

OUACHITA COLLEGE
MINUTES

OF THE

LIBRARY
(Twenty-Seventh Annual Session)

OF THE

CADDO RIVER REGULAR

BAPTIST ASSOCIATION,

HELD WITH

THE CHURCH AT BETHEL, PIKE COUNTY, ARKANSAS,

SEPTEMBER 13TH AND 15TH, A. D. 1884.

OFFICERS:

W. W. CARSON, MODERATOR.
ISAAC F. WELCH, CLERK.
JOHN WELCH, TREASURER.

HOT SPRINGS, ARK.:
DAILY NEWS JOB
1884

MINUTES

OF THE

TWENTY - SEVENTH ANNUAL SESSION

OF THE

Caddo River Regular Baptist Association

FIRST DAY.

SATURDAY, SEPTEMBER, 13, 1884.

The Association met according to appointment, with the Church at Bethel, Pike county.

The introductory sermon was preached at 11 o'clock by the appointee, Brother J. J. Hughes, followed by Brother A. Nelson. Text: Neh. VI, 3.

"I am doing a great work, so that I cannot come down; why should the work cease, whilst I leave it, and come down to you."

At 3 o'clock P. M., the Association assembled for business, Brother J. J. Hughes, former Moderator, being present, took his seat and called the Association to order. Prayer by I. F. Welch.

Called for letters from the Churches. Letters read and messengers' names enrolled. (See Statistical Table).

Called for petitionary letters. One presented, read and received, from the Church at Providence, Montgomery county, Ark.

The right hand of fellowship extended the messengers by the Moderator.

The Association then went into the election of officers, which resulted in the choice of Brethren W. W. Carson, Moderator, Isaac F. Welch, Clerk, and John Welch, Treasurer.

Invitation to visiting ministers extended.

Called for correspondence from sister associations. Whereupon, Brethren Goodin, Deaton and J. E. Kennedy, presented themselves as messengers from Red River Association, and were received. Also, letters from the Southwestern and the Ouachita Associations were presented and read. Brethren A. J. Robins and T. R. Phelps, messengers from Ouachita, and Brethren J. B. Hester and J. H. Rivers, messengers from Southwestern Association. The right hand of welcome was extended to the corresponding messengers in behalf of the Association.

The Moderator then appointed the following committees: On Preaching, Brethren J. A. Chitwood, W. D. Lefevers and G. B. Willis, and the messengers of Bethel Church; on Documents, R. Tallant, H. Whissenhunt and A. Nelson; on Finance, D. S. P. Black, W. J. Cowart and Wm. Canaday; on Destitution, W. F. Rucker, J. J. Hughes and W. N. Ewing; on State of Religion, T. J. Welch, M. P. Thomas and J. C. Goss; on Temperance, D. T. Driggers, J. C. Pullen and J. N. Wasson; On Duties of Churches to Pastors, W. G. Hilton, J. Heron and J. B. Echols; on Duties of Pastors to Churches, W. D. Ward, W. H. Caldwell and L. Autrey; on Obituaries, I. F. Welch and N. H. Harley.

On motion, Association adjourned to meet at 9 o'clock, Monday morning. Prayer by Brother J. E. Kennedy.

SECOND DAY.

MONDAY, 9 o'clock A. M., SEPTEMBER 15, 1884.

The Association met according to appointment. Prayer by Brother A. Nelson.

Minutes of Saturday read and adopted.

Called roll and marked absentees thus *.

On motion, resolved: That the names of all who were present on Saturday, but absent at roll-call this morning, be crossed, and that the names of messengers who have not been in the Association, be left out in the minutes.

Call for reports of committees.

The following reports were read and adopted:

PREACHING.

We, your committee on Preaching, make the following report: The stand has been ably filled by the following brethren: Saturday, 11 o'clock A. M., introductory sermon by Brother J. J. Hughes, followed by Brother A. Nelson; Saturday, 7 o'clock P. M., Brethren W. G. Hilton, and W. H. Caldwell; Sunday, 9 o'clock A. M., Breth-

ren W. W. Caison and N. H. Harley; 3 o'clock P. M., Brethren M. P. Thomas and J. P. Welch; 7 o'clock P. M., Brother I. F. Welch; Monday 11 o'clock A. M., Brethren James H. West and J. A. Holcomb; 7 o'clock P. M., Brother W. G. Hilton.

J. A. CHITWOOD, Chairman.

DOCUMENTS.

We, your committee on Documents, ask leave to make the following report: We find 23 Churches represented by letter; we find a query sent up by Mt. Zion Church, Clark county; we find it to be informal and not in shape for consideration according to our constitution; we find one Petitionary letter from Providence Church, Montgomery county. The following Churches petition for the next session of this body to be held with them, viz.: Liberty Springs, Salem and Brushy Creek, North.

A. NELSON, Chairman.

DESTITUTION.

We, your committee on Destitution, submit the following report: *Dear Brethren*—We have in the bounds of our Association those who are destitute of the preached Gospel. Though we are glad to say that the destitution is not so great as heretofore. We find that the ministering brethren have been reaching out in their labors into the destitution by which we are surrounded, more than in the past, and that their labors have been blessed to the salvation of souls. Brethren, let us be engaged and use our means and the talents which God has given us, to promote and push forward the work of our Master.

W. F. RUCKER, Chairman.

STATE OF RELIGION.

We submit the following report: From reading the letters from the churches, we learn that some of the churches have been blessed with an outpouring of the Holy Spirit. Sinners have been converted, and caused by the Spirit's power to prostrate themselves at the foot of the cross, and have been made to rejoice by believing in the Lord Jesus Christ. While others report cold, luke-warm and indifferent, apparently having no spiritual life. Brethren, this is deplorable. The harvest is truly great, the *laborers* are few. Let us pray the Lord of the harvest that he may send *laborers* to work in the vineyard, and let us sustain better those whom God has given us.

Respectfully submitted,

T. J. WELCH, Chairman.

TEMPERANCE.

Dear Brethren—We make the following report: We are happy to state that we believe the cause of temperance is on rising ground; that the *awful demon*, alcohol, is giving way. Brethren, let us pray to God that the time may not be far in the distance when spirituous liquors may be banished from our midst. Let us be temperate in all things and thus fulfill the law of Christ.

J. C. PULLEN, Chairman.

DUTIES OF CHURCHES TO PASTORS.

Beloved Brethren:—We beg leave to submit the following report: Each member of every church owes entire obedience to Christ, the Great Head of the church, and He says the workman is worthy of his meat. Matt. x, 10. Compare 1st Tim. v, 18, and 1 Cor. ix, 7-14, which clearly proves that it is the duty of Churches to relieve the temporal wants of their pastors. It is their duty also to pray for them, and meet with them punctually upon each conference day and preaching occasions, and to speak not evil of them, but esteem them very highly in love, for the work's sake. May the Lord help us to be faithful over these few things.

W. G. HILTON, Chairman.

DUTIES OF PASTORS TO CHURCHES.

Dear Brethren:—We submit the following: The pastor is the servant of the Church over which he is called. It is his duty to see that the rules of the Church are observed; to preach the gospel in its purity, and contend earnestly for the faith once delivered to the Saints, and to reprove, rebuke and exhort with all long-suffering and doctrine, and not fail to declare the whole counsel of God. Dear, beloved brethren; pastors: We think it your duty to visit the members and associate with them, especially the distressed in body or mind, as much as lieth in your power.

W. H. CALDWELL, Chairman.

REPORT OF SUNDAY SCHOOL CONVENTION.

The Sunday School Convention of the Caddo River Baptist Association met pursuant to adjournment with the Church at Valley Grove, Pike county, Ark.

The introductory sermon was preached by Brother W. G. Hilton. Text: Matt. v, 11-12, followed by Brother W. H. Caldwell. Adjourned till 4 o'clock P. M. At 4 o'clock P. M., Convention was called to order by the President, Brother W. J. Kennedy.

Letters were read and the names of the messengers enrolled. Went into the election of officers. Brother W. J. Kennedy was again chosen President, and Brother J. J. Hughes, Vice President; Brother J. M. Smith, Secretary, and W. G. Hilton, Treasurer.

On motion, an amendment was made to the constitution to read thus: "All ordained ministers of the Gospel of our denomination are ex-officio members of this Convention, and also we open up an invitation to sister associations to send messengers from their churches with proper authority, who will be allowed seats with us."

The President appointed an Executive Committee, consisting of T. J. Welch, A. F. Wilson and D. S. P. Black, to make nominations for next session of this body. Adjourned till 7 o'clock P. M.

At 7 o'clock P. M., Brother W. H. Caldwell and L. Autrey delivered very interesting addresses on "Duties of parents to children in regard to Sunday Schools."

SECOND DAY'S MEETING.

On motion, the body agrees to meet with Pleasant Valley Church, on Friday, at 11 o'clock A. M., before the first Sunday in August, A. D. 1885.

Resolved, That our Clerk prepare a synopsis of the important acts of this Convention for insertion in the Minutes of the Association, and that he be authorized to draw funds from our treasury sufficient to pay our *pro rata* share of printing the minutes and Clerk's fees.

Resolved, That the President appoint some suitable person to lecture on the subject of Literature at the next session of this body. Brother J. E. Kennedy was appointed.

At 7 o'clock P. M. listened to a very interesting addresses from Brethren J. H. West and W. J. Kennedy, on the subject of Sunday Schools.

PROGRAMME FOR OUR NEXT SESSION.

Introductory sermon by Brother W. W. Carson, at 11 o'clock, on Friday, before the first Sunday in August, 1885. Assemble at 3 4 o'clock P. M. for organization and business. Friday night, early candle-light lecture by Brother J. J. Hughes, subject: "Origin of Sunday Schools."

Re-assemble at 9 o'clock A. M., Saturday morning for business, and again at 3 o'clock P. M.; Saturday night, early candle-light lecture by T. J. Welch, on subject: "The Design of Sunday Schools."

Dear Brethren, we had a pleasant time. Five churches and four schools were represented, with 170 students. Oh, brethren, pray that the good Lord may bless our labors in Sunday School work. Dear brethren, organize Sunday Schools in all your churches. We hope that every Church will be represented at our next session. Let us bring up our children in the nurture and admonition of the Lord. All Baptist Churches and Sunday Schools are entitled to three delegates each.

W. J. KENNEDY, President.

J. M. SMITH, Secretary.

A communication was read by the Clerk from Brother W. J. Kennedy and ordered printed in the minutes.

FINANCE.

Dear Brethren:—We make the following report: We find on hand—

For printing Minutes sent up by the Churches.....	\$24 80
From Sunday School Convention	2 55
Cash for Home Missions.....	14 60

Total.....\$41 95

D. S. P. BLACK, Chairman.

TREASURER'S REPORT.

Received from the Committee on Finance for printing Minutes, the sum of.....	\$27 35
Cash for Home Missions.....	14 60
Cash on hand for Home Missions.....	3 00

Respectfully submitted,

JOHN WELCH, Treasurer.

Call for reading circular letter by T. J. Welch. Subject: "Restricted Communion." The letter was adopted as the views of the body and ordered printed in the Minutes. The Association then adjourned to hear preaching till 3 o'clock P. M. Prayer by Brother J. J. Hughes.

The Association assembled at 3 o'clock and resumed business. Prayer by Brother J. B. Hester.

At the request of Crystal Hill Church, a letter of dismission was granted to said church by this body.

The following brethren were then appointed as corresponding messengers to sister associations, as follows: To Ouachita, Brethren J. L. Robins and J. H. West; To Red River, Brethren M. P. Thomas and D. S. P. Black; to Saline, Brethren A. R. Chitwood and M. P. Thomas; to Southwestern, Brethren W. A. Canaday and O. R. Sayles.

RESOLUTIONS.

The following resolutions were read and adopted:

Resolved, 1: That the ministers of this Association are requested to bring up to the next session of this body a report of their ministerial labors.

Resolved, 2: That there be no appointments made at this session for preaching at the next session, except the introductory sermon.

Resolved, 3: That the next session of this Association be held with the Church at Salem, five miles west of Rock Creek, Pike county, Ark.

Resolved, 4: That the Clerk have 400 copies of these Minutes printed and distribute them to the churches according to amount of money sent up by them, and that he send one copy to each Church which was not represented, and which did not send any money.

Resolved, 5: That the thanks of this Association be, and are hereby tendered, to the members of Bethel Church and vicinity, for their liberal support and friendly hospitality during the session; also, to the Brethren, Moderator and Clerk, for their faithful services.

Appointed Brother N. H. Harley to preach the introductory sermon at the next session of this body, and Brother T. J. Welch, Alternate.

Appointed Brother W. W. Carson to write a circular letter for the next meeting on a subject of his own selection.

No further business appearing, the minutes were read and adopted.

After appropriate remarks and closing prayer by the Moderator, a hymn was joined in by the congregation while the parting hand was taken by the messengers and brethren.

Thus closed the Twenty-seventh Annual Session of the Caddo River Regular Baptist Association, peace and harmony prevailing, to meet at Salem Church, Saturday, before the second Sunday in September, 1885.

W. W. CARSON, Moderator.

ISAAC F. WELCH, Clerk.

To the Messengers composing the Caddo River Regular Baptist Association assembled at Bethel Church, Pike County, Arkansas:

Dearly Beloved:—Some four years since, as an Association, you, by your action, determined to dispose of the Sabbath School interest by investing it in a Sunday School Convention. You appointed a time and place for the organization of the proposed convention. That time arrived. A few, and but very few, met at the place and time appointed for that purpose. O, what a pall was cast over this Heaven-born interest! It looked as if the Sabbath School cause was certainly gone—dead! dead!! However, He who is faithful in all things never loses sight of His designs, determined otherwise. The 'convention ball' was put in motion in spite of the enemy and all his united forces. A few faithful brethren and sisters have watched over its helpless infancy, determined if it must die to see to it, that it had a funeral worthy of its holy mission.

Instead of death, it now is full of life. The faithful few now rejoice and praise God for its glory and influence. Many now are constrained to thank God for Sunday School Conventions. Though almost murdered in the house of those who should have been its best friends, it now stands out as a beacon light that has come to stay.

Brethren, you who stand aloof from it, please tell me why you do so? Tell the world who are amazed spectators of your indifference why you thus treat this hope of the young and rising generation. Have you no interest in the children? Are you willing that they be raised up in sin? Are you willing that Satan with his combined hosts of infidels, pedoes, etc., shall have undisputed access to their young, and tender minds, and hearts? If so, away with you, and all your pretensions to religion. None can believe in you for your light has become darkness. Even a gainsaying world has no confidence in you. But I cannot thus pass upon my brethren, for I do hope for better feelings—I do hope that you desire that our children be brought up in the nurture and admonition of the Lord. Yea, further, "in the truth, the whole truth, and nothing but the truth." Do you not wish that not only your own, but that the children of your neighbors be trained in Baptist principles, as

taught in our Baptist literature and in Baptist Sunday Schools? If so, organize Baptist Sunday Schools in all your churches, and furnish them with our beautiful Baptist literature. If you love your posterity, see to it that they are taught to know the truth, and as much of it as is possible for them to learn. How can a father be indifferent to the eternal interest of his offspring? Oh, my God, pity such!

"Oh, how will parents tremble there!"

Brethren, your convention, in some respects, is an overwhelming success. Not by your help, but in spite of you. You could have made it a complete success by co-operating, in sending up messengers. This we know you could have done. No excuse can avail. Your criminal neglect is manifest to all. Your sins are open to all. How can you turn a cold shoulder on this Heaven-born enterprise which elevates your Association above all others by which we are surrounded?

But some will say we cannot have a Sunday School in our Church. This may lull your conscience, but will never stand the solemn test. A Church and no School, an orchard without a nursery? My brother you ought to move out. The community that cannot afford a Sunday School is not the place to raise up children. But this does not set forth the facts of the case. "Where there is a will, there is also a way." If you say we have not the will, then you speak the truth, and I bid you and your loved ones a final farewell!

To the churches I must say a few things, and then I will close. Before I can be permitted to meet you again in Sunday School convention, I shall be in my 70th year. I am near the end of my journey. I may never be permitted to see another meeting of that cherished body. Let me entreat you by all that we hold sacred and dear, to work for the children. Do not be as orchards without nurseries. Ever bear in mind that flocks of sheep do not increase unless especial care is taken of the lambs. The children of our Church are our lambs from which our increase and future Church must be made up. Then organize Baptist Sunday Schools in all your churches, no matter though they be small, and furnish them with our literature. If this cannot be done, organize Bible Classes, and be sure to represent yourselves in the Sunday School Convention at Pleasant Valley, commencing on Friday, before the first Sunday in August, 1885. I wish, with longing desire, to meet you all there, "Where Jesus shows His smiling face." Let us all be happy together once more.

W. J. KENNEDY,
President of C. R. S. S. C.

CIRCULAR LETTER.

RESTRICTED COMMUNION SCRIPTURAL.

There are two theories in regard to church communion. 1st. That all have a right to approach the Lord's table who think themselves worthy, regardless of any previous qualifications whatever. 2d. That the Bible restricts the communion to certain characters, while it prohibits all others. These theories are antagonistic. They cannot both be true. Which does the Bible teach?

Church communion is a joint participation of the emblems of the broken body and spilt blood of the Son of God. This can exist only between church members. In church communion, we understand the Lord's supper or table, to be strictly his own. In no sense is it the church's table. Hence, it has no discretion in the matter further than as Christ's executive, to see that the divine law is executed, in regard to who may and who may not approach the table. Christ has located the supper in the church; he says, "That ye may eat and drink at my table, in my kingdom. Luke xxii, 30. As much as to say ye cannot eat and drink at my table out of my kingdom. There is but one way of approach to the table, that is through the sacred institution that Christ has established once for all time, this is the burial of a penitent believer in water, in the name of the triune God. We search in vain for an instance of any one partaking of the supper before baptism. In every instance baptism precedes the supper. In the commission, Matt. xxviii, 19-20, Christ taught, 1st. To teach the nations, then to baptize them; then to teach them to observe His commandments—prominent among His commandments is the supper, which, in point of order, comes after baptism. Again, on the day of Pentecost, the supper was preceded by baptism. Acts ii, 38-42. Again, the order of the three witnesses, which bear testimony on earth, are as follows: "And there are three that bear witness in earth; the Spirit, the water, the blood, and these three agree in one." How unmistakable the order of Heaven. In regeneration the Holy Spirit bears witness with our spirits that we are the children of God. Baptism testifies that Christ was buried and rose again from the dead. Also, that we are dead to sin, and arise to walk in newness of life. The blood, emblematic in the supper, testifies of the death of Christ, by the shedding of His blood for the remission of sin. The order of the Bible is, 1st. Regeneration; 2d. Baptism; 3d. the Lord's Supper. Paul praised the church of God at Corinth, because they kept the ordinances as he delivered them, 1st Cor. xi, 3. The anathema of God is hurled with powerful vengeance against those who change, take from or add to His law. Rev. xxii, 18-19. Paul says, "The things which the Gentiles sacrifice, they sacrifice to devils and not to God, and I would that ye should have fellowship with devils. Ye cannot drink the cup of the Lord and the cup of devils. Ye cannot be partakers of the Lord's table and the table of devils." 1 Cor. x, 20-21.

Can language be plainer. If restricted communion is not taught here, there is no meaning in language. Almighty God says, and positively asserts, that ye cannot partake of His table and the table of devils. Ye cannot drink of His cup and the cup of devils. He shows with unerring certainty that it is impossible for the church to practice free or open communion. He positively forbids it. He has thus placed restrictions around the table: who will dare to remove them? Again, Paul says to the church at Corinth. "But now I have written unto you not to keep company of any man that is called a brother, be he a fornicator or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." 1st Cor. v, 11. Will any one with this array of evidence before him, say that restricted communion is not scriptural? If so, they certainly are better prepared for the insane asylum than for membership in the Church of Jesus Christ. Mark it, the Scriptures forbid the Church to commune with fornicators, with covetous persons, with idolators, with railers, with drunkards and with extortioners. Notice here are six characters that the church is positively forbidden by the Bible to commune with, and yet we are gravely told that close communion is not scriptural.

From the teaching of Paul, in 2d Thes. iii, 6, it is as clear as a noonday sunbeam that the Lord requires the church to exercise the prerogative of saying who shall and who shall not approach the sacred table. In 1st Cor. xi, 28, it is required that church members examine themselves before they eat of that bread and drink of that cup. We see here that church members are not allowed to approach the table without an examination, much less the world, without any qualifications. In the institution of the supper, we learn that all the followers of Christ were not allowed to be present. None but the Apostles were there. Even the presence of the sainted mother of the Son of God was denied. Restricted communion, then, is taught in the Bible. Let the Church of Jesus observe it as he has commanded till time shall be no more. Amen. T. J. WELCH.

OBITUARY.

Your Committee on Obituaries make the following report: Since our last meeting, the Lord has called from his earthly labors our beloved Brother, Elder H. M. WILKINSON, who served as Moderator of our Association for two years, in 1881 and 1882.

Brother Wilkinson was born in Greenville, South Carolina, Sept. 12, 1820, and died in Montgomery county, Ark., August 25, 1884. He had been a Baptist for over forty years, and a minister in Baptist faith for about thirty-seven years.

His parents emigrated to the United States from Wales, and of the old stock of Baptists, of historic times. Brother Wilkin inherited the principles of that ancient stock in a high degree, in the fullest sense of the term, *a Baptist*, bold for the truth, un

promising with error, and ever ready for every good word and work. Brother Wilkinson leaves a companion and five children at home, (and several who are grown and have families,) to mourn their loss. The family have lost a kind husband and father. The neighborhood an excellent and beloved physician. The church one of its purest and truest members. The masonic fraternity one of its most devoted and worthy brethren, and the Baptists will miss, oh, sadly miss, his wise counsels, his earnest preaching, and his untiring energy and self-sacrificing efforts to advance the Master's cause. Truly, a good man has passed away. We humbly and submissively, though sadly, bow to the Master's will, knowing that he doeth all things well.

ISAAC F. WELCH, Chairman.

Caddo River Regular Baptist Association.

CHURCHES.	MESSENGERS.	PASTORS.	CLERKS.	POST OFFICE.	Baptized.	Rec'd by Letter.	Dis'm'd by Letter.	Exc used.	Restored.	Died.	Total Fellowship.	Sundays of Meeting.
Antioch, West.	Jno. Welch, T. J. Welch, I. F. Welch.	J. P. Welch.	B. F. Welch.	Caddo Gap.	2	4	1	2	1	..	29	Second.
Bethel.	W. H. Black, W. H. Willis, L. Autrey.	J. P. Welch.	W. H. Black.	Rock Creek.	..	..	3	..	..	..	49	First.
Brushy Creek, North.	J. C. Pullen.	H. Ellison.	J. C. Pullen.	Oden.	6	..	..	..	2	..	27	Fourth.
Brushy Creek, South.	W. A. Canaday.	W. W. Carson.	Jas. Seales.	Pait's.	..	1	1	..	..	1	10	..
Bethany.	W. F. Rucker, T. J. Carpenter,* W. N. Ewing.	L. Autrey.	..	Point Cedar.	..	..	..	4	..	..	16	Second.
Crystal Hill.	D. L. Shirley.*	H. Ellison.	J. W. Shirley.	Oden.	2	1	..	1	..	2	16	Fourth.
East Antioch.	N. H. Harley.*	H. L. Wasson.	N. H. Harley.	Bear.	..	1	..	..	..	..	16	Second.
Forest Hill.	G. B. Willis, E. Burns.	W. H. Caldwell.	J. A. Tackett.	Hickory Sta.	..	..	..	..	..	1	36	Second.
Liberty.	J. H. West, W. T. West, J. Collier*.	D. T. Driggers.	A. M. Collier.	Caddo Gap.	..	..	4	..	..	..	17	Fourth.
Liberty Springs.	J. A. Coleman.	..	A. Bryant.	Crystal Springs.	..	..	5	1	..	..	18	Fourth.
Mountain Home.	A. Nelson, D. T. Driggers, W. H. Caldwell.	W. H. Caldwell.	..	Hickory Sta.	4	2	7	1	..	..	39	First.
Mt. Pisgah.	S. T. Burchfield, H. Whissenhunt, R. Tallant.	M. P. Thomas.	G. W. Tidwell.	Amity.	6	1	2	1	..	..	31	Third.
Mt. Zion, South.	M. P. Thomas.	G. L. Hamlin.	N. B. Williams.	Caddo Gap.	2	3	1	..	..	..	14	Second.
Mt. Zion, North.	By Letter.	D. T. Driggers.	R. W. Pate.	New Hope.	..	..	4	..	..	..	11	Second.
New Hope, Pike Co.	W. D. Lefevers, J. C. Goss, W. W. Carson.	W. W. Carson.	W. D. Lefevers.	Black Springs.	4	7	8	2	1	..	37	First.
New Hope, Mont'g Co.	J. W. Kirby.	N. H. Harley.	A. N. Thorr.	Bear.	1	6	1	..	..	..	21	Third.
New Home.	W. P. Wheeler.*	..	E. M. Howard.	Rock Creek.	..	2	..	..	..	..	11	First.
Pilgrim's Rest.	W. J. Cowart, W. F. Phillips,* G. W. Bullard.	J. J. Hughes.	W. L. Ham.	Caddo Gap.	3	2	1	2	..	..	35	Third.
Pleasant Valley.	J. F. Robins,* J. N. Wasson.*	H. L. Wasson.	J. F. Robins.	Black Springs.	..	..	9	..	..	..	10	First.
Providence.	W. R. Rowton,* J. T. Rowton.	I. F. Welch.	W. R. Rowton.	Rock Creek.	4	8	1	..	1	..	36	Second.
Salem.	J. B. Echols, W. D. Ward, N. L. Huggins.	A. Nelson.	N. L. Huggins.	Mazarn.	..	6	..	..	..	..	12	Fourth.
Spring Grove.	G. M. Howton, A. J. Howton.	..	J. F. Harmon.	Bear.	..	..	1	2	..	..	29	Third.
The Old Home.	J. A. Chitwood, J. Heron.	J. P. Welch.	W. J. Chitwood.	Rock Creek.	4	2	5	..	..	..	53	Fourth.
Valley Grove.	D. S. P. Black, J. J. Hughes, G. W. Hilton.	..	J. Neighbors.	..	..	..	..	..	..	..	..	..

ORDAINED MINISTERS

AND THEIR POST OFFICES.

W. W. Carson.....	New Hope.....	Ark.....	D. T. Driggers, Hickory Sta., Ark.
H. L. Wasson.....	Black Springs,	"	"
N. H. Harley.....	Bear,	"	"
I. F. Welch.....	Alpine,	"	"
W. H. Caldwell.....	Hickory Sta.,	"	"
J. P. Welch.....	Rock Creek,	"	"
M. P. Thomas.....	Amity,	"	"
O. R. Sayles.....	New Hope,	"	"

LICENTIATES

AND THEIR POST OFFICES.

J. W. King.....	Black Springs,	Ark.....	J. C. Goss, New Hope.
W. G. Hilton.....	Rock Creek,	"	"
R. P. Wilkinson.....	Arkadelphia,	"	"
J. M. Smith.....	Rock Creek,	"	"
L. W. Turner.....	Pait's,	"	"
T. J. Cunningham.....	Crystal Spr'gs,	"	"

ORDER OF BUSINESS.

FIRST DAY.

1. Introductory Sermon.
2. Call for Letters from Churches.
3. Call for Petitionary Letters.
4. Election of Officers.
5. Invite Visiting Ministers to Seats.
6. Call for Correspondence.
7. Appointment of Committees.
8. Call for Report of Com. on Preach'g.

SECOND DAY.

9. Call for Reading Minutes.
10. Call Roll and Mark Absentees.
11. Call for Report of Committees.
12. Call for Reading the Circular Letter.
13. Call for Resolutions.
14. Appointments for Next Session.
15. Call for Treasurer's Report.