

PROCEEDINGS

OF THE

THIRTIETH ANNUAL SESSION

OF THE

Bartholomew Regular Baptist Association

HELD WITH THE

Hamburg Church, Hamburg, Ashley County, Arkansas,

October 2d and 4th, 1869.

OFFICERS:

U. H. PARKER, MODERATOR.

A. W. FILES, CLERK AND TREASURER.

MEMPHIS, TENN.:

PRINTED BY THE

STERN PUBLISHING COMPANY.

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# MINUTES.

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HAMBURG CHURCH, HAMBURG, ASHLEY CO., ARK., }  
October 2, 1869. }

The Bartholomew Regular Baptist Association convened with the above church on Saturday before the first Sabbath in October, 1869.

Elder J. V. McCulloch preached the Introductory Sermon at 11 o'clock A. M., from 1 Cor. xv. 15: "Be ye steadfast, immovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord."

At the conclusion of the services, and after an intermission of thirty minutes, the Association was called to order by Bro. Benj. Collins, Moderator.

Prayer by Elder J. B. Searcy.

A call for church letters was responded to by the following churches: Flat Creek, Egypt, Providence, Smyrna, Ebenezer, Antioch, Poplar Bluff, Mt. Zion, Harmony, Promised Land, Cornersville, Saline, Beulah, Bethlehem, Gilgal, New Prospect, Pleasant Hill, Spring Hill, Hamburg, Bethel No. 2, Beech Creek, Tyro, New Hope, Enon, Mt. Olive, Holly Springs, Fellowship, Judson, Trinity, Pisgah, Shady Grove, Oak Ridge, New Liberty and Sand Creek.

Letters read and names of delegates called.

On motion, the Association proceeded to elect a Moderator and Clerk and Treasurer, when Elder U. H. Parker was found to be elected Moderator and A. W. Files Clerk and Treasurer, who immediately entered upon their duties.

It was, on motion, unanimously resolved that Bro. A. W. Files be allowed any and all privileges allowed to members of this body.

[The undersigned was not a delegate, but was, and had been, acting as Clerk; hence this resolution.—CLERK.]

## PETITIONARY LETTERS.

Petitionary letters being called for, the following churches, through their delegates presented letters, praying admission into the Association, viz: Ruth, Prairie Grove, Hopewell, Peace Level and Friendship.



Elder J. V. McCulloch moved that action on the letter of Ruth Church be deferred till Monday morning. Motion sustained.

On motion, the churches Prairie Grove, Hopewell, Peace Level and Friendship being deemed orthodox, were received into the Association and the right hand of fellowship extended to their delegates, who were invited to seats in the body.

On motion, the following brethren were appointed a committee to arrange preaching during the present session, viz: Breth. J. S. Wood, Oliver Files, J. H. White, W. T. Clements and John Hill.

A communication from Elder M. Y. Moran was received and read, announcing his inability to be present to preach the annual sermon, as requested at last session.

On motion, the Association adjourned till Monday morning at 9 o'clock.

Prayer by Elder J. D. Rasberry.

Saturday evening, 7 o'clock, Elder Hogan Allen, occupied the stand, preaching from Rev. iii. 20: "Behold I stand at the door and knock, if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

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#### SABBATH, October 3, 1869.

The stand was occupied at 9 o'clock A. M., by Elder U. H. Parker, who preached from the following text, Psalms 50th division, 14th and 15th verses: "Offer unto God thanksgiving; and pay thy vows unto the Most High, and call upon me in the day of trouble, I will deliver thee."

And at 11 o'clock by Elder J. B. Searcy, who preached on the subject of Communion, from Luke xxii. 28, 29, and part of the 30th verses: "Ye are they which have continued with me in my temptations, and I appoint unto you a kingdom as my Father hath appointed unto me. That ye may eat and drink at my table in my Kingdom."

At 3 o'clock P. M., Elder J. F. Griffin, preached from Collossians iii. 3, 4: "For ye are dead and your life is hid with Christ in God. When Christ, who is our life shall appear, then shall ye also appear with Him in glory."

And at 7 o'clock, Elder J. R. Chambers preached from Judges, latter clause of 3d verse: "Contend for the faith which was once delivered unto the saints."

I must take this occasion to say that I never witnessed a more orderly, quiet and attentive congregation, than was the one present on this day's services.

A. W. FILES, *Clerk.*

# MONDAY MORNING, 9 o'clock.

The Association met pursuant to adjournment, and was called to order by the Moderator.

Prayer by Elder B. C. Hyatt.

Roll of delegates called and absentees marked. Minutes of Saturday read and approved.

On motion, the case of the petitionary letter of Ruth Church was taken up for action.—[This church was organized without any male members at all, and the letter was brought by three sisters, as delegates.—CLERK.]

Elder Hyatt moved that said church be received into this Association; which motion, after a lengthy discussion, was sustained and the right hand of fellowship extended to the delegates.

The order of business for former sessions was, on motion, adopted for this one.

The Moderator, on motion, appointed the following Committee on Finance, viz: Breth. B. Collins, W. G. Cole and S. T. W. Meek.

Elder J. B. Searcy, from the Committee on Missions, appointed at last session, submitted the following report, which was read, received and adopted:

DEAR BRETHREN—Having been appointed a committee on the subject of Missions, I would offer the following:

Missions comprise the work of missionaries, and missionaries are those sent to spread religion. And this name is prefixed to us as Baptist, to distinguish us from all others.

To write on missions, is simply to write on the duty of Baptists.

And first, I would notice the mission or duty of churches; and secondly, the mission or duty of preachers.

That Christ has invested His Churches with the keys of the kingdom, by which they are possessed of the sole authority to carry out the design of the Savior in setting up His Kingdom in the world, is evident from Matt. xvi. 17, and xviii. 18.

In order to carry out the design of our King we must understand His law, "which is a lamp to our feet and a light to our pathway." Hence the importance of studying the New Testament unalloyed by human tradition—which is emphatically the statute book of Heaven. The Church is said to be "the light of the world and the salt of the earth." But in the ratio that she diverges



from the teachings of God's Word, the light that is in her becomes darkness. As it is the property of salt to save, so the Church, which, holding up the light of the glorious Gospel of the Son of God, exercises a saving influence over the people of earth. "For the Gospel is the power of God unto salvation to every one that believeth." Our commission requires us to "teach all nations." Yea, "every creature," baptizing them into the name of the Father, Son and Holy Spirit, teaching them to "observe all things" as commanded by the Savior. Yea, He says "occupy till I come."

I would propound a few serious questions for the consideration of the churches of this body: Are you carrying out these directions of our Master? Are you occupying the entire field? Does that portion over which your membership extends *observe all things* commanded by the Savior?

If not brethren, you are not performing your mission, and as such, you should not expect to hear Him who sent you say, "Well done good and faithful servants."

It was decided by this Association two years ago, that "Missionary work properly belonged to the churches and should be performed by them." That, I think, was a move in the right direction, but it avails nothing to have right theory, unless that theory be reduced to practice. It is like that style of faith which produces no works. It is dead, being alone. Our statistics show that we have thirty-three churches, twenty-one preachers, seventeen of whom are pastors, and among this number several pastors preach to four churches each. At this rate it would require only about eight pastors to serve the entire Association. This would leave us an excess of twelve or thirteen preachers. What a vast amount of missionary work might be performed by these preachers! And notwithstanding the great facilities for hearing the Gospel preached many of our churches meet only once a month. Thus you do not "speak often one to another." Can you offer as a palliation for your neglect that the churches are thoroughly indoctrinated in the great principles of our religion? That infidelity is on the wane? Or that you have not the means to carry out God's plan? I think it is apparent to every reflecting mind, who has investigated the subject, that our churches are in a worse condition to-day to bear persecution than they have been since our time. Has not the time come "when many will not endure sound doctrine, but after their own lusts heap to themselves teachers having itching ears?"

Does not infidelity, gathering in the blackness of its darkness, threaten to inundate the land? The Roman Anti-Christ threatens (and with a strong degree of probability) to re-enforce his ranks with all Protestant sects and then to wage an eternal warfare against "their old enemies, the Baptists."

It is asserted by Catholics, and sanctioned by the force of truth, that there are but two great parties in this conflict. "That to remove from Protestants their Baptist faith and they are Catholics—to remove from them their Catholic faith and they are Baptists." Hence brethren you cannot want for a cause in which to exert all your powers. But have you not the means to successfully carry on this warfare? No man goeth on a warfare at his own charges. Preachers are servants of the churches and wheresoever they will they can send them. The Lord has caused your flocks and fields to teem with plenty. Why

not let each church say, "I will give as the Lord has prospered me." "I will loose the hands of my pastor and let him go into the vineyard of the Lord to preach deliverance to captives." Let the deacons say we will see that his table is served, that he may give himself continually to prayer and to the ministry of the Word of Truth, that he may give each his portion of meat in due season—that he may earnestly and successfully "contend for the faith which was once delivered to the saints"—that the waste places in Zion might be built up; then would the wilderness and solitary places be glad for them, and the desert would rejoice and blossom as the rose, sending forth odors of sweet smelling savor unto the Lord.

In conclusion brethren, I pray you to place your gifts upon the altar of the Lord and pray God to sanctify them both to your good and to His glory.

Secondly. I would respectfully call the attention of my brethren in the ministry to the importance of our mission. Ours is an important and responsible mission. The old maxim, "like priest like people," is alas too true. It is certain that our congregations, to a greater or less degree, are influenced by our course. If we are careless and indifferent about the affairs of Christ's Kingdom, it would be unreasonable to think that the Churches over which we have the pastoral charge should be otherwise. With what force has the poet said:

"Well may thy servants mourn, my God,  
The Churches desolation,  
The State of Zion calls aloud,  
For grief and lamentation;  
Her Pastors love to live at ease,  
They covet wealth and honor,  
And while they seek such things as these,  
They bring reproach upon her."

Paul, in speaking of the duty of preachers says: "No man that wareth entangleth himself with the things of this life, that he may please him who hath chosen him to be a soldier." Those of us who have been soldiers in the army of our country know that in order to discharge the duties devolving upon us we have to forsake our pecuniary interests—be absent much from our houses—endure many hardships—encounter the enemy with invincible courage wherever we meet them, that we might please our commander. And can the Captain of our salvation require of his soldiers less? While the soldier is not fighting he is on drill, that he may be the better prepared to encounter the enemy. So the preacher is required to give attendance to reading, to exhortation, to doctrine—to meditate upon these things—to give himself wholly to them. If these things are required at our hands what preacher is performing his duty and mission? "Is not the field already white unto harvest?" How many, with Cain, impertinently ask, "am I my brother's keeper?" I confess there is a great deal of infidelity in the churches, but an equal proportion among the preachers. Paul tells us that "the Lord hath ordained that they which preach the Gospel should live of the Gospel." Most of us are very zealous advocates for maintaining God's ordinances, but from our practice, which demonstrates our faith, it appears that we think this is *one ordinance* that is non-essential, or that the Lord is indifferent whether this ordinance be observed at all. And yet it is the order of the Lord, and the man who would preach the



Gospel has the guarantee of God that he shall live of the Gospel. Where is the preacher that believes it? "Oh ye of little faith, wherefore dost thou doubt?" Lord strengthen our faith! that we may believe thy promises and show our faith by our works. Brethren, the churches need indoctrinating. I know from experience that the churches are not so covetous as some have supposed. But covetous pastors make covetous churches. Once during the war, while attempting to make a charge on the enemy, after our brigade had been repulsed, it seemed to be hard to rally the soldiers. Our General seeing the confusion, immediately sprang in front and cried, "form on me!" The effect was magical—the enemy was repulsed and victory was ours. Let us emulate his example—let us go out, trusting in God, and I verily believe the churches will "form on us," and victory will be ours through our Lord Jesus Christ. In conclusion I would respectfully offer the following:

1. *Resolved*, That all the preachers of this Association be requested to devote as much of their time to preaching in destitute places as they may be able to do.

2. *Resolved*, That we appoint a missionary to preach to the colored people in the bounds of this Association, and encourage them to organize themselves into regular Baptist Churches.

3. *Resolved*, That our missionary be an agent of this Association to collect funds for his support from the voluntary contributions of the persons to whom he preaches, and that he report his success to this body at its next annual meeting.

Respectfully submitted,

J. B. SEARCY.

At his request, and on motion, Elder Hyatt was excused from making a report on Temperance at this session.

Elder J. V. McCulloch, Chairman, submitted the following report on Destitution, which was received and adopted, viz:

*To the Bartholomew Regular Baptist Association:*

Your Committee on Destitution would respectfully submit the following report:

The Association has a margin on its northern and eastern boundaries, some two hundred and fifty miles in length and fifty in width, embracing the whole of Chicot county and portions of Desha, Arkansas, and Jefferson counties, that is almost entirely destitute of Baptist preaching, and to a very great extent, of preaching of any kind. In this district are many Baptist brothers and sisters, both white and black, that would hail with joy inexpressible the visit of a missionary in their midst. There is in this district an extensive population of blacks, and your committee is decidedly of the opinion that no other race of people under the broad canopy of heaven have such imperative demands upon our Christian benevolence as they have. No other race embrace the Christian religion more readily; no other people will contribute more cheerfully and willingly to the support of a faithful, pious and efficient man of God among them. Therefore your committee would recommend them to your special favor and consideration. Besides there are almost innumerable Macedonian cries coming up from various quarters of this Association. Your committee is of the opinion that the indications of a gracious Providence are that we should



occupy these inviting fields of destitution at once and that we may no longer neglect them with impunity. All of which is respectfully submitted,

J. V. McCULLOCH.

Elder B. C. Hyatt, Chairman of the Committee which was appointed to report on the query submitted at last session, "Is dancing a sin *per se*—the laws of Christianity the test? If so, where do you find the law?" made a report, which was received, and on motion, said report was submitted to a special committee of three, to report this evening. Said committee consisting of Elders J. S. Wood, J. V. McCulloch and B. C. Hyatt.

Elder J. B. Searcy offered the following, which was received and adopted, viz:

WHEREAS, We believe that the Baptists, in their organized capacity, constitute the faithful and true witnesses; and whereas, Christ prayed that all believers may be one; and whereas, we believe that the great divisions of sentiment among Christians gender strife and encourages infidelity; therefore,

*Resolved*, That we carefully investigate the great doctrines of the Bible, comparing scripture with scripture, and in the spirit of meekness interchange views with each other, that we may all come in the unity of the faith.

*Resolved further*, That we encourage a friendly and fraternizing spirit with our Anti-Missionary brethren, and that we earnestly pray that the day may not be far distant when all shall be one.

Brother John Hill offered the following query:

QUERY—Is Baptism the door into the Church.

Elder Searcy moved to lay it on the table. Carried.

The following query from Poplar Bluff Church was read:

QUERY—Would a church be acting right to receive persons who had been baptized by a Campbellite minister, on their baptism—they being satisfied with the baptism, and the church being satisfied they would make a good members.

Which was answered in the negative.

The Finance Committee submitted the following report, viz:

Your Committee on Finance beg leave to report that there are no funds in the hands of the Treasurer, and that the sum sent up by the different churches amounts to \$109 20. Which is respectfully submitted,

B. COLLINS, *Chairman*.

Report adopted and committee discharged.

Bro. A. B. Readdy presented the following query:

QUERY—Has the pastor of a church the right, in the absence of deacons, to appoint a lay brother to officiate in delivering the bread and wine at Communion?

Bro. Collins moved to answer "Yes, with the consent of the church." Motion sustained.

On motion, the Moderator appointed the following messengers to our sister Associations, viz:

Liberty Association—Broth. S. T. W. Meek, John Hill and Elder J. V. B. Waldrop; Elder Waldrop to write.

Judson Association—Elders U. H. Parker, J. B. Searcy and B. C. Hyatt; Elder Searcy to write.

Pine Bluff—Bro. E. H. Owen and Elder M. Y. Moran; Elder Moran to write.

Bro. Meek submitted the following query:

QUERY—Is it the duty of a church to send a committee to a brother, to labor with him, when he has been guilty of gross immoral conduct of a public character and the facts fully known to the church?

Bro. Cole moved to answer in the negative, which motion, after discussion, was sustained.

Elder J. D. Rasberry, Chairman of Committee on Sabbath Schools, appointed at last session, submitted the following report, which was, on motion, received and adopted, viz:

*To the Bartholomew Regular Baptist Association:*

Your committee to whom was referred the subject of Sabbath Schools, would respectfully offer the following:

First. We believe the Sabbath School has been the means of bringing many souls to Christ. It is here that early impressions are made upon the minds of children, at an age when the mind is susceptible of lasting impressions. The intellect being the receptacle of truth, if we can lodge the teachings of the Holy Ghost we may hope that the Blessed Spirit will apply his own words to the heart. That these truths learned in youth fasten themselves more strongly upon the memory than the acquisitions of later years is a fact abundantly demonstrated. How often have instructions received at the mother's knee or in Sunday School, recurring in some hour of solitude and of thoughtlessness, been the means of reclaiming the hoary-headed transgressor, compelling him to ask after the God of his father or mother? And in many instances the expressions of the aged on their death-bed indicate that they are living amid the scenes of their childhood.

Second. The Sabbath School, if conducted with the proper view and in the right spirit, brings the mind in proximity to the most important truths that can possibly be presented to the human mind. In the Sabbath School our children are taught the truths of the Bible—the book of our holy religion. What God requires of us—what we ought to love and practice—how we may be useful—how we may escape misery present and to come—these are lessons learned in Sunday School. And surely all other subjects fade before these themes as certainly as do the planets of night fade into darkness before the rising splendor of the orb of day.

Third. The Sabbath School seeks to hold the heart in its most plastic period. Go as early as we may, to this tablet of flesh, we always find that we have been anticipated—the enemy has been in advance of us. The child is born with evil dispositions. It goes astray from truth, speaking lies. But in youth these corrupt principles may be more easily eradicated. Though the adversary



"seeking whom he may devour," has distorted the tender twig, let the hand of the pious direct it to what is good and true, recognizing the maxim that "as the twig is bent the tree is inclined," or to change the figure, "though the enemy of souls has been before us in impressing his image on the yielding heart of childhood," let us endeavor before that heart becomes cold and endurated by age and sin, to stamp out the image of the wicked one with the image of the Blessed Jesus. This the Sunday School teacher is striving to do.

Fourth. We approve of Sunday Schools because the Bible gives special encouragement to engage in it. For this encouragement we would refer you to passages like this: "Bring up your children in the nurture and admonition of the Lord;" "Train up a child in the way he should go." Paul commended Timothy for knowing, and evidently considered it a great advantage that he had known, the Scriptures from childhood. In this cause he was probably taught by his mother and grandmother. And evidently Paul would have commended any one else for doing the same service. Children are commanded to remember their Creator in the days of their youth. Such a requisition on children is a command to Christian people to teach them the way of the Lord. This may be done by parents at home or by teachers in the Sunday Schools, or by the combined efforts of both classes. Facts confirm the value and great importance of Sunday School instructions. In most of our revivals a large proportion of the accessions to the church come from the Sunday Schools. In a Sunday School, worthy of the name, the uppermost idea at all times in the mind of the teacher, is the conversion of the scholars. For this he will teach and toil and pray—happy if, with all his efforts, one single lamb can be gathered for the fold of Christ.

Finally your committee would offer the following:

*Resolved*, First. That we earnestly request the churches composing this Association to take action immediately upon this important subject.

Second. That each church, if practicable, organize a Sunday School immediately.

Third. That in connection with the Bible, they use the books published by the Southwestern Publishing Company, Memphis, Tenn.

Respectfully submitted,

J. D. RASBERRY, *Chairman*.

The Moderator, on motion, appointed the following committees, to report at next Association:

*On Missions*—Elder B. C. Hyatt.

*On Education*—Elder M. Y. Moran.

*On Temperance*—Elder J. F. Griffin.

*On Sabbath Schools*—Elder J. V. McCulloch.

*On Destitution*—Elder J. B. Searcy.

*On Colored Population*—Elder J. D. Rasberry.

*On Communion*—Elder Henry Sims.

*On Covetousness*—Bro. S. T. W. Meek.



As a missionary to the colored population, Elder B. C. Hyatt was elected by acclamation.

Bro. E. Phillips offered the following query :

QUERY—Would a church be justifiable in erasing the name of a member, when requested by a brother or sister, who may wish to withdraw from the same?

Which was, on motion, decided in the negative.

The special committee to whom was recommitted the report of the committee on the query, "Is dancing a sin *per se*, etc., submitted said report with amendments, which was, on motion, adopted :

*To the Bartholomew Regular Baptist Association, convened with the Church at Hamburg :*

Your committee to whom was referred, at last Association, the query, "Is dancing a sin *per se*, etc., beg leave to offer the following answer :

Your committee has labored to fix and settle this vexed question legitimately in their own minds; and feeling the importance of the consequences resulting from an answer, have shrunk from the great responsibilities, knowing the imperfection of our being and natural bias to preconceived notions. We hope we have been prayerful over this subject. It is a subject bearing with it much that will tend to the glory of God or retard the advance of our Redeemer's Kingdom. It is not only an examination of principles, but the great basis upon which rests our religious practices. And we do pray that your body will receive our labor as labor after the truth and in the spirit of Christian meekness and forbearance. If we depart from the general received opinions of your body of orthodoxy, we do it from a conviction that the Scriptures justify. But we come to the query—the main point. If by the question, "Is dancing a sin in itself," if it be meant to determine whether dancing be absolutely sinful in its nature, so as to be wrong under all circumstances, we beg leave to answer that *dancing is sinful under all circumstances*. And here let us remark that we understand by dancing, that it comprehends all those amusements so-called, such as cotillions, polkas, waltz, and such like, having no connection or affiliation with church worship—such as are enjoined in our covenant relation when we put on Christ before the world. Now, having determined from the above considerations, that dancing is wrong under all considerations, and sinful in itself, we now propose to see where the Scripture is that sustains our conclusions. We say that dancing is not enjoined upon the followers of Christ by any act of his—by any ordinance, or by a desire for the honor or glory of God. Therefore there must be something to guide the wayfarer through the maze by which we may safely say we have nothing but God's honor at stake—his glory in view. We feel confident that dancing is probably of very remote origin. We see that dancing was practiced in the earliest ages—from Moses down. Compare the circumstances that called it forth then with the circumstances that call it forth in modern and *refined* times. It appears to have been a part of the religious duties that belonged to the Jewish assemblies of ancient times. The circumstances—the manner of exercising can be seen by reading Exodus xv., 20: "And Miriam, the prophetess, sister of Moses, took a timbrel in her hand and all the women

went out with her with timbrels and dances." Again in the 14th Psalm it is said that David praised God in the dance. In Jeremiah xxxi. 13, it is said the virgins praised God in the dance. In 2d Samuel, vi. 14, it is said that David praised God in the dance; and Solomon, in Eccle. iii. 4, says: "There is a time to dance." Several other examples are given, but we notice these to show for what they were done and the occasions that brought them forth—that they constituted a part of their religious worship—the manner in which they were conducted, and by whom. And our Saviour, the Head of the Church, calls to mind this expression of love to God by the people, not showing that love to him in his office as Savior in Matt. xi. 17: "I have piped to you and ye have not danced." They had forgotten that ancient rite in worship, and adopted the modern one, such as are recorded by Luke vii. 32; Mark vi. 22, also Matt. xvi. 6, when the daughter of Herodias danced and pleased Herod. Therefore, under the Gospel day no such practice has ever been recognized as any part of Christian duty or practice, and if now brought in, even as claimed, to praise God, it is a sin—an innovation upon the church or law of Christ, and sinful in the extreme.

We come now to notice the Scriptures against dancing. In Amos vi. 5, the denunciation of Heaven is recorded thus: "Woe to him that chants to the viol." But you say that prophecy was under the old ceremonial law. Admit it. They had conceived the proper way and the right occasion and turned a part of the appointed service in worship as the heathen did. They were chanting to the viol instead of glorifying God. It was then as now, a display of personal charms, and perfection of the physical movements, all tending to lasciviousness, which was a great sin against God. You see in 1st Cor. x., 7: "The people set down to eat and drink and rose up to play." The Apostle says, "Let us not do this, tempting Christ as they of the children of Israel did in the wilderness." A great sin even to eat and drink and play! This modern dancing fills the bill exactly. In 1st Cor., x. 29, 30, 31, you will see how far modern dancing is sinful.

The Apostle, in speaking of conscience in doing these things wherein some appear to have no remorse for their acts, refer to conscience as a criterion by which to be governed, says: "Whether ye eat or drink or whatsoever ye do, do all for the glory of God. Give none offense, neither to the Jews nor Gentiles, nor the Church of God."

We see by the above that conscience shall not be our criterion. We should do nothing that can possibly do evil, either in eating, drinking, dancing or anything else whereby reproach may be brought upon the Church of Christ. The Church must be the proper judge. And in our covenant in that body we virtually agree and promise to adhere to its precepts. Even if dancing was not a sin in itself, if the Church says it is wrong I could not do it in the face of that Scripture *not to sin against the Church*.

Again our Savior says let our communications be yea, yea, nay, nay; for whatsoever is error cometh of evil. Many more Scriptures might be brought to bear directly upon this point, that dancing is a sin of itself—demoralizing in its tendencies—opposed to the spirit of Christianity, and retarding the progress of the Gospel. We therefore conclude that all those passages of Scripture that



require entire consecration to Christ virtually forbid it. Such as "Thou shalt love the Lord with all thy heart," etc., "abstaining from every appearance of evil;" "be not conformed to this world," etc. Job, while speaking of the wicked, tells us "These children dance."—Job xxi. 11, 12. Also Paul, while speaking of the fruits of the flesh, enumerates a long catalogue of crimes, embracing *revelry* (that is noisy merriment or dancing), of which he says: "They shall not inherit the Kingdom of God."—Gal. v. 19, 20, 21.

With the above and foregoing facts, and our honest convictions that dancing is a sin *per se*, we submit that said query should be answered in the affirmative, and for authority submit the following Scriptures: Amos vi. 5; 1st Cor., x. 7, 29, 30, 31, and others cited, to prove the fact, and we therefore offer the following:

*Resolved*, That this Association regard dancing as sinful in the extreme—opposed to the Gospel and subversive of the interests of a true Gospel Church.

*Resolved further*, That this Association will not hold fellowship with any sister church that permits her members to engage in such practices, or by word or act patronize such irreligious practices.

Submitted,

B. C. HYATT, *Chairman*.

On motion, Elder J. F. Griffin was appointed a missionary to operate in the destitute portions of this Association.

And on a further motion it was resolved that he be allowed the sum of six hundred dollars for his services as such missionary during the year.

On a further motion it was ordered that the Treasurer pay over to Bro. Griffin from time to time such sums or part of said salary as he may need the same, on his application therefor.

The Association next proceed to select the place of holding its next annual session, which resulted in the selection of Trinity Church, at Warren, Bradley county.

Elder M. Y. Moran was, on motion, selected to preach the annual sermon on Sabbath of next session—said sermon to be on the subject of "Communion;" and Elder J. V. McCulloch was selected as alternate.

At an election for some brother to preach the introductory sermon, Elder Hogan Allen was elected, and Elder J. B. Searcy, as alternate.

Elder J. F. Griffin was chosen to preach the missionary sermon.

Elder J. F. Griffin offered the following:

*Resolved*, That the thanks of this body are due and are hereby tendered the brethren of Hamburg Church, the citizens of Hamburg and vicinity generally, for their kind and generous hospitality extended to us during our present session; also to the members of the Methodist Church for the use of their church, and that a copy of this resolution be presented to the *Ashby County Times* with a request that it be published. Adopted unanimously.



It was, on motion, resolved that the Clerk be and is allowed the sum of fifteen dollars for his services during the present year.

Bro. Meek moved that the several districts of the Association be requested to revive the custom of holding "Ministers' and Deacons' meetings," which was adopted.

Bro. A. W. Files offered the following:

*Resolved*, That the thanks of this body are due and hereby tendered to our Moderator for the urbane and dignified manner in which he has performed his duties during this session.

Adopted.

On motion, the Association agreed to adjourn to meet with the Trinity Church, at Warren, Bradley county, on Saturday before the first Lord's day (1st day) in October, 1870.

The "parting hand" was then taken.

Prayer by Elder J. V. McCulloch.

Adjourned.

U. H. PARKER, *Moderator*.

A. W. FILES, *Clerk*.

# ABSTRACT OF FAITH.

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ARTICLE I. We believe in one true and living God, the Father, the Son, and the Holy Ghost.

ART. II. We believe that the Scriptures, composing the Old and New Testament, are the Word of God, and the only correct rule of faith and order.

ART. III. We believe in the doctrine of Election, as founded in the foreknowledge of God, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ.

ART. IV. We believe that man was created upright, but by transgression fell from that state; consequently, he and all his posterity became dead in trespasses and sin.

ART. V. We believe in man's incapacity, by his own free will and ability, to recover himself from the fallen state in which he is by nature.

ART. VI. We believe that sinners are justified by the righteousness of Christ, through faith in his name.

ART. VII. We believe in the final perseverance of the Saints in Grace.

ART. VIII. We believe in the final resurrection of the dead and general judgment, and that the felicity of the righteous, and the punishment of the wicked, will be eternal.

ART. IX. 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.

ART. X. We believe that Baptism and the Lord's Supper are the ordinances of the Church of Christ, and that believers are the only proper subjects, and that immersion only is baptism.

ART. XI. We believe that the Lord's day should be observed as a day of rest and devotion.

# RULES OF DECORUM.

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1. This Association shall be opened and closed with prayer.
2. A Moderator and Clerk shall be chosen by a majority of the members present.
3. It shall be the duty of the Moderator to see that order is kept according to the Rules of Decorum.
4. Any member being dissatisfied with the decision of the Moderator, may appeal to the Association, provided it be done on the same day.
5. One member only shall speak at the same time, who shall address the Moderator, and on obtaining the floor, shall proceed, and shall not be interrupted while speaking unless he depart from the subject, or makes use of personal reflections.
6. No member shall be allowed to speak more than twice on any one subject, without obtaining leave of the Association.
7. No practice shall be allowed, that is calculated to interrupt a member while speaking.
8. Every motion made and seconded, after time given for debate, shall be put to the Association, unless previously withdrawn, and the Moderator shall announce the decision of the Association.
9. All questions shall be decided by a majority of the members present.
10. No appellation but that of brother shall be used by members, in addressing each other, while in session.
11. The Moderator shall have the same privilege of speech as any other member, provided the Chair be filled; but shall not be allowed a vote, unless the Association be equally divided.
12. The names of members shall be called as often as the Association may deem necessary; and no member shall withdraw himself from the Association without leave from the Association.
13. This Decorum shall be read at the opening of each session, and oftener if necessary.



# CONSTITUTION.

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ARTICLE I. The Association shall be composed of members chosen by the different churches, who, on producing their credentials, shall be entitled to seats.

ART. II. This Association shall be called BARTHOLOMEW REGULAR BAPTIST ASSOCIATION.

ART. III. Each church composing this Association shall be entitled to three Delegates.

ART. IV. The object of this Association shall be to devise measures to promote the Redeemer's Kingdom, particularly in the bounds of this Association.

ART. V. This Association shall never possess any power or authority over any church, but may act as an advisory council.

ART. VI. New churches may be admitted into this union by signifying their wish, by letter and delegates, provided they are deemed orthodox.

ART. VII. The officers of this Association shall consist of a Moderator, Clerk, and Treasurer. And no officer of this Association shall be eligible to office two years in succession.

ART. VIII. Every church shall be furnished with minutes, and every other benefit of the fund, in proportion to the money advanced.

ART. IX. Amendments to this Constitution may be made at any session of this Association, when two-thirds of the members present shall deem it necessary.

## AMENDMENTS.

1. *Be it resolved*, That so much of article 7 of the Constitution, as restricts the office of Clerk and Treasurer to one year, is hereby repealed. September, 1854.

2. *Be it resolved*, That that article in the Constitution, restricting the office of Moderator to one term's service, be and the same is hereby repealed. And any member of the Association shall be eligible to the office aforesaid so long as the Association shall call him. September, 1865.

3. And any church becoming heterodox in faith or practice, after her reception, the Association shall withdraw from said church. The Word of God being the standard of orthodoxy. September 16, 1867.

# STATISTICAL TABLE.

CHURCHES.	PASTORS.	POSTOFFICES.	NAMES OF DELEGATES PRESENT.	Baptized.....	By letter.....	Dismissed.....	Excluded.....	Restored.....	Died.....	Colored members..	No. members.....	Amount \$cent.....
Antioch.....	U. H. Parker.....	Lanark .....	U. H. Parker, W. T. Clements, A. Black.....	1	5	1	...	...	4	44	\$3 00	
Beach Creek.....	J. V. McCulloch.....	Hamburg.....	J. V. McCulloch, W. J. Hogue, B. R. Shipman.....	2	...	2	3	...	15	67	3 00	
Bethany.....			Not represented.....	...	...	...	...	...	...	...	...	...
Bethel No. 2.....	J. R. Chambers.....	Hamburg.....	J. R. Chambers, J. E. Ketchand.....	4	4	...	...	...	2	19	2 00	
Bethlehem.....	M. Y. Moran.....	Branchville.....	Jas. Grumbles, B. G. Owens.....	...	27	11	1	...	...	71	2 00	
Beulah.....	A. T. Thompson.....	Lacy.....	M. A. Binns, B. F. Glossup.....	5	9	5	...	...	...	34	2 50	
Cornersville.....	I. R. Vick.....	Branchville.....	Thos. Erwing, E. H. Owen.....	1	3	8	5	...	...	54	2 85	
Ebenezer.....	M. Creed.....	Warren.....	W. S. Veasey, S. C. Woodard.....	...	1	5	6	...	2	51	2 50	
Egypt.....	A. T. Thompson.....	Hamburg.....	A. J. Wood, J. W. Duckworth, Thos. Knight.....	8	5	18	6	...	1	50	2 50	
Enon.....	J. B. Searcy.....	Bradley.....	J. B. Searcy.....	15	10	6	3	...	...	67	4 50	
Flat Creek.....	A. T. Thompson.....	Fountain Hill.....	A. T. Thompson, J. S. Mears, J. W. Deal.....	10	3	14	2	...	1	94	4 00	
Fellowship.....	Hogan Allen.....	Hamburg.....	John Peacock, E. Phillips, G. W. Cone.....	1	...	2	...	...	2	56	3 00	
Friendship.....	J. B. Searcy.....	Randall.....	J. H. Bibb, Jas. Harris.....	26	7	...	...	...	...	44	3 00	
Gigal.....	H. Allen.....	Cut Off.....	B. Collins, Samuel Baker, T. W. H. Vining.....	9	1	10	2	...	1	43	5 00	
Harmony.....	J. V. B. Waldrop.....	Hamburg.....	C. H. Andrews, W. H. Taylor.....	2	1	6	4	...	15	60	2 00	
Holly Springs.....	J. D. Rasberry.....	Warren.....	J. L. Phillips, A. B. Turner.....	7	5	11	1	4	2	53	3 00	
Hamburg.....	B. C. Hyatt.....	Hamburg.....	O. Files, J. H. White, J. S. Wood.....	...	1	3	1	...	...	31	3 00	
Hopewell.....	Wm. Tucker.....	Selma.....	Wm. Tucker.....	...	...	...	...	...	...	10	1 50	
Total.....				91	87	102	34	4	11	53	838	\$49 35

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