

# MINUTES

OF THE

Nineteenth Annual Session

OF THE

## Pine Bluff Baptist Association

HELD WITH

New Hope Church, Saline County, Ark.,

OCTOBER 1, 2 AND 3, 1881.

OFFICERS:

U. J. NEWELL, Moderator. W. C. C. DOROUGH, Clerk.

*Next Session to be Held with Mar's Hill Church, commencing on Saturday before the Third Sunday in October, A. D. 1882.*

*Broadest was found*

LITTLE ROCK:

UNION PRINTING AND PUBLISHING CO.

1881.

# MINUTES

OF THE

NINETEENTH ANNUAL SESSION

OF THE

## Pine Bluff Baptist Association.

---

### FIRST DAY—SATURDAY.

Agreeable to previous arrangement, the ministers and delegates composing the Nineteenth Annual Session of the Pine Bluff Baptist Association met with the New Hope Church, Saline county, Ark., October 1, 1881.

In the absence of the brother who was elected to preach the introductory sermon, by request of the brethren it was delivered by Elder R. M. Lindsey. Text: "But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me."—St. Luke xix, 27.

The delegates came together by singing, "Jesus, Lover of My Soul."

The Association was called to order by the Moderator. Prayer, etc.

The letters from the several churches were called for, read and the names of the delegates enrolled. [See table.]

On Finance—Brothers J. H. Crutchfield, S. I. Tutor and William Lett.

On Sunday-schools—Elder R. M. Lindsey and Brothers D. A. Thomas, W. T. Poe and C. B. Rhodes.

On Destitution—Elders B. F. Holdford, Benj. Thomas and Brother W. C. C. Dorough.

The Committee on Preaching reported as follows:

To-night, at candle-light, Elder B. F. Holdford. Sabbath, at 9 o'clock a. m., Elder U. J. Newell. At 11 o'clock, Elder W. M. Lea to preach missionary sermon. At 3 o'clock p. m., Elder Benjamin Thomas.

On motion, the time for the holding of the annual session of this body was changed so as commence each session on Saturday before the third Sunday in October in each year.

On motion, adjourned until 8:50 o'clock a. m., Monday.

---

### SABBATH EXERCISES.

Elder W. M. Lea preached the missionary sermon at 11 o'clock a. m. to a large and attentive audience.

Elder Benjamin Thomas also preached at 3 o'clock p. m.

---

### SECOND DAY—MONDAY.

The Association met pursuant to adjournment. Prayer by Elder William Tucker.

The minutes of Saturday were called for, read, and, on motion, adopted.

The roll was called and absentees marked thus (\*).

The letter and delegates were received from Pilgrim's Rest Church.

The reports of committees were called for, and were made as follows:

On Publication—Report received and adopted. [See Appendix A.]

On Documents—Report received and adopted. [See Appendix B.]

On Ministerial Education—Report received and adopted. [See Appendix C.]

On Finance—Report received and adopted. [See Appendix D.]

On Sunday-schools—Report received and adopted. [See Appendix E.]

On Destitution—Report received and adopted. [See Appendix F.]

Report of Treasurer received and adopted. [See Appendix G.]

Substitute for report of Missionary Board received and adopted. [See Appendix H.]

On motion, the following resolution was adopted:

*Resolved*, That this Association declare ourselves auxiliary to the Baptist State Convention, and report our missionary operations to said Convention, and also appoint delegates to the same, with such contributions as we may raise for the purpose.

On motion, adjourned until 1:30 o'clock p. m.

#### EVENING SESSION.

The Association met pursuant to adjournment. Prayer by Elder B. F. Holdford.

The circular letter was called for. Read, adopted and ordered to be printed, etc.



Elder B. F. Holdford was elected to write the next circular letter.

Elder H. R. Murray was elected to preach the next introductory sermon. Elder U. J. Newell, alternate.

On motion, the following resolution was adopted :

*Resolved*, That the Clerk of this body have five hundred copies of minutes printed and distributed to best advantage, reserving ten copies for correspondence, and that he be allowed ten dollars for his services.

On motion, Brothers J. A. Halbert, William Lett and Elder I. N. Donahoe were appointed as a committee to select a Missionary Board.

On motion, the following named persons were elected to represent this body in the Baptist State Convention: Elders William Tucker, H. M. Harvey, H. R. Murray and Brother T. W. Quinn.

On motion, the following resolution was adopted :

*Resolved*, That this body return thanks to the members of the church at this place, and to the community at large, for their hospitality extended to the members of this body during this session.

J. H. DONHAM.

The committee appointed to select suitable persons to constitute a Missionary Board, reported the following named persons, to wit: R. M. Lindsey, J. H. Sudduth, W. B. McCool, T. W. Quinn and S. R. Cobb. On motion, report adopted.

On motion, a collection was taken up for the support of "Home Missions."

The following named persons were appointed Corresponding Messengers :

To Saline Association—Elders William Tucker and

Joshua Halbert and Brothers William Lett and J. H. Crutchfield.

Friendship Association—Elders J. H. Donham and J. M. Beard.

Caroline Association—Elder B. F. Holdford.

The Moderator announced that the business of the Association was finished, returned his thanks to the brethren for the brotherly love manifested toward each other, and for the harmonious manner in which all business had been transacted.

After which a hymn was sung, and the brethren and sisters present extended to each other the parting hand.

On motion, adjourned to meet with Mar's Hill Church, Saline county, Arkansas, Saturday before the third Sunday in October, A. D. 1882.

U. J. NEWELL,  
*Moderator.*

WM. C. C. DOROUGH,  
*Clerk and Treasurer.*

# APPENDICES.

---

## APPENDIX A.

*Report on Publications.*—We beg once more to say, and insist upon it, that this is an age of extraordinary progress, and if Baptists do not move forward they will be left behind. Therefore, let us “study to show ourselves workmen that needeth not to be ashamed,” and to this end, we earnestly recommend the Baptists of this Association to be more studious in the study of God’s Word and such religious literature as *The Baptist*, edited by J. R. Graves, and the *Arkansas Evangel*.

T. W. QUINN, Chairman.

---

## APPENDIX B.

*Report on Documents.*—We report an additional increase of seventy-seven by experience and baptism.

One church has asked for the next meeting of this body, to wit: Mar’s Hill. We recommend that said request be granted.

So far as Fourche Church affairs are concerned, we recommend the following resolution:

WHEREAS, The Fourche Church was dropped from this Association last year for irregularities, and now said church has corrected the same; therefore,

*Resolved*, That said church be restored to membership in this body.

W. B. McCool, Chairman.

## APPENDIX C.

*Report on Ministerial Education.*—Your Committee on Ministerial Education would submit the following report:

We believe it to be the duty of the Baptists to educate their ministers. The importance of an educated ministry has so often been discussed before this body that we deem it unnecessary to enlarge upon this feature in our report. That Baptists ought to take a deeper interest in the education of their ministers, no one will question the age demands it, and if we expect to meet and successfully refute the errors of the day, we must educate them; then the family of man will be rapidly evangelized, and made free in the gospel of the Word—a gospel untrammelled by the inventions of men, a gospel free in original simplicity and heavenly love.

We recommend the Judson University and the Centennial Institute as institutions of learning worthy of our patronage.

J. H. DONHAM, Chairman.

---

## APPENDIX D.

*Report on Finance.*—Your Committee on Finance beg leave to report that we find for Association purposes sent up by the churches, \$37.50; for Home Missions, \$12.05; total amounts, \$49.55. Respectfully submitted,

J. H. CRUTCHFIELD, Chairman.

---

## APPENDIX E.

*Report on Sunday-schools.*—We recommend that the ministers who have charge of the churches in this Association urge the necessity of Sunday-schools in all the churches, for we believe that God will bless them in the effort if they will discharge their duty. We do not believe in Union Sunday-schools, but Baptist Sunday-schools. We



believe that all parents would be blessed in seeing their children piously engaged in the good work, for we are taught to "train up a child in the way it should go, and when it is old it will not depart from it."

It makes our hearts ache to see so many promising boys and girls engaged in Sabbath breaking, when they should be employed in learning something about the way of salvation. We should keep the Lord's Day holy.

We would further recommend that the Bible and Baptist books be taught in our Sunday-schools.

Respectfully submitted,

R. M. LINDSEY, Chairman.

---

## APPENDIX F.

*Report on Destitution.*—Your Committee on Destitution in the Pine Bluff Baptist Association, beg leave to report that, in any community that does not have preaching every Lord's Day, we regard as only supplied on the Sundays when they have preaching. If only once a month, they have two thirds of the time destitution. We are under as much obligation to preach Christ on every Lord's day as we are on one Lord's day in each month. Besides those places where preaching is maintained occasionally, we have Mabelvale, Alexander, and many other places, where we are under obligations to preach the Gospel, that we entirely neglect.

We beg the churches to contribute liberally to sustain a good missionary all his time, to work after destitute places and seek out young men, called of God and by His church, to preach the Gospel and stand up for Jesus when most of us will be in our graves.

B. F. HOLDFORD, Chairman.

believe that all parents would be blessed in seeing their children piously engaged in the good work, for we are taught to "train up a child in the way it should go, and when it is old it will not depart from it."

It makes our hearts ache to see so many promising boys and girls engaged in Sabbath breaking, when they should be employed in learning something about the way of salvation. We should keep the Lord's Day holy.

We would further recommend that the Bible and Baptist books be taught in our Sunday-schools.

Respectfully submitted,

R. M. LINDSEY, Chairman.

---

#### APPENDIX F.

*Report on Destitution.*—Your Committee on Destitution in the Pine Bluff Baptist Association, beg leave to report that, in any community that does not have preaching every Lord's Day, we regard as only supplied on the Sundays when they have preaching. If only once a month, they have two thirds of the time destitution. We are under as much obligation to preach Christ on every Lord's day as we are on one Lord's day in each month. Besides those places where preaching is maintained occasionally, we have Mahelvale, Alexander, and many other places, where we are under obligations to preach the Gospel, that we entirely neglect.

We beg the churches to contribute liberally to sustain a good missionary all his time, to work after destitute places and seek out young men, called of God and by His church, to preach the Gospel and stand up for Jesus when most of us will be in our graves.

B. F. HOLDFORD, Chairman.

## APPENDIX G.

### *Report of Treasurer.—*

To balance on hand from last year.....	\$28 70	
To amount received from Finance Committee...	80 25	
By amount paid for printing Minutes.....	\$23 75	
By amount paid for postage .....	1 50	
By amount paid as Clerk's fees.....	10 00	
By amount to balance.....	73 70	
	<hr/>	
	\$108 95	\$108 95

To amount over disbursements to balance.. ..... \$73 70

W. C. C. DOROUGH, Treasurer

## APPENDIX H.

### *Substitute for Report of Missionary Board.—*

*Resolved,* That, owing to mitigating circumstances, the Missionary Board be exonerated from any blame upon their part.



## Ordained Ministers' Names and Addresses.

---

1. U. J. NEWELL.....Sheridan, Grant County, Ark.
  2. JOEL RUSHING .....Sheridan, Grant County, Ark.
  3. W. H. NALL .....Sheridan, Grant County, Ark.
  4. J. H. DONHAM.....Orion, Grant County, Ark.
  5. L. M. PATTERSON .....Orion, Grant County, Ark.
  6. W. B. MCCOOL.....Turin, Grant County, Ark.
  7. D. G. BARNETT.....Belfast, Grant County, Ark.
  8. JOSHUA HALBERT.....Prattsville, Grant County, Ark.
  9. JAMES ADAMS .....Hurricane, Saline County, Ark.
  10. WILLIAM TUCKER.....Bryant, Saline County, Ark.
  11. J. M. BEARD .....Ewing, Grant County, Ark.
  12. JAMES WALLS .....Parker's Store, Pulaski County, Ark.
  13. J. LANKFORD.....Mabelvale, Pulaski County, Ark.
  14. H. M. HARVEY .....Little Rock, Pulaski County, Ark.
  15. B. F. HOLDFORD ...Sweet Home, Pulaski County, Ark.
  16. R. M. LINDSEY.....Prattsville, Grant County, Ark.
  17. J. C. HENDERSON.....Benton, Saline County, Ark.
- 

## Order of Business.

---

1. Introductory sermon.
2. Call for reading of letters.
3. Election of Moderator, Clerk and Treasurer.
4. Invite ministers to seats.
5. Call for correspondence.
6. Call for petitionary letters.
7. Appointment of committees.
8. Call for report of Committee on Preaching.
9. Call for reading Minutes.
10. Roll call.



11. Call for reports of committees.
12. Call for report of Treasurer.
13. Call for report of Missionary Board.
14. Call for reading of Circular Letter.
15. Appointment of persons to write for next session.

## Pledges Toward Support of Home Mission

T. W. Quinn.....	\$10 00	L. L. Quinn .....	\$2 00
William Tucker.....	<del>2 00</del>	S. I. Tutor .....	1 50
J. H. Crutchfield.....	10 00	J. H. Hale.....	1 00
Joshua Halbert .....	2 00	M. S. Kelley.....	2 50
H. R. Murray .....	3 00	James Walls.....	1 00
H. M. Harvey .....	3 00	J. M. Beard .....	1 50
D. A. Thomas .....	3 00	W. M. Johnson.....	2 00
J. H. Willman.....	3 00	J. H. Donham .....	1 00
B. F. Holdford.....	2 00	*J. M. Langston .....	1 00
J. A. Halbert.....	1 00	*W. T. Baldrige .....	2 00
W. M. Lea .....	5 00	G. W. Donham .....	1 00
William Lett.....	2 50	Joshua Holiman .....	2 00
R. M. Lindsey .....	5 00	R. H. Oliver.....	1 00
John Lankford .....	2 00	James Lett.....	1 00
*J. Y. Mashburn.....	1 00	W. B. McCool .....	2 00
W. L. Poe.....	2 50	Mrs. Elizabeth Lett.....	1 50
Miss Bettie Donahoe..	1 00	Mrs. L. A. Broom.....	<del>1 50</del>
E. E. Broom.....	2 00	D. N. Beard .....	1 00

\*Paid to W. C. C. Dorough.

NOTE.—A collection was taken up immediately after the preaching of the missionary sermon, on Sunday, said collection amounting to \$9.05, to be used as a Home Mission Fund.

# CIRCULAR LETTER.

---

BY WILLIAM TUCKER.

---

*To the Messengers of the Pine Bluff Baptist Association,  
Greeting:*

By the request of the last session of your body, we address you our annual letter this year on the importance of taking the Bible for our faith and practice.

In the beginning of the Mosaic dispensation, God did not leave it to Moses or the Jewish congregation the manner or system by which they should worship or serve Him, but He delivered the system of worship to Moses, telling him what kind of beasts to offer, how many, and some times the color, and how to offer them and the kind of fire to use; and closes by saying: "Ye shall not add unto the word which I command you; neither shall ye diminish aught from it."—Deut., iv, 2. Again: "What thing soever I command you, do it; thou shalt not add thereto, nor diminish from it."—Deut., xii, 32.

Inasmuch as many to-day are contending, so a man is sincere it is all right with the Lord (and multitudes are following them), I will give examples of the consequences of not adhering to God's plan of worship, or disobeying Him in that connection.

First—"The priests were called of God to minister about holy things. God chose Aaron and his sons, and forbade anyone else. Kohath, Dathan and Abram rose up before Moses with certain of the children of Israel, two

hundred and fifty princes of the assembly, famous in the congregation, men of renown" (Numbers xvi, 1-2), and thought to change things from God's original plan by putting themselves into the priesthood. Their sincerity was proved by accepting Moses' proposition. God intercedes by opening the earth and swallowing part of them and sending fire out from the Lord and consuming the balance. And the congregation accused Moses and Aaron with the killing of the people of the Lord.

Many to-day are accusing those that are contending for the Gospel in its purity, and will not compromise in the least with those that teach for doctrine the commandments of men, of dividing the religious world (and some who claim to be Baptists).

God will soon speak again in defense of his faithful witnesses, but when they (teacher of errors) shall have been swallowed up in their errors, then they will know who God blames for the confusion in His worship. He told his priests to burn the sacrifice with holy fire (that is, fire which God sent down to consume the first sacrifice); they, doubtless, like their brethren to-day, thought, what is the difference, so they are sincere, one fire is just as good as another. We are worshiping God, we are called, and this argument will take with multitudes, but not with God. Nadab and Abihu tried it. They took common fire, contrary to God's plan, approached the Lord without fear, just like many to-day do, with a perverted ordinance. Come, liberal ones, watch these two priests, called of God, approaching the Lord, in the vigor of life, their faces beaming with zeal. Suddenly we see a flash, the smoke clears away, there they lay dead, for not observing God's ordinances as he commanded. Yet, you will bid those that do such things God speed, and accuse the faithful witnesses with being too hard, bigots and other naughty names.

"God commanded that none should touch the ark but Aaron and his sons."—Numbers, iv, 15. King David took



men and went to Baal of Juda to bring up the ark to Jerusalem. They put it on a new cart and started. Remember God's command, and watch the crowd as they march along. Do you see that man walking along near the ark. That is Uzza. He is a very religious man. I never heard any harm of him in my life. See how he enjoys himself. The oxen stumble, the ark is about to fall. Uzza reaches forth his hand, contrary to the command of God. The faithful witness would cry out, Don't touch it. Mr. Liberal, yet you would oppose good works. Why, what harm is there in that, just to touch that box. You are so particular; I guess he is a better man than you. The crowd suddenly stops. We look over the shoulders of the crowd; there lays Uzza dead (1 Chron., xiii, 10) for violating God's plan or command.

Yet, they will follow the commandments of men, and some called Baptists will bid them God speed.

Saul was sent by the commandment of God to destroy the Amelekites, man and beast. (Sam., xv.) He starts on his mission. He conquers, for the Lord is with him. Again, God is disobeyed. He saves the best of the oxen and the fattest of the lambs, not to increase his wealth, but to offer a sacrifice unto the Lord. He meets Samuel, and says (verse 13): "Be thou of the Lord; I have performed the commandment of the Lord." Samuel, being an old landmark, contends strictly for carrying out God's word, and replies: "What means this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" Saul replies: "The people spared the best of the sheep and of the oxen to sacrifice unto the Lord thy God." Just like many to-day. Ask them, "Why don't you follow the commandments of the Lord?" They say, "We do," and modern Samuel asks: "What means this *sprinkling, pouring infant baptism, unregenerated church membership, etc.?*" For decency, convenience, and to dedicate the *little ones* to God as a *means of grace* to the last, while the Lord adds to



his church only the saved. Hear what the Lord says in Saul's case (verse 11): "It repenteth me that I have set Saul up to be king, for he is turned from following me, and hath not performed my commandment." The prophet says: "To the law and to the testimony, if they speak not according to this, it is because there is no light in them." But some will say, "That is all found in the *Old Testament*." It is good, notwithstanding, and intended for our instruction to-day, that we might know by word, precept and example how to serve the Lord acceptably. Hear the Apostle Paul (1 Cor., x, 10): "Now all these things happened unto them for example, and they are written for our admonition." Now, reject them at your own hazard. A strict compliance with God's word is taught throughout the Gospel dispensation. Our Savior (Luke vi, 46): "Why call ye me Lord, and do not the things which I say?" That is, why do you pretend to worship me, while you follow men's words, and not mine? I will leave it for such to answer.

Christ plainly tells us that every effort to worship him not sustained by the word of God is vain (Math., xv, 9): "In vain they do worship me, teaching for doctrine the commandments of men." That is, anything that God's word is silent on. Ezekiel describes them (xxxiii, 31): "And they came unto Thee as the people cometh, and they set before Thee as my people, and they hear Thy words, but they will not do them, for with the mouth they show much love, but their hearts goeth after their covetousness." Christ testified that those that loved him would keep his commandments.

The Apostles kept before the church the danger of varying from the doctrine delivered by our Savior. He says (Gal., i, 8): "Though we, or an angel from Heaven, preach any other gospel unto you than that which we have preached unto you, let him be accused." Again, to the preacher (1 Tim., iv, 16): "Take heed unto thyself and

unto the doctrine; continue in them, for in doing this thou shalt both save thyself and them that hear thee." Paul, in speaking to the elders at Ephesus (Acts, xx, 27), says: "I have not shunned to declare the whole counsel of God." On this account he felt that he was pure from the blood of all men. The Lord closed His Word by saying (Rev., xxii. 18-19): "For I testify unto every man that heareth the words of the prophecy of this Book, if any man shall add unto these things, God shall add unto him the plagues that are written in this Book, and if any man shall take away from the words of the Book of this prophecy, God shall take away his part out of this Book of Life, and out of the Holy city." The Lord, in his sermon on the mount, speaks on this very subject (Matt., vii, 27): "Let all hold their peace while the Lord from Heaven speaks," and forever puts an end to the doctrine, so you are sincere it is not particular, so your hearts are right. God says, hear ye him (verse 21): "Not everyone that saith unto me, Lord! Lord! shall enter into the kingdom of Heaven, but he that doeth the will of My Father which is in Heaven." He brings to our view the procedure of judgment; the Judge has taken his seat, the books are open, here come the families of the earth. Behold, yonder, those ministers approaching the Judge, filing to his right, with clerical suits and white cravats, full of confidence and sincerity. The Lord motions to them to go to the left. Astonished and confused, they exclaim: "Lord! Lord! have we not prophesied in Thy name, and in Thy name done many wonderful works." With remorse and horror we hear Him reply: "Depart from me, ye that work iniquity." They preached; sinners were converted (cast out devils); they helped to circulate the Bible; helped the needy (did many wonderful works); but the trouble was, they did not obey the Lord (verse 21). They made void the commandments of God by their traditions, perverting the ordinances of Christ's church.

You that encourage those that are following the commandments of men, but follow the truth yourselves, hear (John, i, 9-10): "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God; he that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you and bring not this doctrine, receive not into your house; neither bid him God speed." Verse 11: "For he that biddeth him God speed, is a partaker of his evil deeds."

Now, if *infant baptism, sprinkling, pouring*, taking unregenerated men and women into fellowship, inviting the world to partake of the Lord's supper, are not doctrines of Christ, you ought to let them run their own boat.

In conclusion, I say, in the language of Jude: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith once delivered unto the saints."