

# MINUTES

OF THE

## Twenty-Fifth Annual Session

OF THE

### PINE BLUFF BAPTIST ASSOCIATION

HELD WITH

Big Creek Church, Grant County, Ark.

OCTOBER 14, 15 & 16, A. D. 1887.

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#### OFFICERS:

WILLIAM TUCKER,  
Moderator.

W. C. C. DOROUGH,  
Clerk.

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Next Session to be held With Fair View Church,  
Saline County, Arkansas, Commencing on  
Saturday Before the Third Sunday  
in October, A. D. 1888.

# MINUTES

OF THE

## TWENTY-FIFTH ANNUAL SESSION

OF THE

Pine Bluff Baptist Association.

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The Pine Bluff Baptist Association met pursuant to adjournment, and Elder S. P. Davis, who was elected at the last session of this body to preach the introductory sermon; by his request it was delivered by Elder B. N. Hultsman. Text: "The Church."

After an hour recess the messengers assembled, and the Association was called to order by the Moderator.

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

On thorough organization, Elder William Tucker was re-elected Moderator, and Brother W. C. C. Dorough, Clerk and Treasurer.

On motion, ministers and brethren of our order were invited to seats with us; whereupon Elder J. B. Searcy, Financial Secretary of the Ouachita College responded.

Petitionary letters were called for; whereupon letters and messengers were received from the following named churches, to-wit: Lost Creek, Hensley, Macedonia, Lone Star, and Humble Hope, and the right hand of fellowship was extended to the messengers from said churches by the Moderator.

The Moderator appointed the usual committees, to-wit:

*On Preaching.*—W. C. C. Dorrough, J. J. Beavers, F. W. Rushing and U. J. Newell.

*On Documents.*—E. M. Young, J. H. Donham and O. L. Cates.

*On Publications.*—R. C. Rhoden, J. Y. Mashburn and U. W. Poss.

*On Ministerial Education.*—Joshua Halbert, J. W. Lybrand and D. M. Cloud.

*On Finance.*—D. A. Thomas, Charles Shepherd and G. W. Allen.

*On Sabbath Schools.*—J. A. P. Bingham, D. F. Dobbins and W. B. McCool.

*On Destitution.*—Joel Rushing, W. J. Nixon and Jno. A. Halbert.

On motion, the regular order of business was suspended, and by request of Elder Joshua Halbert, who was elected at the last session of this body to preach the Missionary Sermon, Elder J. B. Searcy was elected to preach the same.



The following named Corresponding Messengers were enrolled, to-wit.

*From Saline Association*—Elders B. S. Taylor, B. N. Hultsman, and Brother Robert Russell.

*From Friendship Association*—Elder T. J. Varnell, and Brothers James Kennedy and D. E. Gean.

The Committee on Preaching made the following report: To-night at early candle-light, a mass-meeting in the interest of the Ouachita College. Sabbath at 9 o'clock a. m., Sunday School lecture by Elder B. S. Taylor; at 11 o'clock a. m., Elder J. B. Searcy to preach at the church and Elder L. M. Patterson at the court house; at 3 o'clock p. m., Elder T. J. Varnell; at early candle-light, Elder B. N. Hultsman, at the church, and Elder William Tucker at the Methodist place of worship.

On motion, adjourned till 8:30 o'clock a. m. Monday.

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## SABBATH EXERCISES.

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At 9 o'clock, a. m., Elder B. S. Taylor was excused from delivering a Sunday School lecture, and lectures were delivered by Brother D. M. Cloud, Elders J. B. Searcy, B. N. Hultsman, T. J. Varnell and others.

The other appointments were filled by the appointees.

Immediately after the preaching of the Missionary Sermon a collection was taken up for the support of "Home Missions," said collection amounting to thirty dollars and twenty-five cents.

## SECOND DAY--MONDAY.

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The Association met pursuant to adjournment.

Prayer by Moderator.

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

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

On motion, the regular order of business was suspended for the purpose of appointing a committee on "The Ouachita College," and Elders E. F. Appling, E. D. Taylor and Brother John Hamilton were appointed as said committee.

On motion, Elder R. L. Kirkland, and Brothers J. W. Dobbins and J. W. Lybrand were appointed as a committee on "State Missions."

*On Temperance.*—Brothers J. J. Beavers, S. P. Gammell and J. W. Paxton.

On motion, the regular order of business was taken up.

Reports of committees were called for and made as follows:

*On Documents.*—Report received and adopted. (See Appendix A.)

*On Publications.*—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.)

*On Ouachita College.*—Report received and adopted. (See Appendix G.)

*On "State Missions."*—Report received and adopted. (See Appendix H.)

*On Temperance.*—Report received adopted. (See Appendix I.)

On motion, adjourned till 1:30 p.m.

The Association met pursuant to adjournment; prayer by Elder Varnell.

On motion, ten dollars of the money that was raised for "Home Missions" on Sunday was turned over to Elder B. N. Hultsman for the support of "Foreign Missions."

The report of the Treasurer was received and approved. (See Appendix J.)

The report of the Missionary Board was received and adopted. (See Appendix K.)

On motion, Elder W. B. McCool and Brothers J. A.



Halbert and J. W. A. Hood were appointed as a committee to select a Missionary Board for next Associational year.

The *Circular Letter* prepared by A. L. Brumbelow was read, adopted and ordered to be printed in the minutes.

On motion, the appointment of persons to preach the Introductory and Missionary sermons was dispensed with.

The committee appointed to select a Missionary Board made the following report: "We have selected the following named brethren, to-wit: W. C. C. Dorough, J. A. Halbert, J. J. Beavers, D. M. Cloud, Samuel Young and Elder William Tucker.

Respectfully submitted,

W. B. McCool,

*Chairman.*

On motion, the Treasurer of this Association was instructed to pay Elders Rushing and Halbert twelve dollars and ten cents the balance due them for services rendered as Missionaries, said amount to be paid out of Associational funds in his hands.

On motion, Brother J. W. Lybrand was appointed to write the next Circular Letter.

On motion, the following named Corresponding Messengers were appointed:

*To Baptist State Convention.*—Elders William Tucker, W. B. McCool, Joshua Halbert, Alex Tucker and Brother D. M. Cloud.

*To Saline Association.*—Elders W. B. McCool, Wil-

ham Tucker, Alex. Tucker, E. F. Appling, and Brothers  
O. L. Cates and J. J. Beavers.

*Green Brier Association.*—Elder J. H. Donham.

*Caroline Association.*—Elder G. H. Hamilton.

Elder J. H. Donham offered the following resolution, which, on motion, was adopted:

*Resolved*, That the thanks of this body are due to the church at this place and to the community at large for the hospitable manner in which they have entertained this body during this session.

The following resolution was offered by Elder B. N. Hultsman, which, on motion, was also adopted :

*Resolved*, That this body extend their thanks to the Moderator for the manly, Godly and brotherly way in which he has presided over this body, and to the Clerk for the faithful record kept, and to the Missionaries for their very efficient work.

On motion, the Clerk was instructed to have one thousand copies of the minutes printed, and distributed as usual, and that he be allowed ten dollars for his services.

On motion, a collection was taken up, in pledges, for the support of "Home Missions;" said pledges amounting to one hundred and twenty-five dollars.

The Moderator announced that the business of the Association was finished and returned his thanks to the brethren for the brotherly love manifested toward each



other, and delivered a farewell address in a few well-timed remarks.

The brethren and sisters present, while singing a hymn, extended to each other the parting hand, and thus closed a very harmonious session of the Association.

On motion, adjourned to meet with Fair View Church, Saline county, Arkansas, on Saturday before the third Sunday in October, A. D. 1888.

WILLIAM TUCKER,

W. C. C. DOROUGH,

*Moderator.*

*Clerk and Treasurer.*

## APPENDIGES.

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Appendix A. We report an increase by baptism, 311; by letter, 132; by restoration, 66; total, 509.

Two churches have asked for the next session of this body, to-wit: Fair View and Corinth. We recommend that the request of Fair View church be granted.

J. H. DONHAM,

*Chairman.*

Appendix B. We recommend for the use of our brethren, "The Holy Bible," "The Arkansas Baptist," "The Baptist," published by Elder J. R. Graves, Memphis, Tenn., and the Sunday school literature published at Atlanta, Georgia.

R. C. RHODEN,

*Chairman.*

Appendix C. We beg leave to submit the following report, to-wit:

WHEREAS, Inasmuch as there is a tendency among the different sects to pervert the Holy Scriptures and teach for doctrine the commandments of men; and,

WHEREAS, We, as Baptists, are greatly in need of an educated ministry to defend the gospel and teach it as it was delivered to the saints; we, therefore, recommend that our people send their boys and girls to the QUACHITA

COLLEGE, and assist the faculty in the erection of the new building with their prayers and money, and that the last page in our minutes be donated to said college as an advertising medium; that we earnestly recommend that all of our young ministers attend "THE OUACHITA COLLEGE," or some other Baptist Theological College.

Respectfully submitted,

JOSHUA HALBERT,

*Chairman.*

Appendix D. We find that the sum of fifty-nine dollars and seventy-five cents has been sent up by the churches for Associational purposes.

Respectfully submitted,

D. A. THOMAS,

*Chairman.*

Appendix E. We beg leave to make the following report, to-wit:

WHEREAS, The Bible is God's law and our guide to a knowledge of Christ, therefore, we, as Christians, should not only study it ourselves but teach it to our children and others.

We urge our brethren to take a greater interest in the Sunday schools in the future than they have in the past. We believe that the Sunday school is the place to teach our children the grand truths of the Bible, and that it has been the means of bringing many to a knowledge of the truth as it is in Christ Jesus.

We find that only about forty per cent. of the churches in the bounds of this Association have Sunday schools.



We should train our children in the Sabbath schools in the distinctive principles of our church and place in their hands good Baptist literature.

We recommend the American Baptist Publication Society for sound Sunday school literature; and the Harvest Bell No. 3, published by Elder W. E. Penn, as a Sunday school song book.

May God help us in this work, and may we have a grand report of Sunday schools at the next meeting of this body.

Respectfully submitted.

J. A. P. BINGHAM,

*Chairman.*

Appendix F. We, your committee on Destitution beg leave to submit the following report, to-wit: We find that at least one-half of the territory in the bounds of this Association is destitute of Baptist preaching—said destitute places comprise the territory situated west of the Saline river, and in that part of the territory from Hurricane creek to the Arkansas river.

We therefore recommend, that the Missionary Board of this Association employ from among the Baptist preachers in this Association, Missionaries to preach in said destitute places; that a stipulated price be agreed upon according to the time; that when a Missionary has been employed and territory assigned him, that no other Mis-

sionary be sent into that territory so assigned to said Missionary; that said Missionaries when employed and territory assigned them, be requested to visit the same, and at the best and most convenient places establish stations and collect all they can for the support of the Missionary work, and that said Missionaries make a report of their work to the Secretary of the Missionary Board—giving the number of sermons preached; the amount of money collected; number of churches organized; number of persons baptized, and that said reports be made at least once each quarter in the year, and that the Missionary Board, after receiving the report of any Missionary, pay him the amount due him after deducting the amount collected by him in the field. If any Missionary should collect more than the amount of his wages he shall pay the excess over to the Secretary of the Missionary Board when he makes his report.

And that said Missionary Board do and perform generally every and all acts in their sound judgment as will be conducive to effectually putting into operation in this Association a true and healthy Missionary spirit.

We further recommend, that said Board, immediately after the adjournment of this Association meet and organize, so as to put into operation the ideas in this report as soon as possible.

We also further recommend that pledges be taken from the churches, members and friends of the gospel to be paid every three months to the Secretary of the Board.

All of which is respectfully submitted.

JOEL RUSHING,  
J. A. HALBERT,  
W. J. NIXON,  
R. C. RHODEN,  
D. M. CLOUD,

*Committee.*

Appendix G. Your committee on Ouachita College would report: That we are glad to know that this noble college is meeting with grand success.

The institution is now in its second year with a good faculty and about two hundred students, with the number constantly increasing. Quite a number of young preachers are in attendance and a great many more are expected to attend. But this college is still in its infancy, and needs the support and prayers of all our people.

The great want at present is a new building of such dimensions as will meet the wants of this rapidly increasing school. To meet this want, the Board of Trustees have placed in the field Elder J. B. Searcy, D. D., as Financial Agent to raise funds for this college. He has already met with great success. Over seventeen thousand dollars is now subscribed for this college besides its real estate and present buildings.

Your committee recommend that we give Brother Searcy and this college all the encouragement we can in the way of contributions and students.

We also recommend that all our Sunday schools join



the "Brick Brigade" by paying a nickle each, to put a brick in the college.

Respectfully submitted.

E. F. APPLING,

*Chairman.*

Appendix H. Your committee beg leave to report as follows: That our State Missions are in a better condition than ever before, and are becoming more organized, and doing more work.

Our destitution, however, is still alarming, and an increase in contributions is still in demand. This demand could be easily met if our members would give something as the Lord prospers them.

The State Mission Board has recommended a Mission book to be used in our churches—a copy of which is herewith exhibited.

Your committee recommend that this book be adopted and that our churches use it, and appoint a committee to visit each member of the same and try to get them to enroll their names in said book and contribute some amount for Missions, if only one cent a month, or a larger amount. The money so contributed to be placed in the Treasury of the church to be used as a "Missionary Fund."

R. L. KIRKLAND,

*Chairman.*

Appendix I. Your committee on Temperance, report as follows: The time has come when the church of God should give forth no uncertain sound in regard to this

question. There is no middle ground, and we urge upon the brethren the importance of teaching by precept and example an entire disuse of liquor as a beverage.

J. J. BEAVERS,

*Chairman.*

#### Appendix J.

To amount on hand from last year.....	\$ 7 95
To amount from Finance Committee.....	48 00
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Total receipts.....	\$55 95
By amount paid for printing Minutes.....	\$27 75
By amount paid for postage.....	2 50
By amount paid for Clerk's fees.....	10 00
Total expenditures.....	<hr/> \$40 25
To amount on hand over disbursement.....	\$15 70

W. C. C. DOROUGH,

*Treasurer.*

#### Appendix K. *To the Pine Bluff Baptist Association, Twenty-fifth Annual Session thereof:*

Your Missionary Board would submit the following report, to-wit: We met on the Fourth Sunday in June 1887, and organized by electing Brother D. M. Cloud, Chairman, and Brother S. R. Cobb, Secretary.

We employed Elders Joshua Halbert and Joel Rushing as Missionaries to work in the bounds of this Association. We agreed to pay each of them two dollars per day.

We herewith submit their report of the first month's work, to-wit:

"SHERIDAN, ARK., August 11, 1887.

*To the Honorable Missionary Board of the Pine Bluff Baptist Association :*

We, your Missionaries beg leave to report our work for the month ending August 11, 1887, to-wit: Began preaching July 5th. We were in the work twenty-six days; preached thirty-four sermons; received in cash for Missionary purposes eight dollars and sixty-five cents; received on subscription, twenty-one dollars for same purpose.

JOEL RUSHING."

We herewith submit their additional report, to-wit:

"SHERIDAN, ARK., September 17, 1887.

Missionary work of Rushing and Halbert. Labored twenty days, preached twenty-seven sermons, collected in cash eleven dollars and twenty-five cents, baptized ten.

RUSHING and  
HALBERT."

From the foregoing reports, said Missionaries labored forty-six days, which would entitle them to receive ninety-two dollars each.

We collected for Missionary purposes, including the amount paid us by our Missionaries, the sum of one hundred and twenty-one dollars and ninety cents. We paid our Missionaries the sum of eighty-five dollars and eighty-five cents each, leaving a balance of six dollars and five cents due each. All of which is respectfully submitted.

J. H. SUDDUTH

D. M. CLOUD,

*for Board*



# ORDAINED MINISTERS.

## NAMES AND ADDRESSES.

JOEL RUSHING.....	Sheridan, Grant County, Ark.		
U. J. NEWELL.....	Sheridan, “ “ “		
R. C. RHODEN.....	Sheridan, “ “ “		
CHARLES SHEPHERD.....	Sheridan, “ “ “		
L. M. PATTERSON.....	Redfield, Jefferson “ “		
W. B. MCCOOL.....	Delay, Grant “ “		
D. G. BARNETT.....	Nuna, Saline “ “		
JOSHUA HALBERT.....	Prattsville, Grant “ “		
WILLIAM TUCKER.....	Prattsville, “ “ “		
R. M. JINDSEY.....	Fenter, “ “ “		
J. H. DONHAM.....	Nuna, Saline “ “		
J. M. BEARD.....	Ewing, Grant “ “		
JAMES ADAMS.....	Hurricane, Saline “ “		
W. H. NALL.....	Benton, “ “ “		
JAMES WALLS.....	Parker's Store, Pulaski “ “		
J. S. HAMILTON.....	Parker's Store, “ “ “		
W. P. DEBOLT.....	Alexander, “ “ “		
W. L. DALE.....	Little Rock, “ “ “		
I. N. DONAHOE.....	Benton, Saline “ “		
H. M. HARVEY.....	Little Rock, Pulaski “ “		
J. C. HENDERSON.....	Benton, Saline “ “		
E. D. TAYLOR.....	Grapevine, Grant “ “		
J. G. TAYLOR.....	Grapevine, “ “ “		
S. P. DAVIS.....	Benton, Saline “ “		
W. A. BRANTLEY.....	Ivesville, Pulaski “ “		
R. L. KIRKLAND.....	Hensley, Saline “ “		
G. H. HAMILTON.....	Jefferson Springs, Jefferson “ “		
E. F. APPLING.....	Brooks, Grant “ “		
ALEX TUCKER.....	Shaw, Saline “ “		

## LICENTIATES.

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A. L. BRUMBELOW.....	Shaw, Saline County, Ark.		
G. G. HUDSON.....	Hurricane,	"	"
J. M. NEAL.....	Hurricane,	"	"
W. C. PALMER.....	Belfast, Grant	"	"
GEORGE F. FEWSTER.....	Prattsville,	"	"
DANIEL W. VEAZEY.....	Sheridan,	"	"

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## PLEDGES FOR THE SUPPORT OF HOME MISSIONS.

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Fairview Church.....	\$10.00	Providence Church.....	\$10.00
Big Creek Church.....	10.00	Alex Tucker (35c p'd)	2.50
Humble Hope Church	5.00	Wm. Tucker.....	5.00
Harmony Church.....	5.00	Mt. Harmony Church	5.00
J. H. Rhodes.....	2.00	G. H. Hamilton.....	5.00
Liberty Church.....	7.00	S. P. Gammell.....	5.00
N. Friendship Church	10.00	R. F. Childress.....	1.00
Mar's Hill Church.....	3.00	D. F. Dobbins.....	1.00
Corinth Church.....	3.00	Pine Grove Church.....	3.00
New Hope Church....	2.50	J. B. Watson.....	2.00
Benton Church.....	10.00	Palestine Church.....	3.00
B. N. Hultsman (p'd).	2.00	Wm. Ivey (p'd).....	1.00
Philadelphia Church..	10.00	F. V. Winston.....	1.00

# ORDER OF BUSINESS.

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1. Introductory Sermon.
2. Call for the reading of letters.
3. Election of Moderator, Clerk and Treasurer.
4. Invite Ministers and Brethren to seats.
5. Call for Petitionary Letters.
6. Appointment of Committees.
7. Call for Report of Committee on Preaching.
8. Call for Correspondence.
9. Call for reading of 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. Elect persons to preach Introductory and Missionary Sermons.
16. Appointment of persons to write for next Session.
17. Elect Missionary Board.
18. Miscellaneous Business.

Names of the Officers of the Missionary Board.—William Tucker, Chairman, Prattsville, Ark.; J. J. Beavers, Secretary, Sheridan, Ark.



**Statistical Table of Churches Composing the Pine Bluff Baptist Association.—Twenty-Fifth Session.**

CHURCHES.	COUNTY.	NAMES OF MESSENGERS.	Baptized.	Rec'd by Letter.	Dis'd by Letter.	Excluded.	Restored.	Died.	Total Membership.	No. of Houses.	Seating Capacity.	Val. of Houses.	Contributions.	NAMES OF PASTORS.	CLERKS AND THEIR POSTOFFICES.	
Alexander.....	Pulaski.....	E. E. Brown,* J. B. Watson.....	1	1	1	1	1	14	1	1	1	\$.....	1.00	J. S. Hamilton..	J. B. Watson, Alexander.	
Antioch.....	Saline.....	N. B. Farrell,* J. D. McCommach, J. B. Kelly*.....	1	1	1	1	1	34	1	1	1	85	85	S. P. Davis.....	R. E. Claiborne, Bryant.	
Big Creek.....	Grant.....	W. C. C. Dorough, J. J. Beavers, F. W. Rushing.....	20	1	17	2	1	143	1	400	400	3.00	3.00	W. B. McCool.....	P. E. Harper, Sheridan.	
Benton.....	Saline.....	D. M. Cloud, Wm. Lett, J. A. P. Bingham.....	1	4	13	1	1	57	1	400	400	2.15	2.15	B. N. Hultsman.....	D. M. Cloud, Benton.	
Bryant.....	Saline.....	A. N. Sanders,* W. T. Baldrige,* J. W. Dobbins.....	3	2	1	2	2	30	1	400	400	4.0	45	S. P. Davis.....	J. W. Dobbins, Bryant.	
Corinth.....	Grant.....	C. P. Ledbetter, Jno. Wells, H. McFarlin.....	19	8	8	3	7	4	155	1	350	300	2.50	2.50	W. B. McCool.....	W. L. Poe, Belfast.
China Grove.....	Saline.....	JY Mashburn, HLABercrombie* JTCovington*.....	2	2	2	2	2	46	1	200	125	1.50	1.50	J. H. Donham.....	J. Y. Mashburn, Bryant.	
East Union.....	Saline.....	E. M. Young, J. E. Young, B. F. Helms*.....	2	5	4	2	1	41	1	350	400	70	70	J. H. Donham.....	B. F. Helms, Cregg's Mill.	
Ephesus.....	Grant.....	J. Hamilton, J. W. A. Hood, J. H. Camp.....	21	7	4	2	3	1	49	1	150	100	2.00	2.00	W. B. McCool.....	J. Hamilton, Cherry Grove
Fair Veiv.....	Saline.....	A. J. Moore, Y. B. Mashburn, W. T. Ball*.....	29	4	4	2	3	1	114	1	450	250	3.00	3.00	W. B. McCool.....	W. T. Ball, Hurricane.
Harmony.....	Grant.....	J. A. Halbert, G. W. Allen, G. F. Fuester.....	2	6	4	10	5	5	125	1	400	400	2.45	2.45	Wm. Tucker.....	W. S. Carroll, Prattsville.
Hensley.....	Saline.....	R. L. Kirkland, T. J. Duncan, G. Y. Gandy.....	13	5	6	6	6	40	1	150	100	1.50	1.50	R. L. Kirkland.....	W. R. Smith, Hensley.	
Humble Hope.....	Grant.....	J. S. Appling, E. T. Cearley, B. F. Clement.....	6	7	2	2	2	30	1	150	100	1.50	1.50	E. D. Taylor.....	J. S. Appling, Brooks.	
Liberty.....	Grant.....	W. E. Poe, S. R. Cobb,* E. Holiman.....	20	4	9	3	2	116	1	400	300	2.50	2.50	Joshua Halbert.....	W. E. Poe, Belfast.	
Liberty.....	Saline.....	James Lett.....	3	2	2	2	2	44	1	80	W. H. Hall.....	80	80	W. H. Hall.....	J. S. Smith, Benton.	
Lost Creek.....	Grant.....	J. Rushing, W. D. McDonald, Y. B. McCool.....	9	17	1	1	1	33	1	150	100	1.50	1.50	Joel Rushing.....	E. L. Rushing, Sheridan.	
Land Mark.....	Pulaski.....	W. M. Tirey, H. C. Wright, W. S. Cockman.....	17	7	3	1	1	39	1	300	300	2.00	2.00	James Adams.....	H. C. Wright, Parker's Store	
Lone Star.....	Jefferson.....	G. H. Hamilton, W. S. Holly, A. J. Nelson*.....	9	2	4	1	2	26	1	160	100	2.0	2.0	G. H. Hamilton.....	A. J. Nelson, Redfield.	
Mar's Hill.....	Saline.....	M. J. Laster, J. W. Smith,* L. M. Fite.....	9	2	4	1	2	73	1	160	100	2.0	2.0	Joshua Halbert.....	W. S. Huggins, Shaw.	
Mount Olive.....	Saline.....	J. H. Rhodes, R. F. Childers, J. H. Donham.....	2	4	1	1	1	59	1	200	200	2.00	2.00	J. H. Donham.....	D. H. Shaw, Hurricane.	
Mt. Harmony.....	Saline.....	O. L. Cates, Hilliard Smith,* Thos. Dean*.....	3	7	1	1	1	48	1	400	400	1.70	1.70	S. P. Davis.....	Jno. W. Cates, Benton.	
Macedonia.....	Grant.....	W. R. Gray, T. B. Davis*.....	11	1	1	1	1	14	1	100	100	1.00	1.00	G. H. Hamilton.....	C. H. Terry, Bassville.	
N. Friendship.....	Saline.....	Sam'l Young, H. C. Fulcher, J. K. Moore.....	26	6	5	7	1	2	146	1	160	150	3.00	3.00	Wm. Tucker.....	H. D. Carson, Shaw.
New Hope.....	Saline.....	S. K. Brown,* D. F. Dobbins, W. B. Ivy.....	2	7	3	3	3	44	1	150	100	1.50	1.50	J. C. Henderson.....	D. F. Dobbins, Bryant.	
Orion.....	Grant.....	S. P. Gammell, J. A. Baxley,* I. Rhinehart*.....	8	2	10	3	2	77	1	400	300	2.50	2.50	J. M. Beard.....	Geo. D. Weaver, Orion.	
Palatka.....	Grant.....	C. P. Carlisle,* E. E. Lakey, J. M. Laster.....	14	1	4	3	1	1	66	1	200	100	1.50	1.50	Joshua Halbert.....	A. F. Burton, Belfast.
Philadelphia.....	Grant.....	J. W. Paxton, D. B. Wray, H. P. Haley.....	7	11	6	1	2	109	1	400	400	3.25	3.25	Chas. Shepherd.....	D. R. Wray, Turin.	
Planter Grove.....	Saline.....	Allen Adams,* J. T. Wade,* E. M. Cullins.....	1	1	1	1	1	20	1	200	200	1.0	1.0	W. H. Hall.....	Allen Adams, Hurricane.	
Prattsville.....	Grant.....	T. J. Brawell, J. N. Mayhugh, R. F. Hall*.....	13	4	1	1	1	2	20	1	200	200	2.00	2.00	Chas. Shepherd.....	T. L. Cate, Obin.
Tree Grove.....	Pulaski.....	G. W. Durrough, D. A. Thomas, J. M. Thomas.....	2	1	1	1	1	1	17	1	300	300	1.00	1.00	L. H. English.....	C. C. Bliss, Sweet Home.
Waters of the East.....	Pulaski.....	Not represented.....														
Windsor.....	Jefferson.....	W. J. Nixon, M. H. Hewitt, G. C. Lawrence.....	1	1	1	1	1	1	7	1	200	200	1.50	1.50	T. J. Vernal.....	M. H. Hewitt, Derryaw.
Windsor.....	Grant.....	J. W. L. Laster, W. C. Wray, D. M. Baxley.....	1	1	1	1	1	1	1	1	1	1	1	T. J. Vernal.....	J. W. Laster, Grapetown.	
Windsor.....	Grant.....	J. P. Nelson, W. S. Shackelford, J. M. Baxley.....	1	1	1	1	1	1	1	1	1	1	1	H. M. Laster.....	J. H. Nelson, Cherry Grove.	

# CIRCULAR LETTER.

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## THE INSPIRATION AND UNITY OF THE SCRIPTURES.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." II. Timothy, iii., 16.

The Scriptures have been highly valued by the saints in all ages of the world; they have been perused and re-perused with devout interest by the people of God.

Job, who lived many centuries before the coming of Christ, said, "I have esteemed the words of His mouth more than my necessary food;" and David said of the statutes of the Lord, "More to be desired are they than gold, yea, than much fine gold; sweeter, also, than honey or the honey-comb." Are the declarations of Job and David extravagant? By no means; and why? Because all Scripture is given by inspiration of God.

The Bible is not of human origin; if it was, it could not have escaped human imperfection, nor could it with propriety be adopted as the standard of faith and practice.

The world is under infinite obligation to God for the Bible; it is the Book of Books; it gives light to those who sit in darkness; it is a lamp to the feet of the traveler to eternity; those who are guided by its direction, go safely to the mansions of glory. As the Bible contains



truth without error, it might be supposed that its doctrines would forever escape perversion (for truth should never be perverted), but, alas! owing to men's depravity, they sometimes pervert the Word of the living God—pervert it to their ruin; they extract poison from the balm of Gilead. This is a dangerous process; and as it is more common than many imagine, I think it proper to refer to some Scriptural truths which men pervert to their own destruction.

*The Purposes of God.*—Jehovah is a being of purpose. It is His purpose to “bring many to glory;” it is His purpose to punish with everlasting destruction all who know Him not, and obey not the Gospel of Jesus Christ. How often do we hear it said, “If it is God’s purpose to save me, I shall be saved; if not I shall be lost, therefore, I need not concern myself about the matter.” This is horrible. No sensible Calvinist, however strongly he may believe in *election* and *predestination*, adopts this view; for Calvinists say that God ordains means as well as ends. God never decreed an end without decreeing the means for its accomplishment.

Another fact is to be taken into consideration: God’s purposes are His rule of action, not ours; His Word is our rule of action, and we are not to trouble ourselves about His purposes.

It is manifest that those who take such a view of the Divine purposes as encourages them to continue in sin, pervert every Scripture that has the remotest bearing upon the subject.



There is no doctrine in the Bible whose legitimate influence is to make sinners satisfied with their condition. The sinner who comes to the conclusion that because God has purposes, and because salvation is of grace, that he will make no effort to secure his salvation, is on the way to hell; there is no hope for him while he continues in this state of mind—let him yield to this sentiment till death and his soul will be lost.

I aim not to enter into an explanation of the philosophy of the Divine purposes; I only mean to say that if any man justifies his inaction in the work of salvation by persuading himself that if he is to be saved he will be saved, and if he is to be lost he will be lost, and, therefore, he will do nothing, he is perverting the Scriptures to his own destruction.

The very passages which act as so many stimulants to effort, are made by the perverting process to perform the office of opiates. But, alas! God's Word is thus perverted.

*The Free Agency of Man.*—Salvation by grace is consistent with human agency—with free agency; both doctrines are clearly revealed, and if I cannot reconcile them it furnishes no argument against their truth. If I cannot explain how Jesus was delivered to death “by the determinate counsel of God,” and yet the Jews took Him with wicked hands, crucified and slew him, still both facts are plainly taught in the Word of God.

Many pervert the doctrine of human agency; they suppose if they have anything to do with their salvation,

that thing, whatever it is, must be meritorious ; they say, if we cannot be saved without repentance, faith and lives of holiness, there must be merit in these things, and we will rely in whole or in part on their merit for salvation ; and here they pervert the doctrine of human agency, for, however actively we employ our agency, there is nothing meritorious in what we do ; we are unprofitable servants when we have done all we are required to do. This fact utterly divests our best performance of all claim to merit ; we must rely on grace from first to last.

He who finally stands justified, sanctified and glorified before the throne of the Majesty on High, will say with devout emphasis, " By the grace of God, I AM WHAT I AM."

There is nothing in the doctrine of human agency, properly understood, to prevent, but everything to induce, reliance on grace for salvation ; hence, whoever takes the opposite view, perverts and even caricatures the doctrine.

Who does not see that if men persuade themselves that the Scriptures authorize a dependence on works for salvation, that they pervert the doctrine of human agency to their destruction ? Whatever keeps the sinner from surrendering himself unreservedly to Christ will infallibly secure his destruction. Thus does it appear that man's agency, clearly as it is taught in the Bible, when misapplied and perverted, leads to the ruin of the soul ; hence, perverting the Scriptures has a fatal connection with destruction.

*The Benevolence of God.*—There is a numerous class of



Scriptures which refer to the love of God; they are precious portions of the Divine record; they are full of consolation to the saints, but many sinners pervert them; they are severed from their appropriate connections, and by these means exert an injurious influence.

Sinners have learned from the Bible that God is good, that He is merciful, that He is love; hence, they infer that He is too good to punish them for their sins. They admit that they are sinners, but they think that God is gracious and that they shall not surely die. What would be thought of the clemency of an executive that would allow no criminal to be punished? Would not a proper regard for all the interests of the commonwealth prompt the adoption of a different course?

God is the Supreme Executive of the moral universe. He could not fail to punish the guilty without injuring the best interests of His moral empire. God, to be good, must be just, and to be just He must punish the guilty—those who deserve punishment—and if the guilty were not punished, the intelligent universe would never have an adequate conception of His hatred of sin or His determination to sustain and vindicate the majesty of His law. God governs His rational creatures by an appeal to their hopes and fears; the everlasting bliss of heaven is an everlasting appeal to their hopes; the doctrine of eternal punishment is an eternal appeal to their fears, the legitimate tendency of which is to deter from sin.

Important purposes are doubtless answered in the government of God by the punishment of the guilty; and,



therefore, when sinners conclude that He is too good to punish the ungodly, they pervert the Scriptures, which say, "These shall go away into everlasting punishment—shall be punished with everlasting destruction from the presence of the Lord and the glory of His power."

Every one can see that those who believe that God is too merciful to punish His creatures, cannot be awakened to a sense of their danger; they believe there is no danger; when admonished to flee from the wrath to come, they are unmoved, for they say there is no wrath; believing there is no hell they make no effort to avoid it.

Those who consider the torments of hell temporary, cannot feel the full power of the motives of the Gospel. Future punishment is divested of most of its terror when dissociated with eternity and duration.

Do you not see that those who pervert the Scriptures which speak of God's love to man, so pervert them as to deny His punitive justice, pervert these Scriptures to their own destruction?

They strangely take encouragement to sin from those passages of the Divine Word which indicate how sin may be forgiven; they make the gospel of salvation a gospel of licentiousness; they make sin a trifle in view of the awful scene of Calvary; they pour contempt on the whole remedial scheme of mercy.

*The Law of Faith and Baptism.*—The Savior, just before his ascension, gave command to His disciples to go

and teach all nations, make disciples and baptize them in the name of the FATHER, SON and the HOLY SPIRIT. But, alas! how often do we have in place of baptism of the intelligent believer in Christ, the moistening of the forehead of an unconscious infant; and by the perverting process they make void the commandment of Christ, given in the commission to baptize those that believe.

Who is it that cannot see, if infant baptism was unanimously practiced, that believers' baptism would soon be done away? Will the Savior approve of that act which has a tendency to set aside His positive command? Surely not. "But in vain do they worship me, teaching for doctrine the commandments of men." Matt., xv., 9. And again, "Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them the same shall be called great in the kingdom of heaven." Matt. v., 19. "If any man's works shall be burned, he shall suffer loss, but he himself shall be saved; yet so as by fire." 1. Cor. iii., 15. As fire shows the difference between gold and wood, or silver and stubble, so the day of judgment will show the difference between the teachings of different men.

When will those who have departed from the truth return to it? When will they cease to teach for doctrine the commandments of men? When will they cease to pervert the Word of the living God, and have respect to the recompense of reward?

*The Design of Baptism.*—The notion that the Savior

was baptized to initiate Him into His priestly office, is a perversion of the Scriptures, and was only invented to escape the force of the example of the SON OF GOD in favor of immersion. The Savior received only one "*mode*" of baptism, therefore His example cannot be plead in favor of three "*modes*." In Heb., ii., 17, the apostle said: "In all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful HIGH PRIEST in things pertaining to God, to make reconciliation for the sins of His people." He required His disciples—His brethren to be baptized; He, therefore, left his example to stimulate others in the discharge of duty; He required all, in becoming members of the church, to be baptized, and He did not, therefore, violate His own law in becoming *Head* over all things to the church.

Several things should be observed in connection with the baptism of Jesus. He came to John the Baptist, the only person in the world then authorized to administer baptism. He did not receive "*alien*" baptism. In order to be baptized, He went down into the water of the river Jordan; after His baptism he came up out of the water; while in the water, He was buried in baptism. In Romans, vi., 4, Paul says: "Therefore, we are buried with Him through baptism into death; that, like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life." In order to avoid the force of this passage, some have *assumed* the absurd position that burial in baptism refers to conversion. This would involve the gross absurdity of the conversion of



Jesus Christ, thereby making Him a sinner like other men.

Other modern critics contend that the burial in baptism here mentioned has reference to "*Holy Spirit baptism*," and they at the same time admit that water baptism should be of the same mode as Holy Spirit baptism; therefore, according to their own admission, water baptism must be a burial, or an immersion, in order to be of the same mode as Holy Spirit baptism, which they admit to be a burial, or an immersion; hence, it is a point made out that Jesus Christ, whom we are commanded to follow, was immersed; or buried, in baptism; and as He only received and commanded "one baptism," those who have not been immersed have neither received "Christian baptism" nor followed the example of Jesus in His ordinance. How great will be the loss of those who have perverted the sacred ordinance of God to suit their own peculiar notions, eternity alone will reveal.

The design of baptism absolutely requires a burial, or an immersion. Baptism is sometimes spoken of as being for the remission or washing away of sins. Acts, xxii, 16. Ananias said to Saul: "And now why tarriest thou; arise and be baptized, and wash away thy sins, calling on the name of the Lord." Some have fallen into the egregious error that baptism is literally for the remission or washing away of sins. It is evident, however, that we only wash away sins in baptism in the same sense that we eat the flesh and drink the blood of Christ in the supper.

Jesus said of the *bread*, "This is my body," and of the

wine, "This is my blood," and the Catholic in his superstition takes the language of Jesus literally, and therefore, worships the bread and wine as the actual body and blood of Jesus ; and in like manner some Protestants have taken these passages literally which speak of baptism as being for the remission of sins, therefore, they depend on baptism as the condition of the actual pardon of sins. They have fallen into the same error on this point into which the Catholics have fallen on the communion question.

The truth is, that we only eat the flesh and drink the blood of Jesus *emblematically* in the supper, and likewise sins are washed away *emblematically* in baptism.

The idea of baptizing a child of the devil in order to make him a child of God, is a gross perversion of the Scriptures, and those who thus pervert them do so to their own destruction.

Alas! what perversion of the Scriptures; what perversion of the Word of the living God. It is a master stroke of policy on the part of Satan to induce the perversion of the Scriptures. He cannot accomplish a great deal in this age, and in this part of the world, by making bold and reckless infidels.

There is a general theoretic belief that the Bible is true; this belief is difficult to displace. What then is to be done? Satan very well knows. He seeks to influence those who admit the inspiration of the Bible, to pervert its

truths—to pervert its doctrines. Accomplishing this object, he as infallibly secures his purpose as he would do by inducing a positive denial of the inspiration of the Scriptures; hence perverting the Scriptures is a most, destructive process.

The most valuable things are susceptible of abuse and perversion; this arises from man's depravity. The perversion of the Scriptures is a very common thing; the process is going on in every part of the land. God's Word is perverted; it is handled deceitfully. This process is not confined to those who make no profession of Christianity. Alas! how many who call themselves the children of God, are doing these things?—how many a pulpit is desecrated because its occupants pervert the Scriptures? What heavy contributions are levied on the press in this work of perverting the Word of God!

Will it be said that persons thus engaged, do not believe that they are perverting the Scriptures? Suppose they do not, does this help the matter? A man may believe that he is not mixing poison with his food, but if he does the effect will be the same. The utmost sincerity cannot prevent the mischievous influence of error.

Destruction is a word of awful import; its meaning is appalling; it comprehends all that is signified in the loss of the soul—the *wrath of God, the torments of hell!*

How many who will read this letter are, by perverting the Scriptures, working out their own destruction? Poor



sinners, be warned while it is called to-day ; let not a rich blessing conferred upon you by the God of heaven, prove an awful curse. Let not that Word which should guide you to heaven, be so perverted as to lead you to hell. Let not the Source of Light envelop you in darkness ; if you do how great will be the darkness !

A. L. BRUMBELOW.