

Hamburgh Association,

Freewill Baptists.

Fourth Annual Session.

**Union Church, • Ashley County, • Ark.,  
September 19, 1891.**

**REV. THOS. MOLLOY, Moderator.  
U. C. MOLLOY, Clerk, Hamburgh, Ark.**

## PROCEEDINGS.

The Fourth Annual Session of the Hamburg Freewill Baptist Association was held with Union Church, Ashley County, Arkansas, September 19, 1891.

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The Introductory Sermon was preached by Rev. Thos. Molloy. Text, 2 Cor. 5:19, 20, 21.

After recess and refreshment, the Association convened; the former moderator in the chair.

After singing, and prayer by the moderator, proceeded to business in the following order:

1. Letters from the different churches called for and read, and the names of the delegates enrolled, as per Statistical Table.

2. Proceeded to elect a moderator and clerk, where upon Rev. Thos. Molloy was elected moderator, and Bro. W. C. Molloy clerk.

3. Opened the door for the reception of new churches into the body. No petitions.

4. Called for correspondence from sister Associations. No one present.

5. The following committees were then appointed:  
*Preaching*—Bros. T. J. Shelton, S. J. Talley and J. R. Hollis.

*Documents and Order of Business*—Rev. Thos. Molloy, D. J. Molloy, J. N. Adair and W. C. Molloy.

*Temperance*—Rev. D. J. Molloy, J. R. Hollis and W. T. Phillips.

*Finance*—Bros. W. H. Brooks, R. L. Huff and T. J. Shelton.

*Sabbath Schools*—Brethren J. N. Adair, S. J. Talley and O. W. Johnson.

6. The Committee on Preaching reported as follows: Rev. D. J. Molloy to preach to-night and to-morrow night; Rev. Thos. Molloy on Sunday at 11 A. M.—J. R. Hollis, Chairman.

1. The Committee on Documents and Order of Business recommends that the next session of this Association be held with Carter Chapel church, Ashley county, Ark.; to commence on Saturday before the third Sabbath in September 1892. That Rev. D. J. Molloy preach the Introductory Sermon at 11 A. M.

2. That we have received the letter written by Rev. Thos. Molloy, and that it be appended to the minutes.

3. That the various churches of the Association elect their preachers, delegates and officers two months before the next Association, and have their letters written, read to the church and approved.

4. That we have a union meeting, to be held with Free Communion church, commencing on Saturday before the first Sabbath in July, 1892. Rev. Thomas Molloy to preach the Introductory Sermon, at 11 A. M.

5. Bro. U. C. Molloy serve as secretary and treasurer; that he superintend the printing of the minutes, and that he be allowed \$3.00 for his services.—Rev. Thos. Molloy, Chairman.

6. On Finance: Reported \$12.35, of which \$9.35 was allowed for the printing of the minutes, and \$3.00 to be paid to the clerk for his services. Report adopted.—T. J. Shelton, Chairman.

7. On Sabbath Schools: We do not find as much interest in Sabbath-schools as should be. We believe that much good can be done, to the advancement of the cause of Christ, in Sabbath-schools.

We ask the ministers of our churches to impress the lay members to meet at their churches and organize more Sabbath-schools, and improve the minds of the young and rising generation in moral and religious training. Report adopted.—J. N. Adair, Chm.

8. On Temperance: We believe that the intemperate use of intoxicating liquors is one of the greatest evils that exist in our land, and has given the Christian church more trouble than any other evil in our country. Intemperance has caused more tears in the midst of the Adamic family than any other evil that exists in our land; and for this cause we earnestly suggest total abstinence to all our brethren. Therefore, let all our ministers and laymen use all their influence against dram-drinking, believing it to be a disgrace for any church-member, in this enlightened day, to dram drink. Report adopted.—Rev. D. J. Molloy, Chairman.

The Committee on Documents and Order of Business appointed Bro. T. J. Shelton to write an essay on "The Duty of the Pastor to the Church, and of the Church to the Pastor," Rev. D. J. Molloy to write on "Temperance," and Sister Minnie Arington on "Sabbath Schools;" and have them read in our next union meeting.

Resolutions: *Resolved*, That our thanks are due, and are hereby tendered, to Union church and citizens of the community in general, for their kindness and hospitality to us during our meetings of this session; and especially, thanks are due to the good sisters.

On motion, the Association adjourned, to meet at Carter Chapel church, Ashley Co., Arkansas, on Saturday before the third Sabbath in September, 1892.

An appropriate hymn was sung, and the parting hand was taken, amid tears of joy.

REV. THOMAS MOLLOY, Moderator.

U. C. MOLLOY, Clerk.

Ordained Ministers: Elder Thomas Molloy, Milo, Ashley county, Arkansas; Rev. D. J. Molloy, Hamburg, Ashley county, Arkansas.

Sermons Preached, and by Whom: On Saturday night, Rev. S. S. Gray delivered an excellent sermon from Jonah 1:6. Sabbath, preaching at 11 A. M. by Elder Thos. Molloy, to a large and attentive audience. Text, Heb. 4:12, 13. After the benediction, the good people of the surrounding country had provided and tastefully spread a bountiful, sumptuous feast, in the partaking of which great union prevailed; no discord there. At 3 P. M., Rev. A. G. Horton, a Methodist minister, delivered an excellent discourse from Psalms 116:12. At night, Rev. S. S. Gray preached. All the sermons were good and instructive.

#### CIRCULAR LETTER.

To the members of the churches composing the Hamburg Freewill Baptist Association:

DEAR BRETHREN: At your last Association you requested me to prepare a Circular Letter for the next Association, and gave me the privilege of choosing my subject to write upon; so, after some thought on different subjects, I have decided to offer you a few thoughts on the subject of "The Sin against the Holy Ghost," which is said to be unpardonable.

This subject will claim from us some thought in regard to the Trinity and unity of the God-head. We are taught in the Bible that there are three Divine personages in the make-up of the God-head—God the Father, God the Son, and God the Holy Spirit; and it is said that these three are one, and agree in one. It is said to us that there is only one true and living God; those three Divine personages co-operating conjunctively together in the great work of man's redemption, each filling his proper mission of work in perfect unan-



imity in regard to man's redemption.

I now offer you a few thoughts on the office or business of the Holy Ghost, or Holy Spirit. We are told in the Bible that the spirit of Christ is the spirit of prophecy. Then the first work of the Spirit on the sinner is to reprove him of sin, and of righteousness, and of a judgement to come. If the sinner receives the reproof, the Spirit then changes its position in the mind, by holy and divine impressions made on the mind, and gives the sinner to feel that he is a new creature in Christ; that old things have passed away, and all things have become new. He realizes some of the sweet comforts of that life which is to come when he gets to heaven.

I will give the following Scriptures for proof: Heb. 10:26—"For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin, (Verse 27,) But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. (28.) He that despised Moses' law died without mercy under two or three witnesses. (29.) Of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" Now, it cannot be doubted that these Scriptures have reference to a truly regenerated man. Now let us notice Heb. 6:4, 5, 6: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Here it is evident to my mind that the apostle has reference to a truly regenerated child of God—one who has (in the past tense,) tasted the good word of God and the powers of the world to come.

Now, the Savior tells us that "All manner of sin and blasphemies, withersoever men have sinned and blasphemed against the Son of man, shall be forgiven the sons of men; but he that blasphemeth against the Holy Ghost hath not forgiveness." I believe that a true Christian may go so far back in sin as to be lost, and yet be within the bounds of recovering grace. I believe, also, that a true child of God may go so far back into sin as to get beyond the bounds of recovering grace, when he becomes so corrupt as to "count the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace." God has said in His written Word, "My Spirit shall not always strive with man," but that He will give him over to hardness of heart and reprobacy of mind, to believe a lie; that they all may be damned who take pleasure in unrighteousness and do not like to retain God in their knowledge. Christ said to the Jews, "Ye hard hearted and stiff-necked! ye do always resist the Holy Ghost; as did your fathers, so do ye." "O that thou hadst known this thy day, and the things which belong to thy peace! but now they are hidden from thine eyes."

May God bless the truth and pardon error. Amen.  
THOS. MOLLOY.

### STATISTICAL TABLE.

CHURCHES.	DELEGATES.	PASTORS.	Received by Experience	By Letter	Dismissed	Number Members.	Contribution
Carter's Chapel	W M Carter, O W Johnson, U C Molloy	D J Molloy	...	1	...	43	\$ 3 00
Mt Pleasant....	J N Adair, J R Hollis.....	T Molloy...	7	2	2	55	3 35
Liberty.....	Thos Molloy.....	T Molloy ...	...	...	...	20	1 50
Union.....	T J Shelton, W H Brooks.....	D J Molloy	6	...	...	46	2 25
Fellowship .....	.....	.....	...	...	...	...	...
F Communion..	S J Talley, R L Huff.....	D J Molloy	...	...	...	19	2 25
Total.....	.....	.....	13	3	2	183	\$12 35

## ARTICLES OF FAITH:

ART. I. We believe that there is only one true and living God, who is Supreme Ruler of heaven and earth, self existing Creator of all things, and revealed under the personal distinction of Father, Son and Holy Ghost, equal in every divine perfection, and existing in but harmonious offices in the great work of redemption.

II. We believe the Holy Bible was written by men divinely inspired, and is a perfect treasure of Heavenly instruction; that it has God for its author, Salvation for its end, and Truth for its matter; that it reveals the principals by which God will judge us, and therefore is, and shall remain to the end of the world, the centre of Christian union, the supreme standard by which all human conduct, creeds and opinions shall be tried.

III. We believe that man was created holy, under the law of his Maker, but by voluntary transgression fell from that state, in consequence of which all mankind are now depraved, and wholly unable of their own free will and ability to recover themselves from the fallen state in which they are by nature.

IV. We believe that God has not fixed the future state of mankind by an absolute and unconditional decree, but salvation is offered in the gospel free to all, and if sinners are lost forever, it will be their own fault.

V. We believe that Christ, by his death and sufferings, made an attonement for the sins of all mankind in general; and every individual in particular; however, none but those who believe in Him can be partakers of the divine benefits.

VI. We believe that true faith cannot proceed from the exercise of our natural faculties and powers, or from the force or operation of free will since man, in consequence of his natural corruption, is incapable of thinking or doing anything spiritually good.

VII. We believe in a general application of the grace of God, to fallen man, sufficiently to enable him morally and actually to obey the requirements of the law of liberty—Jas. 1:26; this is to act saving faith—John 1:8; however, none but those who believe or acquiesce in Christ will be saved thereby—Acts 17:31; Rom. 2:19; John 3:19.

VIII. We believe in the free moral agency of man, by the grace of God, before and after conversion, and that on him is laid no invincible necessity, by his Creator, to act in any given way. If he lives after the flesh, he shall die; but if he through the spirit do mortify the deeds of the body, he shall live; man therefore is always a proper subject of admonition and exhortation.—Heb. 11:10, 12, 13; Rom. 12:14; Mark 13:13; Ez. 18:24.

IX. We believe that a visible church of Christ is a congregation of believers, associated by covenant in the faith and fel-



lowship of the gospel, observing the ordinances of Christ, governed by his law, and exercise the gifts, rights and privileges invested in them by his word; and that its only proper officers are bishops or pastors or deacons, whose qualifications, claims and duties are defined in Epistle to Titus.

X. We believe that Christian baptism is immersion in water, in the name of Father, Son and Holy Ghost, and that believers are proper subjects.

XI. We believe that the Lord's Supper is of perpetual obligation, by which the members of the church, in the use of bread and wine, are to commemorate together the dying love of Christ, preceded always by solemn self-examination.

XII. We believe in the resurrection of the dead and the general judgment, that the joys of the righteous and punishment of the wicked, will be eternal upon principles of grace and justice.

XIII. We believe in open communion, and the churches of our body are authorized, through their pastor, to invite Christians of all orthodox churches, who are in good standing in their respective churches, to commune with us at the Lord's table.

#### RULES OF DECORUM.

ART. I. The Association shall be called to order by the moderator who presides at the last session; the former clerk also officiates until the body is fully organized.

2. The Association shall be opened and closed with prayer.

3. The moderator and clerk shall be chosen by ballot at each session; a majority of members present elect.

4. The names of delegates from the different churches shall be enrolled, and called as often as necessary during session.

5. A majority of the delegates present shall rule in all cases, except in reception of churches into our body, which must be unanimous.

6. The moderator shall vote in no case, only when the Association is equally divided; but shall have equal right to speak on any subject, provided he appoint some brother present to the chair while he is speaking.

7. Only one person shall speak at a time, who shall rise and address the moderator.

8. No brother shall be interrupted while speaking unless he depart from the subject in discussion or use words of personal reflection.

9. No person shall be allowed to speak more than twice on the same subject without leave of the body nor more than fifteen minutes at one time.

10. No member shall laugh or talk during the time the debates are going on.

11. No member shall absent himself from the Association in session without leave of the moderator.

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