Wallen and A. D. Howington (alternate).

The moderator appointed the Committee on Religious Exercises. This committee is composed of Worley Sturgill (chairman), Edgar Neeley and Jack Wallen.

Before the delegation was called to prayer, both the moderator (Elder Basil Freeman) and our ex-moderator (Elder J. H. Sybert) gave inspiring exhortations. The delegation was called to prayer led by Elder Gerald Hopkins.

The one chosen to preach the introductory sermon, Elder Harold Shaw, came forward, reading from the 3rd chapter of Exodus, beginning at the 11th verse, using a portion of verse 14 as his text, "I am that I am." Elder Hampton Osborne (alternate) followed using the same text. These brethren preached wonderfully and were enjoyed by everyone. Nowhere in the Scriptures is "Divinity" referred to in the past or future tense, but instead, it is always in the present tense.

Adjourned for lunch.

Thursday Afternoon, September 30, 1971

Pursuant to adjournment the body came together by singing songs of praise by Sister Ethel Williams and by the congregation. The delegation was called to prayer led by Elder John R. Gardner.

Before the committee on church letters made their report, Elder H. V. Hall spoke to the delegation. His remarks were well enjoyed as the blessings of the Spirit fell on the congregation.

The committee on church letters reported 67 churches had lettered in at this hour. On recommendation of this committee, it was motioned, seconded and voted that those

delegates duly elected or appointed by their respective churches be seated as the voting body of the association, and be received along with their contribution.

This committee also reported that the discrepancy in last year's letter from Sulphur Springs Church had been explained. On recommendation of the committee, it was motioned, seconded and voted to receive the Sulphur Springs Church along with their contribution. This makes a total of 68 churches at this hour.

The Creech's Chapel Church lettered to the association after failing to do so last year. A representative from the church explained that their reason for not lettering in was that they had no moderator. It was motioned, seconded and voted to refer this back to the letter committee for report again tomorrow.

It was motioned, seconded and voted that Elder Clarence Slagle stand as moderator pro-tem until after the election of the association officials.

As Brother Ellis I. Wallen had requested that he not be favorably considered for re-election, it was motioned, seconded and voted that Burnice Sybert serve as clerk and treasurer for the ensuing year.

It was with deep regret that the delegation granted the personal request of Brother Wallen to be relieved of his duties as clerk and treasurer.

Over the past 13 years he has served ably and has been faithful to the cause of recording and distributing an accurate record of the proceedings of the association.

Many personal words and expressions of thanks and appreciation have already been rendered and a great volume more could be said or written in an effort to convey our gratitude for the patience, skill and uncomplaining service he has rendered.

May God bless you, Brother Wallen, as you use your talents in whatever capacity the Lord may lead you. May you and your family be filled with the presence of the Spirit and receive as your portion such blessings as your services have brought to so many others.

It was motioned, seconded and voted that Elder Basil Freeman serve as moderator for the ensuing year.

As your officials we accept our responsibility with a feeling of great humility. We deeply appreciate the trust and