

PROCEEDINGS  
OF THE  
BARTHOLOMEW REGULAR BAPTIST ASSOCIATION

HELD WITH

Trinity Church, Warren, Bradley County, Arkansas,

October 1st and 3d, 1870.

---

Officers:

U. H. PARKER, MODERATOR.  
J. D. BASBEREY, CLERK & TREASURER.

---

HAMBURG, ARK.:

Printed at the Office of the "Ashley County Times."

1871.

# STATISTICAL TABLE.

Churches.	Pastors.	Post Offices.	Counties..	Names of Delegates.	Amount sent for Minster. Ministries.
Pleasant Hill ..	T. B. O'Neal ..	Branchville ..	Drew ..	T. B. O'Neal, E. M. Marm ..	\$4,35
Sand Creek ..			E. R. Cotham ..		1,50
Spring Hill ..	J. R. Vick ..	Monticello ..	Drew ..	A. T. Oslin, W. J. Willis ..	1,50
Saline ..	J. R. Vick ..	Monticello ..	Drew ..	A. Ridgell, W. M. Bradley ..	1,50
Promise Land ..	H. Allen ..	Hamburg ..	Ashley ..	J. B. Ross, T. A. Haley, G. W. Smith ..	1,50
Emryna ..	J. D. Rasberry ..	Johnsville ..	Bradley ..	J. D. Rasberry, S. T. W. Meek, F. M. Lillard ..	1,50
Concord ..	J. D. Rasberry ..	Johnsville ..	Bradley ..	P. H. Reynolds, J. H. Bull ..	1,50
Gillgal ..	H. Allen ..	Cut Off ..	Drew ..	B. Collins, W. R. Smith, Jesse Harrell ..	1,50
Providence ..	M. Y. Moran ..	Monticello ..	Drew ..	P. R. Smith, J. F. Bussey, R. Clayton ..	1,50
Concord ..	A. M. Simms ..	Grand Lake ..	Chicot ..	A. M. Simms ..	1,50
Lake Village ..	A. M. Simms ..	Lake Village ..	Chicet ..	A. M. Simms ..	1,50
Tyro ..	M. Y. Moran ..	Tyro ..	Drew ..	H. L. Jones ..	1,50
Antioch ..	U. H. Parker ..	Lanark ..	Bradley ..	U. H. Parker, J. M. Hall, W. T. Clements ..	1,50
Mount Olive ..	H. Allen ..	Hamburg ..	Ashley ..	J. S. Hale, J. H. Johnson ..	1,50
New Prospect ..	J. V. B. Waldrop ..	Hamburg ..	Ashley ..	J. V. B. Waldrop, J. Brazel ..	1,50
Beach Creek ..	J. V. McCulloch ..	Hamburg ..	Ashley ..	J. V. McCulloch, W. J. Hogue, Jas. Hill ..	1,50
Hamburg ..	B. C. Hyatt ..	Hamburg ..	Ashley ..	J. S. Wood, O. Files ..	1,50
Peace Sorel ..	J. F. Griffin ..	Monticello ..	Drew ..	J. F. Griffin, E. C. Skianer, J. A. Cason ..	1,50
Judson ..	J. S. Mears ..	Hamburg ..	Ashley ..	J. S. Mears ..	1,50
Prairie Grove ..	J. S. Mears ..	Fountain Hill ..	Ashley ..	M. L. Deal ..	1,50
Holly Springs ..	J. D. Rasberry ..	Adamsville ..	Bradley ..	A. B. Turner, N. B. Ethridge ..	1,50
Bethleuem ..	M. Y. Moran ..	Branchville ..	Drew ..	M. Y. Moran, J. Grumbles, Z. Collins ..	1,50
Pisgah ..	J. V. B. Waldrop ..	Hamburg ..	Ashley ..	James Chapman, C. B. Bradley ..	1,50
New Hope ..	J. B. Searcy ..	Mount Elba ..	Bradley ..	J. W. Sadler, W. M. Coats ..	1,50
Friendship ..	J. B. Searcy ..	Hamburg ..	Jefferson ..	H. H. Jenkins, W. J. Cope ..	1,50
Egypt ..	A. T. Thompson ..	Hamburg ..	Ashley ..		1,50
Bulah ..	A. T. Thompson ..	Lacy ..	Drew ..	L. D. Parker, M. A. Binns, B. F. Glosnpe ..	1,50
Ruth ..	J. B. Edwards ..	Cypress Creek ..	Deshay ..	W. M. Tucker—Petit'd last y'r, since reor ..	1,50
Fellowship ..	J. V. McCulloch ..	Hamburg ..	Ashley ..	W. J. Doss, J. Cone ..	1,50
Oak Ridge ..	B. C. Hyatt ..	Selma ..	Bradley ..	Iganized ..	1,50
Selma ..	J. R. Vick ..	Adamsville ..	Bradley ..	B. C. Hyatt, John Davis ..	1,50
Union Hill ..	M. Creed ..	Warren ..	Bradley ..	T. W. H. Virniny, J. S. Morgau ..	1,50
Ebenezer ..	S. Gardner ..	Gravel Ridge ..	Bradley ..	T. A. Honeycutt ..	1,50
Shady Grove ..		Poplar Bluff ..	Bradley ..	F. Veazy, M. Adams, J. C. R. Howard ..	1,50
New Liberty ..	U. H. Parker ..	Fountain Hill ..	Bradley ..	R. W. Anderson ..	1,50
Poplar Bluff ..	J. L. Hale ..	Reelf Bluff ..	Ashley ..	J. T. Cranford, James Jorden ..	1,50
Flat Creek ..	A. T. Thompson ..	Hamburg ..	Ashley ..	R. Daniel, W. Carruth ..	1,50
Cornerville ..	J. R. Vick ..	Morehouse, Pa. ..	Drew ..	A. T. Thompson, J. S. Mears, J. W. Deal ..	1,50
Harmony ..	J. V. B. Waldrop ..	Mount Elba ..	Ashley ..	L. J. Owens, H. H. Bibb ..	1,50
Mount Hope ..	J. V. McCulloch ..	Hamburg ..	Ashley ..		1,50
Macadonia ..	J. B. Searcy ..	Hamburg ..	Bradley ..	S. Matthews, James May ..	1,50
Enon ..	J. B. Searcy ..	Warren ..	Bradley ..	J. B. Searcy, B. Davis ..	1,50
Mount Zion ..	J. V. B. Waldrop ..		Ashley ..	John Hill ..	1,50
Trinity ..	B. C. Hyatt ..		Bradley ..	C. C. Ganaway, T. A. Coker, A. C. Jones ..	1,50

# PROCEEDINGS

OF THE

## BARTHolemew REGULAR BAPTIST ASSOCIATION

HELD WITH

Trinity Church, Warren, Bradley County, Arkansas,

**October 1st and 3d, 1870.**

---

### Officers:

**U. H. PARKER, MODERATOR.**

**J. D. RASBERRY, CLERK & TREASURER.**

---

**HAMBURG, ARK.:**

Printed at the Office of the "Ashley County Times."

**1871.**

PROCEEDINGS

NOV 10 1870

BAPTIST UNION REGULAR ASSOCIATION

NEW YORK

Trinity Church, Warren, Bradley County, Arkansas

October 1st, 1870.

TRINITY CHURCH, WARREN, BRADLEY COUNTY, ARK.,

October 1st, 1870.

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

Elder J. B. Searcy preached the Introductory Sermon at 11 o'clock A. M., from 1 Thess. 5: "The house of God, which is the church of the living God, the pillar and ground of the truth."

At the conclusion of the services, and after an intermission of half hour, the Association was called to order by Elder U. H. Parker, Moderator.

Priyer by Elder J. V. McCulloch.

A call for church letters was responded to by the following churches: Mt. Zion, 1 denée, Flat Creek, Sand Creek, Poplar Bluff, Ebenezer, Antioch, Cornersville, Harr Beulah, Bethlehem, Pleasant Hill, Spring Hill, Promised Land, Gilgal, New Friend Hamburg, Beech Creek, New Hope, Tyro, Oak Ridge, Smyrna, Enon, Mt. Olive, Springs, Fellowship, Union Hill, Judson, Trinity, Pisgah, Saline, Mt. Hope, Friend Peace Level, New Liberty, Shady Grove and Prairie Grove;

Letters read and names of delegates enrolled.

On motion, the Association proceeded to elect a Moderator and Clerk and Treasurer, when Elder U. H. Parker was elected Moderator and Elder J. D. Rasberry Clerk and Treasurer, who immediately entered upon their duties.

The first District of our Association, embracing the counties of Ashley, Chicot and Drew, contains much destitution, particularly, the region known as "Gum Ridge," also a large portion of country below Eudora, on Bayou River. The church at Lake Village and the one at Mazon Hill, are the only churches we have in Chicot county. In the western portion of Ashley county, near Maria Saline, there is much destitution, and a fine field for missionary labor. The above, together with a large amount of destitution on its southern border, embrace the chief amount of the destitution of this district.

The second District, embracing all of our territory west of the Saline River, contains no inconsiderable amount of destitution, particularly, on its western and southern borders, embracing much of that portion lying between the Lages and Moro Creek, on the west, and a large portion of what is known as the "Dark Corner" on the south.

The third District, embracing all of our territory east of Saline River, and north of the first District contains a great deal of destitution, particularly on its eastern border, along the Bayou Bartholomew, and its northern border adjacent to the territory of the Pine Bluff Association. Respectfully submitted,

J. B. SEARCY.

Elder J. V. McCulloch, chairman, submitted the following report on Sabbath Schools, which was received and adopted, viz:

*To the Bartholomew Regular Baptist Association:*

Your committee on Sabbath Schools would respectfully report as follows:

From the best information we have been able to gather, there is a growing interest being felt and manifested by our churches. But your committee is decidedly of the opinion that this good work cannot be too highly commended, and would therefore advise that our brethren and sisters double their interest. Every church should be a sabbath school; classes should be organized for all ages and colors; competent teachers employed; and efficient superintendents selected - the pastor to keep a general supervision over the whole. We say to you, brethren and sisters, with all emphasis, instill the doctrines, principles and practices of the bible into the minds of your children. A minister once said to a lady: "Madam, educate your children, or satan will do it for you." The pope has said, "Give me the education of your children and you may have the government." It is generally believed and conceded by all denominations, that we are now upon the verge of such a conflict as has never been known upon this continent, and we, as a denomination, are destined to bear a prominent part; and this conflict is not to be confined to any particular locality, but is to become general. We would, therefore, in view of these and many other considerations, which have been presented in former reports, exhort you, brethren and sisters, as you love our Lord Jesus Christ, and his blessed truth, which hath made you free to go earnestly and actively to work; avail yourselves of this efficient means of good; take to yourselves the whole panoply of God; fight the good fight; and leave the result with God, and all will be well.

Respectfully,

J. V. McCULLOCH.

*To the Bartholomew Baptist Association:*

I was appointed by your body a Missionary to the colored population embraced within the bounds of this Association, and I feel sorry that I cannot make a more favorable report than I have to make. I entered upon the duties in good faith. My heart and soul were engaged in the good work; but alas, how soon was my ardor cooled down. I organized two colored churches, I ordained two colored ministers, and that is all the work I have done in this vast field. I had appointment after appointment, and they would not meet me. From some strange infatuation upon them, I could not get them together; and, therefore, I gave up all endeavors to preach to them. Your body will take action in the premises as best they may.

Submitted,

B. C. HYATT.

linary letters being called for, the following churches, through their delegates, presented letters, praying admission into the Association, viz: Concord, Bradley co., Lake Selma, Concord, Chicot co., Macedonia, and Ruth. Motion, the above churches 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.

Motion, the following brethren were appointed a committee to arrange preaching for the present session, viz: A. C. Jones, C. C. Ganaway, T. A. Coker, S. T. W. Meek, William Clements.

Motion, visiting brethren were invited to seats in the body, and Elders J. T. Craigie, Danner and J. J. Mosely appeared and took seats.

Motion, Elder A. M. Simms was requested to deliver a lecture on Ministerial Education Monday at 10 o'clock.

Motion, a committee on finance was appointed, consisting of Brothers B. Collins, J. Seay and S. T. W. Meek.

Motion, Elders J. B. Searcy and M. Y. Moran were appointed to write a circular letter on the subject of Romanism, to be presented at the next session of this Association.

Motion, Elder P. R. Smith was added to the above committee.

Motion, the Association adjourned till Monday morning at 8 o'clock...  
..... by Elder B. C. Hyatt.

Saturday evening 7 o'clock, Elder J. V. B. Waldrop occupied the stand, preaching from the following text, Ephesians I, 13: "In whom ye also trusted after that ye heard the word of the gospel of your salvation: in whom also, after that ye believed, ye were sealed with the holy spirit of promise."

### SUNDAY, October 2, 1870.

The stand was occupied at 11 o'clock a. m., by Elder M. Y. Moran, who preached on the subject of Communion, from 1 Corinthians XI, 2d verse: "Now I pray you, brethren, ye remember me in all things, and keep the ordinances as I delivered them unto you." And at 2 o'clock, by Elder J. F. Griffin, who preached on the subject of Missions, from 1 Corinthians XVI, latter clause of 5th verse: "How much owest thou unto my Lord?"

Collected from congregation \$41.75.

And at 7 o'clock, by Elder A. M. Simms, who preached from Proverbs XVIII, latter clause 4th verse: "And there is a friend that sticketh closer than a brother."

### MONDAY MORNING, October 3, 1870.

Association met pursuant to adjournment. Prayer by Elder J. V. B. Waldrop. Roll of names called, and absentees marked. Minutes of Saturday read and adopted.

On motion, the Rules of Decorum were read.

On motion, Elder A. M. Simms was excused from delivering a lecture on Ministerial Education.

On motion, Elder J. D. Raspberry was excused from making a report on colored population. Upon, Elder B. C. Hyatt presented a report on colored population, which was read and voted. See Reports.

On motion, Bros. Cone, Doss, Haley and Ross were granted leave of absence.

On motion, Bro. Searcy be allowed to read Bro. P. R. Smith's report on Education, which received and adopted. See Reports.

On motion, the letter from Egypt church was read and received—delegates not present. Elder J. B. Searcy, chairman, submitted the following report on Destitution, which was received and adopted, viz:

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

*the Bartholomew Baptist Association:*

your Missionary for the past year, I would respectfully offer the following as my report: Traveled 3,750 miles—preached 164 sermons and delivered a number of lectures on Zionism, etc. Received into different churches 62 persons; baptised 54; anxious persons inducted 181; witnessed 42 professions of religion; assisted in five ordinations—three elders and two deacons; constituted four churches. Received for my services up to the present \$310.00. Respectfully submitted.

J. F. GRIFFIN.

*the Bartholomew Baptist Association:*

Having been appointed by your body to write on the subject of Temperance I would beg of you to report that, according to the best information that I can gain, the cause of Temperance is greatly neglected throughout the bound of this Association, not only among those who make pretensions to Christianity, but also among many of the churches composing this Association. We are conscious of the fact that there are those who are strong advocates for Temperance Societies; but let us ask, Is not the church of Christ the place where we as Christians should first teach and practice Temperance? It is true that we may give Temperance lectures and organize Temperance societies, but until we first discipline our churches in this particular, we need not expect the world around us to become temperate in the use of ardent spirits. I for one am fully satisfied that our Savior intended in the establishment of his church, that it should be a Temperance Society of itself, to those who seemed worthy to belong to it. Therefore, brethren, let us first set our churches right in this subject, then with better consciences and greater zeal we can go to work to reform the world upon this very important and much neglected subject; and now in conclusion, let me say that we consider it to be the indispensable duty of this Association to admonish the churches from the various churches to see well to this subject in the churches to which they belong, and if churches will not act in regard to this matter, then it becomes necessary for the Association carry out the resolutions which declare that we will not retain any article that allows her members to make or sell as a beverage, ardent spirits.

Respectfully submitted,

J. F. GRIFFIN.

*the Bartholomew Baptist Association:*

As I was appointed to write on Missions by your body at its last convocation, I submit the following as my report: Missions is the work specially of Baptists. We have prefixed to our denominational character, Missionary. Therefore we are known as Missionary Baptists, and as such it legitimately is taken that we are in favor of Missions, and that to be in favor of Missions implies that we use all our best endeavors to carry forward the great work of Missions. This work has been left, initially, by Christ, the head of the church, to the churches; and by them either be sustained or must fail. This must be no minor consideration of a Baptist. It must be the work of hands and heart of hands to work the means, and heart to carry forward the great work. That we have ample testimony that the object of the world's great Redeemer was to save the world. And the means employed for the same was the preaching of the Gospel. This, then, comes legitimately under the purview of Missionary Baptist. And to carry out practically the object of Missions, the churches should use their best endeavors to sustain not only their name as Missionaries, but should make it their primary object. First, by giving liberally of their means to sustain such operations; secondly, to so co-operate with those employed as to further the great work of Missions. In reviewing the vast field where Missionaries are needed in the bounds of this Association, the vastness of the work can only be computed by the vast field to be occupied by a Baptist or others, we will commence on our Northern boundary of Desha, thence to Chicot—those containing an area of some sixteen hundred square miles; and in those two counties only latterly any Baptist preaching, and other portions of Drew, Ashley and Bradley counties—in all some twenty hundred square miles, stand forth as unoccupied. The vastness of the field and the labor employed will show that if this state of things continue, centuries will have rolled away, men will have lived and died in your bounds, and never hear Baptist preaching.

Then I ask my brethren to ponder well their rights to the title of Missionaries, for I am well convinced that our present system, as carried on, never will meet the wants of this vast field, or satisfy the requirements of your body.

Submitted in love,

B. C. HYATT.

REPORT OF COMMITTEE ON EDUCATION.

We, your committee on Education, beg leave to submit the following report: So far as we are advised, there are no efforts being made at this time, in the State of Arkansas, to either raise funds or renew the old plan of endowing a High Baptist School in the State. Unfortunately, on this all-important subject of Education, everything, for the time being, slumbers. We wish only to state facts—not even to insinuate reflections on the denomination for any tardiness. We can, with much propriety say, the Baptist of our State manifested a zeal worthy of so good a cause as that of endeavoring to establish an institution, so well calculated to improve the moral, spiritual and intellectual condition of man. All things properly considered, our State was moving in a way she would soon have claimed equality with any State in the Union, on the question of denominational High School. But it is unpleasant and entirely unprofitable to inquire into the cause of this *statue quo* position we are in. We all know, less or more, of the deadly thrust into the very vitals of commercial and financial business. That if the will was to-day present with us to go forward, the inability is so great that it is impossible, under the existing state of things. Then, all we can do at present is to throw our banner to the breeze, and keep it floating until our financial matters shall recuperate, and our hearts become expanded by the holy fire of love to God and man. It would be almost superfluous to say to so wise and virtuous a people as the Baptist, Educate your sons, daughters and wards, for interest, honor and duty will stimulate you to this, knowing the church in the future, government, offices and fit material for legislative halls, are dependent on the youth of the present and rising generations. The minister of Jesus Christ is commanded to study to show himself a workman approved of God: a workman that needeth not to be ashamed, rightly dividing the word of truth. To do this, we should not only study the Bible, but study the power and combination of letters, words and sentences, that he may be apt to teach. Paul the aged, advised his son Timothy to give himself to reading and meditate upon these things—"Give thyself wholly to them, that thy profiting may appear to all." The Baptist Church has never prescribed any particular amount of classical learning, as an absolute prerequisite, to entering the ministry. In this they have acted wise. However, Horace, Virgil, Homer, and Euclid were as well known to the Apostle as to us. We say, let every one improve himself as far as God gives the opportunity and ability. The classics and sciences, however desirable and however well understood cannot alone make a minister of the true Tabernacle which the Lord pitched and not man. God must vitalize his soul, and move him, by the Holy Ghost, to preach the Gospel. God's plan is wise, all other plans are otherwise.

P. E. SMITH, Chairman.

*To Birtholomew Regular Baptist Association:*

DEAR BRETHREN:—Having been appointed by you at your last meeting to write on the subject of Covetousness, I undertake the task, feeling my incapacity to do this great and important subject justice. It is one of grave importance, so held by all the inspired writers; it was held by Christ and his Prophets and the Apostles, as a sin of the grossest character. Although it is a sin of such a gross character, yet we see that it is almost overlooked by the interior christian world. It is a sin looked upon by us, as of so delicate a character, that we dare not remind a brother of his guilt, for fear we offend. Our ministers dare not touch this subject, for fear they will be charged with mercenary motives. I appeal to our ministers.—Are you discharging your duty when you fail to declare the whole counsel of God, for fear of giving offence to your fellow man? We are taught to provoke each other to good works. Will you allow your brethren to go on in sin without raising your warning voice, especially in a sin for which God himself demanded the soul of the rich man? Luke 12th chapter, and 20th verse. Brethren, had we not better fear God than man? Not one of us will fail, (if we carefully examine ourselves by the Scripture rule) to be guilty, more or less, of this grave sin. It is not alone the withholding our worldly goods, with which God has blessed us, from the support and advancement of his cause here on earth, that constitutes this sin. If we withhold our service and talents from him, we are criminally guilty. If we do so with selfish motives, the best definition of the term, Covetousness, I have been able to find is, an inordinate desire to obtain and possess something that lawfully belongs to another. A sacred writer says, when such a desire is felt it is sinful and becomes covetous, which is idolatry; for it is placing the heart and affections on the creature and not the Creator. Upon examination of the Scriptures we find that it was looked upon as a most heinous crime and sin. In Exodus 20th chapter and 17th verse, we are positively commanded not to desire anything that belongs to another person. Again, Exodus 18th chapter and 21st verse, the counsel of Jethro to Moses, in selecting rulers for the people. To select such as feared God and hated covetousness. So we see that they regarded the covetous man as one that did not fear God, and was unfit for a ruler. We see when Luke was instructing the vast multitude, he warned them against covetousness as a very dangerous sin. See Luke 12th chapter and 15th verse. Again, 20th verse of same chapter, we see the rich man's soul was condemned because of a covetous disposition. The rich man had been wonderfully supplied with the goods of this world—so much so that he had not room to store them up. He, like many of us of this day, forgot the "source from whence all blessing flow," attempted to use them for his own selfish gratification, instead of looking to God as the giver and donor of all good, was possessed of a disposition to withhold his surplus from charitable purposes, and the advancement of his Maker's Kingdom. But he was possessed of a covetous disposition and had laid up his treasure on earth and was not rich toward God. I greatly fear that there are many of this day, that, like the rich man referred to, who lay up their treasure for themselves, "where moth and rust corrupt and are not rich toward God." We are taught in the same chapter to "seek first the kingdom of God, and all these things will be added, for where our treasure is there our heart will be also." We see Ecclesiastes III and 10. The wise man says "he that loveth silver shall not be satisfied with silver, nor he that loveth abundance with increase." It is not the possession of riches which corrupts, but the withholding these blessings with which God has blessed us, from a proper application, and determining to heap them up for our sordid appetites, forgetting that it is from God we receive every blessing. We see again in 1st Timothy ix—10 verse, the great Apostle Paul says, "they that will be rich, fall into divers temptations and snares, and into many foolish and hurtful lusts, which draw men into distraction and perdition, for the love of money is the root of all evil, which, while some covet, they have erred from the faith, and pierced themselves through with many sorrows. How many old brethren are there that can add their testimony to this last colation? Have we not pierced ourselves through with many

sorrows, when we look back over our past lives, at our neglect of christian duties, after worldly goods? There are very few of us who have contemplated the magnitude of this great sin covetousness. How many who might have been useful ministers, have been hindered from preaching the Gospel of our blessed Savior? How many that might have been educated and made a tower and strong hold against the enemy of our dear Savior? many that might have been in our own Association who are crippled and kept from discharging their ministerial duties by this gross sin covetousness. In the bounds of this Association, there are very few of our ministers who receive their whole support from their churches. Now, brethren, this is a shame and a real disgrace. Why is it so? Are we poor that we cannot do any better? No; this is not the case. It is because we are guilty of this great sin of covetousness, and unless we repent and determine to come up to the Lord against the might, with all necessary sacrifices, he will most assuredly curse us with a greater curse than we have ever felt. We have only to look back a few years, and we saw our property swept from us as by a whirlwind, and, perhaps, for our sins. It is common and easy for us to excuse ourselves from giving our substance for the support of the cause of Christ, by concluding we are too poor. It is a greater wonder to me that these brethren who imagine themselves so poor that they have nothing to contribute to their pastor or the cause, do not imagine themselves too poor to eat when they have an abundance before them. We should examine ourselves and see if we are not guilty of this sin; and if we are guilty, we are to be cast out as unfit for members in Christ's church. See 1st Cor., 5th chapter. We acknowledge God as the giver of good; also, that he has the power to bless our efforts or to blast them. He has blessed us abundantly this year, and if we fail, as his stewards, to use his means for the advancement of his kingdom, can he not withhold his blessings from us? We see he so dealt with Christians in other ages. If we continue to cultivate this covetous disposition we will soon become poor that we will not be able to gather a support for ourselves, much less our pastor. Brethren, I do hope to see an immediate reform. Now we have good crops, (an abundance) let us determine as soon as we return to our homes, that we will make arrangements immediately to get together an ample support for our pastor, for the ensuing year, and let us abound in good works. Then we can consistently ask and expect God to bless us. And may the help us to our duty, is my prayer.

S. T. W. MEE

**RESOLVED,** That this Association now in session jointly endorse the action of the State Convention in the adoption of the "Baptist" as the organ of our State, and we hereby recommend it to the denomination as one of the best exponents of Bible principles and Baptist faith down to us.

2. That in consideration of Bro. Graves failing to meet with this session of this body, and since we learn that he intends to visit our State Convention at Arkadelphia; Therefore, Resolved, That he be invited and earnestly requested to pass through the bounds of our Association en route to the Convention, and fill the following appointments: At Gilgal Church, 5th of November, at night; 24 miles west of Eunice, on the Monticello road; at Monticello, 6th, at 11 o'clock A. M., also at night; at Warren, 7th, at 11 o'clock; at New Edinburgh, at night; at Princeton, 8th, at night; at Alabama church, 9th, at night; and the 10th, reach Arkadelphia; and he will be met at Gaines' Landing on the morning of the 5th of November, and furnished conveyance to the Convention.

**RESOLVED,** That this Association request the preachers of this body to encourage the colored population to organize themselves into regular Baptist churches, to endeavor to learn to read the scriptures, and thereby enlighten their minds, to procure the best informed preachers they can procure to serve them as pastors, and that our preachers visit and preach to the colored population as often as they may find time so to do.

**RESOLVED,** That Bro. Moran be and is hereby requested to furnish a copy of the discourse preached yesterday, with a view to its publication in the minutes of the present session of this body.

**RESOLVED,** That the thanks of this body are due and are hereby tendered the brethren and citizens of Warren and vicinity for their liberal hospitality during our stay with them, and especially to our Methodist brethren for the use of their house.

**RESOLVED,** That we render our thanks to our venerable Brother Moderator for his kind services in presiding over this body, and that the Clerk be requested to superintend and furnish each church with minutes in accordance with the amount sent up by each, and that the Clerk receive \$20.00 for his services.

On motion, a committee was appointed consisting of Bros. B. Collins, J. F. Bussey and S. T. W. Meek, to make a final settlement with Elder J. F. Griffin, our Missionary.

On motion, the Association placed in the hands of the Moderator \$15.00 to carry up to the Convention, for publishing minutes of the same.

On motion, the Bartholomew Association be divided, and that the churches state in their letters to the next meeting of this body, which body they wish to belong to, which was lost.

On motion, a committee of three, consisting of Bros. Hyatt, Clayton and Bussey, to act as an Executive Committee, to procure a Missionary to travel and preach within the bounds of this Association during the next associational year.

On motion, that the above Executive Committee be allowed to pay said Missionary \$600.00, and that this Association be bound for \$300.00 of the same, and that said Committee have a special understanding with said Missionary as to his bounds.

On motion, the Moderator appointed the following committees; to report at the Association:

*On Missions*—Elder B. C. Hyatt,

*On Sabbath Schools*—Elder J. D. Rasberry.

*On Destitution*—Elder J. B. Searcy.

*On Colored Population*—Elder A. M. Simms.

*On Foreign Missions*—Elder A. M. Simms.

On motion, the Moderator appointed corresponding messengers to sister Associations:

To Judson Association—Elder J. V. B. Waldrop; he to write.

To Pine Bluff Association—Elder J. D. Rasberry, S. F. W. Meek and John Hill; H. Ferry to write.

On motion, the Association proceeded to elect some person to preach the Introductory Sermon at the next meeting of this body. Elder J. D. Rasberry was elected, Elder J. S. Wood as alternate.

Elder B. C. Hyatt was chosen to preach the Missionary sermon, and Elder M. Moran as alternate.

On motion, the following brethren were appointed to go to the Baptist State Convention, to meet at Arkadelphia, viz: Elders Parker, Wood, Rasberry, Searcy, M. Griffin, Thompson, Hyatt, Smith, McCulloch and Simms. Bros. Bussey, Meek, Johnson and Searcy, to write.

The Association next proceeded to select the place for holding its next annual session, which resulted in the selection of Monticello Church.

On motion, the Association adjourned to meet with the Monticello Church, Drew county, on Saturday before the first Lord's day in October, 1871.

The "parting hand" was then taken.

Prayer by Elder A. T. Thompson.

Adjourned.

**U. H. PARKER, MODERATOR.**

**J. D. RASBERRY, Clerk.**

## ABSTRACT OF FAITH.

- 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 Testaments, 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 fore knowledge of God, through the 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 a 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 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 judgement, and 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 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 is baptism.
- ART. XI. We believe that the Lord's day should be observed as a day of rest and devotion.

# RULES OF DECORUM.

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 appealation 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 to vote, unless the Association be equally divided.
12. The names of members may 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.

- 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 the *Bartholomew Regular Baptist Association*.
- ART. II. Each church composing this Association shall be entitled to three Delegates.
- 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.
- 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 suc-cession.
- 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 the 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, 1860.
3. And any church becoming heterodox in faith and practice, after her reception, the Association shall withdraw from said church. The Word of God being the standard of orthodoxy. September, 1867.

The printer has made  
all sorts of mistakes  
and sometimes nonsense

## SERMON

DELIVERED BY REV. M. Y. MORAN BEFORE  
Bartholomew Regular Association,  
ON THE SUBJECT OF COMMUNION.

"Now I praise you, brethren, that you remember me in all things, and keep the ordinances as I delivered them to you."—1 Cor., xi 2.

In the discussion of this subject we inquire first, are there any laws governing or regulating the Lord's Supper, or any qualifications necessary for those who may partake thereof? For if there are none, then the institution is open and free to the world, and there is no use for controversy. But this is simply absurd, and no one believes it. Our next inquiry is, if the institution is regulated by laws, what kind of laws are they? There are two kinds of laws. A moral law is one that is right in the very nature of things, and is binding upon all men everywhere, whether commanded or not, as, "Thou shalt love the Lord thy God," &c. A positive law is one that derives all its force from the command, and is binding only upon those to whom it is commanded, and concerning which we can know nothing only by the terms of the law; and nothing can be considered as obedience but a strict compliance with the letter of the law—as the law of the Pass-over, Baptism, &c. Now the laws regulating the Lord's Supper are evidently of the latter class of positive laws. Our next inqui-

ry is, are these laws definite and plain, so that they may be easily understood by those whom they were given, or are they so indefinite and given in such obscure terms, that cannot understand them or know certainly when we have complied with them, but are left mere conjecture? If the latter supposition be true, then they are equivalent to no law, a law that cannot be understood cannot be binding upon any one. Besides, such a supposition would impeach either the wisdom or the goodness of the law-giver, for we must either suppose him not wise enough to give intelligible laws, or else a cruel tyrant who purpose gave laws too obscure to be understood, and then required his subjects to obey them. But as these laws emanated from infinite wisdom and infinite goodness, they must be intelligible and easy to be understood.

Our next inquiry is, what are those laws, or what qualifications are necessary for a participation at the Lord's table; and we answer, repentance, faith and baptism. Now to the law and the testimony. We learn (Luke 1:17) that John came to make ready a people prepared for the Lord. Now how was this done? We learn (Luke iii:3) that John preached the baptism of repentance for the remission of sins. We learn; Matthew iii:5, 6, that all Judea and all the region round about Jordan were baptised of John in Jordan confessing their sins. Paul says, Acts xix:4, that "John baptised with the baptism of repentance, saying unto the people that they should believe on him that should come after him, that is, on Christ Jesus." We also learn, Mat. iii:7, 8, 9, that the Pharisees and Sadducees were rejected and denied the ordinance of baptism for a want of proper qualifications, having no other claim than that they were the natural seed of Abraham; and John commanded them to bring forth fruits meet suitable for repentance. We see then how John prepared a people for the Lord: it was by baptising penitent believers. Now who will presume to say that when the Lord came to receive his people that he did not receive such and only such as his forerunner had prepared, or else prepared them in a similar manner. And so we learn, John vii, 1, that Jesus made and baptised more disciples than John. He first made them disciples and thereby his apostles, baptised them. It is therefore clear as a sun-beam that the apostles to whom the Supper was first given, were baptised, penitent believers.

Now let us turn to the great commission. The Holy Spirit when he came was to bring to the minds of the apostles all that Christ had commanded them. The commission as received by Luke is as follows. Luke xxiii, 20. "Go ye therefore and teach all nations, baptising them (he taught) in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you," &c. Now here we find the law, the great commission under which the apostles and the church were to act. They were first to teach or make disciples, then to baptise them and then teach them to observe all things that the Lord had commanded them; and most assuredly the Lord's Supper is one of the things commanded. Let us now see how the apostles understood and carried out the commission. By referring to the first chapter of Acts of the Apostles, we learn that Peter preached to the people they were primed in their heart, gladly received the word, were baptised, added to the church and then continued steadfast in the Apostle's doctrine, and in fellowship, and in breaking of bread, and prayers. Thus we see that all things were done according to the commission. They were taught, repented, believed, were baptised, and then attended to the other things commanded; and among the rest the breaking of bread or the Lord's Supper. We next learn in Acts viii, that Philip went down to Samaria and preached to them there, and when they believed Philip preaching the things concerning the Kingdom of God and the name of Jesus Christ, they were baptised, both men and women—no time for communion here before baptism. In the same chapter we learn that Philip preached Christ to the eunuch, and so soon as he believed he was baptised—not till for communion. When Ananias is sent to Paul the first thing he tells him is to arise and be baptised. So soon as Lydia believed she was baptised and all hers, forthwith. The jailor believed and was baptised the same hour of the night, notwithstanding the Cordon this bearing, believed and were baptised; and thus we may go on to examine the whole record, and find that the commission is always observed in its proper order. They were taught, repented, believed and were baptised before they attended to any other duty or ordinance of the church. We will now proceed to give the testimony of a few eminent Baptist authors on the subject. Dr. Wall, the author of the history of Infant Baptism,

ys: "No church ever gave the communion to any persons before they were baptised, among all the absurdities that ever was held, none ever maintained that, that any person could partake of the communion before he was baptised." Dr. Dodridge says: "It is certain as far as our knowledge of primitive antiquity reaches, that no unbaptised person received the Lord's Supper." Justin Martyr says: "This food is called the Eucharist of which it is not lawful for any to partake but such as believe the things that are taught by us to be true and have been baptised." Jerome says of Catecumens they cannot communicate unbaptised." Theophylact says: "No unbaptised person ever partakes of the Lord's Supper." Lord Chancellor King, "Baptism was always precedent to the Lord's Supper, and none were permitted to receive the Eucharist till they were baptised." Urius asserts that "they who are not baptised should not be admitted to the Lord's Supper."

\* The above quotations may be found in A Vindication of the Baptist by Abraham Booth, which all the references are given.

Hoornbeekins: "No one is admitted to the Lord's Supper unless he is baptised." Benedict Pictetus: "The Supper of our Lord ought not to be administered to persons that are unbaptised; for before baptism men are not considered as members of the visible church." Marchriust: "The dying and the unbaptised are not to be admitted to the communion." Mr. Baxter: "It any should be so impudent as to say it is not the meaning of Christ that baptizing should immediately, without delay follow disciplining, they are confuted by the constant example of Scripture, so that I dare say that this will be out of doubt with all rational, considerate, impartial christians." One more Mr. Dodridge says: "The law of Christ requires that all who believe the Gospel should be baptized. For any to abstain from baptism when he knows it is an institution of Christ, and that it is the will of Christ that he should subject himself to it is such an act of disobedience to his authority, as is inconsistent with true faith. How excellent soever any man's character is, he must be baptized before he can be looked upon as completely a member of the church of Christ." †Dr. Griffin, President of William's College, says: "I agree with the advocates of close communion in two points; first, that baptism is the initiating ordinance which introduces us into the visible church; of course where there is no baptism there are no visible churches; 2d, that we ought not to commune with those who are not baptized, and of course are not church members, even if we regard them as christians. Should a pious Quaker so far depart from his principles as to wish to commune with me at the Lord's table, while yet he refused to be baptized, I could not receive him; because there is such a relationship established between the two ordinances that I have no right to separate them; in other words, I have no right to send the sacred elements out of the church."

†Riley's Review of Dr. Griffin's Letter.

Thus we might continue to produce testimony from Pedo-Baptist authors on this subject until we should weary your patience; but we deem what has been given sufficient to satisfy every candid mind, that we as Baptists, are not only governed by the Word of God upon this subject, but that we act upon the same principles that govern all other denominations. Then why should our Pedo-Baptist friends accuse us of being bigoted sectarians for not communing with them when they acknowledge that we act upon the same principles with the selves, and that we should act inconsistently were we to act otherwise. We are aware that there is a class of religionists in this country who are governed by no law, either human or divine, upon this subject, but invite almost any body who may wish to come to what they call the Lord's Supper. With such we have no controversy; but to all who acknowledge that there are certain laws regulating the institution of the Lord's Supper, certain qualifications necessary for those who would commune at the Lord's table, we must appeal and ask them if we as Baptists do not act upon the same principles with themselves, if they do not believe with us, that repentance, faith and baptism are not necessary qualifications for a participation at the table of the Lord. Since we are thus agreed, the question to be decided between us is, what is baptism? And here we take our position again, and boldly assert that nothing is christian baptism but immersion of the whole body in water. Paul says there is one Lord, one faith and one baptism, while our Pedo-baptist friends contend for three—pouring, sprinkling and immersion, for if immersion is not baptism, baptists have not been baptized,

and the communion question is at an end. But in proof of our position that immersion alone is christian baptism, we refer first to the Scriptures. John baptized in the river of Jordan, and there went to him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. Mark i, 5. And Jesus was baptized of John in Jordan. Mark i, 9. And Jesus when he was baptized went up straight-way out of the water. Mat. iii, 16. And coming up out of the water, &c. Mark i, 10. And John also was baptizing at Enon near to Salim because there was much water there. John ii, 23. And they went down both into the water, both Philip and the eunuch; and he baptized him; and when they were come up out of the water, &c.

Thus we see that in those instances where the place of baptism is mentioned, immersion is plainly indicated. For, why should they go to a river, go into the water and come up out of the water merely to pour or sprinkle a few drops on one's head or in the face. Surely if pouring or sprinkling is baptism, then our Pedo-baptist friends are wiser and more consistent than John or Philip, in using a pitcher or glass in the meeting-house, and keeping themselves high and dry out of the water; and should they as John did, baptize multitudes daily, they would never wear a coat of camel's hair. But Paul forever settles this question. Rom. vi, 4 : Col. ii, 12. By declaring that we are buried with Christ by baptism. Neither pouring or sprinkling can by any possible construction be termed a burial. Neither would anything but immersion answer the design of baptism, viz: our death to sin and resurrection to a new life, and our faith in a buried and risen Savior. But the word used in the original language in which the New Testament was written, to denote the ordinance is too definite to be misunderstood. The Greek was one of the most copious languages ever spoken, and had a word to designate the use of water in almost every way that one might wish. There was *nipto*, to-wet, to dash with water, to wash. *Rantizo*, to sprinkle. *Ekehoe*, to pour. *Louo*, to wash or bathe. *Plawo*, to wash, to rinse; and, then there was *Agnizo*, to purify, to dedicate, to consecrate by religious rites—the very word for our Pedo friends. *Kathairo*, to purify, to cleanse—with many others. But the writers of the New Testament, acting under the direct influence of the Holy Spirit selected *Baptizo*, a word that uniformly means to dip, immerse, plunge, &c.; and if those who made our present translation had only translated this word, there would never have been any controversy about the mode of baptism, for it means one specific, and that expresses the mode. But it is well known that our present translation was made by a college of Episcopal Bishops under the direction of King James who was head of that church; and they had no hesitancy in translating the word *Baptizo*, to dip, where it did not refer to the ordinance of baptism. But as Dr. Wall says, "pouring and sprinkling had been introduced into the church of England from Germany and Geneva." And when the translation was made this practice had gained considerable influence, and now if they translate *Baptizo*, to dip or immerse, it would contradict their practice. On the other hand, they could not translate it to pour or sprinkle, for they knew it never had any such meaning; and so they knew the word untranslated, and they have the ordinance unwrapped in a dead language. And then they could tell the people that it meant anything that would satisfy the conscience, and as pouring or sprinkling was more convenient they would favor their favorite practice; and so the people are told to the present day, and thus the ordinance of the Lord is made void by the tradition of men. These facts are susceptible of the clearest proof from Pedo-Baptist authority.

That this word means to dip, immerse or plunge, is conceded by all Greek scholars of every age, and the place has not yet been found in all the whole course of Grecian literature, where it can be legitimately translated to sprinkle or pour. Professor Charles Anthon the learned author of our Greek Grammars, Readers, &c., when interrogated in regard to the meaning of *Baptizo* replied that its primary meaning was to immerse, and its secondary meaning, if it had any, always referred to the same act—and he was a Pedo-Baptist. We might produce any amount of testimony to this effect, but our limits forbid. Let us now examine the testimony of a few eminent Pedo-Baptists in regard to the practice of the Apostles and the primitive church. †Mosheim says of John's disciples, "They were initiated into the kingdom of the Redeemer by immersion or baptism." Confession of Helvetia, "Baptism was instituted and consecrated by God; and the first that baptized was John who dipped Christ in water in Jordan." Magdeburg Centuriators, "The Son of God was dipped

by the hand of John in the water of Jordan." Dr. Gregory, "The initiatory rite of baptism was (in the first century) publicly performed by immersing the whole body, &c." Duton Testament, "Then went out to him, &c., and were baptized in Jordan, were dipped in the Jordan." Chambers, "In the primitive times this ceremony was performed by immersion, as it is to this day in the Oriental churches according to the original signification of the word." Assembly of Divines, "Buried with him," &c. Col. iii, 12, "In this phrase the Apostle seemeth to allude to the ancient manner of baptism, which was to dip the parties, as it were, to bury them under water for a while, and then draw them out of it and lift them up to represent the burial of our old man and our resurrection to newness of life."

<sup>¶</sup>For these quotations, see Westlake's General View of Baptism.

B. Buxton, "It is commonly confessed by us of the anti-baptist, as our commentators declare, that in the Apostles' times the baptized were dipped overhead in the water, and that this signified their profession both of believing the burial and resurrection of Christ, and of their present renouncing the world and flesh, or dying to sin and living to Christ, or rising again to newness of life or being buried and risen with Christ as the Apostle expoundeth in the afore cited text." Col. 11, 12: R. vi, 4. Calvin, "Here we perceive how baptism was administered among the ancients, for they immersed the whole body in water. Now it is the prevailing practice for the minister only to sprinkle the body or head." Com. on viii, 38. John Wesley. "Buried with him—alluding to the ancient manner of baptizing by immersion." Note on Rom. vi, 4. B. Baxter again says, "We grant that baptism then (in the primitive times) was by washing the whole body, and did not the difference of our cold country as to that hot one, teach us to remember 'I will have mercy and not sacrifice.' It should be so now. Think if Christ commands believers to be immersed, men say, Lord, you did not know cold water is in some countries, and so we will just not obey you, but stay here in our good warm house and sprinkle a few drops of water on the head, which suits our feelings better, whether it pleases thee or not. And where the climate will not admit of this plea, we are told it is inconvenient, unnecessary and even indecent, and the authority of the Master is completely set aside and contemned. Again Dr. Wall says, the practice that is now ordinarily used we cannot deny to have been a novelty brought into this (the) church (of England) by those that had learned it in Germany or at Geneva. And they were not content to follow the example of pouring a quantity of water (which had there been introduced instead of immersion) but improved it (if I may so use the word) from pouring to sprinkling, that it might have as little resemblance to the ancient way as possible" || Again Dr. Wall declares, "The Greek church in all the branches of it, does still use immersion and so do all other christians in the world, except the Latins. All these nations of christians that do now or formerly did submit to the authority of the Bishop of Rome, do ordinarily baptize their infants, by pouring or sprinkling; and though the English received not this custom till after the decay of Popery, yet they have since received it from such neighbor nations as had begun it in the time of the Pope's power. But all other christians who never owned the Pope's usurped power, DO AND EVEN DID in the ordinary use." Bishop Bossuet says, "we are able to make it appear from acts of councils and by the ancient rituals that for thirteen hundred years baptism was administered by immersion throughout the whole churches as far as possible."

<sup>¶</sup>See Scripture Guide to Baptism by Pengilly.

We might adduce any amount of testimony to the same effect, but we think the above fully sufficient to convince all candid minds first that *Baptizo* means only to dip or immerse; and, second, that this was the practice of all professed christians until changed by the church of Rome in the thirteenth century, and no intelligent Catholic will deny that the church did make this change; but will insist that the church has the right iure divino to change, make or abolish laws ecclesiastical. And Calvin declares that the church had from the beginning reserved to herself the right somewhat to change the ordinance. But we deny that the church of Rome or any other church, council, conference, assembly or association, or synod has the right either to change any law that Christ has made, or to make any law for the government of his church.

Thus you can see why we cannot commune with Pedo-baptists, although we may esteem them converted persons. For according to the best testimony that the world affords, they have

not been baptized, and therefore, according to their own principles, are not entitled to commune at the Lord's table. But say Pedo-baptists, we believe we have been baptized and that satisfies us. But we do not believe you have, and never can while we have the word of God for our guide; so pray do not try to force your belief on us against the plain teachings of God's word and the testimony of the whole christian world, for seventeen hundred years, and all professed christians, to the present day, who do not acknowledge and practice the tradition of the church of Rome. Would you commune with us—the way is plain, it is simply obedience to the King in Zion.

But we wish to examine this subject from another standpoint, and ask is the Supper of the Lord an institution belonging to the church or the world, or both? If it belongs to the world, or the church and the world, then we have no right to exclude any, but all may come, Christians, Jews, Infidels, Atheists, Mohomedans, Heathens and all. But who can believe this? None will admit it. Then it must belong to the church. We have only then to find the church in order to ascertain who are the proper recipients of the Supper. Where then is the church? The church of Rome claims to be the church, but Protestants and Baptists deny her claim, and declare her to be the mother of harlots. Is it the Episcopal church? She is too young by fifteen hundred years. We can go back to the very time when she came into being, under the reign of Henry VIII, one of England's most wicked sovereigns, because the Pope would not grant him a divorce from his wife to marry another. And the Pope excommunicated the whole nation. Is it the Presbyterian church? She too is too young by fifteen hundred years. We know when it originated during the Reformation under Calvin; and they too were excommunicated by the Pope. Is it the Methodist?—too young by over seventeen hundred years. We know when these societies originated under Mr. Wesley, although he never intended the organization of a church and died an Episcopalian. And so we might go through with all the sects and find them all wanting not only in age, but in many other qualifications required by the word of God, as baptism, a converted membership and submission to Christ alone, as head of the church. Besides, if any one of these societies is the church, then all the rest are not, and we can have no right to the Supper, for Christ never had but one church. But we are told that the church is composed of all the regenerate, no matter whether they belong to any particular organization or not. This is what they call the Universal Church. But as the Lord's Supper is an institution regulated by certain organic laws, and this universal, invisible, intangible church cannot in the very nature of things have either laws or officers, having no organic existence, the Supper cannot belong to it. But are we sometimes told that all the orthodox churches taken together compose the church. This is the branch system, and it is one of the most foolish systems we ever saw; so many branches all bearing different fruit.

The Presbyterians say to the Methodist branch, you bear the mildest, softest, unfairest fruit I ever saw—there is no nourishment in it. While the Methodist say to the Presbyterian branch, you bear the hardest, knottiest fruit in the world; I can never digest it; while all concur in declaring that the Episcopalian branch bears scarcely anything but ritualistic flowers and flourishes that would not keep the hungry soul from starving, and yet they are all "branches." Where is the stock or trunk? We can readily find the stock of all the various Presbyterian branches in the Old Calvinistical church; but then all the Episcopal branches are excluded, Methodist and all. We can also easily find the stock of all the Episcopalian branches in the church of England the illegitimate daughter of the old mother of harlots Henry and his bishops set up. But then, all the Presbyterian branches are cut off. But can we not find a common stock for them all? Yes, we can easily find where and when all the primary branches sprang out of Rome, and were excommunicated and anathematized. But all these branches concur in declaring that Rome is no part of the true church. Then how could she give what she did not have? But all the baptism that any of them have, they got from Rome, consequently none of them are baptized, though they may have been immersed. We do not say they are not, many of them, converted, regenerated, good men and women, and we have the kindest feelings for them, for we love all good people; we do not say that they will not be saved, but we do say most emphatically they have not been baptized, and are not in the church of Christ; and upon their own principles we cannot commune with them. But again, if this branch system be correct, then the communion question is at an end, as far as Baptists are concerned; for as they never had any connection either with the original stock Rome or any of its branches, they can be no part of the church, and consequently can not with the least consistency be invited to commune with them, and so the odium of close communionists is forever removed from us, we are exculpated from the charge. But we are charged with inconsistency. Pedo-baptists say, you preach with and invite us into your pulpits to preach, and thus acknowledge us to be ministers of the church of Christ, and then refuse to commune with us. I admit this inconsistency, but as I do not practice it, I leave it to those who do to defend the practice, if they can. We will now notice some of the inconsistencies of open or unrestricted communion. Suppose a Presbyterian minister should deny the doctrine of that church, denounce its principles of government, and then boldly teach the doctrine of apostacy, what would that church do? Exclude

him of course. From what? Fellowship and communion. But he goes and joins the Methodist, covers up individual sins by an association with a multitude of the same kind of sinners, and comes back with them all, a. is cordially invited to commune with his Presbyterian brethren. O, consistency! Suppose on the other hand, a Methodist preacher denounces Methodism, her college of Bishops, conference discipline, and like Mr. Ross, call her the young Anaconda of America; of course he would be excluded, forthwith from the communion of that church. But all he has to do is to join the Presbyterians, who all believe just as he does, and come back at the next quarterly conference and be cordially received at the communion table. But again, suppose either a Presbyterian or Methodist minister should denounce their infant baptism, sprinkling, pouring, church government, &c. Of course he would be excluded, and so long as he stood alone they would not come near with him, but just so soon as he should join the Baptist, they will invite him and all the Baptist fraternity, who believe and teach just as he does, to their communion, and call them narrow hearted, sectarian bigots, for not coming. What inconsistency! And now in conclusion, we boldly assert that this whole question turns upon none pivot, and that is popularity. How long has it been since Baptists were thought worthy to commune with others? It was not when they were fined, imprisoned, whipped, &c.; for conscience sake, no! Not till they became a power in the land, a respectable people in numbers and influence—then they became in the eyes of others orthodox. How long since the Reformers or Campbellites were thought orthodox? Just beginning to be so on account of number, &c. And should some man rise up noisy, ambitious, wishing to be a leader, and teach doctrines deemed heterodox, by the so-called orthodox sects, he would be cast forth as a withered branch by them all. But he says I will bide my time; I will go to work and soon find plenty of followers (for men will believe anything in preference to the truth) and pretty soon I shall gather a congregation than another, and another until they become respectable in number and influence, and we shall be thought orthodox, and be entitled to commune with all these different sects. This is no fancy sketch; it is just what has been and what may be again. So we see that this whole question turns upon popularity. And many of our Pedobaptist friends would commune with Roman Catholics if they had the opportunity.

And now, my brethren, what shall I say in conclusion to you. We as Baptists claim to be the church of Christ, his true witness on the earth, the bride, the Lamb's wife. For eighteen hundred years that church has stood, though assailed by all the powers of darkness; yes, the powers of earth and hell have been arrayed against her; every torture that the ingenuity of man could invent has been used to force her to renounce her claim and forsake her allegiance to King, the fire, the sword, the rack, the gibbet, the dungeon, the wild beast. Her own blood has marked her history in all ages and in all lands, and yet she has ever stood firm and undismayed, knowing in whom she had trusted, and that she had in heaven a better and more enduring substance. She has always been a peculiar people. And now shall we yield when the battle is almost won? Shall we yield to popular sentiment and break down the barrier that has ever separated us from the world and an apostate church. *Never! no NEVER,* while Christ is King in Zion. Trusting in this strength we will contend earnestly for the faith, a pure church and pure ordinances. And when Christ our King comes, he will find his Bride undefiled, unpolluted by any connection with the mother of harlots among her children, a pure Virgin, ready to meet him at his coming. Even ~~the~~ come Lord Jesus, come quickly. Amen;

The Cheapest Paper in Arkansas!

# The Ashley County Times,

Published Weekly, by J. W. CLYDE.

DEVOTED TO POLITICS, LITERATURE AND NEWS!

The Organ of the

Democratic and Conservative Party.

The Advocate of Justice and Obedience to the Laws.

The Opposer of Violence, Intolerance and Lawlessness.

IT HAS NO EQUAL IN ARKANSAS

## AS A LOCAL PAPER.

Terms---\$2.00 a year.

## J O B   P R I N T I N G

Neatly and Promptly Executed. Patronage Solicited.  
Address

TIMES, Hamburg, Ark.

---

J. W. VAN GILDER,

Attorney at Law and Real Estate Agent,

HAMBURG, ARK.,

Will Practice in the Counties of Ashley, Bradley, Chicot and Drew.

---

J. H. PRYOR & CO.,

DEALERS IN

Drugs, Chemicals, Patent Medicines, Dye-Stuffs and Confectioneries,

---

HAMBURG, ARK.

FILES, NORRIS & CO.

We would say to our Friends that we are in Business at Hamburg, Ark., and would be pleased to see them at any time, whether they want anything in our line or not.

FILES, NORRIS & CO.