

# SALINE BAPTIST ...ASSOCIATION...

SEVENTY EIGHTH YEAR



1914

ELD. C. C. HARRISON, Moderator, presiding at the  
A. B. THOMAS, Z. A. and Thomas, Secretary, Wm.

# MINUTES

—of the—

## Saline Baptist Association 1914

---

Containing  
The Proceedings of the Seventy-Fifth Session  
Seventy-Eighth Year

---

Held With  
Fairplay Church, Saline County, Arkansas  
October 1st, 2nd, 3rd and 4th, 1914

---

ELD. O. C. ROBINSON, Moderator, Owensville, Ark.  
A. B. SHOCKLEY, Clerk and Treasurer, Slocumb, Ark.

---

### *Next Session*

*To Convene with Ouachita Church, in Hot Spring County, on Friday evening, before the first Sunday in October, 1915, Eld. L. E. Holt to preach the introductory sermon, Eld. H. L. Kirkpatrick, alternate.*

---

N. B.—You are earnestly requested to read the proceedings in this minute, especially the reports of committees. There is something important in them for your special consideration.

## **PROGRAM AND ORDER OF BUSINESS**

---

### **Friday Night at 7:30**

Introductory sermon.

### **Saturday Morning at 8:30**

Devotional service. 9:00 o'clock. Call for letters from the churches. Appoint committee to read letters. Appoint committee on divine service. After letters are read and messengers enrolled. Organize.

### **Saturday Afternoon**

Renew call for letters. Call for petitionary letters. Invite visiting brothers and corresponding messengers to seats. Announce the usual committees. Call for report on divine service.

### **Sunday**

Devotional services.

### **Monday Session**

Devotional service at 8:30.

Call for the reading of minutes.

Call roll of messengers and mark names of absentees.

Call for reports of committees, treasurer's report and report of missionary work.

Call for resolutions and miscellaneous business.  
Adjournment.



## PROCEEDINGS

Thursday at 7:30 p. m., October 1, 1914, the Saline Association met with Fairplay church in devotional services. Eld. A. Tucker, the appointee to preach the introductory sermon, not being present, Eld. W. R. McEwen, of Benton, Ark., was chosen to preach this sermon. He delivered a very interesting discourse, after which Dr. R. M. Inlow, of little Rock, spoke on State Missions and Ouachita College.

### FRIDAY, OCTOBER 2, 1914.

#### Forenoon Session.

Met at 9:00 o'clock. Called to order by the Moderator and a few minutes spent in devotional services. Letters from the churches were called for and read by D. D. Glover, H. L. Kirkpatrick and John S. Johnson, who were appointed by the Moderator as reading clerks. The letters showed a representation as follows:

Antioch—B. T. Vaughn, R. H. Tillery.

Bellview—O. C. Robinson, T. J. Burgess.

Big Creek—J. A. Robinson.

Brush Creek—A. S. Rhodes, W. M. Lee, Milton

Deer.

Caney—J. H. Bray, Barney Adams, J. D. Ledbetter.

Cedar Grove—R. S. Elliott.

Center Hill—J. C. Sissell.

Corinth—R. H. Hinson.

Damascus—J. A. Paul.

Deroche—A. Montgomery, J. T. Montgomery.

Fairplay—W. K. Johnson, J. R. Westerman,  
Loujs Wallis.

- Friendship—M. C. Fowler.  
 Foucheluke—R. Lumbkins, B. R. Trammel.  
 Franceway—T. J. Silvers.  
 Gravel Hill—J. W. McKeen.  
 Haskell—Jno. S. Johnson, J. M. Gibson, Mrs. J. C. Whitley.  
 Hot Springs, First—A. T. Moody, L. C. Orr.  
 Hot Springs, Second—Fred D. Hale.  
 Lonsdale—A. Tucker.  
 Lono—J. M. Staggs, E. B. Deer.  
 Magnet Cove—J. A. Verser, W. M. Adkins, Jno. C. Power.  
 Malvern, First—J. C. Ross, D. D. Glover.  
 Malvern, Second—L. E. Holt, Allen Brady.  
 Malvern, Fourth Ward—W. E. Carver, W. J. Kemp, Miss Allie Davis.  
 Mt. Harmony—W. H. Bettis, C. Hodges.  
 Nebo—Represented by letter.  
 North Fork—John T. Holland.  
 New Hope, No. 1—J. D. Rucker, T. O. Phillips.  
 Oak Grove—J. M. Tarvin, J. G. Scott.  
 Ouachita—W. A. Hammons.  
 Park Place—J. W. McDonald, J. M. Lowery.  
 Pleasant Hill—D. K. May.  
 Pleasant Valley—W. T. Retherford.  
 Providence—A. A. Shepard.  
 Reyburn Creek—L. S. Bachelor, W. M. Gravett.  
 Salem—L. F. James.  
 Saline—E. V. Wilks.  
 Smith Creek—J. H. Rigsby, H. M. Warford.  
 Spring Dale—J. M. Crawford, I. H. Phillips.  
 Sulphur Springs—D. D. Denton and wife, W. B. White.  
 Taylor's Chapel—Albert Bowman.  
 Ten Mile—S. F. Funk, A. B. Shockley.  
 Traskwood—J. E. Dawson, B. F. Landreth, T. J. Woodall.  
 Unity—Harrison Taylor.

Forty-four churches represented by seventy-five messengers. A number of visitors were present from several of the churches and a motion was made to seat any visitor from a church as a messenger where the full quorum of three was not in attendance, but was ruled out of order, as the Association, according to

the Constitution, has no right to appoint or elect a messenger to represent a church.

On motion the rules were suspended and petitionary letters were called for, and letters from Haskell, Malvern, Fourth Ward, and Springdale, were read, the churches accepted, the messengers seated and given the right hand of fellowship by the Moderator.

It now being in order, the body organized by re-electing Eld. O. C. Robinson Moderator, and A. B. Shockley, Clerk and Treasurer. The pastor and deacons of Fairplay church were elected as a committee on divine services.

It now being 11 a. m., a motion was made by Eld. J. W. McDonald, and carried, that Eld. Fred D. Hale preach at this hour on the subject of "Russellism." He did so, and laid bare the horrible doctrine as taught by Russell. A motion then carried that Eld. Hale write and furnish the Clerk for the minutes, about two pages of the sermon. Several of the brethren agreed to pay for the printing. The outline of the sermon is as follows:

Among the false and dangerous heresies that Russell teaches I mention, First—Christ, before coming to earth, did not have the divine nature, but was only a created being known as Michael, the Archangel. Second—While on earth, Christ was only a man, like Adam, with only one nature, a human nature. Third—at death on the Cross, Christ, the man, passed out of existence, his human nature becoming extinct, never again to appear, his body and clothes miraculously disappearing from the grave possibly dissolving into gases, or possibly being now preserved somewhere for exhibition purposes later. Fourth—When Christ rose from the dead it was as a divine, not a glorified human being, with only a divine nature, one which has been earned as a man dying for fallen man. Fifth—In October, 1874, Christ came to earth in his invisible divine nature, and began his forty years of Millennial Reign. Sixth—In April, 1878, all the Christians who were of Russell's belief religiously, since the baptism of Christ, the beginning of the Gospel Age, arose from the dead, as spirit beings like Christ, with the divine nature only, their human nature all gone, and began work with Christ, in getting ready to restore the fallen race to the physical, mental and moral condition of Adam before he fell. And since that time, the spring of 1878, all the Russellites who have died were changed to spirit beings, with the divine nature like Christ, and are now here on earth with Christ and the others. Seventh—Next in order, during the present month of October, 1914, will come the manifestation of Christ to the world, so that we all shall realize His presence here, and then will come the change of all the living Russellites on earth to spirit beings like Christ and the others, thus completing the "Church of Christ, the Bride," com-



posed exclusively of spirit beings who became Russellites in doctrine from the baptism of Christ to the end of October, 1914. Eighth—Next in order will follow the resurrection of all the faithful God-serving people from Adam down to the baptism of Christ, not spirit beings like Christ, but perfect men like Adam before he fell, with only a human nature. These will be messengers with the Gospel Commission, who are to "preach the Gospel to every living creature" after the resurrection of the balance of the dead. Then will follow the resurrection of the multiplied billions of folks who have ever lived on this earth, not to perfect manhood, but to only about an average state of physical and mental health, but in the same moral condition as when they died. Raised, not to come to judgment for past sins, but for a trial for "everlasting" life—a life on this earth, as food-eating beings, as Adam before his fall. Ninth—Then, in these advantageous conditions, with the devil "bound," under the preaching of the ancient worthies, directed by Christ and the "church," the world of sinners are to begin working their way back to perfect manhood, as Adam before he fell. All who, at the end of the first hundred years, show no disposition to be obedient to God will be annihilated, become extinct, as if they had never lived. All who at the end of the first hundred years show the last disposition to be obedient to God may live on to the end of the 1000 year Millennial Reign of Christ. Then the devil will be turned loose, as before, and a much more severe and final test will be made, and if any of the probationers yield to Satan, failing to stand this final test, they will be annihilated, so that there will thus be no "hell" left for anybody. The probationers who resist the devil in this last test, thus showing that they are worthy of "everlasting" life, will have the privilege of remaining on earth as human beings like the previously resurrected ancient worthies, their life being sustained by "eating food," as Adam before he fell, and their future existence on earth depending upon perfect obedience, as in the case of Adam when he was placed in the Garden of Eden. Thus we see that they will be an altogether different class of beings from Christ and the "church," who will be self-existent, non-food-eating, spirit beings. You will note also that these billions of folks on earth will never have an opportunity to go to "Heaven," nor to know nor to be with Christ and the "church" of Russellites as long as eternity lasts. Their only prospect will be to live for eternity on this material earth, as material, food-eating beings! Such ROT! And THIS is RUSSELLISM!

But among the saddest of all the heretical and hurtful teachings of Russell are the two following: First—There is no such experience in this life as the "New Birth." With him, being "Born Again" means the resurrection from the dead. Thus it is that the Russellite sect is composed exclusively of unregenerate people. Second—The only business of Russell and his followers is to proselyte members from other religious denominations. There is no missionary work done among the heathen, abroad or at home. Those outside the churches, such as thieves, liars, drunkards, murderers, swearers, bawdy-house inmates and frequenters, infidels, and atheists, will all be placed back on this earth, at the resurrection of the dead, and have a better oppor-

tunity than now to secure "everlasting" life, during the 1000 year Millennial Reign of Christ.

The foregoing is simply an outline of the strong sermon preached before the Association on October 2, 1914, by Pastor Fred D. Hale, of the Hot Springs Second Baptist church, and requested for publication by a standing vote of the Association. It was a new subject of vital interest, and most all who heard him would be glad if the whole sermon could be published.

### Friday Afternoon Session.

Called to order by the Moderator at 1:30. Eld. J. A. Smith, treasurer of the State General Association, spoke on State Missions, and a collection amounting to \$5.05 was taken and paid over to Eld. Smith for State Missions.

The Moderator announced the appointment of committees on Finance, Associational Missions, Orphans' Home, Prayer Meeting and Sunday Schools. Other committees to be appointed later.

A motion was made and carried inviting all Baptists to seats, to aid in council.

On his request, Eld. Fred D. Hale was granted leave of absence to return home.

Corresponding messengers to attend other Associations were elected as follows:

Pine Bluff—J. C. Ross and A. B. Shockley.

Buckville—J. W. McDonald.

Red River—M. C. Fowler.

Bartholemew—L. E. Holt.

Judson—J. A. Verser.

Caddo River—H. L. Kirkpatric.

Fouche Valley—J. T. Holland.

The committee on divine service announced that Dr. W. A. Clark would preach at 7:30 p. m.

A motion carried that all money sent by the churches for Orphan's Home be paid out for Texarkana Home unless otherwise designated. Also State Mission funds to be paid out through the State Association unless otherwise directed.

Adjourned to meet at 7:30 tonight.

### Friday Night Services

Met at 7:30. Dr. W. A. Clark preached a very in-



teresting sermon on the subject of "Regeneration." He scored a number of points against the doctrine taught by Russellites. One of the many good points he made was that "Regeneration is a work God does for us in us." Everyone seemed to enjoy and appreciate the sermon.

The Moderator announced that he had concluded the appointment of committees, and they were read off by the Clerk. To save space we do not give the list. This is found anyway in the regular order of reports.

Brother A. T. Moody made a good talk, encouraging the young folks to study music. He brought out the point that good singers are always in demand.

Eld. J. W. McDonald made a talk against the rule adopted by the Association two years ago to leave off the appointment of committees on State, Home and Foreign Missions, and after some discussion, a motion prevailed that the Moderator appoint committees on State and Foreign Missions, and he at once did so.

On motion adjourned to meet at 8:30 a. m. Saturday. Closing prayer led by Dr. W. A. Clark.

### SATURDAY, OCTOBER 3, 1914

#### Saturday Foresoon Session.

Met at 8:30 a. m. The Moderator read the 5th chapter of 2nd Cor., and Bro. J. A. Verser led in prayer.

The Moderator called for the reading of the minutes. They were read by the Clerk, and on motion, adopted.

Reports were called for, and the report on Sunday Schools was read and discussed. D. D. Glover said: "The main point in that report to which I wish to call your attention is that we do not favor sending our children to Sunday School. We should not send them, but we should go and take them." Eld. A. Tucker said: "I don't like that part of the report, as I think we should send and be in favor of sending if we fail to go ourselves. Eld. L. E. Holt said: "I favor using the Bible in our Sunday Schools more than is usually done. The literature is all right. We couldn't do well without it, but we should have a Bible class in every Sunday School." Eld. S. F. Funk said: "The most

live churches as a rule are those that have regular Sunday School. Now Brethren, these talks are all right, but let's go back to our churches and practice what we preach." J. A. Verser said. "Years ago we used the Bible only in our Sunday Schools, except sometimes the children would bring their old 'Blue Back' speller. Old Brother R. M. Thresher came to Magnet Cove church a long time ago and brought thirty-six Bibles in a tow sack, and made our Sunday School a present of them. Now another thing that should greatly concern us, and that is, the Catholics are all the time working to capture the children and we should wake up and take our children to Sunday School and teach them in the way they should go." A. T. Moody said: "Any kind of Sunday School almost will beat none at all. Try it and see. A Baptist school first, but if you can't get to one go to a Methodist or Presbyterian school if one is handy. You will get good out of it if you try. The idea is to go to Sunday School." J. A. Paul told of the good work done by the Sunday School at Damascus church. Said it was the cause of a great revival and souls were brought to Christ. J. M. Gibson said that they started a Sunday School at Haskell, and it had been the means, to a great extent, in bringing about the recent organization of Haskell church. Several other brethren made good talks and the report was adopted as follows:

### SUNDAY SCHOOLS

We, your committee, believe that work in the Sunday School is of great importance. We are taught to bring up the children in the nurture and admonition of the Lord. We believe that it is the duty of parents to carry their children to Sunday School. It is the teaching service of the church and should be attended by every member of the church.

The great need of the day in evangelizing the world, is a better knowledge of the Word by those engaged in teaching it. We recommend that the Bible be made the book of the Sunday School, and that the best Baptist literature be used as a help in teaching the same. We urge that each church maintain a live Sunday School during the coming years. We earnestly recommend a more careful training of the children

that they may know God's will in order that they may become efficient servants of His.

Respectfully submitted,

S. F. FUNK,  
D. D. GLOVER,  
A. S. RHODES,  
H. E. KIRKPATRICK,  
W. M. ADKINS,

Committee.

The report on the Orphans' Home was read and Bro. Verser told of the needs of the home and of the many things that could be sent to the children to help feed and clothe them. He said: "You can send them a few yards or a bolt of cloth, and the larger girls can make it up in clothing. You can send them a box of clothing, shoes, etc., and put in some canned goods. It is needed and will be appreciated, and besides you will be doing God's service in helping to take care of the orphan and be helping those who cannot help themselves. I am going to help that home as long as I live." J. H. Rigsby said: "We find that the home is in debt and needs help, and at least every Baptist should contribute as much as twenty-five cents. If this was done we could pay it out of debt and have a nice sum left to help support those children."

A public collection of \$20.00 was taken for the home and turned over to Bro. Verser, and the report adopted as follows:

### TEXARKANA ORPHANS' HOME.

At the time of our last Association there was due on the home \$1,800.00. This was paid last January, but soon after, the home was destroyed by fire, with most of its furnishings. The Trustees, with the help of friends, have re-built, and now we have a more suitable building. The old one had thirteen rooms, the new one has thirty-two; has wide porches and a basement. Eld. T. H. Carter is manager, and the children all love him and he understands how to manage the home. The home is in debt and we ought to pay it out. We should take a collection at this meeting to help pay it. Let us help those dear children. Remember the words of Jesus when He said: "I was hungry and ye fed me not, I was thirsty and ye gave



me no drink, I was a stranger and ye took me not in,  
naked and ye clothed me not, I was sick and ye visited  
me not, I was in prison and ye came not unto me."

Let us do something.

J. A. VERSER,  
A. T. MOODY,  
J. H. RIGSBY,  
Committee.

### TEMPERANCE.

The following report read and adopted:

We note with pleasure and gratitude to Almighty God the progress made against the liquor traffic. No other reform movement has swept our country more successfully. We note with pride that many counties and cities have recently rid themselves of the drinking saloon. We should therefore be encouraged to make a more determined effort to rid our great state of this great evil. We should never lose an opportunity to fight against the liquor traffic.

D. D. GLOVER,  
W. H. BETTIS,  
D. K. MAY,  
R. LUMBKINS,  
R. R. TRAMMEL,  
ALBERT BOWMAN,  
R. T. VAUGHN,  
Committee.

In discussing the above report, Bro. Kirkpatrick said: "Almost every crime committed in the city in which I live is caused either directly or indirectly by intemperance. Intoxicating liquor is at the bottom of most all crimes, and we should fight it as one of our greatest enemies."

Eld. A. Tucker said: "Let's be sincere in dealing with this question. I understand that sometimes some folks preach one thing and practice another. We should not make temperance lectures and then vote to put a whiskey man in office."

Eld. O. C. Robinson said: "There is less excuse for a whiskey saloon than anything I ever knew of. There is nothing sold in a saloon that I need or want my children to have. There is nothing done in a saloon that I want my children to do."

A. T. Moody said: "I am ashamed that our government stoops so low as to be in the liquor business, as nine tenths of the girls who go astray are led to this deplorable life by the whiskey traffic. We need a Congress with backbone and courage enough to wipe it out."

D. D. Glover said: "I lived in Malvern when they had saloons. I then saw the town and county go dry, and the whiskey folks argued that the town would die, but instead we have gone on and prospered. We have during the past few years doubled in population and wealth, and legitimate business is much better than it could be with saloons there. We have most of the time been troubled with blind tigers, but recently notice was served that this would no longer be tolerated, and they packed their goods and left."

### ASSOCIATIONAL MISSIONS.

The following report read and adopted:

We find that very little mission work has been done in our Association in several years, and none at all the past year. There is destitution in many of our churches, and until they are aroused to a sense of their duty we can do but little mission work of any kind. We urge that pastors more fully indoctrinate the churches on the subject of giving more liberally to the support of missions and the ministry

We feel that there is great need of a strong active man in the bounds of our Association as missionary for full time. We therefore, recommend that this body proceed to have a suitable man to do this work and that a cash collection and pledges be taken at this meeting to help support the missionary.

Respectfully submitted,

W. K. JOHNSON,  
R. S. ELLIOTT,  
A. A. SHEPARD,  
J. W. McDONALD,  
T. J. BURGESS,

Committee.

A number of the messengers made good talks favoring that a missionary be put in the field, and a motion carried that a committee composed of the Moderator, Clerk, and three others be selected to employ a

missionary and superintend the work. In discussing this motion some argued that this body should select the missionary, but it was finally decided that it was best, that more time was needed to find a man who could and would do the work, and that the committee selected to attend to this matter could arrange it better and more satisfactory to all concerned after they had time to fully consider the matter, and it was agreed that it be taken up during the Fifth Sunday meeting to convene with Malvern Second Church, October 31st. The following named is the committee selected: O. C. Robinson, A. B. Shockley, W. K. Johnson, J. C. Ross and J. W. McDonald.

A cash collection of \$8.05 was taken for Associational Missions, and pledges as follows:

Antioch -----	\$ 5.00	Haskell -----	10.00
Bellview -----	10.00	Reyburn Creek -----	5.00
Brush Creek -----	5.00	Springdale -----	5.00
Corinth -----	10.00	Smith Creek -----	5.00
Deroch -----	5.00	Sulphur Springs -----	10.00
Fairplay -----	10.00	Taylor's Chapel -----	5.00
Franceway -----	5.00	Ten Mile -----	5.00
Magnet Cove -----	5.00	Traskwood -----	5.00
Malvern, First -----	30.00	Unity -----	5.00
Malvern Second -----	25.00	Cedar Grove -----	5.00
Malvern Fourth Ward -----	10.00	Gravel Hill -----	5.00
North Fork -----	5.00	Salem -----	2.50
Total -----		\$212.50	

A number of the churches are not pledged for any amount, but several of the messengers promised to take the matter up with their churches and send the amount pledged to the Clerk. Do this Brethren, at your next meeting if you have not already done so.

Eld. L. E. Holt asked for leave of absence, which was on motion granted.

Adjourned to meet at 1 p. m.

### Saturday Afternoon Session.

Assembled at 1:30 p. m.

J. A. Paul was granted leave of absence.

### STATE MISSIONS.

The following report read and adopted:

Much has been said and written from time to time in regard to the progress of Baptists in Arkansas. The



task grows no less with the passing years. The un-repealed command of our Lord is no less binding, and the obligation of His people to proclaim the pure gospel of salvation can not cease. The destitution in our great state is alarming, and in some sections it is appalling in the extreme. There is to be found in Arkansas Roman Catholicism, Russellism, Holy Rollerism, Campbellism and all kinds of false doctrine. There are great numbers of the unsaved people. Certainly God has placed us in one of the greatest mission fields in all the world; at least one of the greatest in America. We believe there is only one remedy for this appalling condition, that remedy is the entrance of God's word guided by the Holy Spirit. Nothing but the blood of Jesus can cleanse from sin. The period of diversions among Baptists should be forgotten. We, His people, should try Him and see if the blessings will not come. He said: "Bring ye all the tithes into the store house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts. If I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive." (Mal. 3:10). We, your committee, beg that the churches that work with the General Association to make greater efforts through that channel for State Missions, and those who work with the Convention to do a greater work through that channel.

Respectfully submitted.

L. E. HOLT,  
ALEX. TUCKER,  
JNO. S. JOHNSON,  
Committee.

### FOREIGN MISSIONS.

Report read and adopted as follows:

From the life of our Divine Master, who declared that "This gospel of the Kingdom shall be preached in all the world, for a witness unto all nations." Math. 24:14. And to enable His churches to fulfill His purpose, the Holy Spirit, with His omnipotent, age-lasting presence, has been given and pledged for its consummation. Acts 1:8: "Ye shall bear witness unto me, both in Jerusalem and in all Judea, and in Samaria,

and unto the uttermost part of the earth, so tarry, to cut in twain, to divide."

To stress one part of our mission work is to declare and publish to the world that we are not His witnesses. Our every prayer, sacrifice of time and money in sustaining the work at home, should be for the purpose of helping forward the stupendous task of reaching and preaching the gospel to all nations. We therefore urge, beg and beseech both our ministers and churches to stress this work with greater diligence. Our churches should be fully informed regarding missions and our missionaries, where they are laboring in all the nations of the world, in order that all our brethren may be without excuse, and we recommend that they use any method of doing mission work agreeable to their conscience, and report to the Association annually the amounts paid.

J. W. McDONALD,  
J. M. GIBSON,  
TOM J. BURGESS,  
Committee.

### FINANCE.

Report read and adopted:

We, your committee on Finance, ask to submit the following as our report:

To amount received on Associational Missions	--\$ 6.07
To amount received on State Missions	----- 14.58
To amount received on Home Missions	----- .60
To amount received on Orphans' Home	----- 18.25
To amount received on Minutes	----- 53.40
Total	----- \$92.90

Respectfully submitted,  
J. C. ROSS,  
JNO. S. JOHNSON,  
H. M. WARFORD,  
Committee.

### PRAYER MEETINGS.

Report as follows:

There is a great need for real live, wide-awake prayer meetings in all our churches. Dark hours are made light by prayer. Midnights of gloom and sorrow are made noondays of victory. "The life of prayer is a life of continuous discovery." First—"The

discovery of God." Second—"The discovery of the will of God." Third—"The discovery of the plans of God for the world." Fourth—"The life of prayer is a life of ever deepening devotion to Christ."

This life of prayer gives: First—"Spiritual access to men." Second—"Effective speech." Third—"It assures victory in hours of crisis." Fourth—"It thrusts forth workers," and Fifth—"It leads to unity of thought and action."

We therefore urge that every church have a regular weekly prayer meeting, as we believe it to be the life of any church.

Respectfully submitted,

A. TUCKER,  
L. E. HOLT,  
J. T. HOLLAND,  
I. H. PHILLIPS,  
MILTON DEER,

Committee.

In speaking on the above report, Eld. A. Tucker said: "When we pray we get along better. We think sometimes that we haven't got time to pray. It seems that most of the time we are too full of the business of this world to pray, but we ought to live prayerful lives. I don't like to hear anyone bragging on the form of any man's prayer. Let it be in good form or bad if it comes from the heart the Lord will hear it. If our churches will have regular prayer meetings they will do more of the Lord's service."

Bro. Verser and others made good talks and a motion carried adopting the report.

### WOMAN'S WORK.

The report as follows read and adopted:

We find in the 4th Chapter of John where the Samaritan woman went out into the world telling the glad tidings of Jesus, therefore, we recommend that our noble sisters be encouraged in the work of our Lord.

We believe that our members should awake to the fact that a great deal of the cheap literature scattered in our homes have a sinful influence, and we urge that our good sisters carefully examine the literature com-



ing into their homes and destroy all that would have a tendency to be a stumbling block in the way of the rising generation.

We further recommend that our sisters encourage prayer in our homes. Respectfully submitted,

W. E. CARVER,  
J. M. STAGGS,  
E. H. DEER,  
W. T. RUTHERFORD,  
R. H. HENSON,  
MISS ALLIE DAVIS,  
MRS. J. C. WHITLEY,  
Committee.

### OBITUARIES.

Report as follows read and adopted:

We find from the letters sent up by the churches the following deaths reported since our last meeting:

Oak Grove—Brother Douglas Neighbors, died July 17, 1914.

Oak Grove—Sister L. England, died October 26, 1913.

Oak Grove—Sister Sarah Bagley, died August, 1914, aged eighty years.

Magnet Cove—Sister Mollie Elmore, died September 11, 1914.

Smith reek—Sister Clemie Edds, died March 17, 1914.

New Hope No. 1—Sister Mattie Elliott, died August 7, 1914.

Lono—Sister Cordelia Elliott, died August 1, 1914.

Traskwood—Bro. A. J. Hill, died June 17, 1914.

Big Creek—Sister Cynthia Morrison, died April 5, 1914, aged eighty-one.

Reyburn Creek—Bro. M. G. Wade, died December 30, 1914.

Reyburn Creek—Sister Susan Griffin, died August, 1914.

Respectfully submitted,

J. G. SCOTT,  
J. C. SISSELL,  
J. M. TARVIN,  
M. C. FOWLER,  
J. A. ROBINSON,  
T. O. PHILLIPS,  
J. M. LOWERY,

Committee.

---

## MEMORIAL OF THE SAINTED DEAD.

---

### Clemmie Edds.

Sister Clemmie, the subject of this rhyme, was born in April, eighteen eighty-nine.

She laid hold by faith in nineteen four  
Of the promise of life on the golden shore.  
She was loved by her friends  
She was loved because she was true.  
We hope to meet her again  
When the pearly gates we've passed through;  
At home on the beautiful hills of God  
By the valley of rest so fair.  
Some day, some time, when our tasks are done  
And silently sinks life's western sun,  
With joy we shall meet her there.

(Written by Jno. I. Herndon by request of her uncle, J. H. Rigsby.)

### Lubelia England.

Sister England was born October 14, 1878, died October 26, 1913. She joined the Baptist church at Jacksonville, Ark. when seventeen years of age and lived a consecrated christian until her dath. Her body was laid to rest in the Vantrease cemetery at Oak Grove church.

### Douglas S. Neighbors.

Born February 15, 1895, died July 17, 1914. Professed faith in Christ at the age of eighteen years and joined the Oak Grove church. On his death-bed he warned the wayward to give their lives to the service of God. His body also laid to rest in the Vantreas cemetery to await the resurrection of the just.

---

## CHURCH DISCIPLINE.

The following report read and adopted:

We believe there are members in most of our churches that should be disciplined, but this is one of the duties of a church that should be handled with caution and sound judgment. The weak members need help and encouragement, but when a member walks disorderly the church should withdraw from them, so sayeth the scriptures.

Respectfully submitted,

A. T. MOODY,  
J. M. CRAWFORD,  
W. J. KEMP,  
Committee.

## TREASURER'S REPORT.

For the Year Ending October 2, 1914.

Read and adopted as follows:

## RECEIPTS

1913		
Oct.	4, From Finance Committee.	
Oct.	4, For Associational Minutes	\$ 48.15
Oct.	4, For Associational Missions	54.68
Oct.	4, For State Missions	5.00
Oct.	4, For Home Missions	11.60
Oct.	4, For Foreign Missions	1.00
Oct.	4, For Orphans' Home	23.52
Oct.	4, For Assoc'l Missions, Lonsdale Ch., by Eld. A. Tucker	1.00
Oct.	4, For Orphans' Home, from Joseph Hicks, by L. Brown	2.50
Oct.	4, For Associational Missions, from W. D. Robinson	.25
Oct.	4, For Associational Missions, from L. C. Thomas	2.50
Nov.	1, For Associational Missions, from Kentucky Church, By W. W. Shillets	5.00
Nov.	1, For Associational Minutes, from Kentucky Church, By W. W. Shillets	1.25
Nov.	2, For Associational Minutes, Hot Springs First Church, By Bessie M. Tate	2.50
Sept. 30,	For Orphans' Home, North Fork Church, By W. A. Fowler	2.00
Sept. 30,	For Associational Minutes, North Fork Church, By W. A. Fowler	.50
Sept. 27,	For Home Missions, Antioch Church, By B. T. Vaughn	2.50
Sept. 27,	For Associational Minutes, Antioch Church, By B. T. Vaughn	1.00



1914.

April 18, For Associational Missions, Center Hill Church,	
By Eld. O. C Robinson-----	2.00
	\$171.95
By Amount Due Clerk to Balance-----	21.09
Total-----	\$193.04

## DISBURSEMENTS.

1913		
Oct.	4, Paid Finance Committee for Orphans' Home, From North Fork Church-----	2.00
Oct.	4, Paid Finance Committee, for Minutes, From North Fork Church-----	.50
Oct.	4, Paid Finance Committee for Home Missions, From Antioch Church-----	2.50
Oct.	4, Paid Finance Committe for Minutes, From An- tioch Church-----	1.00
Oct.	4, Paid Eld. S. F. Funk, Associational Missionary--	16.75
Oct.	14, Paid Eld. J. W. Sims, for Orphans' Home-----	28.52
Oct.	14, Paid Eld J. A. Scarboro, for Home Missions-----	2.60
Nov.	22, Paid L. B. White for Printing and Mailing out Minutes-----	45.00
Dec.	22, Paid Eld. C. C. Warnock, Assoc'l Missionary----	46.68
1914.		
Jan.	10, Paid Eld. J. A. Smith, for State Missions-----	5.00
April	20, Paid Eld. C. C. Warnock, Assoc'l Missionary-----	2.00
Sept.	2, Paid for Postage in mailing out Assoc'l Letters--	.50
	Paid Clerk-----	6.40
	Paid Eld. J. A. Scarboro for Foreign Missions-----	1.00
	Paid Eld. J. W. Sims for Orphans' Home-----	2.50
	By Balance on hand, Home Missions-----	9.00
	By Amount Due Clerk to Balance-----	21.09
	Total-----	\$193.04

Fraternally submitted,

A. B. SHOCKLEY,  
Treasurer.

## NOMINATIONS.

Report read and adopted:

We recommend that the next session of this Association convene with Ouachita church on Friday night before the first Sunday in October, 1915, and that Eld. L. E. Holt preach the introductory sermon, Eld. H. L. Kirkpatric, alternate.

Respectfully submitted,

J. M. GIBSON,  
T. J. SILVERS,  
R. H. TILLERY,  
J. W. McKEEN,  
W. A. HAMMOND,  
Committee.

# PASTORS, CLERKS AND THEIR POSTOFFICES.

Churches	Pastors	Clerks	Postoffice	County
Antioch	Tom Green	B. F. Vaughn	Blocher	Saline
Bellview	O. C. Robinson	W. J. Burgess	Owensville	Saline
Big Creek	W. D. Dougan	A. M. Robinson	Malvern, Rt. 1	Hot Spring
Brush Creek	A. L. Brumbelow	W. F. Brashears	Leola	Hot Spring
Caney	S. W. Allen	J. H. Bray	Duffie	Hot Spring
Cedar Grove	C. C. Warnock	Toney Beaty	Alum	Saline
Center Hill	O. C. Robinson	J. C. Sissell	Whittington	Saline
Corinth	H. E. Kirkpatrick	J. C. Fulton	Hot Springs	Garland
Damascus	Not Reported	W. A. Fitzhugh	Malvern	Hot Spring
Deroche	S. W. Allen	Alex Montgomery	Duffie	Hot Spring
Fairplay	O. C. Robinson	Robert Johnson	Slocumb, Rt. 1	Saline
Friendship	R. F. Russell	J. A. Lewis	Friendship	Hot Spring
Foucheluke	J. W. Burks	B. R. Trammil	Hot Springs, Rt.	Garland
Franceway	J. M. Clem	T. J. Silvers	Gifford	Hot Spring
Gravel Hill	C. C. Warnock	J. W. McKeen	Rubicon	Saline
Haskell	H. W. Perkins	J. C. Whitley	Haskell	Saline
Hot Springs, 1st	Not Reported	Not Reported	Hot Springs	Garland
Hot Springs, 2nd	Fred D. Hale	E. E. Riddlehoover	Hot Springs	Garland
Lonsdale	Not Reported	W. H. Richardson	Lonsdale	Garland
Lono	A. F. Lamb	C. F. Walters	Lono	Hot Spring
Magnet Cove	N. D. Jones	W. M. Adkins	Magnet	Hot Spring
Malvern, 1st	J. T. Howell	D. S. Bray	Malvern	Hot Spring
Malvern, 2nd	L. E. Holt	Carl Benson	Malvern	Hot Spring
Malvern, 4th Wd.	W. E. Carver	John Keith	Malvern	Hot Spring
Mt. Harmony	J. W. Burks	G. W. Bettis	Duffie	Hot Spring
Nebo	Thos. H. Green	J. L. Curtis	Brazils	Saline
North Fork	C. C. Warnock	W. A. Fowler	Paron	Saline
New Hope No. 1	Not Reported	T. O. Phillips	Lono	Hot Spring
Oak Grove	William Hardage	W. I. Effird	Social Hill	Hot Spring
Ouachita	A. P. Marrett	F. G. Goza	Malvern, Rt. 2	Hot Spring
Park Place	J. M. Lowry	C. N. Dewit	Hot Springs	Garland
Pleasant Hill	A. F. Lamb	Leon Johnson	Chase	Hot Spring
Pleasant Valley	W. M. Cain	W. C. Retherford	Magnet	Hot Spring
Providence	Fred Langley	A. B. Cornett	Haskell, Rt. 1	Saline
Reyburn Creek	S. F. Funk	J. A. McDougal	Reyburn	Hot Spring
Salem	C. C. Warnock	Effie James	Rubicon	Saline
Saline	Fred Langley	Fred Newcomb	Haskell, Rt. 1	Saline
Smith Creek	W. M. Cain	Ferman Sims	Slocumb, Rt. 1	Saline
Springdale	H. W. Perkins	B. E. Brewer	Arkadelphia	Hempstead
Sulphur Springs	H. W. Perkins	C. C. Mitchell	Lawrence	Garland
Taylor's Chapel	Lewis Warwic	J. Monro Hall	Malvern	Hot Spring
Ten Mile	O. C. Robinson	J. W. Melton	Slocumb, Rt. 1	Saline
Traskwood	O. C. Robinson	J. W. Roland	Traskwood	Saline
Unity	Joseph Taylor	Harrison Taylor	Brazils	Saline

# SUNDAY SCHOOL STATISTICS.

Churches	Superintendent	Secretary	Postoffice	Number of Pupils	Cost of Literature
Big Creek	G. L. Robinson	R. L. Burrow	Malvern, Rt. 1	60	\$ 3.15
Brush Creek	A. S. Rhodes	Ray Brashears	Leola	70	9.25
Caney	J. A. Spurlin	J. H. Bray	Duffie	63	
Corinth	— Childers	Mary Smith	Hot Springs, R. 1	92	50.40
Damascus	J. A. Paul	Sam Masters	Malvern	40	1.85
Deroche	L. L. Neighbors		Duffie	40	1.35
Fairplay	James Thomas	Susie Rhineheart	Slocomb, Rt. 1	87	2.00
Friendship	G. W. Benson	Jennie Tisdale	Friendship	65	20.00
Franceway			Gifford	36	7.45
Gravel Hill	J. T. Shell	Maud McAtee	Rubicon	75	3.90
Haskell	J. M. Gibson	Mrs. J. C. Whitley	Haskell	47	6.70
Hot Springs, 1st			Hot Springs	185	
Hot Springs, 2nd	J. D. Brock	O. E. Woods	Hot Springs	160	65.00
Lonsdale	W. H. Richardson	Mrs. T. E. Buffington	Lonsdale	70	25.00
Lono	J. O. Elliott	Harris Brooks	Lono	70	3.50
Magnet Cove	Milton Ross	James Retherford	Magnet	95	12.00
Malvern, 1st	R. E. Snow	J. C. Caldwell	Malvern	212	96.81
Malvern, 2nd	Frank McCarty	Allen Brady	Malvern	144	29.14
Malvern, 4th Ward	W. E. Carver	John Keith	Malvern	144	
North Fork	M. A. Fowler	Mrs. J. C. Bowling	Paron	45	4.00
Park Place	A. C. Lowry	Ruth McFarlin	Hot Springs	125	30.00
Pleasant Valley	W. T. Rutherford	Minnie Dean	Magnet	46	5.00
Reyburn Creek	W. F. Westerman	C. F. Westerman	Reyburn	77	2.35
Smith Creek	H. M. Warford	Mrs. Lillie Herndon	Slocomb, Rt. 1	54	5.81
Springdale	H. Helms	Nora Lawly	Arkadelphia	84	6.50
Sulphur Springs	J. L. Mann	Hattie Cotton	Lawrence	47	5.00
Taylor's Chapel	Albert Bowman	Mattie Ledbetter	Elmore	32	2.23
Ten Mile	Sid Williams	Lessie Daniel	Slocomb, Rt. 1	70	2.50
Traskwood	L. Brown	Lillie Dawson	Traskwood	60	7.50
				2395	\$400.39



### RESOLUTION.

Resolved, That the thanks of this body is due and are hereby extended to the pastor, church and community of Fairplay church, for the bountiful and whole-souled kindness extended in entertaining this body.

(Signed) J. W. McDONALD.

A motion carried allowing the Clerk \$20.00 for his services.

The Committee on Divine Services reported that Bro. H. L. Kirkpatrick would preach at 7:30 tonight, and that a memorial service would be held at 10 a. m. Sunday.

The Clerk stated that there was on hand \$9.00 designated for Home Missions, but from the best information he could get, it was intended by those sending it up, to be used for Associational Missions, as a great many in speaking of Home Missions mean missions in the bounds of our Association, so a motion prevailed to apply this fund to Associational Missions.

The Clerk read a letter from Eld. C. C. Warnock, in regard to balance due him as missionary, and a motion carried that this matter be adjusted by the Committee on Associational Mission work.

The business of this session having been done, a motion was made and carried to adjourn, and as we sang and took the parting hand, it was very much like an old time revival.

Thus closed this session of Old Saline Association. Harmony and a fraternal spirit prevailed and predominated throughout the session. Misunderstandings at times caused some friction and the feelings of some brother would be touched, but it all terminated in the best of spirit and left no sting. It was a great meeting entertained by a noble hearted people. The table out in the beautiful grove of oak and pine that surrounds the church, was two feet wide and near a hundred feet long, and was heaped each day of this three days' meeting with the best there is to eat, fresh from the farm homes, and was cheerfully and heartily devoured by the hungry hundreds of messengers and visitors. The large church house was ample, but was packed to the doors at almost every service. The big bold spring, near the church, of the very best

water, as clear as crystal, was certainly appreciated and enjoyed. Baptists are a peculiar people; they love to meet where there is plenty of water, but they are not peculiar enough to believe that water will save, except when someone is dying of thirst, or the house is on fire.

Now, may the blessings of Almighty God, and the direction of the Holy Spirit prompt and lead us to do greater and more earnest work in the vineyard of our Lord during the next Associational year than ever before, is our earnest and sincere prayer.

ELD. O. C. ROBINSON, Moderator.  
A. B. SHOCKLEY, Clerk.

#### SATURDAY NIGHT SERVICES.

A large congregation assembled at 7:30 and Eld. H. L. Kirkpatrick, of Hot Springs, preached an interesting sermon.

#### SUNDAY SERVICES.

Assembled at 10 a. m. in memorial services conducted by J. A. Verser. He read part of the 14th Chapter of Revelations, and Bro. A. T. Moody led in prayer. Names of the sainted dead were mentioned and brethren who were acquainted with them spoke of their lives as laborers for Christ.

Eld. S. F. Funk spoke of M. G. Wade and said: "I was personally acquainted with Bro. Wade and never knew him to digress from a straight, earnest christian walk."

L. Brown said of A. J. Hill: "He was a devoted christian and gave liberally and cheerfully to the cause of Christ." Bro. Funk said: "Bro Hill's life was bright as a christian soldier. He was devoted and earnest in his work for our Lord and Master."

J. A. Verser, in speaking of the life and death of Mrs. Mollie Elmore, said: "I talked with her just before she died; she was perfectly resigned and willing to go, but she preferred to live if it was the Lord's will, as she was young and wanted to do more for Jesus."

"Now, I want to speak of old Bro. Buck Reamy, who died not long ago at Malvern. He was out plowing one morning and was stricken and fell; his neprew ran to him and he said: 'John, I have been praying for

you; I have prayed for you this morning.' These were his last words and he went to his reward." Eld. A. Tucker said: "All that I ever heard of Bro. Reamy was good. He gave liberally of his means to the support of the gospel, and proved to be a consecrated christian."

Eld. O. C. Robinson said of Clemmie Edds: "She was a true christian and proved to be a devoted lover of our Lord and Saviour, Jesus Christ.

"I wish also to say of Johnnie Burgess, who was a member of Bellview church, that he was a young man and it seemed that a bright future as an earnest, faithful laborer for Christ was in store for him. He would take part in prayer meetings and seemed anxious to do something for the Master's cause."

Eld. S. F. Funk spoke of old Bro. Ace Edds, as an old christian soldier who passed to his reward a few months ago, at the age of more than eighty years.

Eld. A. Tucker said: "I have heard it argued that when we get to heaven we will know our father, mother, children and friends just as we know them here, but this will not be so. The Bible teaches that we shall know as we are known. Some folks have an idea that they will have a rousing good time just with their own kinfolks. God hasn't fixed it so imperfectly as that. What would heaven be to us if we went looking around for Johnny and found he wasn't there, but had gone to the other place? No, we shall be perfect beings and leave behind all emulation and selfishness, and be so capacitated as to fully enjoy the wonderful glories, blessings and pleasures of heaven."

It now being 11 a. m., the hour appointed for prayers for peace in Europe, in accordance with President Wilson's proclamation, prayers were led by Bros. J. A. Verser, W. K. Johnson and S. F. Funk.

Eld. A. Tucker, who was appointed to preach on the subject of "Peace," read 2nd Chapter 2nd Psalms, and preached a splendid sermon to a large and attentive audience. He said, in part: "The great nations of Europe clashed and are now being torn and wrecked by the awful ravages of war. I have been a little troubled over this (that might be termed) pratter for peace in Europe. I know but little of what is involved or what Providence has to do with it, or whether



or not this great conflict will be the indirect means of advancing or promoting the cause of Christ throughout the earth. I do know that God is a lover of peace. His Word teaches peace, and we should pray that if it be His will that peace be soon restored to the nations of Europe.

That great conflict and terrible clash of arms was not brought about by christianity, but it was caused by the rulers breaking their agreements, their faith and treaties with each other in their mad rush for power and prestige. The control of the Mediterranean sea is one bone of contention. There is no christianity in it but there is any amount of ambition and covetousness.

The scriptures teach that the Lord is ruler among all nations and His will shall prevail. The Lord never loses the victory. I don't know which side will win over there in Europe, I don't know that we should be specially concerned about it, for there is now here in our own country being waged by satan, a more disastrous and a more cruel war right in our midst, and this Holy war with satan and sin should be the main object of our life and the chief concern of our minds. Let us worship and praise the Lord today."

Eld. O. C. Robinson closed with a short, appropriate talk, using as a basis for his argument the following passage of scripture: "As it was in the days of Noah so shall it be until the Son of Man come."

J. A. Verser, in a short talk, said: "According to my understanding of Revelations we are now living in the evening of the last age. Prophecy is fast being fulfilled and just out there in the future I believe the last great battle will be fought. The Catholics are organized to try one of these days to take charge of this government. Their armed soldiers, the Knights of Columbus, are all over this country. Roman Catholicism does all it can to hold up ignorance and superstition among the people. It does all in its power against our public schools, which are the very foundation on which rests the advancement of civilization in any country. There is danger, sore trials and awful conflict ahead, but remember we are God's soldiers, marching under His banner. He will be with us in

the darkest hours of trouble and conflict, and if we trust in Him, the victory is ours."

Adjourned. Eld. O. C. Robinson led the closing prayer.

After a bounteous and sumptuous dinner served on the grounds to the enjoyment of the great concourse of people, the afternoon was spent in singing, and another day full of interest and devotion had pleasantly and swiftly passed away.

The days are swiftly passing by  
Crowded on by a future time,  
And soon in death we all shall lie,  
But hope to reach a brighter clime.

### ORDAINED MINISTERS.

Churches and Ministers	Postoffice
Bellview—O. C. Robinson	Owensville
Deroche—W. J. Harden, J. W. Holt	Duffie
Fairplay—J. L. Waldrup	Slocomb
Hot Springs, 2nd—N. H. Harley, H. E. Kirkpatrick, J. S. White	Hot Springs
Lonsdale—Alex. Tucker	Lonsdale
Malvern, 1st—J. M. Clem, A. P. Marrett, W. E. Carver	Malvern
Malvern, 2nd—L. E. Holt, J. E. Maloy, Ashley Wood	Malvern
North Fork—B. R. Hunt	Paron
New Hope, No. 1—E. A. Funk	Lono
Oak Grove—O. M. Burnett	Social Hill
Ouachita—N. D. Jones	Donaldson
Park Place—C. N. Dewitt, J. W. McDonald	Hot Springs
Reyburn Creek—J. M. Beard	Reyburn
Smith Creek—W. M. Cain	Lonsdale
Springdale—W. T. Whitten, I. H. Phillips, C. E. Loby	Arkadelphia
Sulphur Springs—W. B. White	Sanders
Sulphur Springs—Henry Ross	Magnet
Sulphur Springs—J. W. Rooker	Hot Springs
Taylor's Chapel—J. J. Thompson	Malvern
Ten Mile—S. F. Funk	Slocomb
Unity—Joseph Taylor	Brazils
Total number of ordained ministers reported, 31.	

### LICENSED MINISTERS.

Bellview—O. D. Robinson	Owensville
Friendship—H. C. Cooper	Friendship
Fairplay—Fred Langley	Traskwood
Mt. Harmony—C. Hodges	Lofton
Ouachita—J. A. Marsh	Donaldson
Saline—J. A. Moore	Haskell
Sulphur Springs—J. S. Canada	Lawrence
Ten Mile—Bowers Funk	Bauxite

## REPORTS FROM CHURCHES, UNDER HEAD OF REMARKS.

BRUSH CREEK—We had Eld. W. D. Dougan assist in our meeting and paid him \$17.75. We had seventeen additions by baptism, and our church is in a prosperous condition.

CENTER HILL—Brethren, pray for us.

DAMASCUS—We desire your prayers at the Association; may God's blessings be with you.

FRIENDSHIP—We are spiritually built up and we are in good working order. We have a lively Sunday School and regular prayer meeting. We have pledged that we will do more for God's cause in the future than we have in the past. Pray for us that we may press onward and upward to the mark of the high calling. We ask that the next session of the Association meet with us.

FOUCHELUKE—Pray that we may love our neighbors as we love ourselves.

HASKELL—Brethren, we have no house ready in which to worship. We have one under way of construction; have the frame up, but we are few in number and not financially able to finish it. We need help, and any help will be greatly appreciated. The enemies' lines are drawing all around us, and we have a hard fight, but we know in whom we trust.

HOT SPRINGS, SECOND CHURCH—In the earlier part of the year our church was without a pastor, but we have had a pastor during the past four months and our prospects are good for a large and permanent work. We have recently held a good meeting and had sixty-nine additions to our church. Fred D. Hale is our pastor.

LONSDALE—We have only had a pastor for three months during the past year, but our church is in reasonably good condition.

LONO—We wish to say that the good Lord is blessing us and we expect to stand firm and not be tossed about by every wind of doctrine.

MAGNET COVE—We have had Eld. N. D. Jones as our pastor the past year. He held for us a good meeting, assisted by Elders H. W. Perkins and W. B. White.

MALVERN, FIRST CHURCH—Our church is in a prosperous condition. Our Sunday School, prayer meeting and Ladies Aid have done great work. We have called Rev. J. T. Howell, of Ashdown, as our pastor.

MALVERN, SECOND—We complied with the report on Association Missions, which is found on page fourteen of last year's minutes of the Association. Two sermons have been preached by our pastor on the "Support of the Gospel," and we pledge \$20.00 for Association Missions. We regret that the churches have failed to look after Associational Missions is the only reason why there is no missionary in the field.

MALVERN, FOURTH WARD—We organized on the 3rd day of September, 1914, with seven members; have received sixteen by letter and now have a membership of twenty-three. We have a good live Sunday School with 144 on roll.

MOUNT HARMONY—Brethren, pray that we may do more for the cause of Christ in the future than we have in the past.

NEW HOPE No. 1—Pray for us that we may press forward



and do the work we owe to our Heavenly Father.

OAK GROVE—We have had regular meetings but have had no Sunday School or prayer meeting since June; our members seem cold and out of duty. Brethren, pray for us.

OUACHITA—Brethren, we ask that the next session of the Association meet with us.

PARK PLACE—We have just closed a two weeks' meeting. The church was greatly revived and received eighty-seven additions.

PLEASANT HILL—We have contributed to visiting ministers as follows: S. F. Funk, \$7.63; R. F. Russell, \$7.50.

REYBURN CREEK—We have regular prayer services once a week. We ask your prayers in our behalf.

SALEM—We had a good meeting the past summer. We only have three male members, but some of our sister members are faithful church workers. Brethren, pray that the Lord may strengthen us.

SALINE—Brethren, pray that we may do more for the Lord's cause during the next Associational year than we have in the past.

TAYLOR'S CHAPEL—Brethren, our church requests you to send the next session of the Association to meet with us.

TEN MILE—Our church is faithfully holding up the banner of Christ. We have a good pastor and he is faithful and true. We have a Sunday School, but not as much interest as there should be. Pray that we may be more faithful laborers for the Master.

TRASKWOOD—We are in a lukewarm condition. We ask your prayers that we may do more for our Master's cause. We need your prayers in our behalf.

UNITY—Brethren, we ask that you pray for us.

"Oh, it is hard to work for God,  
To rise and take His part  
Upon this battlefield of earth,  
And not sometimes lose heart.

"Workman of God, O, lose not heart,  
But learn what God is like;  
And in the darkest battlefield  
Thou shalt know where to strike."

"There is work for the wise and eloquent tongue,"  
There is work for the old, there is work for the young;  
From the uttermost bounds of this earthly ball  
Is heard the loud cry: "There is work for all."

## RULES OF DECORUM.

1. The Association shall be opened and closed with prayer.
2. A Moderator and a Clerk shall be chosen by the suffrages of the members present.
3. The Moderator shall be considered a judge of order, and shall have a right to call to order at any time.
4. A member not satisfied with his decision may appeal to the Association on the same day, but at no other time.
5. But one member shall speak at a time, who shall rise on his feet, and, obtaining permission, proceed.
6. The Moderator, when addressed by a member for permission to speak, shall signify the same by naming the person, or otherwise.
7. No member shall be interrupted while speaking unless he departs from the subject or uses words of personal reflection. Every motion made and seconded shall come under the consideration of this Association unless withdrawn by him that made it.
8. Every case taken up by the Association shall be decided or withdrawn before another be offered.
9. When a question is taken up, after allowing time for debate, the Moderator shall take the voice of the Association on the subject, and the members on the affirmative of the question shall signify the same by rising from their seats, and those in the negative retain theirs.
10. The Moderator shall pronounce the decision before the standers resume their seats.
11. Any member wishing to retire shall obtain permission from the Moderator.
12. No person shall speak more than twice on the same proposition without permission of the Association, nor more than once without permission of the Association, nor more than once till every member wishing to speak shall have done so; nor shall any proposition be made to close the subject till the debates have been carried through.
13. The appellation of "Brother" shall be used in the Association by members in their address to one another.
14. No member shall be tolerated in any practice which tends to interrupt public speaking.
15. The names of members shall be called as often as the Association may direct.
16. The Moderator shall be entitled to the same privilege of speaking as any other member, provided he appoint another to his seat during the time, but shall not vote on any question unless the Association be equally divided.
17. Any member violating the rules may be reproved by the Moderator at discretion, but only on the day the breach shall be made.

## ABSTRACT OF FAITH.

Article 1. We believe in one true and living God, the Father, the Word and the Holy Ghost. 1st John, 5th chapter and 7th verse. John 1st, 1st chapter, 2nd and 3rd verses. 1st Timothy, 3d chapter and 10th verse.

Article 2. We believe that the Scriptures comprising the Old and New Testaments are the word of God, and the only rule of faith and practice. 2nd Timothy, 3d chapter, 15th and 16th verses. 2nd Peter, 1st chapter and 2nd verse. Rom. 5th chapter and 4th verse.

Article 3. We believe in the doctrine of election according as God has chosen us in Christ before the foundation of the world, that we should be holy and without blame before Him in love, in whom ye also trusted, often that ye heard the word of truth, the gospel of your salvation; in whom also after ye believed ye were sealed with that holy spirit of promise. Eph., 1st chapter, 4th and 13th verses. 1st Peter, 1st chapter and 2nd verse. 1st Thess., 2nd chapter, 13th and 14th verses.

Article 4. We believe in the doctrine of original sin by the fall of Adam. Gen., 3d chapter, 6th and 2nd verses. Psalms 5th and 6th verses. Rom., 5th chapter, 12th and 14th verses.

Article 5. We believe in man's incapacity by his own free will and ability, to recover himself from the fallen state which he is in by nature. Isaiah, 1st chapter, 5th and 6th verses. John, 6th chapter, 44th verse. Eph., 2nd chapter and 1st verse.

Article 6. We believe that sinners are justified in the sight of God by the imputed righteousness of Jesus Christ only. Jer., 23d chapter and 6th verse. Rom., 4th chapter and 22nd verse. 1st Cor., 1st chapter and 3th verse.

Article 7. We believe that the saints shall be preserved in grace, and never finally fall away. Psalm 89th, 23d and 31st verses. Heb., 8th chapter, 10th and 12th verses. John 10th chapter and 28th verse.

Article 8. We believe that baptism and the Lord's supper are ordinances of Jesus Christ, and that the true believers are the only subjects of baptism, and that by immersion is the Apostolic made. Mark, 6th chapter, 15th and 16th verses. Acts, 2nd chapter, 41st and 42nd verses. Rom., 6th chapter, 3d, 4th, 6th and 7th verses. Mat., 28th chapter, 19th and 20th verses. 1st Cor., 11th chapter, 23d and 26th verses.

Article 9. We believe in the resurrection of the dead and a general judgment, and that the felicity of the righteous and the punishment of the wicked will be eternal. John, 5th chapter, 28th and 29th verses. 1st Cor., 15th chapter, 22nd and 25th verses. Rev., 20th chapter 12th, 13th, 14th and 15th verses.

Article 10. We believe that no minister has any right to administer the ordinances of the gospel but to one who is regularly baptized, called, and comes under the imposition of the hands of the Presbytery. Mat., 28th chapter, 19th and 20th verses. 1st Tim., 4th chapter and 14th verse. Titus, 5th chapter and 10th verse.



Article 11. We believe that none but regularly baptized members have a right to commune at the Lord's table. Acts, 2nd chapter, 41st and 47th verses, chapter 18, 8th and 11th verses. 1st Cor., 11th chapter, 23d and 24th verses.

Article 12. We believe that the Lord's day should be observed as a day of rest and religious devotion. Ey., 20th chapter and 8th verse. Acts, 20th chapter and 7th verse. Rev., 1st chapter and 10th verse.

---

### CONSTITUTION.

Article 1. This union of churches shall be known and distinguished by the name and title of the "Saline Baptists Association."

Article 2. This Association shall be composed of messengers from churches in union. Each church shall be entitled to three (3) messengers, who shall be required to furnish satisfactory evidence of their appointment by their several churches before they take their seats.

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

Article 4. The Association shall not interfere with the rights of the churches of which it is composed. It shall regard them as independent bodies in all matters of internal government, and shall act only as an advisory council, assuming no authority, except what is expressly delegated to it by the churches, or evidently implied by the very nature of the compact. It nevertheless claims authority over its members—the messengers from the churches—and in propriety must have power to withdraw from and disown all churches which depart from the principles of this compact by becoming heterodox in faith or disorderly in practice. It should therefore, regard all churches united under this constitution with a vigilant eye for good. Its principal business shall be to promote the declarative glory of God by extending the kingdom of grace on earth, through the medium of preaching the Gospel, and the means in accordance with the Gospel, and to cultivate union and fellowship with all the churches of Christ, especially with those united in this constitution.

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

Article 6. The churches in this union shall transmit to

every annual session of the Association a written communication, specifying the names of their messengers, their number in fellowship, number baptized, received by letter, dismissed, excommunicated, restored or deceased since the last session, and all other information which the churches may deem important, which shall be read and minutes accordingly.

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

Article 8. This Association shall furnish the churches with the minutes of every session.

Article 9. This Association shall take cognizance of no query sent up from the churches, unless they have endeavored to solve the same and have failed, nor of any difficulty between churches, unless they have pursued the direction in the eighteenth chapter of Matthew, and have not been able to settle them. Then the Association shall take such matters into consideration and act upon them at its discretion.

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

Article 11. The Constitution may be altered or amended at regular meetings of the Association by the concurring vote of two thirds of the members then present; provided, such alteration or amendment be approved of by the churches comprising this Association.