

# Minutes of the Twenty-Seventh Session of the Salem Association of Regular Baptist, held with Revilee Church, Scott County, Ark. on the 30th of of September and 1st October A. D. 1870.

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FRIDAY, September 30th., 1870.

The Salem Association met at the time and place appointed. The introductory sermon was delivered by Elder John Bryant, from Acts. the 8th Chapter. The delegates then reported to the house and prayer was offered by Elder Benjamin Griffin. Letters from the different Churches was read and the names of the Delegates enrolled as will be seen in the table showing the state of the Churches.

1st. Chose Elder John Bryant, Moderator, and G. W. J. Nixon Clerk.

2nd. On motion agreed that when a delegate fails to attend and a member being present from the same church, he may fill the vacancy.

3rd. Called for petitionary letters, and received one from Bethlehem Church, in Sebastian county by the hands of Wm. Marchbanks, and John Stripling.

4th. Called for correspondent letters, and received one from Point Remove, by the hands of Elder T. Monday, Bro.s Jesse Atkins, Reddin, Williams, John Brinston and Elder N. R. Eskridge and they were invited to seats.

5th. Appointed Brother Lasiter, to write to Point Remove.

6th. Appointed Bro.s Wm. McLaughlin, John Hamilton, Elders James Newkirk, B. Griffin, with the Moderator and clerk, a committee of arrangement.

7th. Appointed Elder B. Griffin, and Brother Marchbanks, a committee of finance.

8th. Committee on preaching Wm. McLaughlin, John Dunkin, H. Lasiter, S. Gagne, E. Wriston, B. Buster, J. L. Greene, and J. Stripling.

9th. Adjourned till 9 o'clock to-morrow.

OCTOBER, 1st. 9, O'clock

The association met pursuant to adjournment prayer by Elder T. Monday.

1st. Bill of arrangement received and the Committee discharged.

2nd. Called the names of the Delegates.

3rd. Called for corresponding letters.

4th. Read the Constitution, abstract of principles, and rules

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received, and Elders B. Griffin, J. Bryant, and Bro. J. Hamilton, Wm. McLaughlin, E. Wriston and J. Dunkin bear the letter.

6th. Dispensed with Union meetings, for the present.

7th. The association agree to consider the matter of corresponding with Washington, and the separation in Salem association, and that the committee of arrangement draft a bill of charges showing the cause of the separation.

8th. The bill of charges drafted by the committee received.

9th. Agree to drop correspondence with Washington.

10th. Excluded Mount Gilead, Horse Head, and Shiloh, Churches, for departing from our articles of faith with R. K. Pennel, and as explanatory, we refer to the report of the committee, which is attached to these minutes.

11th. Called for the report on finance, and they report twenty four dollars.

12th. The next association will be held with Short Creek Church Saline Co. Ark. commencing on Friday before the first Sunday in Oct. 1871.

13. Elder B. Griffin, preach the introductory, and Elder John Bryant his alternate.

14th. Agree to have 300 copies of the minutes printed, and reserve 50 for correspondence, and that G. W. C. Nixon, prepare and superintend the printing, and distribution of the same.

15th. Appoint G. W. C. Nixon, Treasurer for the next year.

16th. Hold a union meeting with Concord Church, commencing on Friday before the first Sunday in July, 1871 Franklin County Ark.

17th. The following brethren appointed to fill the stand on Sabbath viz: Elders N. R. Erskridge, B. Griffin, and T. Mundy.

18 Received the proceedings of the association, and adjourned till our next annual meeting. Signed by order of the Association now in session.

Elder J BRYANT, Moderator.

G. W. C. Nixon, Clerk.

SUNDAY, Oct. 2nd.

The services of the day, was introduced by Elder N. R. Erskridge, from Romans the 5th, Chap. 21st, Verse. "That as sin hath reigned unto death, even so might Grace reign through righteousness unto eternal life, by Jesus Christ our Lord.

B. Griffin, on the subject of the resurrection. T. Mundy, Ephesians, 3rd Chap. 8th verse. "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the gentiles the unsearchable riches of Christ."

And we believe the Lord was with us and made manifest his love to his children.

## LIST OF DELEGATES, REPORT OF DIFFERENT CHURCHES.

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Franklin County, Enon Church, W. W. McLaughlin, delegate. Sunday of Meeting 3. Concord Church, S. Huggins, and J. Dunkin, G. W. C. Nixon, received none by baptism, by

restored 1, dead none, Sunday of meeting 1, total number 1. Peasant Grove, B. Griffin, J. Hamilton, H. Lasiter, received by baptism none, by letter 5, recommendation 6, dismissed none, excluded none, restored none, dead none, Sunday of meeting 3, total 20. Six mile J. Bryant, S. Gague, E. Runalds, received by baptism none, by letter 1, recommendation none, dismissed by letter 2, excluded 7, restored none, dead none, Sunday of meeting 2, total number 19.

Scott County, Revilee Church, delegates E. Wriston, C. Maharry, D N. Bryant, received 2, by baptism 4, recommendation none, dismissed by letter 1, excluded 3, restored none, dead none, Sunday of meeting 3, total number 23.

Saline County, Short Creek, delegates P. N. Edds, Wm. Edds, B. Buster, received by baptism 1, by letter 1, recommendation none, dismissed by letter none, excluded 1, restored none, dead 1, Sunday of 3, total number 23. Union Church, delegates J. H. Newkirk, J. L. Greene, M. H. Greene, received by baptism 2, by letter none, recommendation none, dismissed by letter 4, excluded none, dead 1, Sunday of meeting 4, total number 49.

Sebastian County, Bethlehem Church, delegates Wm. Marchbanks, John Striplin, received by baptism none, by letter none, recommendation none, dismissed by letter none, excluded none, restored none, dead none, Sunday of meeting none, total number 4.

## BILL OF CHARGES AGAINST R. K. POUND.

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The committee of arrangements having been requested by the Association, to draw up a statement of facts, showing to the brethren and all concerned, the cause of our declaring a non-fellowship for R. K. Pound; and his party beg leave to make the following report, viz: That in 1868 the Concord sent up a query to the Association at Horse Head, asking if in order to receive the Baptism of the Missionary Baptist—A majority of the Delegates present decided in the affirmative—The minority of the Delegates present then, asked and obtained leave of absence; and withdrew for the purpose of refering the matter back to the churches, believing that the association had been and still was inclined to run into disorder, through the influence of R. K. Pound. In 1869 Delegates from both parties met at Enon, the place appointed by the Association. A proposition was made to R. K. Pound to refer the matter to the corresponding messenger from Point Remove and Washington Associations, which he refused. A proposition was then made to R. K. Pound for the two parties to meet and try to settle the matter, which Pound also rejected; and called on his party to follow him—saying “none others need come they would not be received,” they went off to a private house about one mile from the meeting house, when R. K. Pound was elected moderator, thus organizing a new Association, at a place of their own appointment, at the same time pretending that it was the old Salem Association—and more than that we have subsequently learned that R. K. Pound had previously

been dismissed by letter from Mt. Gilead church and had not then joined any other church, and consequently belonged to no Association.

The Salem Association proceeded to organize, by electing Eld. James Newkirk moderator, and bro. John Green Clerk; and received correspondence from Point Remove Association by the hands of her Delegates, viz: Eld's. T. Moudy and W. T. Helms and bretheren John Brown, John Howard, and W. J. Bullock, David Dale, who were witnesses to the violent proceedings of the Pound party.

The foregoing facts were fully explained in our corresponding letter to the Washington Association at her session last month, but she refused to read it, pretending to believe that the Pound party were the Salem Association—charging us openly of holding to the non-resurrection doctrine—which was promptly denied by bro. Bryan—who called for an investigation and proof. This fair and generous proposition was refused, thus showing a portion of them were capable of making a false charge upon rumor and refusing an investigation—showing themselves more intolerable than imperial Rome, who never condemned without giving the accused an opportunity to face his accusers.

On the other hand Pound and his help mates were received as messengers from the Salem Association, notwithstanding they were appointed by their own disorderly and amalgamated party—notwithstanding R. K. Pound had defined his position, saying that he had baptized hundreds of Missionaries, but in the act he had become convinced that it was wrong and would not do so any more, but would not think hard of those who do." In the course of the discussion, it was openly affirmed in the Association, that so far as the receiving of missionary Baptism was concerned, three or four churches of this Association had done the same thing—which assertion was not controverted—thus showing that the Washington Association also was an amalgamated body. The foregoing statement of facts we have thought proper to set forth before our brethren at home and abroad that they may understand our position. That R. K. Pound has used his greatest efforts to lead the Salem Association into disorder and entanglement with other fraternities. And in 1868, when our Delegates refused to go any further and withdraw from their seats, he became highly offended, and from that time began to prepare for war. And by the time for the session of 1869, he had organized several little bodies, as churches which sent up Delegates. Thus prepared—and a seemingly precaution against casualties, he procured a letter of dismission from Mt. Gilead church. With this in pocket and the Delegates from his newly organized church company, he came up to Enon Strong enough "in his opinion" to reject all overtures for peace, except on his dictation. Thus you will readily understand brethren that we had no other motive in accordance to the well defined principles of the Primitive Baptist Denomination, but to repudiate them in their disorderly acts and all those who associate with them.