

9-1853

# Minutes of the Sixth Annual Meeting of the Arkansas Baptist State Convention

Arkansas Baptist State Convention

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AMERICAN BAPTIST HISTORICAL SOCIETY  
1100 S. GOODMAN ST.  
ROCHESTER 20, NEW YORK

*Shuster*

MINUTES

OF THE

SIXTH ANNUAL MEETING

OF THE

ARKANSAS BAPTIST STATE CONVENTION,

FOR MISSIONARY PURPOSES,

HELD IN THE

CITY OF CAMDEN,

Sept. 30th, Oct. 1st and 3d, 1853.

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ARKADELPHIA.

PRINTED AT THE "TRAVLER OFFICE,"

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1854.

## EXECUTIVE BOARD.

- REV. JESSE HARTWELL, D. D., *President.*  
" E. HAYNES, } *Vice Presidents.*  
" H. J. COLEMAN, }  
N. S. GRAVES, *Cor. Secretary,* M. J. WILSON, *Treasurer.*

### MANAGERS.

REV. JOHN AARON,	IMRI LEWIS,
" J. T. CRAIG,	P. G. COLE,
" T. H. COMPERE,	P. A. SMITH,
" G. W. SCOGGINS,	JOSEPH BIRD,
" R. M. THRASHER,	V. G. SMITH,
" B. L. WRIGHT,	E. A. TRAMER,
" S. STEVENSON,	R. J. COLEMAN,
" V. J. McCULLICH,	J. B. YEAGER,
T. H. BROWN,	J. B. HAWKINS,
D. G. STOKES,	J. McCARGO,
W. G. COLE	

### MEMORIAL.

To the Honorable, the President and  
Congress of the United States:

The Memorial of the Ark. Baptist State Convention respectfully sheweth, That your memorialists are members of a religious body, which embraces a large and respectable portion of the citizens of the United States.

The object of their petition is one which, in the estimation of your memorialists, and in that of hundreds of thousands of Christians in this land, embraces interests of great importance. As the community of civilized nations, find it necessary for the protection of the persons, property and rights of their respective inhabitants, when visiting foreign countries, to enter into treaties with each other, and to establish resident officers abroad, in order to watch over and secure these rights, it seems to your memorialists as reasonable and justifiable, to provide in our treaties for the security of free toleration in religious worship, as for the security of any other rights. All intercourse among civilized nations must be based on a firm exchange of free privileges, and a reciprocity of advantages and immunities; and, therefore, as the citizens and subjects of all nations with whom we form treaties, enjoy the free and unmolested exercise of their religious opinions and worship on our shores, we think this great and powerful republic owes it to her citizens, who reside in or visit foreign countries, to include in their treaties, not only stipulations for their commercial and social rights, but also a guarantee for freedom from molestation in their religious worship, a right deemed more sacred and important by Christian nations than any other privilege.

Your memorialists, in behalf of the body which they represent, and uttering the sentiments of millions of their fellow citizens, in different parts of the land earnestly request the attention of your honorable body to this subject. And your memorialists will ever pray, &c.

Signed by the regular officers of the Convention, in behalf of and by the unanimous vote of the whole body, now in session, in Camden, Arkansas, this, October 2d, 1853.

SAMUEL STEVENSON, *Secretary.*

JESSE HARTWELL, *President.*

## MINUTES.

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THE ARKANSAS BAPTIST STATE CONVENTION held its Sixth Anniversary in the city of Camden, commencing Friday, September 30th, 1853. The introductory sermon was preached to a large and attentive congregation, by the Rev. E. Haynes.

The Convention was organized with Rev. E. HAYNES, *President*, and, Rev. S. STEVENSON, *Secretary*.

At the request of the President, the delegates presented their credentials, and were enrolled as follows:

### ASSOCIATIONS.

	DELEGATES.
<i>Arkana,</i> - -	N. G. Smith, H. H. Coleman, Joseph Bird, J. B. Yeager, R. J. Coleman.
<i>Liberty,</i> - -	Jesse Hartwell, G. Everts, W. S. Meek, A. J. Smith, G. W. Scoggin.
<i>Red River,</i> - -	E. Haynes, S. Stevenson, Bird Warren, D. M. Cochran, T. J. Watts.

### CHURCHES.

<i>Pleasant Ridge,</i> -	Lewis Baldwin, Wm. H. Wood, W. N. Yarborough.
<i>Princeton,</i> - -	R. J. Coleman, P. H. Thomas, M. W. McCraw.
<i>Bronxville,</i> - -	N. G. Smith, William Daniel, Joseph Bird.
<i>Mount Bethel</i> -	L. N. Carter.
<i>New Harmony,</i> -	John B. Yeager, T. S. Mullins, Jesse Grisell.
<i>Camden,</i> - -	P. G. Cole, M. J. Wilson, P. A. Smith.
<i>Pleasant Hill,</i> -	E. Haynes, S. Lindsey, M. H. Edwards.
<i>Camp Creek,</i> -	John Aaron.
<i>Pleasant Grove,</i> -	T. H. Compere, A. Sloan, N. Pitman,
<i>Salem,</i> - -	B. Hawkins, G. W. Scoggin.
<i>Temperance Hill,</i>	V. J. McCulloch, T. Blodsoe, H. Bethel.

The following Committees were appointed by the President and approved by the Convention.

INDIVIDUAL CONTRIBUTORS.—E. J. Boreland, Charles Haynes, B. L. Wright, Jonathan McCargo, J. B. Hawkins.

The Convention then proceeded to elect her officers; which resulted as follows:

REV. JESSE HARTWELL, D. D., *President*.

" SAMUEL STEVENSON, *Secretary*.

### COMMITTEES.

On Arrangements.—N. G. Smith, E. Haynes, S. Stevenson,  
On Preaching.—W. Wood, M. J. Wilson, L. Carter.

*On Nomination.*—T. H. Compere, R. J. Coleman, John Aaron, S. Stevenson.

*On Ministerial Education.*—N. G. Smith, S. Stevenson, T. H. Compere, E. Haynes.

*On Duties to Servants.*—A. J. Smith, R. J. Coleman, L. Baldwin, J. B. Yeager, Joseph Bird.

*On Agencies.*—N. G. Smith, T. H. Compere, John Aaron, S. Stevenson, E. Haynes, J. Hartwell.

*On Finance.*—W. Wood, C. Haynes, M. J. Wilson.

*On Domestic Missions.*—T. H. Compere, E. Haynes, R. J. Coleman, A. J. Smith.

*On Obituaries.*—M. W. McCrow, N. G. Smith, S. Stevenson.

*On Temperance.*—S. Stevenson, John Aaron, E. Haynes, A. J. Smith.

*Foreign Missions.*—Joseph Bird, R. J. Coleman, E. Haynes, N. G. Smith.

*Colporteurage.*—J. Hartwell, John Aaron, S. Stevenson.

On motion, the Convention adjourned to meet at 8 o'clock on Saturday morning.

*Saturday morning 8 o'clock, Oct. 1st.*

Convention met pursuant to adjournment.

Prayer by the Rev. Lewis Baldwin.

The report of the Committee on arrangements was received and adopted.

A letter of correspondence was then received from the *Louisiana Baptist State Convention*; which was read and referred to the committee on education.

On motion, *Resolved*, That the 8th article of our constitution be altered, by substituting the word, "Saturday" for "Friday;" Also; That, in the 7th article, "Board," be substituted for "Committee."

On motion, *Resolved*, That this Convention hold its next annual session at Tulip, Dallas county.

The following appointments were made, and approved by the Convention—

Rev. Samuel Stevenson to preach the *Introductory Sermon*;

Rev. G. W. Scoggin his alternate.

Rev. Jesse Hartwell, D. D., to preach the *Missionary Sermon*;

Rev. E. Haynes his altercate.

The Convention then adjourned until 3 o'clock, P. M.

Prayer by Rev. G. W. Scoggin.

*Saturday Evening, 3 o'clock.*

Convention met pursuant to adjournment.

Prayer by S. Stevenson.

Report of Committee on Ministerial Education was received and adopted.

Report of Committee on Duties to Servants, was received and adopted.

Report of Committee on Obituaries, was received and adopted.

Report of Committee on Foreign Missions, was received and adopted.

Gen. Nathaniel G. Smith then reported a memorial to the Congress of the United States, on the subject of religious toleration in foreign countries; which was unanimously adopted.

On motion; *Resolved*, That copies of the report on Obituaries be forwarded to the afflicted family of our late brother, Rev. W. H. Wyatt, and the "Tennessee Baptist."

The Convention then adjourned until 9 o'clock Monday morning.

Prayer by Rev. A. J. Smith;

*Monday Morning, 9 o'clock;*

Convention met, and was called to order by the President.

Prayer by the Rev. T. H. Compere.

Report of Committee on Nominations, was received and adopted. (See Executive Board).

Committee on Agencies reported, that the interests of the Convention demand the labors of at least one efficient agent.

Whereupon, the Rev. A. J. Smith was appointed *general agent*, for the ensuing year, and is hereby commended to the co-operation of the brethren generally.

Report of Committee on Domestic Missions, was received and adopted.

On motion, Corresponding Messengers were appointed as follows:

*To the Louisiana Baptist State Convention*—N. G. Smith, T. H. Compere, J. Bird, E. Haynes, B. L. Wright, Jesse Hartwell, W. S. Meek, G. W. Scoggin.—(Hartwell to write).

*To the Texas Convention*—R. J. Coleman, R. M. Thrasher.—(Coleman to write).

*North Arkansas Convention*—M. W. McCraw, R. W. Rowland.—(McCraw to write).

The Treasurer's report was received, and referred to Auditing Committee.

Report of Committee on Temperance, was received and adopted.

The following resolutions were unanimously adopted:

*Resolved*, That the Secretary superintend the printing and distribution of 1,200 copies of the Minutes; and that he be allowed \$15 00 for his services.

*Resolved*, That the thanks of the Convention are justly due, and hereby tendered to the members of Camden Baptist Church and the citizens of Camden generally, for the kind and very hospitable entertainment extended to this meeting.

*Resolved*, That the thanks of the Convention is due our President for the *able, courteous* and *Christian* manner in which he discharged the duties of his office, and especially that the most devout gratitude is due our Heavenly Father for the general harmony and Christian "unity" which have characterized this meeting.

*Resolved*, That a copy of the Minutes of this meeting be sent to the governor and other officers of our commonwealth.

*Whereas*, Little Rock, the capital of our State is a large and flourishing place, without a Baptist Church, and entirely destitute of Baptist preaching; Therefore,

*Resolved*, That the Convention regard Little Rock as an important point for missionary labors, and believe that it should be occupied by our denomination.

*Resolved*, That we invite the particular attention of the Southern Baptist Board of Domestic Missions to this point, and recommend that it be supplied with an efficient Baptist minister at as early a period as practicable.

On motion, *Resolved*, That the Executive Board hold quarterly meetings on Saturday before the first Lord's day of January, April and July.

Convention then adjourned to meet at TULSA, Dallas county, on Saturday before the first Lord's day in October, 1854.

JESSE HATWELL, *President*.

SAMUEL STEVENSON, *Secretary*.

## REPORT OF EXECUTIVE BOARD.

But little has been accomplished during the past year, in promoting the objects for which we are conventionally united, compared with the glaring destitution that meets us at almost every point in South Arkansas. Yet, we have reason for devout gratitude to our Heavenly Father for that degree of success and encouragement which has thus far attended our limited labors in this wide-spread field, already white for the harvest.

In the providence of God, we have been again deprived of the labors of an agent; and death has relieved from earthly labor one of our vice presidents, and warmest friends of missions, in the person of our lamented brother, Rev. Wm. H. Wyatt. Truly, "God's ways are not our ways;" for He "moves in a mysterious way his wonders to perform."

We learn from our agent's report, that owing to affliction he has devoted less than one fourth of the year to the service of the Convention; during which time he aided in the constitution of two

churches, the ordination of \_\_\_\_\_, and "buried with him in baptism" thirty-three. — "steemed it a privilege thus to "put on Christ."

As a \_\_\_\_\_, a worthy manifestation of the deep interest felt by our \_\_\_\_\_ in the cause of missions, he voluntarily declined receiving the usual salary, fixing his own pay at one dollar per day, and then donated more than one-third of that amount to the Convention.

Brothers A. J. Smith and T. H. Compere were appointed missionaries at the April meeting of the Board.

From brother Compere's report, we learn that he labored fifty-eight days for the Convention; that he traveled 600 miles, visited sixty-one families, preached fifty sermons, baptized nine persons and collected over forty dollars.

From brother Smith's report, we also learn that he devoted seventy-eight days to his mission; and that he traveled over 1,000 miles, preached fifty-eight sermons, gave forty-seven exhortations, baptized fifteen, aided in constituting one church and collected sixty-seven dollars and sixty-five cents.

We are happy to know that the Convention is almost free from debt.

Many of our brethren, no doubt, feel a deeper interest in this heavenly enterprise than ever before; and we most heartily believe that should our ministering brethren in other States see our destitution as we see it, many of them would "come and help us."

We would, in conclusion, remind our brethren, that the "Lord of the harvest" will, in answer to prayer, send more laborers into his field.

E. HAYNES, *President.*

### REPORT ON REVISION.

DEAR BRETHREN: The question of the revision of the English version of the Holy Scriptures is one of great importance and should be calmly and carefully considered, and finally decided according to the principles of christian duty. And when duty is made plain we should proceed with unflinching step in its discharge, regardless of consequences.

On this, as on most moral questions, a variety of opinions may be honestly maintained. The principle urged by the Apostle in Rom. 14: 1 to 7, should be adopted and practised. One thinks that a revision should be made, and made thoroughly and speedily; another, that now is not the time; a third believes the common version is good enough; while a fourth is alarmed at the fearful difficulties which may arise among the different denominations of Christians. These and other opinions may prevail, and each may advocate his own sentiments *freely*, and allow his brother the same privilege. No one is *inspired*, and no one shall "condemn himself



in the thing which he alloweth. Harshness and anger should be manifested on the cause of grief that bitter-  
 harsh and abusive epithets be employed, or those <sup>subject</sup> <sup>to</sup> <sup>those</sup> <sup>whom</sup> <sup>they</sup> <sup>are</sup> <sup>ascribed</sup>. Why should  
 to brethren, which are utterly inconsistent with christian <sup>charity</sup>.  
 Let that charity which "thinketh no evil" be exercised, and the  
 each can proceed in duty, and "brotherly love continue."

*We favor a revision.* Till this is made, we cannot say, that the  
 Americans and Englishmen, as a body, have the *whole volume* of  
*inspiration*. Some parts are not translated at all; others, by terms con-  
 veying a meaning different from the inspired original. The common  
 version does not convey fully the mind of the Spirit to its millions  
 of readers. Must these millions be kept in ignorance? It may be  
 said, that the means of correcting these errors are at hand, in com-  
 mentaries and dictionaries. But have the multitude these com-  
 mentaries? Can they have them? The thing is impossible. So  
 the errors will continue till the revision is made. But why should  
 the errors prevail at all? and why should they be still perpetuated?  
 Is not the English language sufficiently copious to express the  
 ideas contained in the sacred volume? Few will venture the as-  
 sertion. Then let the most learned revisors take the original Scrip-  
 tures, and translate them faithfully into the English language.

It is feared that such a bible will be sectarian. If so, let that  
 event follow. But the truth, as it was revealed to holy men by the  
 Holy Ghost, cannot be sectarian. And a true and faithful transla-  
 tion of that revelation cannot be sectarian. No true Christian can  
 wish a corrupted (and thus far a false) bible, for the purpose of sus-  
 taining error. Convince him that his views are unscriptural, and  
 by consequence wrong, and he will abandon them.

Is it so, that we have no men learned enough to understand the  
 inspired volume? Must we acknowledge that none of the ten  
 thousand ministers and teachers in this country and England un-  
 derstand Greek and Hebrew? Then we must acknowledge that  
 the dark ages are still pending over us, and we deceive ourselves  
 when we talk of the light of the reformation.

The revisors should be able to read with facility, and perceive  
 with nice precision, even the shades of thought conveyed by the  
 Holy Ghost, and then express the same in plain, simple English  
 terms. Their minds should also be impressed with the solemnity  
 of the judgment day. To suppose that men, God fearing men,  
 CHRISTIANS, would, under such circumstances falsify their word,  
 and perjure their souls, by giving an unfaithful translation, appears  
 to me, I confess, utterly incredible.

That there are errors in the common version all readily acknowl-  
 edge. Why may they not be corrected? Why must we and our  
 children be compelled to read the following:

"The most straitest sect."—"Let each esteem other better than  
 themselves."—"Our father which art in heaven."—"For thine is the  
 kingdom, and the power and the glory." Shall our children be

taught the Lord's prayer, and be told in the same breath, that *it is wrong, and they must correct it!*

Must every minister continually explain these obsolete terms.—“*We do you to wit!*”—“*I trow not!*”—“*Wist not what to say!*”—“*I purposed to come unto you (but was let hitherto!)*”—“*thou shalt destroy them that speak leasing!*”—“*the noise of the bruit is come!*” and many others of the same kind!

Many words are *left not translated at all!* as, “*Abba,*” “*Racs,*” “*Corban,*” “*Alloluis,*” “*Mammon,*” “*Anathema,*” “*Maranatha,*” “*Baptize,*” &c. May not these words be translated so that every one may understand what he reads?

Further, there are some passages which convey erroneous impressions; as, “*Which also our father brought in with Jesus into the possession of the Gentiles!*”—“*For if Jesus had given them rest then would he not afterwards have spoken of another day!*” “*Speak now in ears of the people, and let every man borrow of his neighbor, and every woman of her neighbor, jewels of silver and jewels of gold!*” “*Notwithstanding, they hearkened not unto the voice of their father, because the Lord would destroy them.*” Would not, “*Joshua,*” “*ask*” and “*therefore,*” be much more intelligible, and convey a more correct idea? Must these, and many similar errors be stereotyped, and handed down to the latest generation? I think not. And how can they be corrected except by revision? Ministers cannot do it. Teachers cannot do it; and dictionaries cannot do it. And if *learned men* cannot be depended on, much less can we depend on the multitude of ministers, the most of whom are confessedly incompetent.

How dare we say; “*Thus saith the Lord,*” when we *know*, that, in many passages, we have not the words of the Lord, but words which convey ideas different from the dictation of the Holy Spirit? We are not at liberty to “*add to*” or “*take from*” the prophecy of that book, and this may be done effectually by recommending erroneous translations. Hence, we shall be careful to procure, recommend and circulate those which are *true and faithful.*

The next question is, “*Shall the revision be partial or entire?*” If we say *partial*, who will dare fix the limitation? Who dare say to the revisors, “*Thus far shalt thou come*” in translating God's word, “*and no further.*” One forbids them to translate, “*aiunion,*” (eternal); another, “*pascha,*” (passover, in E. Version Easter); another, “*baptizo,*” (baptize). How many other words might be forbidden, we know not. One man has as much right to fix a limit as another. And no man or body of men, have any more right to prohibit, by instruction, the true translation of any and every word of the bible, than the Pope of Rome has to prohibit the whole. A revision has been made by the American Bible Society, in which are “*24,000 alterations or amendments,*” to make their bible conform to the edition of 1611. Why then, should there *not* be a revision made which shall conform to the HEBREW and GREEK of

those who "were moved by the Holy Ghost." Why should any word or phrase be intentionally concealed, by untranslated words?

A revised and improved version can be made. We have all the light now which King James' translators had, and much more.— We have a better Greek Text, more biblical literature and more learned men. Nothing prevents our having a version, more modern, more grammatical, and conveying more strictly the mind of the Spirit. Let a sufficient number of our most competent men be selected; let them engage in the work in the fear of God; let them take the bible, and by earnest prayer and diligent study, seek the true meaning of the inspired Text; give them every facility; allow them ample time; and then, let the whole christian world unite and pray fervently to God, that the influence of the Holy Spirit may rest on the revisors, and that they may understand clearly the holy volume. Then, in view of the retribution of eternity, let them keep back or conceal nothing that God has seen fit to reveal; but *let them TRANSLATE FAITHFULLY THE WHOLE VOLUME OF INSPIRATION.*

J. HARTWELL.

#### ON MINISTERIAL EDUCATION,

We consider education as a subject of the deepest interest, and one that claims the attention, not only of this body, but of all enlightened communities; for without it, civilized man is but one remove from the savage; but we deem it altogether unnecessary to argue the point in this enlightened age of the world, as there is no difference of opinion in regard to the general utility and vast importance of a good education being given to the rising generation; on this we all agree. The only question then that presents itself for our consideration, is, how is the best plan to accomplish so desirable an object? or what course shall we adopt to ensure the end in view? to-wit: the education of our sons, and more especially the education of our young ministers.

We have been most earnestly solicited by the Louisiana Baptist Convention, to unite with them in the noble enterprise of building up a literary and theological institution of high character, just on our borders, though located in a sister State, called, Mount Lebanon University.

They have determined to endow a theological chair, and for that purpose now have an active agent in the field, who commenced his operations under the favorable auspices of between five and six thousand being subscribed on the spot, at the recent meeting of their convention.

The geographical position of Mount Lebanon would point it out as a suitable location for a literary, as well as a theological institution to answer the demands of our denomination and friends, not

only in Louisiana, but in Southern Arkansas. A college of high standing is now being built up at Little Rock, by an organization well known and highly appreciated for benevolence and intelligence, with which we would by no means wish to interfere, or retard in the slightest degree its usefulness or prosperity, but would hail it as the glory of our State; and would feel proud to be permitted, as a denomination, to be entitled to the appellation of a co-worker with that ancient and honorable institution, in the great cause of education in this, our region of country, and while we would extend to them our best sympathies and warmest wishes for success in so laudable an enterprise; we would also say to our Louisiana friends, we bid you God speed in your undertaking, and hope to see the day when both institutions will be found enjoying all the prosperity, and exerting all that influence in our community, to which they are justly entitled, and which public sentiment will award.

The wants of our denomination require a theological institution at some convenient place within our reach, and we respectfully suggest Mount Lebanon as being the place, situated east of Red river in the rich and fertile country embraced between the Arkansas and Red rivers, on one of the contemplated railroads, thereby rendering it easy of access at all seasons, enjoying an enviable reputation for health and refinement, eliciting the energy, and combining the efforts of our Louisiana brethren—presents at once the most favorable combination of advantages for such an institution of any other point within our knowledge.

We, therefore, in view of all the circumstances connected with the premises, recommend the adoption of the following resolutions by this body, viz:

*Resolved*, That this convention will heartily co-operate with our brethren and friends in Louisiana, in building up and sustaining the Mount Lebanon University.

*Resolved*, That we hereby most respectfully invite their agent to visit our churches, take up collections, receive subscriptions and donations, and operate in any other way he may see proper, in aid of said institution of learning.

*Resolved*, That we highly approve of the establishment of a theological department in said University, and will cheerfully contribute to its endowment as far as we are able to do so.

*Resolved*, that the President of this convention be requested to communicate the action of this body on that subject, to the board of trustees of said University at his earliest convenience, and to open a correspondence in behalf of this convention, either with the trustees of the University or the Board of the Louisiana Baptist Convention, and earnestly request them to be fully represented at the next annual meeting of this body.

All of which is respectfully submitted.

NAT. G. SMITH, *Chairman.*

## DOMESTIC MISSIONS.

We believe that the main and principal object of our convention is, to supply those parts within her bounds, that are destitute of the preaching of the word of eternal truth.

With the faithful minister this is a good and glorious undertaking, and one that will ensure a blessing at the hand of our approving God.

It is a lamentable fact, that there are many places within the bounds of the convention, where the Gospel is seldom if ever preached. We are at once aroused and show concern for the heathen world, whenever we hear their condition mentioned.

Shall we be more interested in the salvation of those we never see, and never will see, than for those with whom we have daily intercourse—our neighbors, friends and relations.

Let us be aroused to a sense of our duty, and never rest satisfied until every neighborhood in our beloved State shall have the pure Gospel of our beloved God preached stately in their hearing.

Portions of Ouachita, Union, Columbia, Lafayette, Hempstead, Clark and indeed, all the counties within our bounds, are extremely destitute of the appointed means of grace, and very much need regular preaching. There are also many without even the written word of God. We would recommend the convention to appoint as many ministers as possible. We have often heard the most earnest entreaties for the Gospel. The people are, to some extent, aroused to the importance of this subject, and this appears to be a favorable time to labor in this field. Let us work while it is called to-day.

T. H. COMPERE, *Chairman.*

## ON FOREIGN MISSIONS.

DEAR BRETHREN: The subject of Foreign Missions is one that should engage the attention and enlist the warmest feelings of every Christian, and especially those of happy America.

We occupy a high position in the Christian world, and should be actuated by a philanthropic and benevolent spirit.

Our government imposes no tax upon us to support a tyrannical priesthood, nor are we compelled to submit to the teachings of any particular sect. The pure and republican principles of the Gospel were first planted on Columbia's shores by those who may well be denominated *missionaries* from foreign lands. And from these pure principles did our forefathers obtain that which is the glory of this happy government. Thus, we enjoy the unspeakable privilege of worshipping God according to the *teachings* of His *divine word*, and the dictates of our own consciences.

With these privileges and heaven-born blessings, should we not

sympathize with, and pray for those who are under the yoke of false religion, or Pagan Idolatry.

Year after year thousands of those who are perishing for lack of knowledge, are passing from a state of probation, and without the light of the Gospel, we very much fear, will go down to eternal night. This seems to be a most favorable time to extend the knowledge of the truth.

God has opened the way to all nations, and it may most truly be said, in the language of our Savior, "THE FIELD IS THE WORLD;" and the imperative command of him who spake as man never spake, is, "GO YE INTO ALL THE WORLD and preach the Gospel to EVERY CREATURE."

Wherever we turn our eye, we behold a field already whitening for the harvest, and the Macedonian cry for "help," comes from almost every portion of the earth. Much has already been done. God has blessed the labors of our missionaries in Birmah, in China, in Africa, and in many other portions of the world. Barbarism is fast giving away to civilization, and the light of the Gospel is dispelling the darkness of Heathenism.

Let us hear the voice that bids us labor while it is day; let us indeed be co-workers with God in the redemption of man.

We regret that with the great destitution immediately around us, we can do but little in foreign fields; yet, while we cast in our mites to send the bread of life to the Heathen, God may send laborers into our destitute State. Let us at least pray, "thy kingdom come, thy will be done on earth as it is in heaven."

We would recommend that our agents be instructed to receive contributions for the Board of Foreign Missions for the Southern Baptist Convention, and report the same to the convention.

R. J. COLEMAN, *Chairman.*

### ON TEMPERANCE.

WHEREAS, The common use of ardent spirits as a beverage is productive of evil, both political and moral, beyond all computation; and, WHEREAS, Much of the domestic distress, public crime, and consequent legal expense growing out of this evil practice, may be attributed to the common license law—to granting license to all who may choose to make gain at the sacrifice of public good and domestic happiness; and, WHEREAS, The blighting curse of intemperance has found its way among professing Christians, bringing reproach upon the cause of Christ: Therefore,

*Resolved*, That the distressing consequences of intemperance, manifest in society, in criminal courts, in prisons and in poorhouses, demand the immediate action, and most vigorous efforts of legislators, to stay the blighting curse.

*Resolved*, That it is unjust and tyrannical to regulate and en-

encourage the traffic in ardent spirits by *license*, and then impose a *heavy tax* upon peacable and temperate citizens to defray the expenses of criminal courts, directly attributable to the use of ardent spirits, sold under *said license*, and that the "people" should arise in their "majesty" and "declare themselves free," by a *vote for total abstinence*; the only sure remedy in the case.

*Resolved*, That professors of religion should let their light shine so as to dispel the darkness of intemperance, by "*abstaining from the appearance of evil*"—not even "looking upon the wine when it is red, when it giveth its color in the cup," knowing that "at last it biteth like a serpent and stingeth like an adder," and that the church should adopt such measures as will best promote Gospel Temperance.

*Resolved*, That it is especially the duty of every minister of the Gospel of peace, to preach; and pray, and labor for temperance, until the daemon, Intoxication shall take refuge among the swine, and be engulfed in the sea of forgetfulness.

S. STEVENSON, *Chairman*.

### DUTIES TO SERVANTS.

In view of the great deficiency of religious knowledge among our colored population, and in view of the culpable neglect of masters, in making little or no effort to improve their condition in this respect; your committee would respectfully and earnestly impress masters generally, and especially those of the brethren, with the great importance of not only permitting their servants to attend public worship, but of *providing* the means of salvation for them. *Dear Brethren*, "give unto your servants that which is just and equal; knowing that ye also have a master in heaven"—Col. 4: 1.

Not only individual masters, but churches, should make special effort to supply servants with regular preaching.

A. J. SMITH, *Chairman*.

### ON OBITUARIES.

It is with deep regret that this convention has heard the sad intelligence of the death of our beloved brother, Elder Wm. H. Wyatt, who departed this life in August last.

It may be truly said of him, that a good man has fallen—one who was much beloved by a large and extensive circle of friends and brethren.

He combined in an eminent degree, the true piety of an humble Christian—the ardent zeal of a faithful minister of the Gospel—the social qualities of a warm hearted friend, and the honest and punctual habits of a good citizen.

As an evidence of the high esteem in which he was held by his brethren, he was at the time of his death Vice President of this convention, Moderator of the Saline Baptist Association and Pastor of several churches.

In view of that mysterious Providence, which has removed one of our ablest and most efficient ministers from a field "already whitening for the harvest."

*Resolved*, That while we deplore the loss of an devoted and zealous a minister as was brother Wyatt; we would bow with humble submission to the Divine behest, and pray the great Head of the church to let a double portion of his Spirit rest on his successors in the ministry, and to supply his place with some able Elisha.

*Resolved*, That we will ever cherish, with the fondest recollections, the memory of our beloved brother.

*Resolved*, That we most heartily sympathize with his sorely afflicted companion and children; and pray that God will be to them, a husband to the widow, and a father to the fatherless.

M. W. McCRAW, *Chairman*.

### TREASURER'S REPORT.

<i>Amount Collected by S. Stevenson.</i>		<i>Amount Collected by A. J. Smith.</i>	
From Robert Smith	\$3 00	" From Thomas Shepherd	\$5 00
" Mrs. R. J. Smith	1 00	" John Aaron	5 00
" M W McCraw	1 00	" J W. Crisp	2 00
" William Tancy	1 00	By Collection at Lisbon.	19 00
" R J Coleman	2 00	" " Salem	20 00
" Presley Watts	5 00	" " Pleasant Ridge	12 50
" D G Stokes	5 00	" " Holly Grove	7 75
" H H Coleman	10 00	" " Sugar Hill	4 35
" Raldford McCargo	10 00		
" T A Heard	5 00		\$97 65
" Mrs. Mary Heard	4 00	<i>Amount Collected by T. H. Compers.</i>	
" J Milton Gilkey	5 00	From J J Castlin	\$1 00
" S Severson	10 00	" G W Taylor	5 00
" William Daniel	4 00	" S G Smith	5 00
" William Hardage	2 00	" J Holmes	50
" Mrs. S Trigg	1 00	" B Grubbe	50
	\$71 00	" J H Puckett	50
<i>Amount Collected by R. J. Coleman.</i>		" W T Ricks	1 00
From William J Bethel	\$5 00	" Mrs. Parr	50
" Benjamin H Kooksey	25 00	" M W McCraw	2 00
" T G Stokes	5 00	" T H Compers	11 25
" S G Smith	5 00	" William Bethell	1 00
" R J Coleman	2 00	" B B Board	1 00
" Robert Martin	5 00	" R R Garrett	50
" Joseph Bond	4 00	" T H Watkins	50
" William M. Burns	2 00	" H W Barlow	1 00
" G W Wisfield	5 00	" A Stone	1 00
" Jonathan McCargo	1 00	By Collection at Princeton	11 75
" N G Smith	20 00	" " New Hope Church	4 25
" Samuel Watkins	50		
	\$79 50		\$48 25



<i>Amount Collected by E. Haynes.</i>		" John Thetford	2 00
From N G Smith	\$20 00	" T J Watts	5 00
" J D Crosslin	1 00	Cash	4 50
" H K Scott	10 00		
" Peter Farrer	50		\$58 00
" E W Liggin	1 00	<i>Amount Collected by B. L. Wright</i>	
" Willis S. Smith	1 00	From P W Colter	\$50 00
" William Cooley	1 00	" Lewis Wicker	10 00
" John J Pelt	1 00	" T G Parker	5 00
" J M Warren	50	" R P Thomas	2 50
" E J Borland	1 00	" E Cary	1 00
" Miles Langley	1 00	" B L Wright	2 50
" Thomas Battenwhite	5 00		
" Joseph Downs	1 00		\$71 00
" G W Winfield	2 50		

THE ARKANSAS BAPTIST STATE CONVENTION IN ACCOUNT WITH T.  
A. HEARE, TREASURER.

1853.		Dr.
To Amount paid for Printing Minutes, 1852		\$40 00
" " " To Secretary "		15 00
" " " B. L. Wright per order		179 00
" " " William Hardago "		95 00
" " " E. Haynes "		146 00
" " " T. H. Compere "		58 00
" " " A. J. Smith "		78 00
	Total	\$582 00

CONTRA.

By Balance in Treasury		\$54 50
" Amount Collected by S. Stevenson		71 00
" " " B. L. Wright		71 00
" " " E. Haynes		38 00
" " " T. H. Compere		48 00
" " " R. J. Coleman		79 50
" " " A. J. Smith		67 65
" " Donated " E. Haynes		34 00
" " " T. H. Compere		9 75
" " " A. J. Smith		10 25
" " Contributed " Liberty Association		15 00
" " " Red River "		37 55
" " " Pleasant Ridge Church		2 30
" " " Princeton "		3 00
" " " New Harmony "		3 00
" " " Mount Bebel "		2 50
" " " Camden "		5 00
" " " Pleasant Hill "		5 00
" " " Temperance Hill "		1 75
" " " G. W. Scoggin "		2 00
" " " J. B. Hawkins "		2 00
" " " Charles Haynes		1 00
" " From Mission Box at J. Hartwell's		1 25
" " Of Public Collection at Camden		37 00
	Total	\$522 65
	Amount paid out	582 00
	Bal. in the Treasury	\$40 00

The auditing Committee beg leave to report, that they have carefully examined the Treasurer's report, with the papers pertaining thereto, and find it correct.

W. H. WOOD, Chairman.