

MINUTES

OF THE

TWENTIETH ANNUAL SESSION

OF

SPRING RIVER

Baptist Association,

HELD WITH

CALAMINE BAPTIST CHURCH.

September 22—24, 1888.

1888

OFFICERS:

ELD. M. D. BOWERS, Moderator, - - Pocahontas, Ark.
H. W. TOWNSEND, Clerk, - - - - Smithville, Ark.

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MINUTES.

Spring River Baptist Association, convened in its Twentieth Annual Session with Calamine Church, Sharp county, Arkansas, on Saturday, Sept. 22nd, A. D. 1888.

According to election of last session, Elder B. F. Holford preached the introductory sermon from II Chron. 4: 15.

“ One sea and twelve oxen under it.”

After an intermission of an hour, the messengers of the various Churches re-assembled, and engaged in singing and prayer led by Eld. G. L. Ford.

The Moderator, Eld. J. W. Wicker, then called the body to order, and H. W. Townsend was elected clerk, pro tem.

The Moderator proceeded to call the names of the Churches and letters were presented and read by Elds. M. D. Bowers and P. M. Pearce, and the messengers names were enrolled. [See Statistics.]

The messengers from Union Church, having no letter, it was moved and carried that the rules be suspended and the messengers invited to seats in the body.

The body then went into the election of a Moderator and Clerk. Bro. Josiah Martin was appointed teller, who announced that Eld. M. D. Bowers was elected Moderator; and H. W. Townsend, Clerk.

The Moderator, after thanking the body for the honor conferred on him, proceeded with the business, as follows:

1. Corresponding messengers from sister associations were called for, when Bro. Josiah Martin presented a letter of correspondence from Independence Association; Bro. S. H. Erwin a minute from White River Valley Association; and Bro. Robt. Gray from Rocky Bayou Association. Thereupon the Moderator extended to them the right hand of fellowship, welcoming them to the full immunities of the body.

2. Visiting brethren were invited to seats in the body, as follows: Elds. J. H. Milburn, J. H. D. Carlin, J. W. Wicker and G. L. Ford.

3. Petitionary letters were called for, when Azotas and Antioch Churches presented letters asking admittance into the body. A motion was made to receive Azotas Church into fellowship with the body, which motion failed to carry because her Articles of Faith were not in harmony with those of the body. The letter from Antioch Church was tabled until Monday.

4. The Moderator appointed committees, to-wit:

1. ON PREACHING—The messengers of Calamine Church, and Eld. R. J. Penn.

2. ON FINANCE—J. P. Goodwin, I. W. Standiford and Jno. T. French.

3. ON STATE OF CHURCHES—Elds. M. D. East, B. F. Holford, and H. B. Wayland.

4. ON DESTITUTION—A. H. Vance, T. J. Thorn and J. S. Lynch.

5. ON MISSIONS—W. G. Pickett, Eld. D. E. Hunt and H. W. Townsend.

6. ON SABBATH SCHOOLS—D. C. Lee, C. O. Meacham and Eld. G. B. Borah.

7. ON CORRESPONDENCE—T. Ward and Elds. W. T. Smith and D. E. Hunt.

8. ON BAPTIST LITERATURE—W. G. Pickett and Elds. B. T. Holford and M. D. East.

9. ON EDUCATION—Eld. R. J. Penn, Jno. P. Webb and A. W. Townsend.

Committee on preaching reported as follows:

Eld. J. H. D. Carlin, Saturday night. Text, Eph. 6:11.

Eld. J. H. Milburn, Sunday, at 11 a. m. Text, John 4: 35-36.

Eld. J. H. D. Carlin, Sunday at 3 p. m. Text, Rom, 8: 28.

Eld. J. H. Milburn Sunday night. Text, I Cor. 15: 3-4.

Eld. J. H. Milburn, Monday, 1 p. m. Text, Rom.8: 1.

On motion the body adjourned to meet Monday morning at 8:30.

Prayer by Elder P. M. Pearce.

MONDAY'S PROCEEDINGS.

Pursuant to adjournment, the messengers re-assembled at 8:30 a. m.

The Moderator read a portion of Scripture. The messengers engaged in singing and prayer, led by Eld. R. J. Penn.

The Clerk called the roll and noted absentees.

The minutes of Saturday's proceedings were read and adopted.

On motion, the regular order of business was suspended, and the circular letter was read by H. W. Townsend, as per action of last session, as follows:

DUTIES OF PARENTS IN REGARD TO SUNDAY-SCHOOLS.

"And ye fathers, provoke not your children unto wrath: but bring them up in the nurture and admonition of the Lord."—Eph. 6: 4.

"A child left to himself bringeth his mother to shame."—Prov. 29: 15.

We are forming characters. Not only those of ourselves, but of others; and in this momentous fact lies the peril of our existence. Impressions made upon the mind in child-

hood are the most ineradicable. In view of these facts, parents should lose no opportunity of teaching their children the principles of morality and religion. But where should these principles be taught? At home? Yes, but certainly not at home only. Children are of a social nature, and naturally desire associations that are of their own maturity—and they should be allowed to have them: but while they should be allowed to have them, parents should see that they are of such a nature as that their influence will not be for evil, but for good. In the Sunday-School, if properly conducted, the influence will be good; while elsewhere than at home or some other place where religious morals are taught and practiced, the influence will be for evil. The Sunday-School, to children who attend it, is not only a safeguard against the evil influences to be found on the streets or other places of idle amusements or vice, but it also serves to aid in forming the *habit* of observing the Sabbath and keeping it holy. “Remember the Sabbath day to keep it holy.” Ex. 20: 8. Habit is a cable. We weave a thread of it every day, and at length we cannot break it. Habit constantly strengthens our active exertions; therefore, it is important that good habits be formed. Parents should not only form good habits themselves, but they should teach their children to form good ones. It is urged by some, who oppose Sunday-Schools, that they are not warranted by the Scriptures. To this we would reply, that of course the word “Sunday-School,” is not found in the Bible; but the command is to “teach all nations,” and children are a part of nations. We are not told in just what manner the teaching is to be done. We are not told whether we shall teach standing or sitting; on the floor or in the pulpit; in the house or out of doors; congregations made up wholly of adults, wholly of children, or partly of adults and partly of children. But we are to “teach,” and how we are to do it is largely left to us.

Children require a more minute and simple explanation of a subject, in order to be able to comprehend it, than older persons do. In the Sunday-School, those to be taught can be so classed, that the manner of instruction best adapted to each class may be selected for it. Now what is a Sunday-School? It is a gathering which assembles on Sunday in which the Word is studied and taught. Is it right to assemble on Sunday? Yes. Is it right to study the Word on Sunday? Yes. Is it right to teach the Word on Sunday? Yes. Then is it right to have Sunday-Schools? Paul taught the Word daily in the *school* of Tyrannus. (See Acts 19: 9:10.) If he taught in school daily, then assuredly he taught on Sunday. If it was right for Paul to teach the Word in school, on Sunday, why should we not do the same? But it is urged "It is the organization we object to. Where do you get your Superintendent and other officers?" We reply: These are in obedience to the command, "Let all things be done decently and in order." We might as reasonably ask, where do you get your Moderator, your clerk of Church business meetings, or your Church rules of decorum? Again it is urged, that it is the duty of *parents* to teach their children the fear of the Lord. True; but suppose the parents have not the fear of the Lord themselves, and thereby refuse to teach it to their children; or, suppose christian parents neglect their duty in this respect. What then? How are these children to be taught? In conclusion, we urge parents, in view of the duty they owe to God, themselves and their children, to take their children to Sunday-School, and not only their own children, but prevail upon their neighbors to take their children or let them go with you. And when you get there, make them feel that you are interested in their welfare, and that there will be instruction for them especially. Be sure that you know where your child goes and with whom he plays. Be sure that you know what he reads and by

whom he is instructed. It may be that bad associations or trashy literature will lead your child into a reckless life that will end in eternal ruin. Any parents, who through carelessness allowed their children to fall into the fire or to do one another some bodily harm, would be stigmatized as either wicked or insane. Yet, when young people are growing up—just at the most critical period of their lives—how often do these parents “shut the door after the steed is stolen.” Fathers! mothers! oh, beware in time that your child may not rise up and curse you for your negligence. Guard that child from those dangerous influences from that deadly evil, which may end in moral death and mental weakness, if they do not destroy the body also.

Yours in the Faith,

H. W. TOWNSEND.

On motion, the circular letter was adopted.

The petitionary letter of Antioch Church, which had been tabled on Saturday, was then taken up and considered. A motion was made to receive her into the fellowship of the body. This motion failed to carry, because her Articles of Faith were not in harmony with those of the body.

The report of the Committee on Finance was called for, and the committee asked for further time in which to report, which was granted them.

The reports of committees were received, read and adopted, as follows:

I—ON STATE OF CHURCHES.

We your committee on state of Churches, find that all the Churches, except Little Spring and Hill's Chapel, are in good condition and have regular preaching. We advise these two to get the services of some minister and go to work.

Respectfully submitted,

M. D. EAST, Chairman.

2—ON DESTITUTION.

We your committee on Destitution, find that a large portion of that part of the country lying east of the Iron Mountain Railroad, and south of the Kansas City, Springfield & Memphis Railroad, and also a portion of that part of the country lying between Spring and Currant Rivers, are nearly destitute of Baptist preaching. But, as we have plenty of ministers to supply their needs, we would not recommend sending a missionary to them. Respectfully submitted,

T. J. THORN, Chairman.

3—ON MISSIONS.

We believe that God hath ordained missions as one of His means for the conversion of the world, and that it is our duty to advance both Home and Foreign Missions to the full extent of our capacity by our influence and money.

Respectfully submitted,

W. G. PICKETT, Chairman.

4—ON SUNDAY-SCHOOLS.

We your committee on Sunday Schools, are unable to learn of but three Baptist Sunday Schools within the bounds of this Association, but find that these are in good condition. There are also several Union Sunday Schools within our bounds. We recommend a more zealous effort on the part of Baptists in this field, in the organization and maintainance of Baptist Sunday Schools. We also recommend that Baptist literature be used in these schools, and that the brethren and sisters take a deeper interest in teaching their children the principles of the Baptist faith and doctrines.

Respectfully submitted,

D. C. LEE, Chairman.

5—ON CORRESPONDENCE.

We your committee on Correspondence, recommend that the body continue correspondence with Independence, Mt.

Zion, Rocky Bayou, State Line and White River Valley Associations.

Respectfully submitted,

W. T. SMITH, Chairman.

6—ON BAPTIST LITERATURE.

We your committee on Baptist Literature, recommend the works of Pendleton, Graves and Ray; and the publications of our State Baptist Book House and such others as are sound in the faith "once delivered to the Saints."

Respectfully submitted,

M. D. EAST, Chairman.

7—ON EDUCATION.

We your committee on Education, report as follows:

Feeling the need of greater dissemination of knowledge among our people, we heartily recommend the patronage of our public schools, our higher institutions of learning, and our denominational schools. We approve the effort that was begun by this body, at its last convention, to raise means with which to educate a minister, and recommend that this body urge upon the various Churches composing it the importance of this work. Since, in this its first year of work in this direction, the result has not been as good as your Board have desired, we recommend that, if possible, more efficient steps be taken to carry on this work for the advancement of the cause of our Blessed Master.

Respectfully submitted,

R. J. PENN, Chairman.

8—ON FINANCE.

We your committee on Finance, have received:

From Treasurer, Balance on hand.....\$ 3 35

From Churches, for Printing Minutes..... 20 00

Total.....\$23 35

Respectfully submitted,

JOHN P. GOODWIN, Chairman.

The body then took a recess for dinner, and at 1 P. M., Elder J. H. Milburn preached to the people on the subject of "The security of the Believer," from Rom. 8:1.

After preaching, the body was called to order; and Elder D. E. Hunt presented the following resolution which was read and adopted, to-wit:

WHEREAS, Some of our honored, beloved and venerable brethren have been called from their lives of usefulness in the Church of God, to their resting place in his care; and,

WHEREAS, We feel and deplore their loss, from the fact that they were the organizers of our Association, the defenders of our faith, the eloquence of our Churches, and examples of piety; therefore,

Resolved, That we more fully commit to our hearts and memory the names of the following deceased brethren: Elders J. W. Townsend, J. R. Pratt, J. A. Johnson, and Bro. F. Hester; and that this resolution of respect be placed upon our minutes.

Brethren, since in their death, we have sustained a loss which is deeply felt. Let us endeavor to follow their examples, that the good work which they began may be carried on to the glory of God, the Father.

Respectfully submitted,

D. E. HUNT.

Moved and carried, that the Mission Fund, remaining in the hands of the Missionary Board, be delivered to the Educational Board for them to apply to such purposes as they may deem best, provided however, that the individual donors may object to this disposition of their donations.

On motion the present members were retained on the Educational Board and the number of members was increased to eleven.

The Moderator then appointed J. T. French, C. O. Meacham, T. J. Thorn, A. H. Vance, and Elds. B. T.

Holford and G. B. Borah, members of the board; and on motion, Eld. M. D. Bowers was elected a member.

Elders R. B. Bellamy, M. D. Bowers and H. W. Townsend were elected as delegates to the State Baptist Convention, when convened at Jonesboro, Nov. 1, 1888.

The following resolutions were read and adopted, to-wit:

1. *Resolved*, That it be the duty of the clerk to have five hundred copies of the minutes of this session printed and distributed among the churches as per amount contributed by each; and that he be allowed six dollars for his services.

Respectfully submitted,

W. G. PICKETT.

2. *Resolved*, That we tender the brethren and friends of Calamine Church our heartiest thanks for their hospitality to us while we have been among them.

Respectfully submitted,

W. G. PICKETT.

On motion the body adjourned to meet at 7:30 p. m.

Prayer by W. G. Pickett.

Benediction by Moderator.

NIGHT SESSION.

The Association met pursuant to adjournment and engaged in singing and prayer, led by Elder R. B. Bellamy.

The Moderator then declared the body in order for business.

The minutes were read and adopted.

The Moderator appointed corresponding messengers to the following Associations, to-wit:

1. Independence.—Elder R. B. Bellamy and A. H. Vance.

2. Rocky Bayou.—Elder R. B. Bellamy, A. H. Vance and E. O. Wolf.

3. White River Valley.—Elder R. J. Penn, G. S. Jernigan and Jessie Croom.

4. Mount Zion.—Elder W. T. Smith.

5. State Line.—I. W. Standiford and J. S. Lynch.

The following resolution was read and adopted.

Resolved, That it is the sense of this body, that great good to the cause of Christianity will result from ministers' and members' meetings. Therefore, we recommend that the brotherhood participate in the same.

Respectfully submitted,

R. J. PENN.

The body then proceeded to elect a place to hold its next session, some one to write the circular letter and some one to preach the introductory sermon. The election resulted in the choice of Clear Spring Church for the place of meeting, elder M. D. Bowers to preach the introductory sermon, and Elder R. B. Bellamy to write the circular letter.

On motion the Association adjourned to meet with Clear Spring Church on Saturday before the fourth Sunday in September, A. D. 1889.

Prayer by Moderator.

The brethren then engaged in singing and extending to one another the parting hand.

Benediction by Moderator.

Received of Spring River Baptist Association, through her Moderator, Elder M. D. Bowers, \$25.60, Associational fund to be appropriated respectively as follows: \$8.00 to Home Missions and the remainder to Foreign Missions.

J. H. MILBURN

CLERK'S REPORT.

Dr.

To amount received from Finance Committee, 1887....	\$27 35
“ balance minute fund of 1886 due Association.....	10 88
	<hr/>
	\$38 23

Cr.

By amount paid for printing 700 copies minutes	\$25 00
By amount Clerk's fees.....	7 00
By amount postage on manuscript and money order	90
By amount postage on minutes to churches.....	2 00
	<hr/>
	\$34 90
Balance due Association.....	3 33

CHURCH DIRECTORY AND STATISTICAL TABLE.

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