

MINUTES

OF THE

THIRTY-THIRD ANNUAL MEETING

OF THE

Saline Regular Baptist Association

HELD WITH

SALEM CHURCH, SALINE COUNTY, ARK.,

October 4, 5, 6, and 7, 1872.

OFFICERS:

ELDER ROBERT M. THRASHER.....*Moderator.*

WILLIAM DANIEL.....*Clerk.**

LITTLE ROCK, ARK.

W. H. WINDSOR, BOOK AND JOB PRINTER,

1872.

MINUTES

OF THE

SALINE REGULAR BAPTIST ASSOCIATION.

FRIDAY, October 4, 1872.

The Saline Regular United Baptist Association met pursuant to adjournment, with Salem Church, on Friday before the first Sunday in October, 1872. The introductory sermon was preached by Elder Joseph H. Howard, from the first epistle general of Peter, second chapter, and fourth and fifth verses: "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

After which the Association took recess for half an hour.

2 O'CLOCK, P. M.

The Association met pursuant to adjournment.

The Messengers being assembled, the Association was called to order by the Moderator, Robert M. Thrasher, after singing and prayer by Elder E. L. Mainard.

1. Called for letters from the churches composing this Association. The following were presented, read, and delegates names enrolled: [See statistics of churches].

2. Called for petitionary letters; received the following: Big Creek. Enrolled delegates names.

3. Went into election of officers for the present session, whereupon Elder Robert M. Thrasher was elected Moderator, and Brother Wm. Daniel, Clerk.

4. Called for correspondence from sister Associations, whereupon Elders Marshal D. Early and Thomas Whitton were received from Red River Association; also Elder Samuel Stephenson from Pine Bluff Association.

5. Invited visiting ministers of our faith and order to seats with us.

6. Dropped the following committees: On Prayer, Temperance, Ministerial Education and Deacons.

7. Appointed the following committees, to-wit: *On Preaching*—B. W. Nowlan, Thomas Ratclif, Martin Hickman and John C. Henderson. *Documents*—Lemuel A. Cook, Wm. Graham, B. C. Creasman.

Destitution—W. J. Neighbors, C. F. Moore, J. T. Thornton. *Sunday-Schools*—J. H. Howard, John Huchingson and R. M. Thrasher, chairman. *Finance*—E. L. Mainard, J. J. Adams and L. Ellis. *Mutual Relation of Ministers and Churches*—John Clem, J. E. McGoveran, N. Cain and A. J. Hendrix. *Domestic Missions*—R. M. Lindsey, J. A. Verser, E. L. Mainard, W. H. Rowan and A. J. Ritter.

8. Adjourned to meet to-morrow morning at 8 o'clock

Prayer by L. A. Cook.

SATURDAY MORNING, October 5, 8 o'clock.

Met pursuant to adjournment.

Prayer by Elder Wm. Graham.

1. Read and adopted the proceedings of yesterday.

2. Renewed the call for letters of churches, whereupon letters from Hot Springs, Mount Zion, Sulphur Springs, New Hope and Marble were read and delegates names enrolled.

3. Philadelphia Church was received back in the Association.

4. Reports from Missionaries appointed last year were called for, whereupon the following were received, to-wit: Elders C F Moore, W. J. Neighbors, J. T. Thornton, James Baker, J. J. Adams, R. M. Lindsey, John Clem, J. C. Henderson, and J. H. Howard; all read and adopted.

5. The above reports were turned over to the committee on Domestic Missions, and they instructed to make a *pro rata* distribution of the missionary money collected among the Missionaries, according to the work done by each of them.

6. Elder D. G. Barnett, Messenger from Pine Bluff Association received, and the right hand extended by the Moderator.

7. Adjourned to hear preaching by Elder Dyer, and to meet again at 2 o'clock P. M.

2 O'CLOCK P. M.

Met pursuant to adjournment.

Prayer by Elder A. J. Huchingson.

1. Appointed correspondence to sister Associations:

To Pine Bluff—Elder C. F. Moore, Elder R. M. Lindsey, John P. Blackwell and Elder R. M. Thrasher.

To Judson—Elders James E. McGaveran, Sidney Funk, Ebenezer Deer and R. M. Thrasher.

To Caddo—Elder James A. Baker, F. M. Ratclif and Hardy Williamson.

To Dardanelle—Peter Smith, Elder E. L. Mainard, James Crawford, David White and Wm. Fowler.

To Red River—L. A. Cook, Wm. Daniel, Wm. H. Rowan, Elder R. M. Thrasher.

To Caroline—Elder E. L. Mainard, R. M. Thrasher and A. J. Huchingson.

2. Called for reports from committees. The following were read and adopted:

On Documents. [See appendix A.]

On Domestic Missions. read and recommitted.

On Mutual Relation of Ministers and Churches. [B.]

3. Adjourned until Monday morning at 8 o'clock.

Prayer by Elder Thomas Whitton.

[For service on Sabbath, see report on preaching].

MONDAY MORNING, October 7, 8 o'clock.

Met pursuant to adjournment.

Prayer by Elder J. T. Thornton.

1. Read and adopted the proceedings of Saturday.

2. Called the roll, and marked absentees thus, *.

3. Renewed the call for reports from committees.

On Sunday-Schools. [C.]

On Domestic Missions, read and adopted, D.

On Destitution. [E.]

On Finance. [F.]

4. Called for resolutions:

1. *Resolved*, By the Regular United Baptist Saline Association, that we employ Brother R. M. Lindsey as Missionary to travel and preach in the limits and bounds of the Saline Association, and that said Association devise means to remunerate him for services rendered during the ensuing Association year.

5. Adjourned to hear preaching by Elder Dyer, and to meet at half past one o'clock P. M.

HALF-PAST ONE O'CLOCK P. M.

Met pursuant to adjournment.

Prayer by Brother Elliott.

TO THE MEMORY OF ELDER WILLIAM GILES.

WHEREAS, It has pleased the Great Head of the Church to remove from us, and from his labors of love on earth, to the enjoyment of the crown above, our beloved Brother, Elder WILLIAM GILES; Therefore,

Resolved, That as a memento of the faithful and continued services of the deceased in our midst, this page on our minutes be inscribed to his memory.

Elder WILLIAM GILES was ordained to the ministry about five years ago, in Northfork church, Saline county, Arkansas, by Elder Thomas Whitton and W. J. Neighbors. He has preached successfully in the bounds of the Saline Association for about five years; he was a firm, zealous and devoted preacher, universally beloved by his brethren in Christ. He departed this life on or about the 25th of June, A. D. 1872, at Brother Peter Smith's, in Marble township, Saline county, Arkansas. May God bless his bereaved orphans.

Also,

BROTHER J. B. MILLER,

A Licentiate Minister of Bethlehem Church, who was faithful in his calling, departed this life about the 13th of December, A. D. 1871. May God bless his bereaved family.

2. *Resolved*, That we appoint a committee to report at our next session on Ministerial education.

Whereupon, Elder J. H. Howard, John A. Verser and H. McCalum were appointed.

3. *Resolved*, That we appoint Elder E. L. Mainard to preach the introductory sermon at our next session, and Elder J. E. McGovern his alternate.

4. *Resolved*, By this Association, that the Delegates of this body be, and they are hereby requested to lay the claims of our Missionary before their respective churches, and that they aid in his support.

5. *Resolved*, That our Missionary, R. M. Lindsey, is authorized and instructed to take up collections in his field of labor, and report the same to this body at the next session.

6. *Resolved*, That we tender our most grateful thanks to the brethren and friends of Salem church, for the kind and generous manner in which they have entertained the Association during the present session.

7. *Resolved*, That the Articals of Faith be inserted in these minutes.

8. Appointed Messengers to the Arkansas Baptist State Convention, to meet at Austin, commencing on Thursday before the third Sunday in November *proximo*, viz: J C Henderson, E. L. Mainard, J. H. Howard, A. J. Nowlan, R. M. Thrasher, R M Lindsey, John Langford, Wm. H. Rowan, Wm. Daniel and C F. Moore, and that we send ten dollars contribution

9. *Resolved*. That we now raise funds in accordance with the resolution marked 1.

J. H. Howard*	\$20 00	J. A. Verser*	5 00
R. M. Thrasher*	20 00	Emaline Elliott*	5 00
C. J. Ellis*	10 00	H. J. Califf*	10 00
L. A. Cook and wife* paid \$6...	25 00	C. F. Moore	5 00
E. L. Mainard and wife*	50 00	A. B. York*	2 50
B. W. Nowlin*	5 00	Wm. Daniel*	5 00
W. H. Rowan*	20 00	J. C. Henderson*, paid	5 00
A. J. Nowlan*	5 00	B. M. Cain*	5 00
W. J. Neighbors	10 00	D. L. Milliner	5 00
J. T. Thornton*	5 00	L. Ellis	5 00
John Langford*	5 00	James Baker*	5 00
M. P. Goodman	5 00	Marshal D. Early	10 00
M. L. Nelson, paid	5 00	Wm. Fowler, paid	5 00
Mary J. Harrison	5 00	N. T. Williams	5 00
James M. Goza*	2 50		

10. The above names, marked thus *, hold themselves bound for the sum of \$350, including the above amount subscribed, to be paid to our Missionary.

11. The Clerk to superintend the printing and distribution of 800 copies of these minutes, and that he be allowed twenty dollars for his services.

12. *Resolved*, That the Association hold the next session with Brushy Creek Church, twenty-three miles south-east from Rockport, on the Arkadelphia and Pine Bluff road, commencing on Friday before the first Sunday in October, 1873.

13. There being no further business, the Moderator announced the Association ready for adjournment. After appropriate remarks by the Moderator, Brother Lindsey led in prayer, after which a suitable hymn was sung. During singing the brethren gave each other the parting hand, and then the Association adjourned to meet at the time and place above appointed, peace and harmony prevailing.

R. M. THRASHER, *Moderator*.

WM. DANIEL, *Clerk*.

APPENDIX.

[A.]

Your Committee on Documents submit the following report:

We find on examination of the several letters presented to your body, nothing of interest beyond the general business which usually comes before the Association.

Respectfully submitted.

L. A. Cook, Chairman.

[B.]

On Mutual Relation of Ministers and Churches, your committee beg leave to submit the following as their report:

Whereas, the true minister is called of God to preach by and through the Holy Spirit, making impressions upon his mind that will not admit of his enjoying a conscience void of offense until he shall have begun to discharge his duty; therefore, as in the case of Paul, it is of necessity he preach the Gospel. But seeing that all men have not these impressions, and furthermore, that all men do not preach, it becomes the duty of the remaining part of the body, that is the Church, to not only set him apart with full authority to preach and to administer the ordinances, but to pray for him, and not only so, but encourage him and sustain him by their pecuniary support, that the word of the Lord may have free course and be glorified.

Respectfully submitted,

JAMES E. MCGOVERAN, Chairman.

[C.]

Your Committee on Sunday-Schools are at a great loss to decide what course to take in preparing a report on this important subject. Reports have been made from year to year, and published in the minutes of this Association, setting forth the importance, propriety and necessity of a more careful and systematic study of the Bible by the members of the Churches composing this Association, the duty of church members to teach their children, and to all others who are willing to be taught, and to accomplish this the more successfully the churches have been recommended to organize Bible classes for church members and others who desire to study the Bible and bring the children and young people together on the Lord's day, and teach them the doctrines of the Bible; and yet all this seems to have had very little effect in getting the churches to organize Sunday-Schools and to take hold of this work, as but two churches report Sunday-Schools in the letters sent up to this Association. Now, it seems to your committee that if some plan could be devised to get the churches to carry out the recommendations of this Association in reports on this subject at former sessions, we would not have the same report to make from year to year, viz: "That little has been done, less reported in the letters." Brethren, why is it that there is so much neglect, and that so little has yet been done? Your committee is of the opinion that one reason of this neglect is a want of interest on the part of the ministers, and especially the pastors of the churches. It is an old maxim, "Like priest, like people," and there is no doubt that the interest of the

churches upon this, or any other duty, is in a large measure just in proportion to the interest of those who are called to be pastors and teachers. How can it be expected that a general interest will be felt upon this subject by the churches, when pastors do not urge its consideration upon their churches? A large proportion of the Messengers to the annual meetings of this Advisory Council is composed of the ministers and pastors of our churches. These brethren are usually upon committees, and do most of the speaking upon the different reports and advocate their adoption, and yet go home to forget or neglect the very measures they recommended at the Association. Unless the preachers change their practice, how can it be expected that the churches change theirs. We believe another reason why this duty is not observed by the churches is because the Lord's day is not properly observed. Most persons, and many church members think if they abstain from their secular pursuits, that is, if they do not work on their farms, sell their merchandise, etc., or in other words, if they do nothing on the Lord's day, that they spent the Sabbath according to the scriptures. But to abstain from secular duties is only one part of the duty: the other part is to devote the day to the worship of God and deeds of mercy. Christ taught that it is lawful thus to do good on the Sabbath day. Mark 3; 1, 5. It was the custom of Jesus to read the scriptures and teach the people on the Sabbath day. Luke 4; 14, 21. It was also the custom of the Apostles and the first Church, which was organized by the Saviour, and which was a Baptist Church, to meet on the Lord's day for worship and religious instruction. Now, if the preachers of this Association would preach upon this important subject until the churches came up to the New Testament model—until the churches meet every Sunday to worship God and study the Bible, it would of necessity encourage the Sunday-School work. Therefore,

Resolved, That we recommend that all the ministers of this Association, and especially the pastors, preach upon the importance of studying the Bible and make an effort to organize a Sunday-School in each church of this Association during the ensuing year.

That we recommend to the churches of the Association the importance of keeping the Sabbath or Lord's day according to the requirements of God's word; that is, that they meet together every Lord's day at the house of God for worship and religious instruction.

Respectfully submitted,

R. M. THRASHER, Chairman.

[D.]

Your Committee on Domestic Missions would respectfully submit to your honorable body the following report, to-wit:

Having carefully examined and considered the several reports of the Missionary Ministers, we have to report that the great destitution in the limits and bounds of our Association, have been supplied to a limited extent. Some of our ministers have labored faithfully and not without effect. Many have been brought to a knowledge of the truth as it is in Christ Jesus, our Redeemer. The field of destitution in the limits and bounds of our Association is very great, and, dear brethren, we feel that it is our solemn duty to ask the Association to devise some means of relief for the destitute, more than has yet been done. We find that the missionary fund in last year's minutes show the amount contributed to be \$200, of which sum \$92 50 have been collected, leaving a balance due and uncollected of \$107 50. We award to the following named Missionaries, R. M. Thrasher \$20; Rufus M. Lindsey \$40; C. F. Moore \$23; John C. Henderson \$23; W. J. Neighbors \$23; J. J. Adams \$23; James A. Baker \$15; John Clem 11; J. H. Howard \$11; J. T. Thornton \$11. We request the Treasurer to pay to our Missionary Ministers the amount paid by each of them, and *pro rata* of the remainder according to their claims as allowed by this committee. All of which is respectfully submitted to your honorable body.

E. L. MAINARD, Chairman.

ORDAINED MINISTERS AND THEIR POST-OFFICES.

J. J. ADAMS.....	Harold, Ark.
W. J. NEIGHBORS.....	Hot Springs, "
STEPHEN ROW.....	" "
J. C. HENDERSON.....	Benton, "
JOHN SPURLIN.....	Hot Springs, "
WM. YOUNG.....	Tulip, "
C. F. MOORE.....	Benton, "
A. J. HUCHINGSON.....	North Point, "
E. L. MAINARD.....	" "
JOHN CLEM.....	Rockport, "
RUFUS M. LINDSEY.....	" "
R. M. THRASHER.....	" "
JOSEPH H. HOWARD.....	" "
J. T. THORNTON.....	" "
B. M. PHILLIPS.....	" "
G. H. GREEN.....	" "
J. A. BAKER.....	Mt. Ida, "
WM. GRAHAM.....	Rockport, "
J. E. MCGOVERAN.....	" "
S. F. FUNK.....	Tulip, "
JOSEPH C. MEEKS.....	Rockport, "

LICENTIIATE MINISTERS AND THEIR POST-OFFICES.

J. M. AMERSON.....	Hot Springs, Ark.
C. J. ELLIOTT.....	North Point, "
W. H. DAVIS.....	Tulip, "
DAVID WHITE.....	Aikins' Store, "
JOHN A. EASLEY.....	Midway, "
PETER STAINER.....	Owensville, "
W. D. SMITH.....	Harold, "
JOHN LANGFORD.....	Little Rock, "
J. E. ELLIS.....	" "
H. C. TOMLINSON.....	Harold, "
L. YATES.....	Fitzhugh Mill, "
F. M. SANDFORD.....	North Point, "

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, chapter 1st, 2nd and 3d verses. 1st Timothy, 3d chapter, and 16th verse.

ART. 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., 15th chapter, and 4th verse.

ART. 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.

ART. 4. We believe in the doctrine of original sin by the fall of Adam. Gen., 3d chapter, 6th and 7th verses. Psalm, 5th and 6th verses. Rom. 5th chapter, 12th and 14th verses.

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

ART. 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 30th verse.

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

ART. 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 mode. Mark, 16th 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.

ART. 9. We believe in the resurrection of the dead, and in 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.

ART. 10. We believe that no minister has any right to administer the ordinances of the gospel but 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.

ART. 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 18th, 8th and 11th verses. 1st Cor., 11th chapter, 23d and 24th verses.

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

STATISTICAL

CHURCHES.	COUNTIES.	NAMES OF DELEGATES.
1 Alder Spring.....	Hot Springs.....	Not represented.....
2 Bethlehem.....	Montgomery.....	A. J. Bitter, John Guerin, James Hurst*
3 Big Creek.....	Hot Springs.....	J. E. McGoveran, G. W. Brown, H. Elliott*
4 De Roche.....	Hot Springs.....	B. M. Phillips,* W. B. Cash,* J. T. Thornton
5 Ellis Springs.....	Pulaski.....	A. J. Huchingson, L. Ellis, J. Langford.....
6 Franceway.....	Hot Springs.....	James Clardy,* H. J. Clift, A. Wallace.....
7 Fair Play.....	Hot Springs.....	C. F. Moore, M. F. Carpenter, A. Hendrix*
8 Friendship.....	Montgomery.....	W. F. Harden,* M. E. Melton, L. D. Pitts*
9 Hot Springs.....	Hot Springs.....	J. H. Howard.....
10 Kentucky.....	Salem.....	Wm. Terry, Wm. Glenn, B. McDaniel.....
11 Brush Creek.....	Grant.....	E. B. Deer, S. Funk, James Deer.....
12 Lone Hill.....	Hot Springs.....	J. Clem, W. House, D. M. Hammonds.....
13 Marble.....	Saline.....	D. Wilhite, Wm. Fowler, T. C. Glenn.....
14 Magnet Cove.....	Hot Springs.....	L. A. Cook, R. C. Thrasher,* J. A. Verser.....
15 Mt. Pleasant.....	Montgomery.....	C. H. Muse,* C. Cain, J. A. Muse.....
16 Mt. Tabor.....	Montgomery.....	O. Sandlin, T. Ratclif, W. D. Smith*
17 Mt. Zion.....	Montgomery.....	G. W. Nowlan, J. Biddie,* L. Blocher*
18 North Fork.....	Saline.....	C. Davis, B. Cox, J. Hill.....
19 New Hope.....	Grant.....	B. M. Lindsey, A. Bagley, S. D. Bird.....
20 New Hope.....	Montgomery.....	R. Beck,* Thomas Mabery,* W. Witherspoon.....
21 Ouachita.....	Hot Springs.....	N. Williams, J. A. Easley, M. L. Benson*
22 Oak Grove.....	Hot Springs.....	W. Graham, W. Daniel, A. Day.....
23 Pleasant Grove.....	Pulaski.....	E. L. Mainard, C. J. Elliott, B. W. Nowlin.....
24 Pleasant Hill.....	Hot Springs.....	M. P. Goodman, J. M. Goza, A. B. York.....
25 Philadelphia.....	Perry.....	James Crawford.....
26 Rockport.....	Hot Springs.....	R. M. Thrasher, W. H. Collie,* W. L. McCoy*
27 Rock Spring.....	Montgomery.....	J. J. Adams, J. Blocher, J. Harlin.....
28 Salem.....	Saline.....	J. Cooper, M. Hickman, A. Gentry.....
29 South Fork.....	Hot Springs.....	W. J. Neighbors, J. Spurlin,* P. M. Cain.....
30 Smith Creek.....	Hot Springs.....	J. H. Evans, B. Nance, J. M. Huchingson.....
31 Spring Creek.....	Saline.....	B. Creaseman, W. Knight, H. L. Glenn*
32 Sulphur Spring.....	Montgomery.....	J. A. Baker, J. J. Baker, G. Hopper*
33 Union.....	Saline.....	J. C. Henderson, A. Simmons,* T. M. Sandford*
34 Zion.....	Hot Springs.....	W. H. Bowan, W. H. Phillips, W. B. Smith*.....

Total

* Absentees.

TABLE.

No. Baptized.	Dismissed.	Excluded.	Restored.	Died.	Total No. in Fellowship	Sabbath Meet.	Contributions	PASTORS.	CLERKS AND THEIR POST-OFFICES.
3	2	2	...	3	14	4	...	...	Hot Springs.....
2	...	...	...	...	62	4	\$ 2 00	W. J. Neighbors..	F. M. Guerin, Hot Springs.....
...	3	...	...	1	13	2	...	J. H. Howard..	George Brown, Rockport.....
...	...	...	...	...	86	2	3 00	J. Clem.....	W. Holcum, Rockport.....
2	1	1	...	...	20	3	2 00	A. J. Huchingson	J. S. Ellis, Little Rock.....
1	8	2	...	...	32	4	5 15	J. Howard.....	Alfred Wallace, Rockport.....
...	4	1	2	...	62	3	4 00	C. F. Moore.....	A. Hendrix, Fairplay.....
...	3	...	...	...	44	3	2 25	W. J. Neighbors..	W. D. Hardin, Harold.....
3	...	...	...	...	16	1	2 50	J. H. Howard.....	J. L. B. Caver, Hot Springs...
3	2	...	...	1	37	3	2 40	C. F. Moore.....	W. K. Hedlock, Benton.....
1	7	...	...	...	66	...	3 00	R. M. Lindsey...	James W. Page, Tulip.....
1	...	...	...	...	39	1	4 35	J. Clem.....	J. W. Norton, Rockport.....
2	3	3	...	...	64	2	3 00	W. J. Neighbors.	J. N. Neel, Aikins' Store.....
...	...	...	...	...	40	4	5 00	C. F. Moore.....	J. A. Verser, Rockport.....
1	...	...	...	...	43	2	2 50	W. J. Neighbors..	Thomas H. Ritter, Harold.....
2	2	2	1	1	19	4	1 75	J. J. Adams.....	O. Sankey, Harold.....
4	...	...	...	1	36	...	1 50	J. A. Baker.....	T. J. Plemmons, Harold.....
8	1	...	...	1	25	...	2 00	J. C. Henderson..	S. A. Burnett, Benton.....
...	...	...	...	...	35	1	2 00	R. M. Lindsey...	A. Bagley, Fitzhugh Mills.....
...	...	...	...	...	15	...	1 50	J. J. Adams.....	W. Witherspoon, Harold.....
...	4	1	1	...	40	4	...	J. Clem.....	J. J. Bell, Midway.....
...	...	...	...	...	46	2	5 00	R. M. Lindsey...	A. Day, Rockport.....
...	1	...	...	2	36	2	2 00	J. C. Henderson..	W. W. Brothers, North Point.
1	1	1	1	...	53	2	4 00	C. Rice.....	M. P. Goodman, Rockport.....
...	3	...	...	...	21	3	5 00	J. H. Howard.....	Jas. Crawford, Tyler Bluff.....
...	2	...	...	...	19	4	1 50	J. J. Adams.....	H. McCallum, Rockport.....
...	2	...	...	1	51	1	...	J. C. Henderson..	W. R. Adams, Harold.....
...	...	...	...	...	58	1	3 00	W. J. Neighbors..	T. J. Roberts, Owensville.....
6	...	3	1	...	58	3	6 00	C. F. Moore.....	J. H. Caver, Hot Springs.....
7	3	...	...	...	37	...	1 00	D. G. Barnett.....	J. M. Huchingson, Owensville
...	...	...	...	2	16	1	1 00	J. A. Baker.....	H. S. Gleen, Benton.....
1	...	...	...	...	29	2	...	J. C. Henderson..	Joel B. Baker, Mt. Ida.....
12	...	...	...	...	34	2	4 00	J. Clem.....	A. Simmons, North Point.....
...	...	...	...	...	...	...	...	...	W. H. Rowan, Rockport.....

LICENTIATES MINISTERS AND THEIR POST OFFICES.

			Post Office.
James M. Amerson,	-	-	Hot Springs, Ark.
Junius B. Miller,	-	-	" "
C. J. Elliott,	-	-	North Point, "
James E. McGoveran,	-	-	Rock Port, "
W. H. Davis,	-	-	Tulip, "
David Wilhite,	-	-	Akin's Store, "
W. D. Smith,	-	-	Harold, "
S. F. Funk,	-	-	Tulip, "

CIRCULAR LETTER.

BY R. M. THRASHER.

"And how Shall They Preach, Except They be Sent?"

Beloved Brethren—I was appointed to write a circular letter on the subject of "Missions," for publication in the Minutes of the late session of the Saline Regular United Baptist Association, which convened with Mt. Pleasant Church, Montgomery county, Arkansas, on Friday before the 4th Sabbath in October, 1871.

The word *Missionary*, literally signifies *one sent* with authority to transact business. When religiously applied, it means *one sent to propogate religion*. Should one go and preach or transact business in his own name, and upon his own account, he would not be called a missionary, for he could not be said to have been *sent*. One who believes that men ought to be sent into countries destitute of the gospel to preach Christ to perishing sinners, is a missionary in respect to *doctrine*. Because he believes in *sending* the gospel to those who are destitute of it. All regular Baptists are missionaries. Let us search the Scriptures for a few examples and proofs:

1st Example.—John the Baptist was a missionary: "There was a man *sent* from God, whose name was John."—John i, 6; Mal. iii, 1. He came from God—came with authority to transact business for Him who sent him. But what was he sent for? "To make ready a people prepared for the Lord."—Luke i, 17. How did John execute his mission? He taught the people, 1st, Repentance. 2d, Faith in a coming Saviour.—Acts xix, 4. 3d, Baptism.—Mark i, 5.

How was he supported? God who sent him provided for him:—"His meat was locusts and wild honey," "his raiment camel's hair."—Matt. iii, 4. To whom did he make his report? To God who sent him.

2d Example.—Jesus was a missionary: “God sent not his Son into the world to condemn the world, but that the world through him might be saved.”—John iii, 17. He performed the will of his Father. He came to John and approved his mission, submitting to his baptism.—Mark i, 9. He preached, 1st, Repentance. 2d, Faith.—Mark i, 15. 3d, Baptized (his disciples baptized at his order).—John iii, 22. 4th, Taught his disciples (his church) Mark fifth and seventh chapters; Luke vi, 13. 5th, Ordained twelve to preach.—Mark iii, 14. These he called Apostles.—Luke vi, 13. These were called Elders.—1 Peter v, 1. 6th, Gave the principles of Church discipline.—Matt. xviii. 7th, Instituted his Supper.—Matt. xxvi, 26–30. 8th, Was crucified and buried. He arose from the dead, and ascended to heaven.—Mat. 27 and 28 chapters. He came from God,—came with power and authority,—finished the work which the Father sent him to do,—and repared to God,—though he was rich, for our sakes he became poor. As a man his wants were few; and, were supplied in part by his own miraculous power, as when he multiplied the loaves and fishes.—Mark vi, 11. Or when he provided the tribute money.—Mat. xvii, 27. And in part from the common treasury of his Church. Judas Iscariot was treasurer.—John xiii, 29.

3rd Example.—Before our Lord’s death, he called *unto* him the twelve whom he ordained to preach the Gospel, and *sent* them forth, two and two, to preach. And they went forth and preached as the Saviour had taught them. These were Missionaries. They were commanded to take neither gold, silver, purse, nor scrip. They were supported by the generous contributions of the people to whom they preached. Their mission was self-sustaining. And “the spirit of the Father” was with them, and they wrought miracles; and, after a successful tour, they returned and reported to their Master.—Mat. chap. x and xi, 1. Also Mark vi, 7–30.

4th Example.—After these the Lord appointed (ordained) other seventy also, and *sent them* before his face into every city and place whither he himself would come.—Luke xi, 1. These seventy were *sent*. They were Missionaries. They went forth and preached, saying to the people, “the Kingdom of God is nigh unto you.”—Luke x, 9. They were supported as those in the Third Example. They returned and made their report to Jesus.—Luke x, 17–20.

5th Example.—Towards the close of our Saviour's Ministry, after he had instituted the Supper, and just before he was betrayed, he said to his disciples: "When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, "Nothing." Then said he unto them: "But now, he that hath a purse let him take it, and likewise his scrip."—Luke xxii, 35 and 36. Soon after this he was betrayed and crucified.

6th Example.—After he had arisen from the dead, before he ascended to heaven, for the last time he sent them, saying, "All power is given unto me in heaven, and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you. And lo, I am with you always, even unto the end of the world. Amen."—Mat. xxviii, 17-19. These tarried at Jerusalem, "waiting for the promise of the Father,"—the baptism of the Holy Spirit,—which occurred on the day of Pentecost.—Acts, chap. ii. They then began their mission.

They taught:

1st. Repentance. Acts ii, 38.

2nd. Faith. Acts ii, 41.

3rd. Baptism. Acts ii, 38-41.

4th. To observe all things pertaining to Christian duty. Acts ii, 41.

But how were they supported? By the spontaneous and liberal offerings of those who came into the Church during this precious season of refreshing from the presence of the Lord. For they sold their possessions, and cast the price thereof, *the money*, into the treasury of the Lord.—Acts ii, 46; Acts iv, 32-37. This spontaneous and wholesale offering was not *compulsory*, as may be seen in Acts v, 4. But I am persuaded that God, who knew what severe trials and persecutions awaited these Baptists at Jerusalem, inclined their hearts to "sell their possessions," and have "all things common," not only that their present wants might be supplied; but also, as they were ultimately to be "scattered abroad," (Acts viii, 1,) that they might have something to carry with them. "They that were scattered abroad, went everywhere preaching the word."

7th Example.—During this persecution another illustrious Missionary was called, commissioned, and sent to preach the Gospel.

This was Paul, the Great Apostle, to the Gentiles.—Acts, chap. ix and xxii. He and Barnabas were ordained and “sent away,” by the Church at Antioch, to preach to the Gentiles.—Acts xiii, 1-3. And they went forth and preached :

1. Repentance.

2. Faith. Acts xx, 21.

3. Baptism. Acts, chap. 14 and 16 ; or, i, 14-16.

And when they had preached the Gospel to many cities, they returned and made their report to the Church, at Antioch.—Acts xiv, 26 and 27. How were they supported during these labors? By the Church, no doubt. For when they returned they abode a long time with the Church.—Acts xiv, 28. And afterward, when they were sent to Jerusalem on Church business, they were “brought on their way by the Church,” that is, the Church defrayed their expenses.—Acts xv, 3. Though Paul worked with his own hands, to supply himself with the necessities of life, when occasion required (Acts xviii, 2, and xx, 33, 34). Yet, he says to the Church of Corinth, that “I robbed other Churches, taking *wages* of them to serve you.” And here in the Church at Corinth do we find the first report of an anti-missionary spirit, in a Baptist Church. But it is no matter of astonishment that this Church, which had so far departed from the true spirit of the Gospel as to be in strife about preachers, to countenance fornication, and pervert the Lord’s Supper into a common feast, should also grow covetous and refuse to pay those their *wages* who labored among them in word and doctrine. No wonder that Paul should charge them with being “carnal.” And Paul, who was inspired, who received from the Lord that which he delivered unto them, by appealing to the law and testimony, puts this question forever at rest, showing them their duty as to the support of those who preach the Gospel. Turn to the 9th chapter of i. Cor., and there we find that he shows the right of the minister to a support in the 7th verse :

1st. By the figure of a soldier.

2nd. By one who plants a vineyard.

3rd. By one who tends a flock.

And the argument is, that as the soldier is entitled to wages, and the vinedresser to the first of the vineyard, and the shepherd to the milk from the flock, so the minister, who labors for the Church in word and doctrine, is entitled to support,—food and raiment for

himself, if unmarried, as Paul, and for his wife, as in case of other Apostles (verse 5). He proceeds in the argument and then asks: "If we have sown unto you spiritual things, is it a great thing if we should reap your carnal things,"—that is, your money, property.—Verse 11. And in the 12th verse he shows he had this right (power) though he had not used it.

Then in the 13th verse he shows that those who ministered in holy things, or waited at the altar, lived, and were partakers of the things of the temple and altar. See Levit. i, 2 and 3, and vi, 14–16.

And then he affirms in the 14th verse: "Even so," that is, in this same manner, or after the same rule, "hath the Lord ordained that they which preach the Gospel shall live of the Gospel;" that is, that the ministers shall be supported by those to whom they preach. And this, Paul says, is ordained of Jesus Christ.—Mat. x, 10; Luke x, 7.

And now in conclusion, permit me to say, that, if the Churches of the Saline Association will act upon *this rule* laid down in the "Baptist Discipline," the New Testament of our blessed Saviour, and contribute regularly, cheerfully and willingly, of their "carnal things" into the treasury of the Lord, his ministers will not necessarily be entangled in the secular affairs of this world, but can devote themselves entirely to their high vocation. Our Churches will have pastors—and evangelists can be *sent* out into the destitute places, and "then the wilderness and solitary place shall be made glad, and the desert shall blossom as the rose."

Your love and labor,

R. M. THRASHER.

CONSTITUTION
OF THE
SALINE REGULAR BAPTIST ASSOCIATION.

ART. 1st. This Union of Churches shall be known and distinguished by the name and title of the "SALINE REGULAR UNITED BAPTIST ASSOCIATION."

ART. 2d. This Association shall be composed of Delegates from Churches in Union. Each Church shall be entitled to three (3) Delegates, who shall be required to furnish satisfactory evidence of their appointment by their several churches, before they take their seats.

ART. 3d. The Delegates when convened, shall organize themselves into a deliberate 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.

ART. 4th. 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 only act 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 own mem-

bers—the Delegates from the Churches—and in justice and 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 that Gospel, and to cultivate union and fellowship with all the Churches of Christ, especially with those united in this Constitution.

ART. 5th. 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 Delegates to the annual meeting of this Association, with a petition for admission, and by their Delegates agreeing to the abstract of principles herewith published.

ART. 6th. The Churches in this Union shall transmit to every annual session of the Association a written communication, specifying the names of their Delegates, their number in fellowship, number baptised, 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 minuted accordingly.

ART. 7th. This Association may have a fund, supplied by the voluntary contributions of the Churches; and all the money thus contributed shall be transmitted from the Churches and paid over through the Committee of 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 succinct statement of all the receipts and expenditures.

ART. 8th. This Association shall furnish the Churches with the Minutes of every session.

ART. 9th. 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 directions in the 18th chapter of Matthew, and have

not been able to settle them. When the Association shall take such matters into consideration, and act upon them at its discretion.

ART. 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.

ART. 11th. This Constitution may be altered or amended at regular meetings of the Association, by the concurring voice of two-thirds of the members then present; *Provided*, Such alteration or amendment be approved of by the churches comprising this Association.

RULES OF DECORUM
OF THE
SALINE REGULAR BAPTIST ASSOCIATION.

1. The Association shall be opened and closed with prayer.
2. A Moderator and 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 the 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 shall 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 member shall speak more than twice on the same proposition 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.

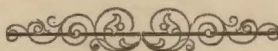
13. The appellation of "Brother" shall be used in the Association by members in their addresses one to another.

14. The names of members shall be called as often as the Association may direct.

15. No member shall be tolerated in any practice which tends to interrupt public speaking.

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 these RULES may be reprov'd by the Moderator at discretion, but only on the day the breach shall be made.



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