

PROCEEDINGS

OF THE

THIRD ANNUAL MEETING

OF THE

Dardanelle Baptist Association,

HELD WITH THE CHURCH AT DARDANELLE,

Yell County, Arkansas, October 21, 22, 23, 1854.

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1854.

MINUTES.

SATURDAY, OCTOBER 21, 1854, A. M.

1. The delegates from the several churches composing the Dardanelle Baptist Association assembled at Dardanelle, Yell county, Arkansas, on Saturday, October 21st, 1854.

The Introductory Sermon was preached by Elder J. Veazey, from Matthew 28: 19.

2. The former Moderator in the chair requested Bro. John Woods to record the proceedings. The letters from churches read and names of delegates enrolled as follows:

TABLE OF STATISTICS.

CHURCHES AND COUNTIES.	DELEGATES.	Baptized.	By Letter.	Dismissed.	Excluded	Total.	Printing Fund.
DARDANELLE, Yell,	{*James Veazey, S. Vining, J. M. Walker,		7	2	2	22	\$4 00
BETHEL, Yell,	{J. G. Grace, John Pinnar, John Wood,			3		8	2 00
MT. CARMEL, Yell,	{Not represented,					40	
STEEP HILL, Sebastian,	{*M. Pelly. Wm. McCalister,					27	2 00
CHARLESTOWN, Franklin,	{F. M. Nixon,					11	50
*Ministers.	Total,	0	7	5	2	180	\$8 50

3. Organized by electing Elder J. Veazey Moderator, and R. Veazey, Clerk.

4. Gave opportunity for the admission of new churches, when letters were presented by Steep Hill and Charlestown Churches, peti-

tioning and praying for admission into this Association, which being found orderly and orthodox, were admitted, and the right hand of fellowship was extended to their delegates. (For their names see Table, page three.)

5. Invitation given to visiting Baptist ministers and members to seats with us in the Association.

6. Called for correspondence, none being presented, proceeded to the appointing of committees.

7. Appointed Brothers Wood and Pelly to arrange business for the Association.

8. Appointed Bros. Vining, Grace and McCalister, committee on finance; also Bros. Walker, Nixon, Grace and Veazey, committee to arrange preaching.

9. Appointed Elders M. Pelly, J. Woods and A. J. Cummings, committee on destitution.

10. An Executive Board for the bounds of this Association was appointed, consisting of Bros. Nixon, Vining, McCalister and Wood.

11. Bros. Walker, Vining and Veazey were appointed committee on Sabbath Schools; also Bros. McCalister, Wood and Vining committee on temperance.

Adjourned to meet at 9 o'clock A. M. Monday.

SABBATH, October 22, 1854:

12. Elder M. Pelly preached a very able and effecting discourse, at 11 o'clock, to a large assembly of people. The word spoken cut sinners to the heart, and the righteous were made to rejoice. Three o'clock service were performed by Bros. Cummings and Veasey.

MONDAY MORNING, October 23, 1854.

13. Met pursuant to adjournment. Prayer by Bro. Nixon.

Called for the reading of the Constitution and also the Rules of Decorum, which was done.

14. Financial report being called for, asked for further time to make their report, which was granted.

15. The report on Sabbath Schools was called for, presented by the committee, read and adopted. (See Appendix.)

16. Report on Destitution being presented, was read and adopted, with resolution by Bro. J. Wood.

17. Appointed Bros. J. G. Grace and S. Vining Corresponding Delegates to Saline Association for the next Associational year.

Adjourned to 2 o'clock P. M.

MONDAY EVENING, 2 o'clock P. M.

Met pursuant to adjournment. Prayer by Bro. Pelly.

18. Report on Temperance brought forward, read and adopted. Also, the Financial Committee made their report, which was adopted. (See Table.)

19. The Association appointed their next meeting on Friday before the first Sabbath in October, 1855, at Steep Hill, Sebastian county, Arkansas.

20. Elder M. Pelly was appointed to preach the Introductory Sermon at the next meeting, and Elder J. Veazey to preach a sermon on Domestic Missions, during the meeting.

21. Appointed a committee, consisting of Bros. Wood and Vining to inspect, make the necessary arrangements and superintend the printing of minutes. We order 100 copies to be printed.

22. The following was read and adopted by the Association:

Resolved, That the thanks of the Association are hereby tendered to the citizens of Dardanelle, for the kind and hospitable entertainment the delegates have received at their hands, and an appreciation of the same we can but express.

23. The following resolution was offered by Bro. Woods, which was adopted:

Resolved, That this Association take some step for securing the service of some Evangelist, to ride in the bounds of said Association as soon as possible.

24. At the suggestion of several members of the Association, it

Resolved, That Bro. Pelly should read our report on Temperance to the congregation during service this evening at candle lighting.

Adjourned to meet at Steep Hill Church in A. D. 1855.

JAMES VEAZEY, *Moderator*.

ROBERT VEAZEY, *Clerk*.

APPENDIX.

REPORT ON SABBATH SCHOOLS.

The Committee on Sunday Schools beg leave to offer the following brief thoughts:

The utility of Sunday Schools seems to be generally admitted among us, and in some of the churches and in different neighborhoods, Sunday Schools have been established; but soon they seem to languish, so that at the present time there is not more than one or two in existence. Obviously then what we want is some system or plan for the purpose of giving stability or firmness to our operations. In order to do this, we say the subject must be made to engross more the attention of both Ministry and people.

Resolved, therefore, That we advise the churches to renew their efforts upon this subject, with the determination to have a Sunday School established in every church and neighborhood within our bounds, as soon as possible and that our Ministers preach to their churches upon this important subject as often as practicable.

JOHN M. WALKER, Chairman.

REPORT ON DESTITUTION.

BROTHER MODERATOR:—Your Committee to whom was referred the subject of Destitution do report that, in view of the great destitution of the preached word in the bounds of this Association, on account of ministerial aid to forward the same, we therefore recommend this body to take into prayerful consideration the duty incumbent upon us as an Association; and request each to contribute towards the furtherance of this work. We would also respectfully request the Boards to take our situation into consideration. We have a large area embraced in our Association, covering the counties of Pope, Yell, Scott, Perry, Johnson, Franklin and Sebastian; running up to the Choctow line in South-western Arkansas; in which there is but three ordained Ministers, and one Licentiate, that preach the word stately, within our knowledge.

Respectfully submitted.

M. PELLY, Chairman.

REPORT ON TEMPERANCE.

Your Committee to whom the subject of Temperance was committed, present the following report as the result of their deliberation:

Temperance being a doctrine of the Bible, involving principles the most important and evolving consequences the most momentous, is a subject worthy of all acceptance, deliberation and observance.

Temperance is a doctrine of the Bible. Paul "reasoned of righteousness, temperance, and judgment to come."—Acts, 24: 25. "The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, Temperance."—Gal. 5: 22, 23.

"Add to your faith virtue, and to your virtue knowledge, and to knowledge Temperance."—2 Pet. 1: 5, 6. "In the mouth of two or three witnesses every word shall be established." Here are three witnesses testifying that Temperance is a doctrine of the Bible, which establishes the fact beyond all controversy.

But what is Temperance? Temperance is moderation in that which is right; abstinence from all that is wrong. This is a self-evident proposition; unless it can be shown that right is sometimes wrong, and wrong sometimes right.

This can never be done. Temperance requires moderation in eating, drinking, clothing, sleeping, laboring, resting, thinking, speaking, acting, &c. In fact it applies to all things with which we have to do in this life.

"Abstain from all appearance of evil."—Thess. 5: 22. This is an injunction of Temperance. It requires us to abstain totally from all appearance of evil. So then if any practice have in it the appearance of evil, whether it be really evil or not, we are to abstain from it. The God of the Bible requires this.

He says "do thyself no harm." We should take care of ourselves in obedience to Him; and use ourselves and all we have, time, talent, influence, property, to His glory. "Ye are not your own, but bought with a price; therefore glorify God in your body and in your spirit which are God's."—Cor. 6: 19, 20.

The habits of intemperance are numerous; and the consequences awful and deplorable. Temperance blesses all within its embrace; Intemperance curses all within its reach. Whatever has in it the appearance of evil, or tends to the injury of mankind is a violation of the laws of Temperance, and rebellion against God.

The use of intoxicating liquors as a beverage is a violation of the laws of God, and productive of the most awful results. It leads to and results in many other vices and habits of intemperance. It tends to enfeeble and derange the mind; prostrate and ruin the constitution; inflame the lusts; degrade the morals; blast the reputation and

ruin both soul and body for time and for eternity. "No drunkard shall enter the kingdom of God." This solemn warning, this imperishable truth, should be inscribed on the still-house, the doggery or Satan's Hotel, the social-glass, the occasional dram, and the very principle that would tolerate dram-drinking. The appearance of evil presents itself the very moment the bottle is introduced, no matter how seldom this may be, whether you drink or not. You are commanded to abstain from all appearance of evil. How then can you favor the use of intoxicating liquors as a beverage? It not only has in it the appearance of evil, but is of evil tendency and consequences, and that constantly. "Touch not the unclean thing."—2 Cor. 6: 17; Prov. 23: 29, 32; 20: 1; Habakkuk 2: 15.

Think of the thousands of sorrowful widows, and millions of poor orphan children whom alcohol has bereaved, degraded and ruined! Go to the common Jails and State prisons, and weep over the wretchedness and woe there exhibited as the fruit of intemperance! Go in your imagination to the brink of the bottomless pit; hearken to the weeping, wailing and gnashing of teeth as the fruit of intemperance!

Think, O! think of these things when you approach the sparkling bowl, or justify dram-drinking! Say not you must use it moderately in order to be temperate. On the same principle you must use arsenic and all kinds of poisons in order to be temperate. If it be necessary as a medicine, use it as such; but as a beverage never use it. You cannot do it without violating the law of God.

The genius and spirit of our holy religion are opposed to all kinds of intemperance. The general principles of the gospel forbid the use, and of course, the making and vending intoxicating liquors to be used as a common drink or beverage.

Temperance is slowly advancing. We are very desirous that it should advance more rapidly throughout the world, and especially in our churches. We would affectionately urge our brethren to be entirely temperate themselves, and use their influence in support of temperance. Remember that he, and he alone is safe from drunkenness and can exert a strong and salutary influence in favor of temperance, who neither touches, tastes, handles or justifies the intoxicating cup.

The rewards of Temperance are great and glorious. May the God of Temperance bless us all with its principles, truths, influence and rewards. Respectfully submitted,

WM McCALISTER, Chairman.