

MINUTES

OF THE

THIRTY-SECOND ANNUAL MEETING

OF THE

SALINE REGULAR BAPTIST ASSOCIATION,

Held with

MT. PLEASANT CHURCH,

Montgomery County, Ark.,

October 20th, 21st, 22nd and 23rd, 1871.

OFFICERS:

ELDER ROBERT M. THRASHER, Moderator  
WILLIAM DANIEL, Clerk.

LITTLE ROCK, ARK.  
W. T. GARDNER, PRINTER.  
1872

# MINUTES

OF THE

## SALINE REGULAR BAPTIST ASSOCIATION.

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FRIDAY, OCTOBER 20, 1871.

The Saline Regular Baptist Association met pursuant to adjournment, with Mt. Pleasant church, on Friday before the fourth Sunday in October, A. D. 1871. The introductory sermon was preached by Elder John Clem, from Mathew 5th chapter, and 16th verse,—“Ye are the light of the world. A city that is set on a hill cannot be hid.” After which, the association adjourned for refreshment until 3 o'clock, p. m.

3 O'CLOCK, P. M.

1. The association met pursuant to adjournment; the messengers being assembled the association was called to order by the Moderator, John C. Henderson. After singing, hymn 530th Southern Psalmist, and prayer by Elder John Henderson, called for the letters, when the following were presented, read and delegates enrolled, (see statistics of churches.)

2. Called for petitionary letters, and received the following: Sulphur Springs, Mt. Tabor, Zion, Rock Springs, Mt. Zion.

3. Went into the election of officers for the present session, whereupon, Elder Robert M. Thrasher was elected Moderator, and Bro. William Daniel Clerk and Treasurer.

Adjourned to 9 a. m. to-morrow.

Prayer by Elder J. H. Howard.

## OCTOBER 21, 8 O'CLOCK, A. M.

Met for devotional service. Half hour devoted to singing and prayer, led by Elder Baker.

## OCTOBER 21, 9 O'CLOCK, A. M.

Met pursuant to adjournment. Prayer by Elder J. T. Thornton.

1. Called for correspondence from sister associations. Elder H. L. Wassen was received from Caddo Association, bearing a letter. Right hand of fellowship was extended by the Moderator.

2. Renewed the call for letters and petitionary letters. None presented.

3. Appointed the following committees, to wit:

On Preaching.—George H. Speer, C. Cain, J. A. Muse, J. H. Caver, and W. R. Chambers.

Documents.—J. P. Blackwell, J. A. Baker, L. Ellis.

Destitution.—J. Spurlin, C. T. Glenn, J. T. Thornton.

Sunday Schools.—W. Daniel, L. S. Neighbors, L. I. Williamson.

Finance.—J. H. Howard, A. J. Ritter, N. T. Williams.

Prayer Meetings.—J. E. McGoveran, J. B. Miller, J. Guerin.

Ministerial Education.—J. C. Henderson, C. F. Moore, L. A. Cook.

Mutual Relation of Ministers and Churches.—W. J. Neighbors, P. Smith, J. A. Goodson.

Domestic Missions.—J. J. Adams, R. M. Lindsey, R. E. Ross, E. D. Goza, T. Ratcliff.

Temperance.—C. F. Moore, J. J. Yates, A. J. Kinsey.

Duties of Deacons.—J. Clem, J. Neal, J. C. Henderson, Z. T. McVay.

4. Called for miscellaneous business. Whereupon it was stated that a certain person had professed faith in Christ and been baptized, who afterwards became satisfied that she was not a true believer at the time of her baptism. Elder J. C. Henderson inquired

if her baptism was scriptural, which was unanimously decided in the negative, since none but true believers in Christ are proper subjects for baptism.

Adjourned for preaching, to meet at three o'clock, p. m.

### 3 O'CLOCK, P. M.

Met pursuant to adjournment. Prayer by Elder Spurlin.

1. Visiting brethren of our faith and order were invited to seats with us.

2. Appointed correspondents to sister Associations :

To Pine Bluff.—Elder C. F. Moore, Elder R. M. Lindsey, John P. Blackwell, Elder R. M. Thrasher.

Judson.—E. D. Goza, W. R. Chambers, J. J. Yates, W. Daniel, Elder R. M. Thrasher.

Caddo.—Elder J. C. Henderson, G. W. Powell, F. M. Ratcliff Dardanelle.—Peter Smith, Elder W. J. Neighbors, John Guerin, A. J. Ritter, Thompson C. Glenn.

Red River.—Elder R. M. Thrasher, J. A. Easley, J. E. McGoveran.

3. Appointed the Moderator and Clerk to prepare a letter to be read before this body in regard to the difficulty existing between this Association and the Ouachita Association.

4. Called for Reports from Committees. The following were read and adopted :

On Temperance.	See Appendix A.
On Destitution.	“ “ B.
On Documents.	“ “ C.
On Ministerial Education.	“ “ D.
On Prayer Meeting.	“ “ E.
On Domestic Missions.	“ “ F.
On Duties of Deacons.	“ “ G.

5. Appointed next session of this body to meet with Salem Church, Saline County, about twenty miles north-east of Hot Springs.

6. Adjourned to meet Monday morning, at 8-30 o'clock. Benediction by Elder J. C. Henderson.

## MONDAY MORNING, 8½ O'CLOCK.

Met pursuant to adjournment. Prayer by Lemuel A. Cook.

1. Read and adopted the minutes of Friday's and Saturday's proceedings. The roll was called, and absentees marked thus: \*

2. Renewed the call for reports, when the following were presented and adopted:

Treasurer's Report.	See Appendix I.
On Sunday Schools.	“ “ J.
On Mutual Relation of Church and Minister.	“ “ K.
On Finance.	“ “ L.

3. Philadelphia Church was dropped from list, owing to her having joined another association, and Big Creek, owing to her having dissolved.

4. Report of the executive board was read and re-committed.

5. The time of the meeting of this association was changed to embrace the first Sunday in October in each year, commencing on Friday before.

8. The constitution, abstract of faith and rules of decorum, was ordered to be inserted in these minutes.

6. The letter to Ouachita association was read and adopted.

8. Report of the executive board was called for, re-read and adopted. See *M*.

9 The executive board was instructed to pay the Missionary (John Spurlin) the whole amount subscribed last year for Missionary purposes when collected.

10. Adjourned to 3 o'clock, p. m.

## 3 O'CLOCK, P. M.

Association met pursuant to adjournment,

Prayer by Rev. Peter Smith.

1. On motion, it was resolved, that every ordained minister of this association be, and is hereby appointed Missionary to labor in the destitute portions of this association, to take up collections for the support of said Mission, and report the same to this association at the next session, which funds is to be divided among said Missionaries, according to their labor.

2. The following pledges were then made for Missionary purposes to be paid to the Treasurer, or to any one of the Missionaries of this association :

John C. Henderson.....	\$10 00
John Spurlin.....	5 00
R. E. Ross.....	5 00
C. F. Moore.....	10 00
A. J. Nowlin.....	5 00
J. A. Easley.....	5 00
Z. T. McVay.....	5 00
W. J. Hodge.....	5 00
A. J. Kinsey.....	5 00
James A. Baker.....	5 00
Aaron Smith.....	5 00
J. A. Goodson.....	5 00
L. A. Cook.....	5 00
J. M. Amerson.....	5 00
W. J. Neighbors.....	10 00
W. L. Benson.....	10 00
J, J Adams.....	5 00
J. H. Caver.....	5 00
J. E. McGoveran.....	5 00
J. Howard.....	5 00
T. F. Howard.....	5 00
John Clem.....	5 00
John T. Thornton.....	5 00
N. T. Williams.....	5 00
John J. Yates.....	5 00
R. M. Thrasher.....	5 00
Robert Thrasher.....	5 00
Sallie Thrasher.....	5 00
Anna Thrasher.....	5 00
W. R. Chambers.....	5 00
R. M. Lindsey.....	20 00
Thomas Hinesly.....	5 00
Wm. Daniel.....	5 00

3. Elder R. M. Thrasher was appointed to write a sermon on Missions, to be inserted in these minutes. (See appendix *N*.)

4. Appointed a committee of five, to wit: R. M. Lindsey, W. J. Neighbors, S. H. Howard, J. E. Moore, to investigate the query of the Marble Church, touching the qualification of James M. Anderson being ordained to the Gospel ministry.

5. Appointed Messengers to to the Arkansas Baptist State Con-

vention, to meet at Monticello, Drew county, November 2, proximo, viz: R. M. Thrasher, J. C. Henderson, J. A. Easley, J. H. Howard. Contributed ten dollars of the association fund for conventional purposes.

6. Adopted the following resolution :

*Resolved*, That no person be admitted to the Lord's Supper among us, who is guilty of any practice for which we would exclude a member of our church.

7. *Resolved*, That we tender our most grateful thanks to the brethren and friends of Mt. Pleasant church for the kind and generous manner in which they have entertained the association during the present session. Also, to our beloved Moderator, for the able manner in which he presided over this body.

8. Appointed Elder Joseph H. Howard to preach the introductory sermon at the next session, and W. J. Neighbors alternate

9. Appointed clerk to superintend the printing and distribution of these minutes, and allowed him twenty dollars for his services.

10. The committee to whom was referred the question from Marble Church, touching the ordination of Brother James M. Amerson, as a minister of the Gospel, reported that a majority of the committee were of the opinion, according to the Scriptures and the evidence, so far as Brother Amerson's marriage relations are concerned, Marble Church may proceed to call a council in order to his ordination.

11. *Resolved*, That no one who professes faith in Christ and asks baptism, and desires to remain out of the church, or go into organizations claiming to be churches of Christ, and are not, is a proper subject of baptism, and such should be rejected by ministers of our faith and order.

12. There being no further business, the Moderator announced the association ready for adjournment. After appropriate remarks by the Moderator, Bro. Clem led in prayer, after which, a suitable hymn was sung. During the singing, the brethren gave each other the parting hand, with much feeling and brotherly love. And then the association adjourned to meet with Salem Church, Saline county, Arkansas, on the Friday before the first Sunday in October, A. D. 1872, peace and harmony prevailing

ROBERT M. THRASHER, MODERATOR.

WM. DANIEL, *Clerk*.

# STATISTICAL TABLE.

Number.	Churches.	Names of Delegates.	No. Baptized.	Received by Letter.	Dismissed by Letter.	Excluded.	Restored.	Died.	Total Number in Fellowship.	Sabbath Meetings.	Pastors.	Clerks and their Post-offices.
1	Alder Spring	No delegates.							14			James Wood, Hot Springs.
2	Bethlehem	John Guerin, A. J. Ritter, Junius B. Miller.	9	2	1			1	58	4	W J Neighbors,	F M Guerrin, do do
3	Brus Creek	D D Cunningham,* J J Yates, W R Chambers	22				1	1	66	4	R M Lindsey,	James N Page, Tulip.
4	De Roche	W B Cash,* J T Thornton, J A Fenter	2	3					87	3	John Clem,	B M Phillips, De Roache.
5	Ellis Springs	J Langford,* L Ellis, James S Ellis	2	1					19	1	J C Henderson,	James E Ellis, Little Rock.
6	Franceway	Not represented							33	1	R M Lindsey,	A Wallace, Rock Port.
7	Fair Play	C F Moore, M L Nelson,* R E Ross	9	1	16	3			81	3	C F Moore,	L Brumbelow, do do
8	Friendship	L J Williamson, T C Huncutt, L Nelson	6	4	4			1	53	3	W J Neighbors,	W D Hardin, Harrold.
9	Hot Springs	Joseph H Howard, J H Caver	3	3	3	1			19	1	J H Howard,	J L B Caver, Hot Springs.
10	Kentucky	W K Medlock, William Terry,* J Mills	3	2					37	4	J C Henderson,	W R H Mills, Benton.
11	Lone Hill	J Clem, William Daniel, J W Norton	7			1	2	2	44	1	J Clem,	Wm Daniel, Rock Port.
12	Marble	Peter Smith, John N Neil, C T Glenn	1	12	6				60	1	W J Neighbors,	John Guerin, Adkins' Store.
13	Magnet Cove	L A Cook, J A Verser,* John Power*	3	8	6	1			39	1	J Clem,	J M Bower, Rock Port.
14	Mount Pleasant	G H Speer, C Cain, J A Muse	3		10	1		3	41	1	J J Adams,	G A Muse, Harold.
15	Mount Tabor	Thomas Ratcliff, G W Powell, F M Ratcliff	6						15	4	do do	W Powell, do
16	Mount Zion	A J Kinsey, James Morgan, W Nolan	20						23	5	J Spurlin,	T J Clemons, do
17	North Fork	Berry Cox, L Willite*, Calvin Davis*	6	1					21	4	J C Henderson,	A Burnet, Benton.
18	New Friendship	I P Blackwell, J J Russell, W Keesee	1	6	3				30	4	C F Moore,	H Shaw, do
19	New Hope	Rufus M. Lindsey, W A Yates, S D Byrd*	1			1			25		do do	A Bagley, Rock Port.
20	New Hope	Wylie Weatherspoon,* J Beck			4				11	4	J A Barker,	W Weatherspoon, Mt. Ida.
21	Ouchita	N T Williams, J A Easley, W L Benson	2		4	1		3	36	4	J Clem,	J J Bell, Rock Port.
22	Oak Grove	Z T McVay, T Hinesley, J E McGoveran	11		8	2		1	43	1	R M Lindsay,	J E McGoveran, do do
23	Pleasant Grove	E L Mainard,* A J Nowlen, J A Goodson	6	3					41	1	E L Mainard,	W W Prothro, North Point.
24	Pleasant Hill	P Goza,* William F Berry,* E D Goza	2	6	8				49	3	R M Lindsey,	M P Goodman, Rock Port.
25	Rock Port	R M Thrasher, H McCullum,* W H Collier	2			1		1	24	4	do do	H McCullum, do do
26	Rock Spring	J J Adams, J Harbin, J Black	7	4					17	1	J J Adams,	W R Adams Harold.
27	Salem	William Rose,* Peter Stamer, Daniel James*	3	4	17	0		1	62	1	J C Henderson,	W W Gentry, Owensville
28	South Fork	L S Neighbors, J Spurlin, W J Neighbors	3	4	5	8		1	55	1	W J Neighbors,	J H Hollingshead, Hot Springs.
29	Smith Creek	Aaron Smith, J M Hutchinson, W H Rigsby*	5	7	4				49	1	do do	J M Hutchinson, Owensville.
30	Spring Creek	Jesse James,* W Knight,* H Glenn*			7				30	2	C F Moore,	H S Glen, Benton.
31	Sulphur Spring	James A Baker, Gillum Hopper,* John Miller*	5	11	2				14	1	J A Barker,	Joel J Baker, Mt. Ida.
32	Union	J C Henderson, F M Sanford,* J Ackridge*	7	2	3				27	2	J C Henderson,	F M Sanford, Benton.
33	Zion	Samuel F Smith, S T Morris,* W J Hodge	0	3					16		J Clem.	W J Hodge, Midway.
		Absentees*										
	Total	.....	159	101	116	28	4	14	1235			



## APPENDIX.

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[A]

### ON TEMPERANCE.

Your committee beg leave to make the following report: From a strict examination of the word of God, we find that it is wrong for any member of Christ's church to indulge in intoxicating liquors; that one of the great evils that cause so much trouble in our churches. Finding in the fifth chapter of Paul's letter to the Gentiles that it is the work of the flesh, that they that indulge in such things shall not inherit the kingdom of God. We do sincerely request that all of our ministers of the Gospel do earnestly impress upon the minds and consciencies of all our people, that they endeavor to put down the use of intoxicating liquors, as a beverage, as no person is fit for religious duties while under the influences of the same.

All of which, is respectfully submitted.

C. F. MOORE, Chairman.

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[B]

### ON DESTITUTION.

Your Committee on Destitution would respectfully submit the following:

So far as we have learned, there have been some churches that have been almost destitute of preaching—Alder Springs, in particu-

lar. We would recommend her and all other churches, at the commencement of the Associational Year, if they find they are likely to be destitute of preaching, that they meet every member, and agree with each other to remove their membership to some other church, to suit the convenience of each, until they can be supplied. And in case they should not disband, we would recommend that they meet monthly, hold conference, and pray together that God would send them pastorage by a minister. We would further recommend that our Ministers divide their time so as to preach to every church in the bounds of this Association. And that the churches administer and contribute to their need, so as to keep them on a living with the church to which the Minister preaches.

From the reading of the letters sent up by the churches, we might say that religion has prevailed throughout the bounds of this Association, with a few exceptions. Therefore, we would recommend that our Ministers preach the Gospel advocated in the Old and New Testament Scriptures, regardless of sectarian principles. That we pray more, and live in the discharge of our duties as Christians. Then we will be both spiritually and temporally blessed, and the cause of Christ will prosper. And then the gainsayer of this word will be put to silence, and say that there is a reality in the religion of Jesus Christ.

JOHN SPURLIN, Chairman.

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[C]

#### ON DOCUMENTS.

Your committee on documents submit the following report:

We find on examination of the several letters presented to your body nothing of interest, beyond the general business which usually comes before an association. We find also that four churches, (Salem, Brush Creek, South Fork, and Oak Grove) have asked that the next session of this Association be held with them.

Respectfully,

J. P. BLACKWELL, Chairman.

[D]

## ON MINISTERIAL EDUCATION.

Your committee on Ministerial Education beg leave to report as follows :

We deem it unnecessary to argue the necessity of the greatest possible developement of the mental faculties of the Minister of the Gospel of Christ, in order to great usefulness in his high vocation. We believe the days of inspiration closed with the Apostolic Age of the Church, and that the preacher must now study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. We are glad that the Baptist State Convention of Arkansas has undertaken the work of assisting young Ministers of our faith and order, who have been approved and liberated by the churches of which they are members, to improve their education by providing for them the means of going to school or college, having adopted Clinton College, Mississippi, as the place to send them. This college is a Baptist institution, and under the patronage of the Baptists of Mississippi, Arkansas and Louisiana.

We are informed that four young Ministers from Arkansas are attending this college the present year, sustained by the Baptists of Arkansas. We would recommend that this Association co-operate with the State Convention in carrying forward this important work of educating the rising Ministry of our State; and for that purpose, that we continue to represent ourselves in the State Convention.

JOHN C. HENDERSON, Chairman.

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 [E]

## ON PRAYER MEETING.

Your Committee on Prayer Meeting submit the following report :

From some of the letters to the Association, and also from brethren present, we learn that in some of our churches, prayer-meetings are kept up once a week, and that in some churches there are none at all. Brethren, we would say to you that this is not

right. We should be more zealous in the cause of our beloved Master. We should meet every Sabbath and implore Almighty God to shower down his blessing upon us, and also to ask him to have mercy upon our relatives and friends who are yet out of the ark of safety. Your committee therefore recommend that the different churches composing this body meet every Sabbath in prayer. And we pray the Lord to bless them in so doing.

All of which is respectfully submitted.

J. B. MILLER, Chairman.

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[F]

#### ON DOMESTIC MISSIONS.

Your committee to whom was referred the subject of Domestic Missions would submit the following :

If it is the duty of churches to preserve, first the ordinances, and send out a pure Gospel to a perishing world, and this charge was committed to the church by its Head, we believe it to be the duty of this Association to consider well the subject of domestic missions. Dear brethren, we are creditably informed that there are a number of persons within the bounds of the Saline Association who have not the Gospel preached to them. We would recommend that this Association appoint one or more Missionaries to labor among the destitute churches and neighborhoods in her bounds, and that the Executive Board of five or more brethren be continued, to whom the Missionary shall report quarterly. We would also recommend that the money paid in by churches and brethren or friends go into the hands of the Treasurer, and that he pay it out by order of the Association or its Executive Board, and account for the same in his Annual Report. The missionary work will be attended with embarrassments, but experience and faithfulness will correct errors and overcome difficulties, and our labors will not be in vain in the Lord.

J. J. ADAMS, Chairman.

[G]

## ON DUTIES OF DEACONS.

*Dear Brethren* :—We, your committee on Duties of Deacons, beg leave to report as follows :

We find in the Sixth Chapter and First Verse of Acts, when the number of the disciples was multiplied, “There arose a murmuring of the Grecians because their widows were neglected in the daily ministrations. Then the twelve called the multitude of the disciples unto them, and said, ‘It is not reason that we should leave the word of God, and serve tables.’” Here, then, is their duty, in part. They should visit the widows and see that their tables are furnished with the necessaries of life. Their cries may be going up before God, and his blessings may be withheld from the Deacons and the church. We therefore urge Deacons to urge their churches to respond to their duty with their temporal things. To look after the health of the church, counsel the Pastor of the church, and see that no person be invited into our pulpits unless he give satisfaction of his ordination by a regular gospel church of Christ. To assist at baptism, make proper arrangement for the Lord’s Supper, distribute the bread and wine from the hands of the Pastor to the members belonging to the regular united Baptist church of Christ only, and to advise your church to look after a faithful minister that may give saint and sinner their portion in due season. And while *they* do that, will *you and your church* administer to their wives and children your carnal things?

Respectfully submitted, JOHN CLEM, Chairman.

[I]

R. M. Thrasher in account with the Saline Association :

1870.		Dr.
	Amount from Finance Committee.....	\$96 74
	Public collection on Sabbath.....	20 00
	Rock Port church for Missions.....	25 00
	R. M. Thrasher do do.....	5 00
	O. J. Busick do do.....	5 00
	Robert E. Ross do do.....	5 09
	Lewis Brumbelow do do.....	5 00
	Lem. Brumbelow do do.....	5 00
	O. J. Busick do do.....	2 00
	J. T. Thorton do do.....	1 00
	B. M. Phillips do do.....	1 00
	J. H. Howard do do.....	1 00
	Total.....	\$174 74

## R. M. Thrasher in account with Saline Association :

1870.		CR.
	By amount paid for printing Minutes and postage.....	\$55 00
	By amount Clerk's fee.....	20 00
	By amount paid W. J. Neighbors, Missionary fund.....	63 00
	By amount paid J. H. Howard, Missionary fund.....	15 00
	By amount paid State Convention.....	<u>\$153 00</u>
1871.	Balance paid Finance Committee.....	<u>\$18 74</u>

R. M. THRASHER, Treasurer.

[J]

## ON SUNDAY SCHOOLS.

We, your committee, are sorry that we have to report so few Sunday Schools reported by the churches of this association. If our memory serves us rightly, there were only five churches reported Sunday Schools, to wit.: South Fork, Lone Hill, Rock Port, Bethlehem, and Magnet Cove. We do not doubt but there are other schools, but they are not reported. Brethren, these things ought not so to be; for when we read our Bibles, (*which we profess to the world to take for the man of our counsel*) we are there taught to bring up our children in the nurture and admonition of the Lord, and to train a child in the way he should go, that when he is old he will not depart from it. Brethren, there is no good excuse that we have so few Sunday Schools, for the Baptist Publication Societies are publishing any amount of Sunday School literature, in connection with the Bible. In addition to that, we have a Sunday School Missionary, (Elder R. M. Thrasher) who will go to any part of the State to organize Sunday Schools, and furnish the necessary books, which the churches can procure if they will. It has been argued heretofore that the Pastors should urge it upon their several churches to organize Sunday Schools, but we think it the duty of the Deacons and every member of the church to take an interest in the school. Parents take your children and go with them to school, take an interest yourselves, and your children will soon love to go to Sunday School. You see in this, our day and time, the great necessity of parental training.

Respectfully submitted,

WM. DANIEL, Chairman.

[K]

## ON MUTUAL RELATION OF CHURCH AND MINISTER.

Your committee offer the following as their report: It would not be expected that we should go into all the minute details of all the mutual relations of ministers and churches. We have therefore thought it expedient to attempt a notice only of some of its prominent features:

1st. The minister of the Gospel of Christ receives his authority to preach and to administer the ordinances of the Gospel from the church of which he is a member, and is responsible to said church for the faithful performance of the duties connected with his ministry. It is therefore the duty of a minister to hold himself in readiness not only to give every man a reason of his hope, but he should also be ready when called upon, to show by what authority he is acting. And no church should receive or recognize a stranger as a minister of the Gospel until she is fully satisfied that he is a member of a Gospel church and has scriptural authority to preach and administer the ordinances.

2. The minister should be faithful, preach the word, study to show himself approved unto God, a workman that needeth not to be ashamed; rightly dividing the truth, and contending for the faith once delivered to the saints. It is the duty of the church to encourage and sustain him in this arduous and important work. And should persecution arise for the truths sake, or his name be cast out as evil, the church should pray for him, and comfort and assist him. For illustration, see the aid of the church in the case of Peter and Paul. It is sometimes the case that brethren instead of encouraging their preacher and standing by the truth, rather take sides with the opposers of the truth against their minister. It may be done through thoughtlessness, or through fear of hurting some one's feelings, or for popularity. For example, let a minister preach on some of the peculiar and distinguishing doctrines of the Gospel of Christ, such as church government, baptism, or communion at the Lord's Supper, etc., and some of his brethren will say, "We know he preached the truth; but we think he was a little too severe in his exposing the position of other denominations." There is a cord of love that should bind ministers and churches together, but break that cord, and there is confusion.

All of which is respectfully submitted.

W. J. NEIGHBORS, Chairman.

[L]  
ON FINANCE.

Your Committee on Finance, beg leave to submit the following report :

Alder Springs - - -	\$—	Oak Grove - - -	\$5 00
Bethlehem - - -	2 00	Ouachita - - -	3 50
Bush Creek - - -	5 00	Pleasant Grove - - -	1 00
DeRoche - - -	3 00	Pleasant Hill - - -	3 00
Ellis' Springs - - -	2 00	Rockport - - -	3 00
Fair Play - - -	5 00	Salem - - -	3 15
Friendship - - -	3 25	South Fork - - -	3 00
Hot Springs - - -	2 75	Smith Creek - - -	3 00
Kentucky - - -	2 00	Spring Creek - - -	1 50
Lone Hill - - -	5 25	Union - - -	2 00
Marble - - -	3 00	Mount Zion - - -	1 50
Mount Pleasant - - -	2 50	Mount Taylor - - -	2 00
Magnet Cove - - -	3 00	Rock Springs - - -	1 50
North Fork - - -	2 00	Sulphur Springs - - -	1 00
Newfriendship - - -	2 25	Zion - - -	2 00
New Hope, Grant county -	1 60	New Hope, Motgomery Co.	1 50
Total amount of subscriptions from Churches - - -		-\$82 55	
Balance on hand from last year - - -		-\$11 74	
Grand Total - - -		-\$94 29	

J. H. HOWARD, Chairman.

[M]  
EXECUTIVE BOARD.

The Executive Board of Domestic Missions met on the 8th day of November, 1870, and employed Bro. John Spurlin to labor as Missionary of the Saline Association. We promised to pay him three hundred dollars for his labors as Missionary, the remaining part of the associational year. We have paid Bro. Spurlin \$155, and we hope that the brethren will pay the money they have pledged as soon as they can to Bro. J. H. Howard, as treasurer of the board. Bro. Spurlin has labored ten months in the Missionary field. We have deducted fifty dollars from his salary for the two months lost.

W. J. NEIGHBORS, President.

J. H. HOWARD, Secretary and Treasurer.



## REPORT OF MISSIONARY.

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*To the brethren composing the Executive Board of Domestic Missions:*

DEAR BRETHREN:—I started out on my mission work the next day after I received your order, it being the ninth day of November last. During the remaining part of the month of November I spent the most of my time in selecting the most destitute fields of labor, and establishing my appointments. Preached six sermons, and travelled about two hundred miles.

In the month of December I travelled about two hundred miles; preached twelve sermons; visited families religiously, about twenty. During January, preached in missionary field fifteen sermons; at churches preached eight sermons; families visited religiously, fifteen; miles traveled, about two hundred and fifteen. February, preached in missionary field fifteen sermons; at churches eight sermons; families visited religiously, twenty; miles travelled, two hundred.

March, preached in missionary field twenty sermons; at churches six; families visited religiously, eighteen; miles travelled, two hundred and ten. April, preached in missionary field fifteen sermons, at churches six sermons; families visited religiously, fifteen; miles traveled, one hundred and fifty. Assisted in the organization of one church.

May, preached in Missionary field ten sermons, at churches, preached six sermons; assisted in the ordination of one minister; assisted in the organization of one church; visited families religiously, eighteen; miles travelled, one hundred and ninety-five.

June, preached in missionary field eighteen sermons; at churches preached four sermons; families visited religiously, twenty; miles travelled, two hundred.

July, at home on account of sick family.

August, at home, for same cause.

September, preached in missionary field ten sermons; at churches, four sermons; families visited religiously, ten; assisted in the organization of one church; miles travelled, one hundred and eighty.

October, preached in missionary field, eight sermons; families visited, nine; miles travelled, thirty-five.

Total number of sermons preached,	-	-	-	-	171
Total number of ministers ordained,	-	-	-	-	1
Churches organized,	-	-	-	-	3
Families visited religiously,	-	-	-	-	145
Miles travelled,	-	-	-	-	1,785
Number baptized,	-	-	-	-	12
Number baptized by Elder Baker in missionary field,	-	-	-	-	16
Number baptized by Elder Adams in missionary field,	-	-	-	-	14

JOHN SPURLIN,  
MISSIONARY OF SALINE ASSOCIATION.

October 23d, 1871.

[N]

#### MISSIONARY SERMON.

The committee on Preaching made no report, but the stand was regularly filled.

Sabbath, at eleven o'clock, Elder R. M. Thrasher preached a funeral sermon, to a large and attentive audience.

CLERK.

NAMES OF ORDAINED MINISTERS AND THEIR POST-OFFICES.

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	Post Office.
J. J. Adams, - - - - -	Harold, Ark.
W. J. Neighbors, - - - - -	Hot Springs, "
Stephen Row, - - - - -	" "
John C. Henderson, - - - - -	Benton, "
John Spurlin, - - - - -	Hot Springs, "
William Young, - - - - -	Tulip, "
C. F. Moore, - - - - -	Benton, "
A. J. Hutchingson, - - - - -	North Point, "
E. L. Mainard, - - - - -	" "
John Clem, - - - - -	Rock Port, "
Rufus M. Lindsey, - - - - -	" "
Robert M. Thrasher, - - - - -	" "
Joseph H. Howard, - - - - -	" "
W. O. Frost, - - - - -	" "
John T. Thornton, - - - - -	De Roche, "
B. M. Phillips, - - - - -	" "
G. H. Cree, - - - - -	" "
James A. Baker, - - - - -	Mt. Ida, "
— Graham, - - - - -	Midway, "
Wm. Jiles, - - - - -	Benton, "

LICENTIATES MINISTERS AND THEIR POST OFFICES.

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	Post Office.
James M. Amerson, - - -	Hot Springs, Ark.
Junius B. Miller, - - -	" "
C. J. Elliott, - - -	North Point, "
James E. McGoveran, -	Rock Port, "
W. H. Davis, - - -	Tulip, "
David Wilhite, - - -	Akin's Store, "
W. D. Smith, - - -	Harold, "
S. F. Funk, - - -	Tulip, "

# CIRCULAR LETTER.

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BY R. M. THRASHER.

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*“And how Shall They Preach, Except They be Sent?”*

*Beloved Brethren*—I was appointed to write a circular letter on the subject of “Missions,” for publication in the Minutes of the late session of the Saline Regular United Baptist Association, which convened with Mt. Pleasant Church, Montgomery county, Arkansas, on Friday before the 4th Sabbath in October, 1871.

The word *Missionary*, literally signifies *one sent* with authority to transact business. When religiously applied, it means *one sent to propogate religion*. Should one go and preach or transact business in his own name, and upon his own account, he would not be called a missionary, for he could not be said to have been *sent*. One who believes that men ought to be sent into countries destitute of the gospel to preach Christ to perishing sinners, is a missionary in respect to *doctrine*. Because he believes in *sending* the gospel to those who are destitute of it. All regular Baptists are missionaries. Let us search the Scriptures for a few examples and proofs:

*1st Example.*—John the Baptist was a missionary: “There was a man *sent* from God, whose name was John.”—John i, 6; Mal. iii, 1. He came from God—came with authority to transact business for Him who sent him. But what was he sent for? “To make ready a people prepared for the Lord.”—Luke i, 17. How did John execute his mission? He taught the people, 1st, Repentance. 2d, Faith in a coming Saviour.—Acts xix, 4. 3d, Baptism.—Mark i, 5.

How was he supported? God who sent him provided for him:—“His meat was locusts and wild honey,” “his raiment camel’s hair.”—Matt. iii, 4. To whom did he make his report? To God who sent him.

*2d Example.*—Jesus was a missionary: “God sent not his Son into the world to condemn the world, but that the world through him might be saved.”—John iii, 17. He performed the will of his Father. He came to John and approved his mission, submitting to his baptism.—Mark i, 9. He preached, 1st, Repentance. 2d, Faith.—Mark i, 15. 3d, Baptized (his disciples baptized at his order).—John iii, 22. 4th, Taught his disciples (his church) Mark fifth and seventh chapters; Luke vi, 13. 5th, Ordained twelve to preach.—Mark iii, 14. These he called Apostles.—Luke vi, 13. These were called Elders.—1 Peter v, 1. 6th, Gave the principles of Church discipline.—Matt. xviii. 7th, Instituted his Supper.—Matt. xxvi, 26–30. 8th, Was crucified and buried. He arose from the dead, and ascended to heaven.—Mat. 27 and 28 chapters. He came from God, —came with power and authority,—finished the work which the Father sent him to do,—and repaired to God,—though he was rich, for our sakes he became poor. As a man his wants were few; and, were supplied in part by his own miraculous power, as when he multiplied the loaves and fishes.—Mark vi, 11. Or when he provided the tribute money.—Mat. xvii, 27. And in part from the common treasury of his Church. Judas Iscariot was treasurer.—John xiii, 29.

*3rd Example.*—Before our Lord’s death, he called *unto* him the twelve whom he ordained to preach the Gospel, and *sent* them forth, two and two, to preach. And they went forth and preached as the Saviour had taught them. These were Missionaries. They were commanded to take neither gold, silver, purse, nor scrip. They were supported by the generous contributions of the people to whom they preached. Their mission was self-sustaining. And “the spirit of the Father” was with them, and they wrought miracles; and, after a successful tour, they returned and reported to their Master.—Mat. chap x and xi, 1. Also Mark vi, 7–30.

*4th Example.*—After these the Lord appointed (ordained) other seventy also, and *sent* them before his face into every city and place whither he himself would come.—Luke xi, 1. These seventy were *sent*. They were Missionaries. They went forth and preached, saying to the people, “the Kingdom of God is nigh unto you.”—Luke x, 9. They were supported as those in the Third Example. They returned and made their report to Jesus.—Luke x, 17–20.

*5th Example.*—Towards the close of our Saviour's Ministry, after he had instituted the Supper, and just before he was betrayed, he said to his disciples: "When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, "Nothing." Then said he unto them: "But now, he that hath a purse let him take it, and likewise his scrip."—Luke xxii, 35 and 36. Soon after this he was betrayed and crucified.

*6th Example.*—After he had arisen from the dead, before he ascended to heaven, for the last time he sent them, saying, "All power is given unto me in heaven, and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you. And lo, I am with you always, even unto the end of the world. Amen."—Mat. xxviii, 17-19. These tarried at Jerusalem, "waiting for the promise of the Father,"—the baptism of the Holy Spirit,—which occurred on the day of Pentecost.—Acts, chap. ii. They then began their mission.

They taught:

1st. Repentance. Acts ii, 38.

2nd. Faith. Acts ii, 41.

3rd. Baptism. Acts ii, 38-41.

4th. To observe all things pertaining to Christian duty. Acts ii, 41.

But how were they supported? By the spontaneous and liberal offerings of those who came into the Church during this precious season of refreshing from the presence of the Lord. For they sold their possessions, and cast the price thereof, *the money*, into the treasury of the Lord.—Acts ii, 46; Acts iv, 32-37. This spontaneous and wholesale offering was not *compulsory*, as may be seen in Acts v, 4. But I am persuaded that God, who knew what severe trials and persecutions awaited these Baptists at Jerusalem, inclined their hearts to "sell their possessions," and have "all things common," not only that their present wants might be supplied; but also, as they were ultimately to be "scattered abroad," (Acts viii, 1,) that they might have something to carry with them. "They that were scattered abroad, went everywhere preaching the word."

*7th Example.*—During this persecution another illustrious Missionary was called, commissioned, and sent to preach the Gospel.

This was Paul, the Great Apostle, to the Gentiles.—Acts, chap. ix and xxii. He and Barnabas were ordained and “sent away,” by the Church at Antioch, to preach to the Gentiles.—Acts xiii, 1-3. And they went forth and preached :

1. Repentance.

2. Faith. Acts xx, 21.

3. Baptism. Acts, chap. 14 and 16 ; or, i, 14-16.

And when they had preached the Gospel to many cities, they returned and made their report to the Church, at Antioch.—Acts xiv, 26 and 27. How were they supported during these labors? By the Church, no doubt. For when they returned they abode a long time with the Church.—Acts xiv, 28. And afterward, when they were sent to Jerusalem on Church business, they were “brought on their way by the Church,” that is, the Church defrayed their expenses.—Acts xv, 3. Though Paul worked with his own hands, to supply himself with the necessaries of life, when occasion required (Acts xviii, 3, and xx, 33, 34). Yet, he says to the Church of Corinth, that “I robbed other Churches, taking *wages* of them to serve you.” And here in the Church at Corinth do we find the first report of an anti-missionary spirit, in a Baptist Church. But it is no matter of astonishment that this Church, which had so far departed from the true spirit of the Gospel as to be in strife about preachers, to countenance fornication, and pervert the Lord’s Supper into a common feast, should also grow covetous and refuse to pay those their *wages* who labored among them in word and doctrine. No wonder that Paul should charge them with being “carnal.” And Paul, who was inspired, who received from the Lord that which he delivered unto them, by appealing to the law and testimony, puts this question forever at rest, showing them their duty as to the support of those who preach the Gospel. Turn to the 9th chapter of i. Cor., and there we find that he shows the right of the minister to a support in the 7th verse :

1st. By the figure of a soldier.

2nd. By one who plants a vineyard.

3rd. By one who tends a flock.

And the argument is, that as the soldier is entitled to wages, and the vinedresser to the first of the vineyard, and the shepherd to the milk from the flock, so the minister, who labors for the Church in word and doctrine, is entitled to support,—food and raiment for



himself, if unmarried, as Paul, and for his wife, as in case of other Apostles (verse 5). He proceeds in the argument and then asks: "If we have sown unto you spiritual things, is it a great thing if we should reap your carnal things,"—that is, your money, property.—Verse 11. And in the 12th verse he shows he had this right (power) though he had not used it.

Then in the 13th verse he shows that those who ministered in holy things, or waited at the altar, lived, and were partakers of the things of the temple and altar. See Levit. i, 2 and 3, and vi, 14–16.

And then he affirms in the 14th verse: "Even so," that is, in this same manner, or after the same rule, "hath the Lord ordained that they which preach the Gospel shall live of the Gospel;" that is, that the ministers shall be supported by those to whom they preach. And this, Paul says, is ordained of Jesus Christ.—Mat. x, 10; Luke x, 7.

And now in conclusion, permit me to say, that, if the Churches of the Saline Association will act upon *this rule* laid down in the "Baptist Discipline," the New Testament of our blessed Saviour, and contribute regularly, cheerfully and willingly, of their "carnal things" into the treasury of the Lord, his ministers will not necessarily be entangled in the secular affairs of this world, but can devote themselves entirely to their high vocation. Our Churches will have pastors—and evangelists can be *sent* out into the destitute places, and "then the wilderness and solitary place shall be made glad, and the desert shall blossom as the rose."

Your love and labor,

R. M. THRASHER.

# CONSTITUTION

OF THE

## SALINE REGULAR BAPTIST ASSOCIATION.

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ART. 1st. This Union of Churches shall be known and distinguished by the name and title of the "SALINE REGULAR UNITED BAPTIST ASSOCIATION."

ART. 2d. This Association shall be composed of Delegates from Churches in Union. Each Church shall be entitled to three (3) Delegates, who shall be required to furnish satisfactory evidence of their appointment by their several churches, before they take their seats.

ART. 3d. The Delegates when convened, shall organize themselves into a deliberate body, by the appointment of a Moderator and Clerk, who shall be chosen by ballot, at each annual Association, and shall continue in office until their successors are chosen.

ART. 4th. The Association shall not interfere with the rights of the Churches, of which it is composed. It shall regard them as independent bodies in all matters of internal government, and shall only act as an advisory council, assuming no authority except what is expressly delegated to it by the Churches, or evidently implied by the very nature of the compact. It nevertheless claims authority over its own mem-

bers—the Delegates from the Churches—and in justice and propriety, must have power to withdraw from and disown all churches which depart from the principles of this compact, by becoming heterodox in faith, or disorderly in practice. It should, therefore, regard all churches united under this Constitution, with a vigilant eye for good. Its principal business shall be to promote the declarative glory of God, by extending the Kingdom of Grace on earth, through the medium of preaching the Gospel, and the means in accordance with that Gospel, and to cultivate union and fellowship with all the Churches of Christ, especially with those united in this Constitution.

ART. 5th. Newly constituted Churches, or Churches dismissed from other Associations of the same faith and order, may be admitted into this Union, on their sending three Delegates to the annual meeting of this Association, with a petition for admission, and by their Delegates agreeing to the abstract of principles herewith published.

ART. 6th. The Churches in this Union shall transmit to every annual session of the Association a written communication, specifying the names of their Delegates, their number in fellowship, number baptised, received by letter, dismissed, excommunicated, restored, or deceased, since the last session, and all other information which the Churches may deem important, which shall be read and minuted accordingly.

ART. 7th. This Association may have a fund, supplied by the voluntary contributions of the Churches; and all the money thus contributed shall be transmitted from the Churches and paid over through the Committee of Finance to the Treasurer, who shall be elected by ballot, and hold his office during the pleasure of the Association. He shall retain and manage the funds agreeably to the order of the Association, and shall present annually, for insertion in the Minutes, a clear and succinct statement of all the receipts and expenditures.

ART. 8th. This Association shall furnish the Churches with the Minutes of every session.

ART. 9th. This Association shall take cognizance of no query sent up from the Churches, unless they have endeavored to solve the same, and have failed; nor of any difficulty between Churches, unless they have persued the directions in the 18th chapter of Matthew, and have

not been able to settle them. When the Association shall take such matters into consideration, and act upon them at its discretion.

ART. 10. It shall be the duty of the Clerk of this Association to keep a regular file of the printed Minutes of every session of this body, and to deliver over the same to his successor in office.

ART. 11th. This Constitution may be altered or amended at regular meetings of the Association, by the concurring voice of two-thirds of the members then present; *Provided*, Such alteration or amendment be approved of by the churches comprising this Association.

# RULES OF DECORUM

OF THE

## SALINE REGULAR BAPTIST ASSOCIATION.

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1. The Association shall be opened and closed with prayer.
2. A Moderator and Clerk shall be chosen by the suffrages of the members present.
3. The Moderator shall be considered a judge of order, and shall have a right to call to order at any time.
4. A member not satisfied with his decision may appeal to the Association on the same day, but at no other time.
5. But one member shall speak at a time, who shall rise on his feet, and obtaining permission, proceed.
6. The Moderator, when addressed by a member for permission to speak, shall signify the same by naming the person, or otherwise.
7. No member shall be interrupted while speaking, unless he departs from the subject, or uses words of personal reflection. Every motion made and seconded shall come under the consideration of the Association, unless withdrawn by him that made it.
8. Every case taken up by the Association shall be decided, or withdrawn, before another be offered.
9. When a question is taken up, after allowing time for debate, the Moderator shall take the voice of the Association on the subject, and the members on the affirmative of the question shall signify the same by rising from their seats, and those in the negative shall retain theirs.
10. The Moderator shall pronounce the decision before the standers resume their seats.
11. Any member wishing to retire, shall obtain permission from the Moderator.

12. No member shall speak more than twice on the same proposition without permission of the Association, nor more than once till every member wishing to speak shall have done so, nor shall any proposition be made to close the subject till the debates have been carried through.

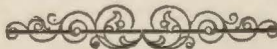
13. The appellation of "Brother" shall be used in the Association by members in their addresses one to another.

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

15. No member shall be tolerated in any practice which tends to interrupt public speaking.

16. The Moderator shall be entitled to the same privilege of speaking as any other member, provided he appoint another to his seat during the time; but shall not vote on any question unless the Association be equally divided.

17. Any member violating these RULES may be reproved by the Moderator at discretion, but only on the day the breach shall be made.



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PRINTED BY ORDER OF ASSOCIATION,

—BY—

W. T. GADD,

LITTLE ROCK, ARKANSAS.

1872.

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## CIRCULAR.

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DEAR BRETHREN: I know you will excuse this liberty of appending a few lines, when you learn that our Bookstore, with nearly all the collections of my past life were in one short hour reduced to ashes.

As I looked upon the smoldering ruins of our well-filled shelves, in the twilight of the next morning, my heart melted, and tears flowed freely, while my trembling lips said:

"The Lord gave and the Lord hath taken away; blessed be the name of the Lord"

More than twenty three-years ago, I was ordained to the Ministry, at an annual meeting of the Saline Association. Since that time I have enjoyed many precious meetings with the Associations and Churches in South Arkansas. I thought the interests of our denomination demanded a bookstore in Little Rock. The enterprise seemed to increase in favor, both with God and man. But alas, all my hopes in that direction are blasted.

"A man's heart deviseth his way; but the Lord directeth his steps." And I feel that in this apparently sad providence, God is directing my "steps," and yet, I hardly know in what direction. My heart inclines me to the destitute parts of the State as a Missionary—especially to the Sunday School work. Pray for me dear brethren, that God will direct and bless my labors in the Master's vineyard.

In retiring from business, I am pleased to know that Mr. WILSON, my late partner, and Dr. WEBB, his former partner, will continue the book business in Little Rock. I have ever found Mr. WILSON to be punctual, correct and honest in all business transactions, and take pleasure in recommending the new firm to my friends, and the public generally. In bonds of love,

**S. STEVENSON.**

January 10th, 1872.



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See the prices at which four of the leading Sewing Machines are sold in the United States and England:

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New Singer	- -	\$32 50	\$65 00
Elias Howe	- -	\$35 00	\$65 00
Wilson Shuttle	- -	\$40 00	\$50 00

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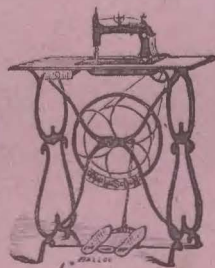
LITTLE ROCK, ARKANSAS,

GENERAL AGENTS FOR THE

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- 5th—There is no screws used in the adjustment of the machine, and it cannot be taken apart or thrown "out of time" by inexperienced hands.
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