

Library
MINUTES

OF THE

NINTH ANNUAL MEETING

OF THE

Pine Bluff Association,

HELD WITH

Big Creek Church, Grant County, Arkansas,

October 14th, 15th and 16th, 1871.

OFFICERS:

ELDER W. M. LEA, MODERATOR.

ELDER W. A. WILSON, CLERK AND TREASURER.

LITTLE ROCK, ARK.,
W. T. GADD, PRINTER,
1871.

S. STEVENSON & Co.,

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Southern Psalmist	\$1 00 to 2 50	Saints Everlasting rest	60c to 2 00
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Presbyterian hymn books	50c to 4 00	Rock of Our Salvation	20 1
do Confession of Faith	30c to 65	Bringing in the Sheaves, Earle	1 50
Christian hymn books	75c, 1 00, 1 50 2 00	Christus Consolator, Thompson	1 50
Methodist hymn books	65c to 5 00	Seclusaval, or Arts of Romanism	150
do Disciplines	50c to 1 00	Hopkins on Ten Commandments	75
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Hodge on Romans	1 76	Bunyan's Works, 10 vols., each	1 25
Barnes' notes on the Gospel	3 00	Early Choice, book for daughters	2 50
Ripley's notes on the "	2 00	Better than Rubies	1 25
do do do Acts	1 50	Unequal Yoke	80
do do do Hebrews	1 25	Purpose	1 00
do do do Romans	1 00	Christ's Cadets	1 25
Notes on Mathew, Clark	1 75	Baptist Church Directory	90
Testament with notes, plain	80	Forty y'rs in Sunday sch'l, Tyng	1 00
do do do gilt	1 25	Heavenward, Earthward	1 25
do do do large	1 50	Daughters of the Cross	75
do do do gilt	2 25	The Wise Men, who were they?	1 25
Bibles	40c to 18 00	Great Iron Wheel	1 50
Bibles with notes, Edwards	5 00	Am. Baptist Year Book	50
Village Sermons, Burder	1 50	Lessons from Jesus	1 25
Dows' life and works	2 00	Pendleton's Sermons	1 50
The Young Lady of Pleasure	1 00	Carson on Baptism	2 00
Nuts for the Boys to Crack	80	Baptist Facts	50
Home life, 12 lectures, Hague	90	do Martyrs	1 25
Reminiscences of the Indians	1 00	Critden's Concordance	1 50
Earnest hours, Plumer	1 25	Trilemma	50
Presbyterian baptism	75	Pendleton on Atonement	65
Alexander's sermons	1 80	Bible Dictionary	1 50
Theodosia Earnest	1 50	Smith's Bible Dictionary	4 00
Orchard's history, 2 vols each	1 50	Pilgrim's Progress	60 to 3 50
Origin of the Baptist, Ford	60	Testament revised	25c 100, 200
Little Iron Wheel	60	Morning by Morning, Spurgeon	1 75
Three Reasons, Pendleton	60	Evening by Evening do	1 75
Baptist History, Cramp	2 00	Study of the Scriptures, Nicholas	1 25
Grace Truman	1 55	Biblical Antiquities, Nevins	1 50
Church Manual, Pendleton	50	The Young Lady's Guide	1 25
Madison Av. lectures	1 50	Preparation and Delivery of	
The Baptist	90	sermons, Broadus	2 00
Manual of baptism	1 00	Notes on Mathew, Williams	1 75
Baptist short method	80	Bible Illustrations, Newton	1 50
Text book on Combellism	1 50	Words and their Uses, White	2 00
John Ploughmen's Talk, Spurgeon	90	With Fate Against Him	1 50
Temperance Volume	75	Sisters and Not Sisters	80
Temperance Manual	25	Feathers for Arrows, Spurgeon	1 50
Help for the Pulpit	2 00	Jesus on the Holy Mount	1 25

In addition to the above very limited list of books kept at the Depository, the leading publications of the American Sunday School Union, American Tract Society, with standard Denominational Works, may now be obtained in Little Rock, or will be mailed to any part of the State, at Publishers' Retail prices. Special attention will be given to the Sunday School work, and a great variety of primers, readers, catechisms, class books, hymn books, tickets, &c., will be kept on hand, with a good supply of school books and stationery; all of which are sold at publishers' retail prices, by

S. STEVENSON & CO., Little Rock, Ark.

MINUTES.

Agreeable to previous arrangement, the Ministers and Delegates composing the Ninth Annual Session of the Pine Bluff Baptist Association met with the Big Creek church, Grant county, Arkansas, October 14th, 1871.

Introductory sermon was delivered by Elder Benjamin Thomas Text—"But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness."—Romans 4th chapter, 5th verse.

1. Delegates came together by singing. The house was called to order by the Moderator.

2. The letters from the several churches were called for, read and names of delegates enrolled. (See table.)

3. On thorough organization—Elder W. M. Lea was re-elected Moderator and Elder W. A. Wilson re-elected Clerk and Treasurer.

4. Called for petitionary letters, whereupon, letters and delegates were received from the following churches: Fourche, Mars' Hill, Flat Bayou and Plum Rayou.

5. Invited ministers of our order to seats with us.

6. Appointed the following committee on preaching: W. T. Poe, T. W. Quinn, W. G. Wilson and the Pastor and Deacons of Big Creek church.

7. Called for correspondence from Saline Association,—none present. Bartholomew—none present. Judson, Elder S. Gardner. Caroline—none present.

8. On Documents—Elders John G. Taylor, H. M. Wilkins and Bro. J. J. Pratt.

9. On Finance—Elders D. G. Burnett, E. D. Taylor, and Bro. T. W. Quinn.

10. On Temperance—Bro. W. T. Poe.

11. Called for report on preaching; received report as follows:
 To-night at candle-light, Elder Elias Soesbee, followed by L. M. Patterson; Elder Sol Gardner at 11 o'clock; Elder W. M. Lea.
 Subject: Missions. After sermon a collection of \$——, was taken and pledges for home missions, amounting to \$220. At 2 p. m., Elder J. S. Morton, and at candle-light, Elder E. D. Taylor, followed by Elder J. G. Taylor. Monday at 11 a. m., Elder Benjamin Thomas to the delegates. Respectfully submitted,

W. T. POE, Chairman.

On motion, adjourned to Monday morning 8 o'clock.

Sabbath was spent according to previous arrangement. The Brethren appointed to preach, all filled their appointments.

MONDAY MORNING, 8 O'CLOCK.

Association met pursuant to adjournment.

Prayer by ——,

12. Called for reading of minutes of Saturday.

13. Renewed call for correspondence.

14. Roll called and absent members marked thus*. (See table.)

14. Called for report of committees.

Report on Missions adopted.

(See appendix A.)

Report on Temperance adopted.

“ “ B.

Report on Publications adopted.

“ “ C.

Report on Documents adopted.

“ “ D.

Report on Sabbath Schools adopted.

“ “ E.

Report of Executive Board adopted.

“ “ F.

Report of Treasurer of Mission Board adopt'd.

“ “ G.

Report of Treasurer adopted.

“ “ H.

Called for reports from District Meetings.

First and Second Districts not reported.

Third District Report received.

See Appendix I.

Report on Finance adopted.

“ “ J.

16. Resolution creating a Fourth District.

“ “ K.

Resolution of Condolence.

“ “ L.

17. Returned Correspondence, as follows:

Saline Association.—Failed to procure correspondents, but desire to continue our correspondence.

Bartholomew Association.—At Branchville, First Sabbath in October, 1872, Elders, E. D. Taylor, J. S. Taylor, and L. Quinn.

Judson Association.—Princeton, Fourth Sabbath in September, 1872, Elders, J. S. Morton, W. M. Lea, and Bro. W. G. Wilson.

Caroline.—Lone Oak, Second Sabbath in October, 1872, Elders, Benjamin Thomas, J. Rushing, and W. A. Wilson.

18. Appointed delegates to the Arkansas Baptist State Convention, at Monticello, November Second, 1871, to wit.:

Elders W. M. Lea, Benjamin Thomas, U. J. Newel, H. M. Wilkinson, W. A. Wilson, and Bro. W. R. Rock.

19. Called for reading of circular. Read, adopted, and ordered to be printed.

20. On motion, Elder L. M. Patterson was elected to preach the Introductory Sermon. Joel Rushing, Alternate. And Benjamin Thomas to preach Missionary Sermon. J. S. Morton, Alternate.

21. Appointed Executive Board; to wit.: W. G. Wilson, W. T. Poe, J. H. Suddith, Joshua Halbert, T. W. Quinn, J. Curlin, E. D. Taylor, and W. R. Rock. For Resolution see *M.*

22. Appointed the following persons to write for next Session: Elder Benjamin Thomas, to write Circular. Sunday Schools, W. T. Poe. Missions, W. A. Wilson. Temperance, J. J. Randolph. Publications, J. S. Morton.

23. Upon motion, agreed upon time and place of holding District Meetings; to wit.: First District, Fifth Sabbath in March, 1872, at Mount Zion Church. Second District, Fifth Sabbath in October, 1871, at Orion Church. Third District, Third Sabbath in September, 1872, at Harmony Church. Fourth District, Fifth Sabbath in June, 1872, at Plum Bayou Church. On motion, the clerk was instructed to drop the names of Spring Hill and Mill Creek Churches, they having dissolved.

24. Upon motion, the Clerk was instructed to have six hundred copies of the Minutes printed, and to distribute them pro-rata, according to contributions, among the churches, reserving twenty copies for correspondents; and was allowed Fifteen Dollars for his services.

25. A vote of thanks was extended to the Moderator for the manner in which he presided over the Association.

26. *Resolved*, That the thanks of this body be tendered the members of Big Creek Church, and also to the neighbors, for the

hospitable manner in which they have entertained the members of this Association during its session.

Upon motion, after Singing, and extending the parting hand to each other, adjourned to meet with the Big Creek Church, Grant County, Saturday before the third Lord's Day in October, 1872.

W. M. LEA, *Moderator.*

W. A. WILSON, *Clerk and Treasurer.*

PLEDGES TOWARDS SUPPORT OF HOME MISSIONS.

Red Bluff church, - - -	\$ 25,00	G. C. Litlow, - - - -	\$ 2,50
Liberty church, - - - -	25,00	A. P. Mayfield, - - - -	2,00
Philadelphia church, - -	25,00	G. A. Robinson, - - - -	2,50
A. A. C. Williams, - - -	10,00	G. M. Halbert, - - - -	2,50
Lot Quinn, - - - - -	10,00	W. Draggon, - - - - -	1,00
W. R. Rock, - - - - -	10,00	G. L. Wright, - - - - -	5,00
J. J. Pratt, - - - - -	10,00	E. Hollimin, - - - - -	2,00
T. W. Quinn, - - - - -	10,00	J. W. Donilson, - - - - -	2,00
W. T. Poe, - - - - -	10,00	Isaac Shephard, - - - - -	1,00
Friendship church, - - -	10,00	W. N. Brazeal, - - - - -	2,00
D. G. Barnett, - - - - -	10,00	H. D. Warlick, - - - - -	2,00
John A. Halbert, - - - -	5,00	R. J. Wilson, - - - - -	1,00
H. A. Gregory, - - - - -	5,00	W. R. Gregory, - - - - -	5,00
J. Halbert, - - - - -	5,00	J. P. Haley, - - - - -	5,00
W. G. Wilson, - - - - -	5,00	Isaac Shephard, - - - -	5,00
Mar's Hill church, - - -	5,00		

NAMES OF ORDAINED MINISTERS AND THEIR POST-OFFICES.

W. M. Lea, Little Rock.	C. A. Gratman, Dary Saw.
Benjamin Thomas, " "	H. A. Gregory, " "
S. Stevenson, " "	E. D. Taylor, " "
Elias Soesbee, Red Bluff.	J. S. Taylor, Lehi.
H. M. Wilkinson, Cherry Grove.	Lofton Quinn, Pine Bluff.
U. J. Newell, Sheridan.	W. A. Wilson, Prattsville.
J. S. Morton, Belfast.	L. M. Patterson, Bird Springs.
D. G. Barnett, " "	T. R. Lawrence, " "
J. G. Taylor, Dary Saw.	Joel Rushing, Pastoria.

LICENTIATES.

James Durratt, Belfast.	James Walls, Little Rock.
W. B. McCool, Turin.	W. S. Cockman, " "
James Kelly, Little Rock.	G. W. Pierce, Bird Springs

STATISTICAL TABLE.

No. of District	Churches.	Names of Delegates.	No. Baptized.	Receiv'd by Letter	Dismissed.	Restored.	Excluded.	Died.	Total.	Contributors.	Home Missions.	Pastors.	Clerks and their Post-offices.	Monthly Meetings.
1	Bethel,	J H Appling, J J Randolph, A A C Williams,	2		2			2	18	\$ 2 00		J. G. Taylor,	J. J. Randolph, White Oak,	3
1	Friendship	E B McCoy, J N Barker, A J Crouce,*	1		2	1			17	1 00		J. G. Taylor,	A. J. Crouce, Princeton,	4
1	Mt. Pleasant,	J G Taylor,			1		1		14	1 00		J. G. Taylor,		
1	Providence,	G L Wright, J T Wood,* E B Phillips,*	2	1	4	3		1	27	2 00		J. S. Taylor,	J. C. Goodman, Pine Bluff,	4
1	Sardis,	E D Taylor, H A Gregory, C A Gartman,*	12		11	8	2		105	3 00	2 00	H. M. Wilkinson,	D. N. Pop, Dary Saw,	2
1	Mt. Zion,	J S Taylor, G W England, T J Wheeler,*	4						22	2 00		J. S. Taylor,	J. D. Trucks, Lehi,	1
2	Oak grove,	Not Represented.												
2	Fait View,	M M Washburn, J B Ball, T Lester,*	5		28		1		41	3 00		W. A. Wilson,	B. J. Ball, Little Rock,	1
2	East Union,	J Walls, J Mitchel, J Rhodes,	3	4	3	1	2	1	36	1 75		J. Walls,	E. M. Young, " "	
2	Fourche,	S Stevenson, J L Price,* by Request,	10	10	4		1		19	1 00		S. Stevenson,	J. L. Price, " "	4
2	Millennial,	S Stevenson, D A Thomas, H Wiburn,	1		4				16	2 75		S. Stevenson,	D. A. Thomas, " "	3
2	Macadonia,	L Quinn, G A Robinson, J H Terry,	4	1	5				12	1 00		L. Quinn,	G. A. Robinson, Bird Springs,	4
2	Orion,	L M Patterson, G W Price, G A Shelton,	1	11	15		1	1	56	2 50		L. M. Patterson,	G. A. Shelton, " "	
2	Red Bluff,	E Soesbee, W R Rock, D Castleberry,*	10	8	2				29	2 50	2 50	E Soesbee,	W. R. Rock, Red Bluff,	
2	Union,	Benjamin Thomas, A J Millard,*	16		2				42	5 00			E. M. Phillips, Little Rock,	
3	Big Creek,	U J Newell, J Rushing, J H Sudduth,	2		3		1		115	4 00	400	U. J. Newell,	J. H. Sudduth, Turin,	2
3	Corinth,	D. G. Barnett, M C Shephard, J T Wright,	8	5	2		2	1	68	4 00		U. J. Newell,	W. L. Poe, Sheridan,	1
3	Harmony,	W A Wilson, W G Wilson, J A Halbert,	13	2	4				75	5 00		U. J. Newell,	W. S. Carroll, Prattville,	3
3	Liberty,	J S Morton, W M Lea, W T Poe,	10	7	1				96	5 00		J. Rushing,	W. T. Poe, Belfast,	4
3	Mars' Hill,	A Woodall, W N Johnson, L Lester,	5						27	2 25		D. G. Bennett,	C. Leston, Benton,	3
3	Philadelphia,	J Ha'bert, L S Kemp, T W Quinn,	4	6	7			2	60	5 00		R. M. Lindsay,	T. W. Quinn, Turin,	1
3	Shiloh,	H M Wilkinson, W A Hood, W D Campbell,	1	3	2		2		39	3 00		H. M. Wilkinson,	J. W. Hood, Cherry Grove,	1&3
4	Flat Bayou,	H Davis,* C Obrine,	3						8	2 00		J. Rushing,	T. J. Stephens, Pastoris,	
4	Plum Bayou,	J J Curlin,* J J Pratt, G G Cur in,	4	7	2	1			19	3 00		J. Rushing,	G. G. Curlin, " "	
		*Absentees.												
	Total		90	98	105	14	13	8	961	\$ 6375				

APPENDIX.

[A]

Your Committee on Missions beg to report: That God has blessed our mission work during the past year, in our own body, and our country and throughout the world. The whole world is feeling the influence of the motive that brought the Son of God into earth. The first impulse of every convert is to bring others to Christ. They are therefore missionaries. Christ and his Apostles were missionaries and God continues his people on earth that they may spread the knowledge of the truth. We are bound, as Christians, to use the means God puts into our hands, for the spread of the gospel. God preserves this world that he may make displays of his saving power. In this great work His people are "workers together with Christ." What an honor to be a yoke fellow with the Redeemer! We cannot all go to preach and yet the command was given to the Church. While some, appointed by Christ and his Church, do go, the Church, as a whole, can give of their "carnal things" for their support. Every Christian is bound to do all in his power to spread the knowledge of Christ at home and abroad. As he is himself a debtor to grace he is a debtor to all his fellow men. Christ died and opened a new and living way for the salvation of the world, and has left his Church to make known the way of life, and, if you cannot go yourself to proclaim the "glad tidings," you are bound to aid another in going. The ancient Church was so imbued with this missionary spirit that the known world had learned of Christ during the age of the Apostles. Let us inscribe our banner with "Preach the gospel to every creature," and move forward and the multitude will come to us "as doves to their windows."

BENJ. THOMAS, Committee.

[B]

Your Committee on Temperance beg leave to report :That the prevalence of intemperance in this our day is most alarming, and that it is high time the friends of morality and religion should raise their voices for Christ and his cause, and their country. Not less than fifty thousand go down to drunkards graves, annually, from our own country.

All victims of the fell destroyer. Let us commence our reformation in our own families, and continue it in our Churches and Sabbath Schools.

Resolved, That this Association regard the crime of drinking, as a beverage, any spirituous drinks as deserving the severest censure of all our Churches.

Respectfully submitted, W. T. POE.

[C]

Report on Publication :

Resolved, That we recommend our Church members to take a Baptist religious newspaper, and Sunday School papers for Sunday Schools, and circulate as much sound religious literature as possible. (Substitute.)

[D]

Your Committee on Documents beg leave to report : First.—We find in the letters from Sardis and Shilo, a protest against the location of the Association. Second. We also find in the letters from Plum Bayou and Flat Bayou, (two Churches constituted by our missionary), a call for assistance another year, all of which we submit for the consideration of the body.

J. G. TAYLOR, Chairman.

Resolved, That the next session of this Association be held with the Big Creek Church on Saturday before the third Sabbath in October, 1872. And it is further agreed to refer the matter of permanent location to the Churches for their action and decision they will state in their next letters whether they are for or against location.

[F]

Report on Sabbath Schools :

Your Executive Board beg leave to make the following report : First, We employed Elder D. G. Barnett to ride as missionary in the months of November and December last, on the east side of the Arkansas river and take up collections and subscriptions, and report to the board at the close of said services. Fourth Saturday in December Board met, Bro. Barnett present, and reports progress. He states that he finds great destitution on the east side of the Arkansas river, and from all quarters the cry comes, come over and help us. He reports a good subscription, and urges the propriety of sending them a missionary. He reports thirty-three days spent as missionary.

Report received and it was ordered that the Treasurer pay him \$66. for his services.

[L]

WHEREAS, The Association was called upon "to weep with those that weep," occasioned by the death of Sister Mary Rushing, a member of Big Creek Church, wife of Elder Joel Rushing, our missionary, therefore,

Resolved, That we have lost, in the death of our sister, a devoted Christian, and we tender our Christian condolence to the husband and friends of our devoted sister.

[M]

In consequence of the great destitution and unhealthy condition of the Pine Bluff Church, therefore,

Resolved, That the Executive Board of this Association be instructed to assist said Church by any means within their power in securing and supporting a pastor immediately.

Resolved, That we will not invite any person into our pulpits who is guilty of any practices for which we would exclude a member of our Church.

ON SUNDAY SCHOOLS.

BY S. STEVENSON.

Dear Brethren:—No department of Christian work promises more, in the advancement of Christ's kingdom, and the eternal interests of our race, than the Sunday School field.

"Go teach," is the watch word of Christianity. Jesus taught the people. And his disciples went everywhere teaching and preaching the glad tidings of His kingdom. God has most signally blessed the labors of his people in modern Sunday school work. Their earnest, prayerful efforts to teach, even little children, the way of life and salvation have been crowned with the most gratifying results, until heaven's divine seal and approving smiles have been gratefully recognized by all devout Christians.

For twenty-five years our associations in Arkansas have annually and earnestly recommended the Sunday school work to the churches. All admit the duty, and acknowledge it a most precious privilege to search the scriptures and teach their soul-saving revelations to the dear children. But alas, how few show their faith by their works. How few of our churches have efficient promising Sunday schools. Baptists of all others, should love the dear Bible; should prayerfully study and faithfully proclaim its pure doctrines in contrast with the traditions of men. But alas, how may professing Baptist give no personal encouragement to Sunday schools. They approve, even commend these nurseries of the Master's vineyards to others, but prefer idleness themselves. And thus scores of Sunday schools pine away and die under the blighting influence of neglect. The neglect of professedly pious Baptist parents.

Dear brethren, where lies the difficulty? Why this lamentable neglect of a plain Bible duty, an inestimable privilege? Do we really love God's word? Can we truly say:

"Holy Bible, book divine,
Precious treasure, thou art mine?"

If so, would we not love to pour over its sacred pages and proclaim

Second, It was agreed to employ Elder Joel Rushing, a minister long known by many of us from Alabama, to commence the first of February and ride until the Association meets at \$2 per day. We also employed Elder D. G. Barnett to go with Bro. Rushing the first round. Fourth Saturday in February Board met according to adjournment. Elder Barnett reported fifteen days services with Elder Rushing on the east side of Arkansas river. Report received and ordered the Treasurer to pay Bro. Barnett \$30. Met again at the Association and called on Elder Rushing for report of his labors. He reports that he entered on his mission about the first of February and spent three-fourth of his time monthly on the east side of the Arkansas river, laboring to the best of his ability, visited many families that had never heard a Baptist minister preach, and that the foundation was laid for much good in that portion of country. He reports that he constituted one Church, ordained two deacons, baptized twelve, collected \$96, and urges the great propriety in sending help to that portion of country. Report received, and it is ordered that the Treasurer pay said missionary for five and one-half months at \$60 per month—\$330. All of which is respectfully submitted.

W. G. WILSON, Chairman.

W. T. POE, Secretary and Treasurer.

[G]

Your Treasurer of Mission Board would report: That the amount collected with amount last year he has \$376.90. Paid D. G. Barnett, missionary, \$96; Joel Rushing, missionary, after deducting \$96, \$249. Balance in hand of Treasurer, \$31.90.

Respectfully submitted,

W. T. POE, Treasnrer.

[H]

Balance on hand from last year,	-	-	-	-	-	\$	5.95
Received from Committee on Finance,	-	-	-	-	-	-	56.95
Total	-	-	-	-	-	-	\$62.90
Paid State Journal printing minutes,	-	-	-	-	-	\$32	
State Convention,	-	-	-	-	-	5	
Pastage \$1, and clerk's fees \$15,	-	-	-	-	-	16	
						\$53	
Balance in hand of Treasurer,	-	-	-	-	-	\$	2.90

W. A. WILSON, Treasurer.

[I]

The Third District met with the Liberty Church, Grant County. First sermon by Elder J. S. Morton. Subject—Of Christian Baptism. After which the meeting was duly organized by electing Elder U. J. Newell, Moderator and re-electing Elder W. A. Wilson, Clerk. First.—Invited visiting ministers to seats. Second.—Appointed Preaching Committee (to wit) W. T. Poe, jr., W. A. Wood and Wm. Lett. Third.—Called for Elder W. A. Wilson's sermon, upon subject assigned at last session. Responded to by reading a brief exigencies, received without discussion. Fourth.—Essay by Brothers W. G. and W. T. Wilson, on "Church Discipline." Called for, read, discussed, adopted and requested for publication in "The Baptist." Fifth.—Essay by Bro. W. T. Poe. Subject—Ministerial Support. Read, adopted and requested for publication in "The Baptist." Sixth.—Report of Preaching Committee received as follows: Elder Joel Rushing, Sabbath 11 o'clock. Elder Morton to deliver his annual sermon at 11 o'clock. Subject—Mode of Christian Baptism. Seventh.—Adopted Elder Morton's sermon on the subject of Christian Baptism. Owing to sickness Bro. Morton only delivered a part of his sermon on the Mode of Christian Baptism. He was requested to prepare it and send it to "The Baptist" for publication. Eighth.—Upon motion it was agreed to proceed to the choice of speakers and writers, and assign them subjects for delivery at the next meeting of this body, (to-wit): Introductory—Elder U. J. Newell; subject—Missions. Elder W. M. Lea; subject—Preservation of Saints in Grace. Essays—Bro. W. T. Poe; subject—Church Discipline. Elder J. S. Morton, subject—Deaconship. Elder D. G. Barnett; subject—"Feet Washing." Bro. W. T. Wilson, Ministerial Support. Elder W. A. Wilson, Pulpit Affiliation. Ninth.—On motion, the next meeting of this body be held with the Harmony Church, commencing on Saturday before the Sabbath in September, 1872.

U. J. NEWELL, Moderator.

W. A. WILSON, Clerk.

[J]

Your Committee on Finance report the amount sent up by the Churches for Associational purposes, \$63.25.

D. G. BARNETT, Chairman.

[K]

Resolved, That all the territory east of the Arkansas river be considered as the fourth District.

its glad tidings to multitudes that are perishing for lack of knowledge? But may not a want of regard for the Lord's day lead to the neglect of his holy word. He has mercifully revealed to us his purposes of love and salvation in the precious Bible. In the midst of absorbing and deceptive worldly pursuits, he has sanctified and set apart one day in seven—A HOLY DAY—for His worship and the study of His HOLY WORD. The neglect of this day leads directly to the neglect of His word, and undermines, and entirely subverts the objects of Sunday school work. It is not enough that the hammer, the plow and the plane stop, and the merchant's door be closed. Nor is it enough that an hour be spent in public worship. A part of God's day spent in the delightful exercises of the sanctuary, does not fully meet the obligations of the fourth commandment.

"In holy duties let the day
In holy pleasures pass away."

It were vain, aye hypocritical in me to apologize for the common way of spending the Lord's day in Arkansas—even by many professed followers of that dear Savior, whose resurrection the sacred day commemorates. But open your eyes and unstop your ears and you will both hear and see alarming desecrations of God's precious day. Not only on rivers and railroads, in cities and towns, but in the country homestead and backwoods cabin, topics of conversation, the jestive laugh, idle recreations, and wordly pursuits, indicate a criminal disregard for the sanctity of God's holy Sabbath.

Dear brethren, let us restore in Pine Bluff Association the pure primitive, Apostolic Christian Sabbath that we may ever be "in the spirit on the Lord's day." Let us present to the world a model association of scriptural churches, diligently and prayerfully searching the "Holy scriptures, which make wise unto salvation." Then shall we in Christian harmony sing:

"Welcome sweet day of rest
That saw the Lord arise;
Welcome to this reviving breast,
And these rejoicing eyes."

CIRCULAR LETTER.

BY W. M. LEA.

Dear Brethren:—This Association was organized and its Constitution and Rules of Order adopted by Messengers appointed by the churches represented, to meet once a year, for the purpose indicated in its self-chosen name, "*Association*," and not as some erroneously suppose, as a court of appeal from the decision of any church represented; in matters of Faith, Practice, or Discipline. Nor has it any authority from the great Head of the Church, or from the churches themselves, acting by his authority, to make laws or rules by which the churches should be governed.

But it is, as its name implies, an *Association* of brethren, to cultivate christian fellowship, and to have a free and full interchange of opinions and views, as to the teaching of the only source of light and truth—the inspired Scriptures. So that we may be the better able to *advise* the churches in matters of Doctrine and Discipline, on such questions as they may submit to us for investigation and consultation. And thereby be found walking in the old paths which Christ, the only Lawgiver in Zion, has shown us; thus "keeping the unity of the Spirit in the bonds of peace." And as admonished to do by his Chosen Apostle Paul, (1 Cor., xi, 2) "Keep the ordinances as I delivered them unto you." The true friends of Jesus will earnestly contend for the faith once delivered to the Saints." For He has made it the surest test of discipline—"If ye love me, ye will keep my commandments." There are numerous false systems of religion in our midst, which have only enough of gospel truth, intermixed with much error, to make the saying true, "The way that seemeth right unto man, leadeth unto death."

How often do we hear from the pulpits of those who came out of the Roman Catholic Church, commonly called Protestants, because they protested against some of the errors of Popery, while

practicing what is equally false themselves, in addressing young converts, tell them, "You ought to join some branch of the church of Christ—any you may please—take your own choice—it matters not which, so you join some church; for we are not so bigoted as to claim, as some do, that we are the only true church of Christ." Now it is evident that such teachers do not regard themselves as members of the church established by Christ and his Apostles, (as they are not) but only as members of some one of the branches of that mystical Babylon from whence they came, and against whose most glaring errors only have they protested. Their practices betray their lineage. Does the Mother receive unconverted men and women, and practice the sprinkling of unconscious babes to make them "members of Christ and inheritors of the Kingdom of Heaven"? So do the daughters. But Christ has taught his church the great truth that it is only those who *believe* and are baptized that shall be saved. Christ said of his church (of which there are no branches) "My kingdom is not of this world," and has made faith in him, and voluntary obedience to his will the test of discipleship, and allows no departure therefrom, under the specious plea of *liberality*, in order to add mere members to his professed followers.

But what say these advocates of the branch system of Christ's Church? We are more charitable than some, (meaning Baptists.) We will not say there is but one way to baptize. We are too *liberal* for that. We will give you your choice. You may be immersed. poured or sprinkled. But what does Paul say of all such? Gal. 1, x.—"For if I yet please men, I should not be the servant of Christ." The reason of this so called charitable system, giving or recognizing all kinds of acts as baptism, (or even crossing on the forehead with a wet finger) that poor, sinful man may fancy, or unconscious babes know in after life only by information received from others, lies on the surface. Let us illustrate this reason for liberality in religion by example familiar among men. The passer of counterfeit money looses nothing by recognizing any and all kinds of money as good as his own, for well he knows, if by chance or good luck he should succeed in exchanging his spurious money for genuine currency, he gains character for his money, and puts it in circulation. Now, if the Church of Christ should so far forget her mission as to recognize as genuine the currency of pedo-baptists (sprinkling and pouring) then she has given spurious money currency, and thereby

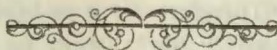
endorsed their sprinkling and pouring as valid, as Scriptural baptism. These affusionists have looked so long to the Church of Christ for indorsement to support their spurious currency that many of them have already become impatient, and occasionally one nerves himself to the task, and exclaims, "There is no such thing as water baptism since the days of the Apostles." While a host trumpet it at every period "*Free communion ! free communion !* Oh, if we are not allowed to commune together here, how can we commune together in Heaven ?" This seems now to be the only hope to excite a prejudice against Baptists. The Roman Catholic and Episcopalian churches are as restricted in their communion as Baptists, but not a word is heard against them from the branch churches on this subject. But we cannot say that they do not offer an insult to the King in Zion by perverting or misplacing that solemn and commemorative ordinance of his broken body and shed blood by making it a test of christian fellowship. "For," say they, "if you do not invite us, you unchristianize us." What is this but changing the design in the Lord's Supper from that given by Jesus ? "This do in remembrance of me, till I come." (1 Cor., xi, 24.) "For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come." Thus we have this ordinance until the personal return of Jesus, and only until then ; and there cannot possibly be two designs in the Lord's Supper—one to commemorate Christ's death, and another christian fellowship.

As none but the scripturally baptized have a right to the Lord's Supper, we now invite attention to this ordinance of the New Testament: Paul to the Ephesians, iv, 5—"One Lord, one faith, one baptism." And Jesus, when baptized, "went up straightway *out of the water*"—Mark i, 9. "And John also was baptizing in Enon near to Salim ; because there was much water there"—John iii, 23. "And they went down both into the water, both Philip and the Eunuch, and he baptized him"—Acts viii, 38. The Apostle Paul taught baptism to be a burial: "Buried with him (Jesus) in baptism"—Col. ii, 12. And in Romans vi, 4: "Buried with him (Jesus) by baptism into death." And, beyond a doubt, Paul tells how he was baptized: "Therefore *we* were buried," etc.—Paul and the persons he addressed; "*We*." Now, let us apply the rule adopted by the law of interpretation of language. It is recognized as reliable and true by all scholars, viz. : Any word in a sentence,

of doubtful meaning, just consider that word out, and put the one which you think it means in its place, and if it makes good sense in the reading, that will be the word. We read in Mark i, 5—"And were all baptized of him in the River Jordan." One teaches that "baptize" means to sprinkle. Let us so read it then: "And were all *sprinkled* of him in Jordan." What! sprinkled the people in the river? "But," says another, "baptize means to pour." Well, let us read: "And were all poured of John in the River Jordan." Who ever saw people poured in a river? But what says the third: "Baptize means immerse;" well, let us try that: "And were all immersed of him in the River of Jordan." We leave it with an unprejudiced reader to judge which of the readings makes the sense and meaning good and easy; judge ye.

The troubles of branch churches continue into the administration of John the Baptist. Some of them affirm that John baptized Christ to initiate him into his priestly office. And, I would suggest to those who desire to see their texts on this affirmation to read the second chapter of Paul to Philemon; and, not a few of them assail the validity of John's baptism, and affirm it to be an unchristian baptism, which is as replete with scripture proof as the baptism of unconscious infants. The chapter and verse that prove one, will also prove the other. Read Mark 11 and 30—"The baptism of John, was it from heaven or of man?" The word of God for it, John 1 and 33—"And I knew him not, but *he that sent me* to baptize with water, etc. Is it not evident that the Lord sent John to baptize? What say you, who would reproach the son of God and his servant, John the Baptist? Answer the question of our Savior to the chief priest and scribes. The baptism of John was it from heaven or earth?

Do I hear them say: (after carefully considering the question) "We cannot tell."



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7. Call for Correspondence.
8. 9 and 10 Appointment of Committees.
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12. Call for Reading of Minutes
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14. Call the Roll.
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