

MINUTES

OF THE
TENTH ANNUAL SESSION
OF THE

SPRINGTOWN ASSOCIATION

OF UNITED BAPTISTS,

HELD WITH

**NORWOOD PRAIRIE
BAPTIST CHURCH,**

COMMENCING ON FRIDAY, SEPTEMBER 16TH, 1881.

OFFICERS:

ELDER J. H. HOGAN, - - - - MODERATOR.
ELDER J. C. ROBERTSON, - - - - CLERK.

BENTONVILLE, ARKANSAS:
PRINTED AT THE NEW BENTONIAN OFFICE.
1881.

MINUTES.

SPRINGTOWN ASSOCIATION.

Norwood Prairie Baptist Church,
Boston Co., Ark., Sept. 16, 1891.

As called to meet pursuant to adjournment, with the moderator, J. H. Rogers, in the chair. Neither of those appointed to preach the third Sunday being present, it was dispensed with. Services were opened by prayer by Elder J. F. Mitchell.

Elders A. J. Pyles and J. F. Mitchell were appointed reading clerks. Letters of the churches read and received, and the delegates' minutes read and adopted.

Brothers P. H. Johnson and J. Robertson were appointed tellers, and the association was then organized, with the following results: Elder J. H. Rogers, moderator, and J. C. Robertson, clerk.

Testimonies were then called for, and letters were presented from the following new churches: Harmony Grove, Farm Springs, and Freedom, which were received, and the hand of fellowship extended to their delegates by the moderator.

Letters adopted from sister associations called for. Responses to by Elder J. H. Rogers were given from the Bentonville, and J. Robertson and A. Stone by reading a letter from the Fayetteville association. Visiting brethren called for. Some responded.

The following committees were then appointed:

On Prayer Services—W. B. Greaves, H. D. Buckner, J. A. Brooks, E. L. Allen, and B. K. Nullaten.

On Finance—Brothers P. H. Johnson and B. K. Gaudin.

On Education—Elders J. F. Mitchell, S. E. Baldwin, and Brother W. M. Murphy.

On Temperance—Elder J. W. West, and Brothers John Greaves and W. W. Thompson.

ON OBITUARIES:—Brothers B. H. Weller, J. L. Jones, and J. L. Sanders.

ON SABBATH SCHOOLS:—P. R. Johnson, and Elders J. F. Mitchell and S. E. Baldwin.

ON DESTITUTION:—Elder J. R. Rowell, and Brothers W. C. Pierce and B. M. Clark.

ON PUBLICATIONS:—Elders J. W. West and J. F. Mitchell.

ON QUEERIES:—Elders J. C. Robertson, S. E. Baldwin, J. R. Rowell, and Brothers W. G. Brown and J. M. Millstead.

Adjourned till 9 o'clock Saturday morning. Prayer by Elder J. W. West.

SATURDAY, SEPT. 17.—Association met pursuant to adjournment. Prayer by Elder J. Dunagin. Roll of delegates called and absentees marked.

When visitors were called for, Elder W. B. Collins, from the Crooked Creek, and M. Smith from the Fayetteville associations responded.

Report of committees called for; none being ready to report, the following correspondence was appointed: To the Fayetteville association to meet with the Little Elm Springs church, on Friday before the second Sunday in September, 1881, Elder J. C. Robertson, and Brothers W. M. Murphy and P. R. Johnson. To the Bentonville association, to meet on next Friday at Springdale, Elders J. C. Robertson and J. H. Hogan, and Brothers S. Murdock and John Glvens, Jr. To the Cherokee association, to meet with the Long Prairie church, embracing the second Sunday in October next, Elders J. F. Mitchell, J. W. West, S. E. Baldwin, and J. H. Hogan.

Association took recess for preaching. After preaching resumed business. On motion, it was determined that the next meeting of this body be held with the Temperance Hill church, Benton County, Ark., commencing on Friday before the third Sunday in September, 1882, Elder J. W. West to preach the introductory, and Elder J. C. Robertson, alternate.

The following committees then reported:

ON FINANCE:—We, your committee on finance, beg leave to report that we find in the hands of the messengers, for printing the minutes, \$20.00. Respectfully submitted. P. R. JOHNSON, Chairman.

The report was received, adopted, and the committee discharged.

ON EDUCATION:—We, your committee on education, advise a general education of all classes, to fit and prepare them for the various vocations of life, but more especially the ministry. They are the watchmen on the tower; the enemy approaches on every side. It is, therefore, necessary that the watchmen be properly armed and equipped.

Error is stalking all around in the broad light of day, with his face of brass and nerves of steel, with the boldness of a lion capturing the weak. He must be battled down; and in order to do this the ministry must be educated. We recommend the patronage of our own Baptist institutions of learning.

J. F. MITCHELL, Chairman.

The report was received and adopted, and the committee discharged.

ON TEMPERANCE:—We your committee on temperance beg leave to submit the following: As the evil of intemperance has become prevalent among the people of our land, and especially with our youth, we would, therefore, recommend and urge that our churches and ministers use their best endeavors to arrest the tide that is threatening us with a perfect inundation of immorality. Let us look well to this matter, and be careful to set such examples before our children, and all others, as they may be safe in following.

J. W. WEST, Chairman.

The following resolution was also offered by Elder J. F. Mitchell:

Resolved, That we, as an association, return our thanks to the last legislature for what they did in the way of a prohibitory liquor law, asking them to do more in the future; and we advise each church in our bounds to avail themselves of the benefits of said law, by petitioning the county court against the issuing of license.

All of which was received and adopted, and the committee discharged.

ON DESTITUITION:—The committee on destitution reported and was discharged, and the following resolutions were adopted:

Resolved, That the association continue the executive board during the coming year; and that said board be authorized to employ an efficient missionary to travel, preach, and hold meetings in the bounds of the association; and further, that said board appoint an agent in each church to solicit means and forward the same to the chairman, Elder J. F. Mitchell, at Springtown, for the support of said missionary.

Resolved further, That a public collection be taken for this purpose on Sunday after the missionary sermon.

Elder J. F. Mitchell, and Brothers H. Highfill and P. R. Johnson were appointed the executive board.

ON OBITUARIES:—We, your committee on obituaries, submit the following: In the providence of God it has pleased Him to remove from our midst our beloved brethren, J. R. Harris, J. N. Thomson, and sisters Susan Sanders, Martha Busby and Margaret Wilkens, all of whom were faithful servants of Christ, the loss of whom we greatly regret; therefore, be it resolved that this association tender its heartfelt sympathy to the bereaved relatives and friends of the deceased.

B. H. WELLS, Chairman.

Report received and adopted, and the committee discharged.

Association adjourned till Monday morning at 9 o'clock. Prayer by Elder S. E. Baldwin.

MONDAY, SEPT. 19, 9 O'CLOCK, A. M.—Association met pursuant to adjournment. Prayer by the moderator. Roll of delegates called and absentees marked. The minutes of Saturday were read and approved. Reports of committees were then continued.

ON SABBATH SCHOOLS:—We, your committee on Sabbath schools, beg leave to report: Whereas, we find a great destitution of Sabbath schools in our association; while other denominations are alive to this great work, we as Baptists are indolent; and while the youth of our land are hunting, fishing, or strolling over the forests, not even reverencing the Sabbath, receiving little or no instruction, and seeing we are failing to obey the injunction of God in training our children: let us, therefore, as Baptists, arouse to a sense of our duty and obligation. Seeing that Sabbath schools are a means of grace for the instruction of the young mind, we recommend that this association appoint an evangelist to work in the bounds of this association, to organize and instruct Sabbath schools, provided the association shall not be called upon for the support of said evangelist. P. R. JOHNSON, Chairman.

Report received and adopted, and the committee discharged.

P. R. Johnson was appointed Sabbath school evangelist. His address is Elm Springs, Washington county, Ark.

ON PUBLICATIONS:—Very dear brethren: We, your committee on publications, beg leave to report that we, as Baptists, feel the obligations that we are under to our children, and all others who come under our influence, to furnish or supply them with good, sound religious literature. Resolved, therefore, that we recommend to our people the *Baptist*, published by J. R. Graves, Memphis, Tenn., and the *American Baptist Flag*, published by D. B. Ray, St. Louis, Mo. Also the *Evangelist*, published at Dardanelle, Ark., but more especially the Bible.

J. W. WEST, Chairman.

Report received and adopted, and the committee discharged.

ON QUERIES:—We, your committee, submit the following queries, together with our answers:

1st. Can we as Missionary Baptists receive members from the so-called Primitive Baptists without baptizing them? Majority report of committee answers, No. Minority report of committee answers, Yes.

2d. Can we receive members from the Free Will Baptists, who were baptised by a minister who was ordained by us, but who had joined the Free Will Baptists previous to baptizing said members? Answer, No, not without baptizing them. J. C. ROBERTSON, Chairman.

Reports on the first query tabled. Second query received and adopted, and the committee discharged.

The executive board then made the following report: Your executive board reports that the amount received from all sources during the year for missionary work, is \$36. Amount paid to Brother Robertson for thirteen days' work, \$13. To Brother Hogan for twenty-five days' work, \$23—leaving due Brother Hogan, \$2. We trust great good has been accomplished; considering the short time our missionaries were engaged, we have great reason for renewed efforts in the future. At the meetings held by the missionaries, there were over sixty professions of religion, about thirty received by baptism, besides some by restoration and letter.

J. F. MITCHELL, Chairman.

The report was received and adopted.

The following resolutions were adopted: *Resolved*, That this body return its thanks to this church and vicinity for their hospitality during our stay in their midst.

That the clerk superintend the printing and distribution of 500 copies of minutes, and receive \$5 for his services.

Elder J. F. Mitchell was appointed to preach the missionary sermon at the next association, on Sunday at 11 o'clock.

Standing resolution: *Resolved*, That we advise the churches to give the names of each of their deceased members in their associational letter.

The minutes having been read and approved, the association adjourned to time and place above specified. Prayer by Elder W. B. Collins.

J. H. HOGAN, Moderator.

J. C. ROBERTSON, Clerk.

Agents appointed to collect and forward missionary funds: W. A. Hogan, A. J. Bates, J. W. West, J. R. Rowell, B. A. Sammons, B. M. Clark, B. K. Netherton, Mat. Coward, Wm. Thomason, J. M. Peek, W. A. Pogue, Wm. Partain, B. H. Weller, J. A. Nelson, W. O. Shannon, E. L. Allen, Alfred Keith, J. A. Brooks, and J. L. Sanders.

Pledges to be collected: J. W. West, B. M. Clark, J. F. Mitchell, W. O. Shannon, P. R. Johnson, E. L. Allen, Wm. Partain, John England, Milton Smith, A. M. Nokes, and Nancy Partain, \$1 each. J. L. Jones, W. A. Pogue, B. H. Weller, and J. L. Sanders, 50 cents each; and M. Wilkens, 25 cents.

Pledges to be collected, (due from last year): Dr. R. Wood, \$2; B. E. Gambill, James Ware, W. H. Roark, Wm. Hess, Wm. Ivans, I. L. Low, H. H. England, R. B. Elliott, and G. W. McCoy, \$1 each.

Collected in cash at the association, \$14.05.

PREACHING EXERCISES:—Friday night, Elder J. R. Rowell, from 1st Cor. 13-15, followed by W. B. Collins. Saturday, 11 o'clock, Elder M. Smith, followed by Elder J. W. West, from 1st John 5-8. At night, Elder J. F. Mitchell, followed by Elder J. H. Hogan, from Hosea 4-17.

Sunday at 11 o'clock, Elder J. C. Robertson, missionary sermon from Luke 13-4. At 2 o'clock, Elder J. Dunagin, from Acts 9-6. At night, Elder S. E. Baldwin, from John 14-1, 3.

ROLL OF DELEGATES:—Hico church: Elder A. J. Estes; Spavinaw: Elder J. W. West; Temperance Hill: C. Netherton, B. E. Gambill, and J. L. Jones; Round Grove: B. M. Clark; Honey Creek: B. K. Netherton, A. Y. Barton and W. H. Williams; Mt. Enterprise: John Wilkens; Mt. Pleasant: S. N. Holland, R. Edwards, and Elder J. R. Rowell; Butler Creek: W. W. Thomason, and M. Wilkens; Corner Springs: Elder J. H. Hogan, W. G. Brown, and G. D. Buckner; Springtown: Elders J. F. Mitchell and W. A. Pogue; Norwood Prairie: R. A. Brady and W. P. Gregg; Mason Valley: B. H. Weller and John Givens, Jr.; Fairmount: J. T. Chastain; Wager's Mill: Elder J. C. Robertson, W. M. Murphy, and W. O. Shannon; Zion Hill: Elder S. E. Baldwin; Harmony Grove: J. M. Milstead, W. C. Price, and I. A. Brooks; Cave Springs: P. R. Johnson, E. L. Allen, and S. Murdock; Freedom: John Brisco and J. L. Sanders.

ORDAINED MINISTERS:—A. J. Estes, Hico; Wm. Edwards and J. R. Rowell, Mt. Pleasant; John Givens, Butler Creek; J. M. Harris, Flint Creek; J. H. Hogan, Corner Springs; J. F. Mitchell and Wm. A. Pogue, Springtown; J. C. Robertson, Wager Mill; C. Seeley, Newster; J. W. West, Spavinaw; J. Wingfield, Fairmount; S. E. Baldwin, Zion Hill; T. N. O'Bryant, Round Grove.

LICENTIATES:—George Mathews, Mt. Enterprise; H. H. Mapes, Fairmount; H. H. England, Norwood Prairie; B. H. Weller, Mason Valley; J. W. Netherton, Honey Creek; Four others unknown.



TABLE OF STATISTICS.

CHURCH.	POST-OFFICE.	PASTOR.	Day of Meeting.	Baptized.	Rec'd by Letter.	Dis'm'd by Letter.	Excluded.	Deceased.	Total Membership.	Ordained Ministers.	Licentates.	Contributions.
Flint Creek,	Bloomfield,	W. B. Collins,	2		1			1	67	1		1 30
Hico,	Hico,	A. J. Estes,	3		12				43	1		
Spavinaw,	Spavinaw,	J. H. Hogan,	4	9	7				36	1		1 00
Newsite,	Dickson,	J. R. Rowell,	3			4			28	1		75
Temperance Hill,	Osage Mills,	I. R. Hall,	1	1	2	20	3	1	109			2 00
Round Grove,	Southwest City, Mo.,	T. N. O'Bryant,	4		4	1			29	1	1	80
Honey Creek,	Maysville,	J. W. West,	1	13	2	2			77	2	1	25
Mt. Enterprise,	Maysville,	J. W. West,	4	20	13			1	46	1	1	00
Mt. Pleasant,	Dickson,	J. R. Rowell,	1	8	3				33	2	1	1 00
Butler Creek,	Sulphur Springs,	J. W. West,	2	2	2	5	5	1	23	1		1 00
Corner Springs,	Springtown,	J. H. Hogan,	3		2	2		1	36	1		1 00
Springtown,	Springtown,	J. F. Mitchell,	4			3			41	2		1 50
Norwood Prairie,	Weddington,	W. B. Collins,	1		2				38		1	1 00
Southwest City,	Southwest City, Mo.,		4						8			
Mason Valley,	Mason Valley,	J. W. West,	3	1					24	1	1	30
Fairmount,	Springtown,		3		1				17	1	1	50
Wager Mill,	Elm Springs,	J. C. Robertson,	1	5	10	1			40	1		1 25
Zion Hill,	Cherokee City,	S. E. Baldwin,	2	6	3	1			22	1		1 00
Harmony Grove,	Nebo,	Wm. Edwards,	3	10	6				30			63
Cave Springs,	Elm Springs,	J. C. Robertson,	4	19	5				42		1	50
Freedom,	Mason Valley,	J. H. Hogan,	1	4	1				11			50

Total number of members,

800

RULES OF DECORUM.

1. The association shall be opened and closed by prayer.
2. The moderator and clerk shall be chosen by the suffrages of the members present.
3. The moderator shall be deemed a judge of order, and shall have a right to call to order at any time.
4. Any member not satisfied with decision on any point of order may appeal to the association on the same day, but no other time.
5. But one person shall speak at a time, and he shall rise to his feet and on obtaining leave proceed.
6. The moderator when addressed for leave of speech shall signify the same by pausing him or otherwise.
7. No member shall be interrupted while speaking, unless he depart from the subject in hand, or use words of personal reflection; and every motion made and seconded shall come under the consideration of the association, except withdrawn by the member who made it.
8. Every case taken up by the association shall be decided on or withdrawn before another is offered.
9. When anything is taken up by the association, after allowing a reasonable time for debate, the moderator shall take the question and those in favor of the proposition shall rise to their feet, and those against it shall keep their seats.
10. The moderator shall pronounce the decision before the standers take their seats.
11. No person shall depart from the service of the association without leave.
12. The appellation of brother shall be used in addressing one another.
13. The names of members shall be called as often as the association may direct.
14. No member shall be countenanced in any practice that has a tendency to interrupt in time of public speech.
15. The moderator shall be entitled to the same privilege of speech as any other member, provided he appoint some other member to his seat while he is speaking, but shall not be allowed to vote unless the association be equally divided.
16. Any member breaking this decorum shall be reprov'd at the discretion of the association, but only on the day the breach is made.

DECLARATION OF FAITH

1. **OF THE SCRIPTURES.**—We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth without any mixture of error for its matter, that it reveals the principles by which God will judge us; and therefore is and shall remain to the end of the world the true center of christian union, and the supreme standard by which all human conduct, creed and opinions shall be tried.
2. **OF THE TRUE GOD.**—We believe that there is but one true God; an infinite, intelligent Spirit, whose name is Jehovah; the maker and supreme ruler of heaven and earth; Inexpressibly glorious in holiness, and worthy of all possible honor, confidence and love; that in the unity

of the Godhead there are three persons, the Father, the Son, and the Holy Ghost; equal in every divine perfection, and executing distinct, but harmonious offices in the great work of redemption.

3. **OF THE FALL OF MAN.**—We believe that man was created in holiness, under the law of his Maker; but from voluntary transgression fell from that holy and happy state; in consequence of which all mankind are now sinners, not by constraint, but choice; being by nature utterly void of that holiness required by the law of God, positively inclined to evil; and therefore under just condemnation to eternal ruin, without defence or excuse.

4. **OF THE WAY OF SALVATION.**—We believe that the salvation of sinners is wholly of the Son of God; who by the appointment of the Father, freely took upon him our nature, yet without sin; honored the divine law by his personal obedience, and by his death made a full atonement for our sins in that having risen from the dead he is now enthroned in heaven; and uniting in his wonderful person the tenderest sympathies with divine perfections, he is every way qualified to be a suitable, a compassionate, and an all-sufficient Savior.

5. **OF JUSTIFICATION.**—We believe that the great gospel blessing which Christ secures to such as believe in him is justification; that the justification includes the pardon of sin, and the promise of eternal life on principles of righteousness; that it is bestowed, not in consideration of any works of righteousness which we have done, but wholly through faith in the Redeemer's blood; by virtue of which faith his perfect righteousness is freely imputed to us of God; that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.

6. **OF THE FREEDOM OF SALVATION.**—We believe that the blessings of salvation are made free to all by the gospel; that it is the immediate duty of all to accept them by a cordial, penitent, and obedient faith; and that nothing prevents the salvation of the greatest sinner on earth, but his own inherent depravity and voluntary rejection of the gospel; which rejection involves him in an aggravated condemnation.

7. **OF GRACE IN REGENERATION.**—We believe that in order to be saved, sinners must be regenerated, or born again; that regeneration consists in giving a holy disposition to the mind; that it is effected in a manner above our comprehension by the power of the Holy Spirit, in connection with divine truth, so as to secure our voluntary obedience to the gospel; and that its proper evidence appears in the holy fruits of repentance, and faith and newness of life.

8. **OF REPENTANCE AND FAITH.**—We believe that repentance and faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating spirit of God; whereby being deeply convinced of our guilt, danger, and helplessness, and of the way of salvation by Christ, we turn to God with unfeigned contrition, confession, and supplicating for mercy; at the same time heartily receiving the Lord Jesus Christ as our Prophet, Priest and King, and relying on him alone as the only and all-sufficient Savior.

9. **OF GOD'S PURPOSE OF GRACE.**—We believe that election is the eternal purpose of God, by which he graciously regenerates, sanctifies and saves sinners; that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end; that it is the most glorious display of God's sovereign goodness, being in-

nitely free, wise, holy and unchangeable, that it utterly excludes boasting, and promotes humility, love, prayer, praise, trust in God, and active imitation of His free mercy; that it encourages the use of means in the highest degree; that it may be ascertained by its effects in all who truly believe the gospel; that it is the foundation of christian assurance: and that to ascertain it with regard to ourselves demands and deserves the utmost diligence.

10. OF SANCTIFICATION.—We believe that sanctification is the process by which, according to the will of God, we are made partakers of His holiness; that it is a progressive work; that it is begun in regeneration; and that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, the Sealer and Comforter, in the continual use of the appointed means—especially the Word of God, self-examination, self-denial, watchfulness and prayer.

11. OF THE PRESERVANCE OF SAINTS.—We believe that such only are real believers who endure to the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special Providence watches over their welfare; and they are kept by the power of God through faith unto salvation.

12. OF THE HARMONY OF THE LAW AND THE GOSPEL.—We believe that the law of God is the eternal and unchangeable rule of His moral government; that it is holy, just, and good; and that the inability which the scriptures ascribe to fallen man to fulfill its precepts, arises entirely from their love of sin; to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy law, is one great end of the gospel, and of the means of grace connected with the establishment of the visible church.

13. OF A GOSPEL CHURCH.—We believe that a visible church of Christ is a congregation of baptised believers, associated by covenant in the faith and fellowship of the gospel; observing the ordinances of Christ; governed by his laws; and exercising gifts, rights and privileges invested in them by His word; that it is only scriptural officers and bishops, or pastors and deacons, whose qualification, claims and duties are defined in the epistles to Timothy and Titus.

14. OF BAPTISM AND THE LORD'S SUPPER.—We believe christian baptism is the immersion in water of a believer, into the name of the Father, and Son, and Holy Ghost; to show forth, in a solemn and beautiful emblem, our faith in a crucified, buried and risen Savior, with its effects in our death to sin, and resurrection to a new life, that it is prerequisite to the privileges of a church relation, and to the Lord's Supper, in which the members of the church, by the sacred use of bread and wine, are to commemorate together the dying love of Christ, preceded always by solemn self-examination.

15. OF THE CHRISTIAN SABBATH.—We believe that the first day of the week is the Lord's Day, or Christian Sabbath, and is to be kept sacred to religious purpose, by abstaining from all secular labor and sinful recreations; by the devout observance of all the means of grace, both private and public, and by preparations for that rest that remaineth for the people of God.

16. OF CIVIL GOVERNMENT.—We believe that civil government is of divine appointment, for the interest and good order of human society—and that magistrates are to be prayed for, conscientiously honored and obeyed, except only in things opposed to the will of our Lord Jesus

Christ, who is the only Lord of the conscience, and Prince of the kings of the earth.

17. OF THE RIGHTEOUS AND WICKED.—We believe that there is a radical and essential difference between the righteous and the wicked—that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in His esteem; while all such as continue in impenitence and unbelief are in His sight wicked, and under the curse, and this distinction holds among men, both in and after death.

18. OF THE WORLD TO COME.—We believe that the end of the world is approaching—that at the last day Christ will descend from Heaven, and raise the dead from the grave to final retribution—that a solemn separation will then take place—that the wicked will be adjudged to endless punishment, and the righteous to endless joy, and that this judgment will fix forever the final state of men in heaven or hell, on principles of righteousness.

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