

MINUTES

OF THE

FIRST ANNIVERSARY

OF THE

Mount Vernon Baptist Association,

HELD IN

PHILLIPS COUNTY, ARKANSAS.

September, 1854.

HELENA:

Printed at the office of the Southern Shield

1854.

PROCEEDINGS OF THE FIRST ANNUAL MEETING OF THE MOUNT VERNON BAPTIST ASSOCIATION.

PHILLIPS COUNTY, ARKANSAS;
2nd September, 1854. }

The Delegates composing the Mount Vernon Baptist Association assembled, agreeable to appointment with the Newhope Church, to hold its first annual meeting.

Brother T. S. N. King preached the introductory sermon from Judges 5th and 23d, "Curse ye, Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord; to the help of the Lord against the mighty."

After a short intermission, the delegates assembled for business: when the former Moderator being absent, on motion, Rev. Reuben Jones was appointed Moderator pro tem.

Prayer was offered by brother T. S. N. King.

Letters from the Churches were read, and the names of the delegates enrolled. The following are the bodies represented, and the names of their delegates, to-wit:

Mount Vernon Church.—R. P. Satterwhite, S. C. Becket,* James Roy.*

Helena Church.—Reuben Jones, T. S. N. King, Cyrenius Hickey.

Ash Grove Church.—P. P. Hill, John Clift, John H. Johnson.

Bible Union Church.—Peter Parker, William Ivey, J. S. Boney.*

New-Hope Church.—P. S. G. Watson, A. H. Hopkins, J. C. McCrary.

Liberty Church.—J. M. Cox, W. H. Williams, H. L. Cordell.

On motion, the Association then proceeded to the election of a Moderator, Clerk and Treasurer, which resulted as follows, to-wit:

For Moderator.—Reuben Jones.

For Clerk.—T. S. N. King.

For Treasurer.—John C. McCrary.

The Moderator read the rules of order, and invited visiting brethren to seats.

An invitation was given to new bodies that wished to unite with this association, when the following Churches applied and were received with their Delegates:

Sterling Church.—Wm. N. Martin, H. F. Jewksbury, L. B. Dunn.

Salem Church.—Richard Brown, J. Durden.*

Hickory Ridge Church.—Ezekiel Holland, I. D. Mooney, Dr. W. R. Baker.*

Oak Grove Church.—Wesley Breeding, Wm. Huff, Robert Patterson.

Committees were appointed on various subjects as follows:—

To Arrange Business.—P. S. G. Watson, J. C. McCrary, A. H. Hopkins.

To Attend.—

A. H. Hopkins

On Domestic Missions.—J. M. Cox, E. Holland, T. S. N. King, P. P. Hill.

On Education.—P. S. G. Watson, R. Jones, E. Holland.

On Sabbath Schools.—R. Jones, T. S. N. King, P. S. G. Watson, J. C. McCrary.

On Colportage.—H. F. Tewksbury, A. H. Hopkins, W. H. Williams.

On Temperance.—P. P. Hill, H. L. Cordell, E. Holland.

On the Colored Population.—J. M. Cox, T. S. N. King, P. S. G. Watson, I. D. Mooney.

The above Committees to report on Monday morning.

On Religious Exercises.—P. S. G. Watson, J. C. McCrary, C. Hickey.

On Finance.—J. M. Cox, W. N. Martin.

The Committee on Religious Exercises reported, that brother R. Jones preach this evening, and at 11 o'clock to-morrow; and after intermission, brother T. S. N. King to preach.

The Committee on Finance report a contribution from the Churches of forty dollars and ninety cents.

J. M. COX.
Wm. N. MARTIN. } Committee.

Resolved, That a correspondence be proposed to, and with, the following Associations, to-wit:

St. Francis River Association:	bro.	P. S. G. Watson	to prepare a letter.
Mount Zion	"	T. S. N. King	to prepare a letter.
Caroline,	"	R. Jones	to prepare a letter.
Union,	"	E. Holland	to prepare a letter.
Rocky Bayou,	"	P. P. Hill	to prepare a letter.

Adjourned to meet at 9 1-2 o'clock on Monday next. Prayer offered by brother P. S. G. Watson.

Sabbath Exercises.

(On Sabbath a large congregation attended the preaching of the word, under a beautiful arbor; and it was evident there was a solemn and interesting state of feeling amongst the people. The meeting was protracted, after the adjournment of the Association, until the following Sabbath, which resulted in about 25 conversions, and an addition to the New-Hope Church of 16 members—to the Helena Church 4, (subsequently baptized), and several to the Liberty Church.)

Monday Morning, September 4th.

The Association met pursuant to adjournment.

Prayer offered by brother E. Holland.

The minutes read and approved.

The Committee of Arrangements made a report, which was received, and the committee discharged. Adopted.

The Board of the last year made a report, which see appended.

The Committee on Education reported. Received and adopted: See appendix A.

The Committee on Sabbath Schools reported. Received and adopted: See appendix B.

On motion of brother Watson—

Resolved, That the delegates from the different Churches furnish the Clerk with a statement of the Sabbath Schools in their bounds.

Resolved, That the Clerk insert in the minutes the name of the place or depository, where Sabbath School books, published by the Baptist denomination, can be procured.

The Committee on Colportage reported. Received and adopted. See Appendix C.

The Committee on Temperance reported. Received and adopted.— See Appendix D.

The Committee on the Colored Population reported. Received and adopted. See Appendix E.

The Committee on Domestic Missions reported. Received and adopted. See appendix F.

The letters directed to be prepared to different Associations were severally presented and adopted; except to the *Union*, which was to be approved by brethren Holland, Watson and Cox.

Appointed Delegates to the Associations as follows:

To the St. Francis River Association.—Brethren Watson; Cox, Cordell and Parker.

To the Mt. Zion.—Brethren Tewksbury, H. F. Mooney, and W. H. Williams.

To the Caroline.—Brethren Jones, Cox, Holland, and J. W. Modisett.

To the Union.—Brethren Holland, Clift, Cox, and Josiah Cotton.

To the Rocky Bayou.—Brethren R. Jones, P. P. Hill, J. Clendon, and J. C. McCrary.

Appointed the next meeting to be held with the Ash Grove Church in St. Francis county.

Rev. Reuben Jones was appointed to preach the introductory discourse at the next session; and Rev. P. S. G. Watson, alternate in case of failure.

Resolved, That the Clerk of this body be instructed to append to the minutes of this meeting the names of other Associations in the State, with the gross number of the membership in each, as far as he may be able to do so; and also the names of the clerks of the Associations, and the Ministers in the State, with their post-offices.

Resolved, That we approve of the enterprise of brother P. S. G. Watson in publishing the history of the Baptists of this State; and recommend it to the favorable consideration of the Association.

Resolved, That brother T. S. N. King be, and he is hereby, requested to furnish for publication, with the minutes of this meeting, a copy of the introductory discourse delivered by him at the opening of this session; and we request brother Graves to publish the same in the *Ten-
1. 32 Baptist*.

The following brethren were elected a Board for the ensuing year, to-wit:

P. S. G. WATSON,
JAMES M. COX,
JOHN C. McCRARY.

A. H. HOPKINS,
CYRENUS HICKEY,

Resolved, That brother T. S. N. King, be and is hereby, appointed corresponding Secretary of this Association, and of its Board for the next year.

Resolved, That we approve of the revision enterprise of the BIBLE UNION and the BIBLE REVISION ASSOCIATION. Adopted unanimously.

Brother Watson proposed the following amendments to the Constitution, to-wit: that the 5th Article be amended by adding "a corresponding Secretary," and the 16th Article by—"and the officers of this Association shall be ex-officio officers of the Board."

Resolved, That we earnestly recommend the following publications to the churches and brethren of this Association and to Baptists generally, as every way worthy of their patronage, viz:

Tennessee Baptist, (weekly,) Nashville,	\$2 00 in advance.
Gospel Banner, (bi-weekly,) St. Louis,	1 "
Home & Foreign Journal, (monthly,) Richmond, Va.,	25 "
Parlor Visitor, monthly pamphlet for ladies, Nashville,	1 "
American Baptist Memorial, (monthly,) Richmond,	1 "

Resolved, That the thanks of this body be, and are hereby, tendered to the citizens of this neighborhood for the very kind and hospitable manner in which they have entertained the members of this Association, during the present meeting.

Appointed brother King to superintend the printing and distribution of the minutes of this meeting: that he directed to have 300 copies printed, and that he be allowed \$20 for his services.

The business of the session being finished Rev. P. S. G. Watson led in the closing religious exercises, and the Association adjourned to meet with the Ash Grove Church, in St. Francis county, on Saturday before the first Lord's day in September, 1855.

T. S. N. KING, *Clerk*.

REUBEN JONES, *Moderator*.

[A.]

Report on Education.

Your Committee on Education have had the subject under consideration, and would ask leave to submit the following:

They find that as a denomination, the Baptists are becoming aroused upon the subject of Education throughout the United States; and, indeed, throughout the world. Even here in our own State the Baptists have four Schools in the southern portion of the State; and the last meeting of the Convention in the northern part of the State passed a resolution urging the establishing of a School in Batesville. To the present, no School, under the supervision of the Baptists, has yet been attempted in the eastern portion of the State; but we are much gratified to be able to report that all the necessary arrangements are now being made to open a Female School of high order in Helena, to begin in October next,

under competent teachers, which, we have no doubt, will be fully adequate to meet the present demand. In view of the above, we would recommend the adoption of the following:

1. *Resolved*, That we hail with pleasure the establishment of a Female School in Helena.

2. *Resolved*, That we, as delegates, pledge our best efforts in its behalf.

3. *Resolved*, That a standing Committee on Education be appointed to report annually to this body, the condition and prospect of Schools, so far as the Baptists are immediately concerned, throughout the eastern part of the State; and, also, that this Committee report semi-annually, through the Tennessee Baptist.

All of which is respectfully submitted.

P. S. G. WATSON, *Chairman*.

[B.]

Report on Sabbath Schools.

The Committee on Sabbath Schools submit the following report:

It is too late now to doubt the propriety and utility, nay, the moral necessity of Sabbath Schools. It is a part, and an important part, of that system of instrumentalities, which is compatible with the word of God, in preaching the Gospel of the Lord Jesus Christ. Time and Experience have fully tested its great importance to the moral and religious culture of the rising generation: And God has set His seal upon it, as a nursery of the christian Church. Not to name others, in one respect it would commend itself as peculiarly characteristic of, and appropriate to, the present age, and that is, that it furnishes a field in which every member of the church can find something to *do*; and it is peculiarly the duty of private members to attend to, and carry on Sabbath Schools.

Your Committee propose the following resolution.

Resolved, That it be and is hereby suggested to every Church in our limits, to establish one or more Sabbath Schools in her bounds; and that they report annually to the Association the state and condition of their Schools respectively.

T. S. N. KING, *Chr'an*.

[C.]

Report on Colportage.

The committee appointed to report on the subject of Colportage, have the honor to report—

We consider the subject of the utmost importance, and a great aid in building up the Kingdom of Christ.

Our State is fast becoming thickly settled. Soon we shall rival some of our sister States. A large proportion of our citizens have recently emigrated into our State, and are not as yet supplied with books of a religious nature. Many are even without the inspired word of God. In many families the only book to be found is some work of fiction. Very many are *anxious* to obtain good religious works, but have no opportunity.

As Baptists, let it not be said of us, that anything shall be *lacking* on *our* part to prevent all from obtaining the word of God, and works of a religious tendency. How many a dear soul has been enabled to find the blood of the Lamb of God precious to their never dying souls, by the simple reading of a tract dropped by some kind messenger, pointing them to Heaven. Many a precious soul who will not go to hear the Bible preached to them, will, And numbers have been, led to see the error of their ways, and turn therefrom, by *reading*.

—The only way that we can devise, is to put it within the power of persons in every station of life to arrive at this most important knowledge, —upon which depends their hope of Eternal happiness,—is, to lay the Bible and religious books within the reach of every individual—the tendency of which shall be, the immortal welfare of the soul.

Let it not be said that we as Baptists, have withheld from any one, however poor, the *means* by which their salvation may be wrought—that *Book of Books*—and those auxiliaries that may lead to the *perusal* of the *same*.

For the purpose of promoting this great end, we would recommend that the services of some suitable person be procured to act as Colporteur by the Board of this Association, whose duty it shall be to see that he is supplied with suitable Books; and that it shall be the duty of every member of this Association to aid him as far as in their power, in visiting every family within their reach.

In this way we will not only feel the satisfaction of having done *well*, but of having placed in the hands of every individual that *unerring compass*, and means which, if properly used, will guide them to the Harbor of Safety.

We sincerely hope that the time is not far distant, when the Baptists of our infant State will move in one solid phalanx and advocate this great and glorious cause—and never cease to operate until our own Arkansas shall be looked upon as a bright *jewel* in the Baptist faith.

H. F. TEWKSBURY, Chm'n.

[D.]

Report on Temperance.

The evils of intemperance are, to some extent, apparent to every reflecting mind. The effects of the habitual use of ardent spirits, or alcoholic drinks, are only evil and that continually. They cripple the intellect, stupify the feelings, blunt the sensibility, and debase the moral powers. In short, it reduces the intelligent, rational creature, as produced by the Great Creator, into a mere brute. Nay, worse than a brute. This may not be the result or work of a day; but it is its inevitable tendency, and generally, its certain result. But its evils stop not here—or with the young or confirmed inebriate. His influence is contaminating and corrupting to others. And they have families, their wives and children, are often reduced to beggary and want, and in the end, thrown upon the charity of the sober and industrious part of the community for a support. And it is no small item in the account, that his

children are raised in ignorance, and generally as a consequence, in vice. Indeed it would require volumes to write the evils of intemperance in their length and breadth; nay, Eternity itself can only unfold them.

These evils have been portrayed before the world for the last twenty or thirty years, but while much has been accomplished in staying the tide of intemperance, yet it exists to an alarming extent in the length and breadth of our land; and patriots, moralists, and christians, are called upon to devise measures more efficient or effective in staying the monstrous evil. We recommend to the friends of temperance in our bounds to make a vigorous and united effort to procure the passage of a law, by our State legislature, to prohibit the retailing of ardent spirits—if not in the whole State, at least in the counties in which the churches composing this Association are located. We are gratified to see the action of the citizens of Phillips county on this subject at the last election, by which a very large majority voted against licensing groceries, and hope others will follow its example. Every citizen should feel called upon never to cease exertions until in some way or by some means, the soul and body destroying evil shall be effectually banished from our land.

P. P. HILL, Clk'mn.

[E.]

Report on the Colored Population.

Your Committee on the Colored Population ask leave to report, That the colored population of Phillips county, according to the census of 1850, stood thus: Colored population, 2591, whites 4341. In St. Francis county, colored population, 707, whites 3770. In Monroe county, colored population, 595, whites 1657. Thus we see that in Phillips county over one third of our population are blacks. In St. Francis county over one fifth; and in Monroe county over one fourth; and all this class of persons are dependent alone upon others for devising the necessary system to communicate to them a saving knowledge of the gospel. That the present plan, of having the colored people attend religious worship with the whites, is very defective and inefficient, is evident, without argument, by the *very* small number of them that are professors of religion. Your Committee is of the belief that if a correct system can be adopted to have the gospel regularly preached to this class of our population by *competent* white ministers, that the owners would willingly, yea, gladly themselves support the missionary; knowing that *religion makes slaves industrious, temperate, honest and obedient!* We would, therefore, respectfully offer the following resolution:

Resolved, That we would urge upon the Board the propriety and necessity of employing one or more suitable white ministers to labor amongst the colored population in our bounds the ensuing year, and respectfully call upon owners of slaves and others to assist in sustaining such preachers. But should the Committee not succeed in procuring suitable missionaries; the Churches are affectionately requested to try and afford what supply they may be able through the regular Pastors.

Respectfully,

P. S. G. WATSON, Chm'n.

[F.]

Report on Domestic Missions.

The Committee on Domestic Missions beg leave to submit the following report:

That they view with much sorrow a large portion of the territory legitimately covered by this Association, as being entirely destitute of Baptist preaching, and other places but supplied in part. From North to South our extreme churches are about 75 miles apart; and from East to West, perhaps, about 50 miles. Within this portion of country, in many places densely populated, we have ten churches, and but five ordained Ministers, and not a single Licentiate. Of this small number, but two are wholly supported and devoted to the work—on either supported only in part.

Now, in view of this alarming destitution, we feel that there is a call upon this body as loud as "seven thunders" to supply to the utmost of our means with the living ministry, all those places. Therefore,

Resolved, That the Board be urgently requested to employ four Missionaries, two for the white and two for the colored population.

Resolved, That this Association become auxiliary to the domestic missionary Board of the Southern Baptist Convention, located at Marion, Alabama; and that our Secretary is hereby authorized to correspond with the Domestic Mission Board upon the subject.

Resolved, That the several churches be requested to take up quarterly collections for the support of the missionaries within our bounds, and to transmit the same to the Treasurer of the Board.—Also, that the collections be in the months of October, February, May and August.

J. M. COX, Ch'mn.

Report of the Board.

The Board would respectfully ask leave to report, That early in the Associational year they held a meeting, and devised a plan or system of missionary operations in our bounds, and submitted the same to the churches; which was to lay off our bounds into certain districts, connected with the different churches, so as to secure a portion of the time of each pastor as a missionary. But none of the churches responded to our suggestions. And not being furnished with any means by the churches, and not being able to secure the labors of a missionary or agent, we have nothing to report as being done. We respectfully suggest to the Association to become auxilliary to the Home Missionary Board at Marion, Alabama. Respectfully submitted.

T. S. N. KING, Secretary.

SPENCE HALL, Chr'mn.

Sabbath School Books.

Sabbath School Books published under the patronage of the Baptist denomination in Philadelphia and Charleston, can be procured at the Book Store of TAYLOR & BLISS in Helena, as cheap as they can be had where published, adding expenses. Also those published by the American Sunday School Union.

T. S. N. KING, Cor. Sec'y.

Associations in Arkansas, as far as known, with their Clerks, and the Number of Members.

ASSOCIATIONS.	CLERKS & POST-OFFICES.	No. of Members.	YEAR.	
Bartholomew,	J. W. Jarrett, Warren,	288	1852.	
Caroline,	A. Hinkle, Cadron,	61	1853.	
Concord,	Pocahontas,			no min
Dardanelle,	Dardanelle,			"
Fayetteville,	T. B. Vanhorne, Fayetteville,	353	1853.	
Independence,	S. Halliburton, Polk Bayou,	321	1853.	
Liberty,	W. G. Cole, Hillsboro',	660	1853.	
Mount Vernon,	T. S. N. King, Helena,	353	1854.	
Mt Zion. (east)	A. Tyer, Walnut Camp,	88	1853.	
Mt Zion. (west)	H. N. Hill,	210	1852.	
Rocky Bayou,	John C. Brickly, Batesville,	210	1853.	
Red River,				no min
Saline,	Aaron Yates, Princeton,	1333	1853.	
Union,	Wm. G. Pursell, Augusta,	189	1853.	
White River,	Wm. S. Jones, Bennett's river,	282	1853.	
Buffalo, Anti-Miss.,				no min
Washington,				no min
St. Francis,	J. W. Hurd, Mt Vernon,	232	1853.	
Union	John Hargrove, Rapp's Barren,	113	1849.	
Whole number of members,.....		4693.		

The above is necessarily imperfect. We respectfully request the Clerks of every Association in the State to send us, at Helena, a copy of their latest Minutes.

CLERK.

Names of Ministers in the Mount Vernon Association.

MINISTERS.	POST OFFICE.
REUBEN JONES,	Helena.
M. W. IZARD,	Mount Vernon.
P. S. G. WATSON,	Helena.
J. M. COX,	Beech Grove.
E. HOLLAND,	Spring Creek.
T. S. N. KING,	Helena.

N. S. Graves, Cor. Secretary Arkansas Baptist State Convention, Camden.
J. C. Brickly, Cor. Secretary White River Ark. Bap. Convention, Batesville.

Board of the Mount Vernon Association, 1854.

Elder P. S. G. WATSON, Chairman, Helena.

" T. S. KING, Cor. Secretary. "

Deacon A. H. HOPKINS. "

CYRENUS HICKEY, "

Deacon JNO. C. McCRARY, "

Elder JAMES M. COX,

Beech Grove.

Introductory Sermon

In Introductionary Discourse preached by Rev. T. S. N. King, before the Mount Vernon Baptist Association, &c. on the 2nd day of September 1854, and furnished for publication by request of the Association.

[illegible]

We have read this book with much interest and pleasure, and principal and practical importance both to the education of teachers and to the value of their work generally.

For $\gamma = 0$ and $\gamma = 1$, $\text{homo}_{\gamma} = \text{equidistant}$. In the second line of (11), the purpose is

2nd. That H/π (ratio of H_{11} to H_{22}) is a function of q/ω only and (consequently) is a function of the frequency.

Now, the New York Times, on July 19, 1964, says that the white will now be the largest and most powerful group of people in the city.

[illegible]

First, technological development and efficiency in the supply of inputs to the food and forestry sector are a sufficient condition for the growth of the sector.

[illegible][illegible]

and into Babel, up, for this is the day that the Lord hath chosen to do this last. There is held the distinct meaning, that God is not successful in certain phrases. But, all Israel was perished in the battle, in the help of the Lord. A part only of the soldiers, some made away with, some not. Most probably a party of soldiers, who, near or convenient to the place of action, utterly failed to render any assistance. We suppose they thought, "It is vain to say that the Lord would accomplish His purpose and law, and they had no money, or time, or force, or attention, and it was folly, if not a crime, for them to be giving their money, according to the common usage, in doing that which was vain and fruitless. Christ said, in what he said of that divided city, "Can ye really give tribute unto them, knowing they are not the help of the Lord, to the help of the Lord?" and the angel said, "There is a promise or reward in the Bible, that in the days of tribulation, if God will, He will set up a kingdom which shall never fail, and it shall stand forever." And that the kingdom, or church, of Christ was set up some 1800 years ago. But, will God be pleased to well questionably perform it, so that that kingdom shall never be destroyed, or that it shall be carried on, then, so long as instrumentality, and His only arm

every Christian, of every age and condition to arm him or herself for the war:—to join on the harness and help to pull forward the gospel chariot. In other words to go to work, for all can do something. One perhaps can but haul water, another make mortar, a third pack it up, while the workman—the Minister—lays the brick, and up goes the gospel building: each one needful in his place. In the kingdom of Christ all are not ministers, yet there are none, or few, but can contribute a mite in labor or means, all, according to their ability. The ministers' necessities are supplied—he preaches the gospel, nor puts on untempered mortar, and the cause of God moves onward.

The leading instrumentality in preaching the gospel, may be said to be the living ministry. These, however, are but men: fallible, finite, short-sighted men. Such, however, is God's will. Says Paul, 2 Cor. 4, 7.—“But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.” And again, Acts 14, 15.—“We also are men of like passions with you.” This is one item in the system of human instrumentalities that God has ordained for the promulgation of the gospel of Christ. (There are many others, but we do not expect now to notice them all.) Did we say system? Yes, there is a system; and though every part of this system may not occupy an equally prominent position; yet each, however seemingly inferior is, in its place, indispensable and important; nor is the system perfect without it, or them. We apply here analogically, the reasoning of the Apostle Paul in the 12th chap. of 1st. Cor.—“But now are they many members, yet but one body; and the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you. Nay much more, these members of the body which seem to be more feeble are necessary.” &c. which see from verses 20 to 25. And so of this system of instrumentalities, which God has devised, or ordained, for the preaching of the gospel. A system suitably, appropriate and necessary. God does not require men to make brick without straw—or ministers to engage in a warfare at their own charges.

Our Savior himself may be considered as saying to every minister, “Let the dead bury their dead, but go thou and preach the kingdom of God.” And Paul under the spirit of inspiration, says to Timothy and through him to other ministers, “give attendance to reading, to exhortation, to doctrine. * * * Meditate upon these things—give thyself wholly them;” 1 Tim. 4, 13, 15. And again, “No man that warreth entangleth himself with the affairs of this life that he may please Him, who hath chosen him to be a soldier.”

The import of these passages cannot be mistaken. They lay claim to the entire time, attention, talents, and energies of the gospel minister. But if this is so, is there any certain and appropriate provision, in this system of instrumentalities, made and ordained by God for their support? Let us see. Says Jesus Christ, Luke 10, 7; “The laborer is worthy of his hire,” and 1st Cor. 9, 1-13.—“Even so hath the Lord ordained that they who preach the gospel should live of the gospel;” and v. 7. “who goeth a warfare at any time at his own charges? Who planteth a vineyard and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock?” But the Apostle would appeal at once to the natural relation and reason of things, and we hear him exclaiming, “If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things.” v. 11. These passages leave not a vestige of doubt that it was the design, and is the ordinance of God, that ministers of the gospel shall receive their living or support from those to whom they shall minister; and it is a part and parcel of his system of instrumentalities for the furtherance of the gospel, necessary and important in its place. And to neglect it, or say by word or action that it may, or shall be dispensed with, is contravening the law of Jehovah.

But, if it had been only to have established the foregoing positions, we should have selected some other subject to have preached upon on this occasion, for doubtless in this audience, there are few if any who doubt for a moment what has been advanced. We have, however, a more important duty to perform; and it may be, an unpleasant one. Our theory may be right, whilst our practice is wrong, or defective. The name of Missionary or Effort Baptist is legion; but alas! that of Omission Baptist, (we use the term descriptively) is not much dissimilar. Our object is to show that ministerial support should not be merely an admitted theory, but that it is an imperative command demanding practical, efficient and perpetual compliance according to our ability. And our appeal shall be to the Bible—the ordained and unrevoked law of God. We may theorize and speculate as much as we please about fitness and unfitness, propriety and

propriety, but the more we examine, understand and act upon God's plan, the more far-seeing and comprehensive wisdom will appear in it. God's system of instrumentalities for the promotion of Christ's Kingdom is consistent, appropriate and efficient. To ascertain this then, in its practical bearing and binding application, is what we are to investigate. And any explanation or exposition we may make of the law of the gospel on the subject, should be of no binding force, unless by fair and proper interpretation it seems to have been the meaning and intent of the law-makers; and on the other hand, if our views are substantiated by the Word of God, and by reason, and the analogy of things, we submit if *indifference and negligence* on the subject, does not amount to rebellion against the authority of God, and place us in a category with the disobedient inhabitants of *Moraz*; for not "coming up to the help of the Lord, to the help of the Lord against the mighty." We, as a people, profess not to be of that class of men who regard some of God's commands as non-essential. Let us see to it, that we are not practically occupying this position on this subject.

We have said that God's plan or system of instrumentalities to promote the Kingdom of Christ, was consistent, appropriate and efficient.

1st. *It is consistent*, Because it is God's prerogative to require the use of whatever may be necessary of His own, to advance the cause of truth and righteousness; and the cause of Christ is pre-eminently the cause of truth and righteousness. "The earth is the Lord's and the fulness thereof; even the world and they dwell therein." "The silver and gold are His." Men, and all men, with their time and talents, property and means, are all the Lord's; and herein are but accountable stewards. And may not God do with His own as seemeth to Him best? It is therefore consistent that He should require His ministers to be supported.

2d. *It is appropriate*, Because necessary: that is, it is a fit and proper means of accomplishing an important end. God calls men to preach the gospel—not angels. Men who have flesh and blood, who hunger and thirst, and need houses and clothing as other men do; and, as we have seen, He requires these men-ministers to devote this service their whole time; and not to entangle themselves with the affairs of the life. Hence the unquestionable necessity of every part of this system is apparent and recognized, and its appropriateness beyond dispute.

3d. *God's plan or system is efficient*. But it is only so when acted out according to God's ordinance. And this brings us to our second general proposition, to-wit:

That He requires of His servants the assiduous use of such instrumentalities as may be in their power.

That you may have the subject more prominently before your minds, we state our belief—nay, we know we are giving expression to an undeniable fact that hundreds of ministers in the South and South-west are annually driven from the pulpit, and compelled, much against their inclination to entangle themselves in secular concerns. Like Nehemiah's priests they have to betake themselves to their fields, or workshops, or merchandize. Imperious necessity forces it upon them; and with sad and heavy hearts they have to comply. Again there is but little efficiency in the ministry of hundreds and thousands, doubtless attributable to the inadequate support they receive, or because God's system is not followed. A few ideas or topics constitute their theology, and these expressed in a common place manner. There is little or no progress. No beaten oil brought unto the christian sanctuary; but little diving unto, or acquiring a deeper knowledge of truth. These require time; attention and labor. Hence we see Zion languishing, and her walls broken down. Our captains are not valiant for the truth,—they cannot be! All this shows a want of efficiency somewhere. Is it in God's plan? We think not;—we maintain that it is not; on the contrary it is because God's order is neglected and disobeyed. The question then arises, what does the Bible teach on the subject? To the law, and the testimony. We read from the Apostle Paul now, for the purpose of establishing the efficiency of God's plan or system.

1st Cor. 9, 7. Who goeth a warfare at any time at his own charges? Who planteth a vineyard and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

8. Say I these things as a man? or saith not the law the same also?

9. For it is written on the law of Moses thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God care for oxen? 10. Or saith He it altogether for our sakes? For our sakes no doubt this is written that he that ploweth should plow in hope; and he that thirsteth in hope should be partaker of his hope.

11. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?

13. Do ye not know, that they who minister about holy things live of the things of the temple, and they who wait at the altar are partakers with the altar?

14. Even so hath the Lord ordained that they who preach the gospel should live of the gospel.

Let it be particularly noted and borne in mind that here is a direct and unmistakable reference by an inspired Apostle to the provision God had made under the Jewish dispensation, for the support of the ministers of His religion in that day. And why or for what purpose does the Apostle refer to it? Let Paul answer, "Does God take care for oxen? or saith He it altogether for our sakes. For our sakes no doubt this is written." Who does Paul mean when he says *our*, our sakes? Unquestionably he means christians, and christian ministers, or christian churches. Certainly, he did not then mean the Jews; but for *us* christians it is written. But to settle the question beyond cavil, hear him further. "If we (Christ's ministers) have sown unto you spiritual things, is it a great matter if we shall reap your carnal things? Those who served about the temple, lived of the things of the temple; even so hath the Lord ordained that they who preach the gospel shall live of the gospel." It becomes proper for us now to refer to some of the prominent and leading features, or laws of that provision, directly alluded to by the Apostle, which he says was written altogether for our sakes; and which we maintain amounts to a re-enactment in spirit and efficiency for the christian dispensation. This is the only way we can arrive at the meaning of Paul. For what other reason did he allude to it, but that we might be informed as to the measure of our duty?

You will understand that we certainly do not teach, or wish to be understood as believing, that under the christian dispensation ministers are to receive in *kind*, what priests received under the Jewish; but it is the prominence and importance of these things or their full measure of certainty and efficiency, now equally important and necessary, to which your attention is directed; and which we claim to be the teaching of the inspired Apostle in the passage above. We are, we trust, then, prepared to receive and appreciate the teaching of the Bible on the subject. One allusion, by the Apostle, to the temple service we find in Ex. 23, 19. "The first fruits of thy land thou shalt bring unto the house of the Lord thy God."

Num. 18, 12. All the best of the wine, and the wheat, the first fruits of them which shall offer unto the Lord, them have I given thee. (To Aaron and his sons, the priests.)

13th. And whatsoever is first ripe in the land which they shall bring unto the Lord, shall be thine.

20. And the Lord spake unto Aaron, thou shalt have no inheritance in their land, neither shalt thou have any part among them; I am thy part, and thine inheritance among the children of Israel. 21. And behold I have given the children of Levi (the priests) all the tenth in Israel for an inheritance, for their service which they serve, even the service of the Tabernacle of the congregation.

Deut. 18, 3: "And this shall be the Priests due from the people, from them that offer a sacrifice. * * * 4: The first fruit also of thy corn, of thy wine, and thy oil, and the first of the fleece of thy sheep, shalt thou give him." 5: "For the Lord thy God hath chosen him, out of all thy tribes to stand to minister in the name of the Lord, him and his sons forever." In the days of Hezekiah, the people had sinned and neglected the temple service, and it is said, 2 Chron. 31, 4: "Moreover he (Hezekiah) commanded the people that dwelt in Jerusalem to give the portion of the Priests, and the Levites, that they might be encouraged in the law of the Lord." 5: "And as soon as the commandment came abroad, the children of Israel brought in abundance the first fruits of the corn, wine, and oil, and honey, and of all the increase of the field, and the tithe of all things brought they in abundantly." 6: "And concerning the children of Israel and Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things, which were consecrated unto the Lord their God, and laid them by heaps." * * * 9: "Then Hezekiah questioned with the Priests and the Levites concerning the heaps." 10: "And Azariah, the chief Priest of the House of Zadok, answered him and said, since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty; for the Lord hath blessed His people." The same in amount is reiterated in Ezekiel 44, 30: "And the first of all the first-fruits, of all things, and every oblation of all, of every sort of

your offerings shall be the Priests." Under the reformation by Nehemiah we find him saying chapter 13. 10: "And I perceived that the portions of the Levites had not been given them; for the Levites and the Singers that did the work, were fled every one to his field; then contended I with the rulers and said, why is the house of God forsaken? And I gathered them together, and set them in their place; then brought all Judah the tithe of the corn, and the new wine, and the oil unto the Treasuries."

Light will be thrown on these passages and this subject when we quote the language of the Prophet Malachi, and remember that that Prophet was contemporary with Nehemiah, and doubtless aided him as Governor in the reformation. Malachi 3. 7: "Even from the days of your fathers ye have gone away from mine ordinances, and have not kept them." 8: "Will a man rob God? yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings." 9: "Ye are cursed with a curse: for ye have robbed me, even this whole nation." 10: "Bring ye all the tithes into the store house, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Townsend says: Malachi prophesied while Nehemiah was Governor of Judaea and appears to have contributed the weight of his exhortations to the restoration of the Jewish polity, and the final reform established by that pious and excellent Governor. We have been thus particular and perhaps somewhat tedious, in order to bring out and present before you, what Paul referred to in the 9th chap. Cor. And to show the efficiency of the support God required for His ministers under the old dispensation, of the living He provided for them, and which Paul cited as a lesson for Christians. The simple fact that the Priests were entitled to their support or livings and that Christian ministers are, by the New Testament, entitled to theirs, cannot be denied by any sane man or woman. But there are three ideas in the above passages that ought to be specially noted and remembered:—

1st. The measure of support—*It was one tenth.* "And behold I have given the children of Levi, all the tenth in Israel." Num. 18. 21.

2d. The unvarying position in which this duty was placed, by the requirement of God. It was to be of the first fruits of their increase. See the passages above cited. And

3d. It was a duty God claimed as being due to him:—*"Will a man rob God? yet ye have robbed me."* And can we suppose that with all this before the mind of the Apostle, and the equal necessities of the Christian minister, he had no allusion to the measure and position of this duty under the Christian dispensation, when he says "it was written altogether for our sakes"—and even so hath the Lord ordained that they who preach the Gospel shall live of the Gospel." If Paul had said "Infants were members of the Jewish congregation—even so hath the Lord ordained that they shall be members of Christian churches—would we not only admit the fact, but also enquire into the relation they sustained, their rights, privileges, &c., in order to determine their relation to the church? Or, if God had have enjoined upon the Israelites the duty, merely, of clothing His priests, and had pointed out the manner in which it should be done, and the unvarying position of the duty, and then said in the New Testament "even so shall Christian ministers be clothed, who would have ever thought but that the measure and position of the duty was in amount or efficiency the same? Or, that Christian ministers might go half, or insufficiently clothed, or not clothed at all, without violating God's ordinance? Or, if God had have enacted that civil officers under the Jewish dispensation should be amply compensated, and had declared the measure and position of the duty by the Jews, and then had said in the New Testament, that "even so shall civil officers under the Christian dispensation be compensated," who would have ever supposed, considering the equal necessities of the latter, but that the measure and position of the duty was enjoined upon us: or, that such officers might now be put off with a precarious compensation or none at all, without a violation of God's command? Would not the latter conclusion be unreasonable and absurd. What then is the difference, when the Holy Spirit by the mouth of Paul declares unequivocally, that as the Jewish Priests had their living "even so hath the Lord ordained, that they who preach the Gospel shall live of the Gospel." The worship of God, and the maintenance of His cause, have been, and now are, the most important of all concerns to the human family:—God was careful under the old dispensation to have His ministers duly honored and amply provided for. The duty was imperative upon the Jews, and for not discharging it, they were charged with "robbing God." And the New

Testament, as well as reason, teaches that the *measure* of the duty is no less necessary now; and for not discharging it, God we believe will hold us accountable for not coming up to the help of the Lord against the mighty. Our heart bleeds when we look at the dreadful apathy of professed christians on this subject, and think how little is done in the vineyard of the Lord, when so much is needed. A feeble, sickly light burns here and there, while spiritual darkness reigns all round. Christians labor and grasp after the world, and ministers, having little or no support, are driven to entangle themselves with secular concerns. When will christian churches look into the teaching of the Bible on this subject, and be guided by the counsel of God?

We submit the question then as a point of duty; a duty enjoined by the word of God. We would not make a duty where God has not made one. Our object has not been to point out a system of instrumentalities of our own, but to ascertain what God's was. And can we desire a better or more efficient one? Will you say it would make ministers independent and proud, and above their profession? Then you assume to judge of what God ought to do, and not what He has done or commanded. Do you not suppose God knew what effect it would have upon His ministers, both under the old and new dispensations? and that He ordained that, which He in His wisdom saw was best? True, this may be abused by some graceless ministers; but no true minister of the gospel preaches for money; yet if he gives his whole time to the ministry as God requires he must have money or its equivalent on which to support, and so says the Bible, reason and common sense. The one however is very different from the other. In the name of christian ministers we spurn the imputation of preaching for money, in the ordinary sense of the term; while we contend that it is God's ordinance that His ministers should be supported; and not with a niggardly parsimoniousness; but liberally supported. And can there be a christian that would be sorry to see their minister independent, or above want? or that he was providing something for his wife and children when he was worn out and dead? If there be such an one, we envy not his feelings. Ministers of the gospel have large claims upon the world for a liberal support. There is not a class of men in the whole range of the community who do as much directly and indirectly, for the temporal well being of society as God's ministers. They are the instruments in the hands of God of staying the floods of iniquity, and of upholding and advancing all that is morally good in the world, and would do it much more efficiently if upheld and supported as God's word enjoins, for then they would be "encouraged in the law of the Lord." But above all, through them, as instruments, the Kingdom of Christ is carried on; the cause of God—of truth and righteousness—is sustained, and souls are saved. How inconceivably important that they be liberally sustained—that their hands be strengthened in the work of the Lord. In other words, that God's system of instrumentalities be faithfully carried out. Will Christians and Christian Churches continue to say by their conduct that ministers are unworthy of a competent and independent support, and thus keep them as it were in the dust? How then can they expect them to be efficient laborers in the vineyard of the Lord? And how can, how dare such to pray the Lord of the harvest to send more laborers into his harvest? But we would fain hope—nay, we believe, it is for the lack of investigation and understanding of the teaching of the Bible, and of a proper consideration of the importance of the subject. May we all be enlightened by the word of God, and in this duty come up manfully to the help of the Lord: to the help of the Lord against the mighty.

But we argue the question briefly from *analogy*:

1. Was the cause of God important under the old dispensation? who will say it is less so under the Christian?
2. Was the temple service necessary to maintain God's cause under the Jewish economy? and are the services of the christian sanctuary less so? Are they not infinitely more so? And did God require Jewish priests to give their whole time and attention to His service? Even so He requires christian ministers to give themselves wholly to their work. And is it reasonable to suppose God would provide an ample, certain, and efficient support for Jewish priests, and care less for His ministers, in what we esteem a more important service and dispensation? Was it right to provide for a necessity created by God in one age—and is it wrong to provide as efficiently for an equal, if not a greater necessity, created by the same authority in the present age? There are then as we conceive, two great errors with most professors of religion on this point of christian duty. 1. As to the *measure* of their obligation to the cause of

God. They seem not to recognize or admit the fact, that they are but stewards, accountable to God for the use of their property, and that His word lays the christian world under contribution to advance the cause of Christ. 2. The duty is made to occupy a wrong position, if not at all. Instead of being first, or of paramount and indispensable importance, as it was under the old dispensation, and placed at the head of the list, it is, with the great majority, made last and of least consequence if, of any consequence. Placed at the foot, and generally all means are exhausted before it is reached. Now we solemnly protest that this is treating the cause of God with contempt. Does it not amount to offering the blind, the lame, the torn, and the sick for a sacrifice? And are we not liable to the charge of robbing God in withholding our tithes and contributions from His cause? If God has a church or a cause in our day and time, it has a paramount claim upon us in everything we can do to advance it; and why not in all our arrangements have an eye to that obligation which is greatest of all, and indispensable? 1. Because God requires it. 2. Because the cause of God cannot be sustained efficiently without it. As well might we expect the operations of our State government to be carried on with precarious and uncertain means. If our taxes were left to be paid according to the whim or convenience of every citizen, soon would the wheels of Government come to a dead stand. But no, and here is system; and necessary system too. Our taxes must be paid, and we all acquiesce in the necessity and justice of the law. Yet how much more important to the world is it, that God's cause and government be sustained? And will moral men and christians shirk out because the arm of civil power does not, as it should not, interpose and force it out of them? Is there no power in God's command? And have we not religion enough to obey him from principle? When the Jews withheld their tithes, God frowned upon them. When they obeyed, the windows of Heaven were opened, and the Lord blessed them temporally until they had no room to receive it.

We now say emphatically before God that we have not preached this discourse or advanced these sentiments to be benefitted ourselves. Nor do we expect to be. But if we did, it is a part of God's truth, and we say it whether men will hear, or whether they will forbear. God has a cause, and it is for the promotion of that cause we plead, and the truth of His word. What a privilege does every christian enjoy. In the use of our feeble instrumentality God styles us co-workers together with himself. And who will not come up to the help of the Lord? Is any one ready to say we attach too much importance to money as a means or instrument, in promoting the cause of Christ? We turn them over to settle the account with God, with the Lord Jesus Christ, and with the Apostle Paul. Has Satan put it into the mind of any that we are making a Savior of means? No more do we make of it than the Bible and common sense make of it. The scaffolding is not the building, yet necessary and indispensable in its erection. The oil is not the steam car, and yet necessary and indispensable in running it. The ministry is not the Gospel, but necessary to proclaim it. And so money is not the Gospel, but needful to propagate it. So ordained Christ, and so argued Paul. And God's word places it first on the score of obligations.

The latter idea contained in our text we will notice in a few words:

3d. That God will visit His curses or judgments upon those who will not render their proper and appropriate quota of service in His cause.

We might refer to many passages of scripture which teach that God blesses the obedient, the cheerful giver, and withhold those blessings from the disobedient. Take the language of Malachi, and we maintain that it is applicable. "Ye are cursed with a curse, for ye have robbed me * * in tithes and offerings. * * Bring ye all the tithes * and prove me * If I will not pour you out a blessing, &c. All our labors, both temporal and spiritual, are in the hands of God. The fruitful showers are the gifts of His providence. Fertility is a benediction from His storehouse. In short, He is the author of every good and every perfect blessing. He can send drought and blight upon our cotton and corn fields, and evils in a thousand forms. It is His province to bless and none can hinder or prevent; and may curse—even send leanness into our souls, sorrow to the christian heart; can he see no judgment—no curse from God in blessings withheld from our churches? Is it no grief to our souls to see the walls of Zion going up so slow? Is it no cause for lamentation to see our children growing up in infidelity, and sin in a thousand forms (for learn-
 ing occupies the strong points for influence in society, and society controls to great extent our children; and so it will be

untill the children of God not only give themselves, but contribute their substance to honor God, and sustain a ministry adequate to every ramification of society. Have we no fears that the perhaps slumbering judgments of God, may not ere long be visited upon our too ungrateful country—and we deprived of our religious privileges for not coming up to the help of the Lord as we should? Our prayer is that christians may no longer be willing to see the colors of Heaven's King trailing in the dust; but that they may come up nobly "to the help of the Lord; to the help of the Lord against the mighty." Amen.

BAPTIST MINISTERS:

The following is a list of the Baptist Ministers in Arkansas, as far as known, with their Post-offices:

John Auton, Lisbon.
 Wm. S. Adams, Liberty.
 James T. Bell, Searey.
 O. H. Bootright, Huntsville.
 Joseph Baker, Fayetteville.
 R. L. Butler, Batesville.
 William Burns, Camden.
 L. W. Baker, Calhoun.
 R. L. Baker, Fayetteville.
 Martin Butler, Ashley.
 J. Brown, Elm Springs.
 C. G. Borah, Smithville.
 A. Bolt, Bruton.
 D. G. Barnett, Darysaw.
 J. Bird, Tulip.
 Martin Butler, Tulip.
 Asaph Brown, Elm Spring.
 B. Carroll, Monticello.
 A. Cartwright, Monticello.
 James J. Cobb, Smithville.
 Tho. H. Compere, Camden.
 F. Courtney, Eldorado.
 J. M. Cox, Beach Grove.
 M. E. Clements, Loreda.
 G. W. Campbell, Batesville.
 H. H. Coleman, Cachamasso.
 J. T. Craig, Tulip.
 E. N. Chenault, Little Rock.
 C. W. Cheek, Arkadelphia.
 D. M. Cochran, Mine Creek.
 M. M. Corker, Talladega.
 W. R. Davis,
 S. Delanter, Liberty.
 J. Dunigan, Bentonville, Mo.
 James E. Duren, Wild Haws.
 S. Douthat, Benton.
 S. Daugherty, Benton.
 Israel Dewey, Benbrooks Mills.
 Elias Dodson, Smithville.
 Wm. Daniel, Godbold.
 N. Denson, Fountain Hill.
 W. H. Dodson, Mine Creek.
 A. Douthat, Benton.
 W. I. Everett, Benton.
 Geo. Everett, Union Cross Roads.
 Charles Elliot, Rockport.
 W. L. Estes, Princeton.

Wm. Frost, Rockport.
 James Garrett, P'c ahontas.
 J. H. R. G. Gardner, Reed's Creek.
 R. D. Gray, Fayetteville.
 John C. Gill, Batesville.
 John Goad, Pleasant Plains.
 Isom R. Hall, Cadron.
 Daniel Howery, Fayetteville.
 M. B. Harris,
 J. M. Houston,
 S. Halliburton, Polk Bayou.
 M. Halliburton,
 Joseph Howard, Smithville.
 Jesse Hartwell, Camden.
 S. Harrell, Eldorado.
 S. Harper, Franksville, La.
 D. R. Haynes, Union Springs.
 R. A. Hargis, Three Creeks.
 J. A. Hicks, Eldorado.
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 R. C. Hill, Washburn, Mo.
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 Edward Haynes, Godbold.
 John Hesson, Lost Creek.
 Benj. Hawkins, Bennetts Bayou.
 J. W. Hard, Mt. Vernon.
 F. T. Harris,
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 C. Jones,
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 Reuben Jones, Helena.
 Wm. S. Jones, Bennett's River.
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 B. Jones, Center Point.
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Liberty, Sterling, Salem.	Phillips, Phillips, Phillips,	J. Simpson, Cotton Plant. Wm. Privit, Mt. Vernon. P. S. G. Watson,	J. Simpson, Cotton Plant.	23	10	1	2	61	7	68	3			
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