

C 1836
44th Session
1879
1835
99

MINUTES.

The Forty-fourth Annual Session of the CHATTAHOOCHEE UNITED FREE-WILL BAPTIST ASSOCIATION, convened with New Hope Church, Colquit, Miller county, Ga., on the 4th and 6th of October, 1879.

The sermon introductory to business, was preached by brother J. Z. Henly, from 2nd Kings, 7th chapter and 3rd verse, followed by the Rev. D. J. Apperson.

After a recess of one hour, the Body was called to order by the former Moderator, D. J. Apperson. Prayer by Rev. Thomas Williams; after which brother D. P. McDonald was appointed to read the Decorum of the Association. Invitation given to ministers of other orders. First called for and received and read letters from twenty-one churches, also Petitionary letter from one church.

On motion, went into the choice of Moderator and Clerk, which resulted in the choice, D. J. Apperson, Moderator, and E. H. Griffin, assistant Moderator; D. P. McDonald, Clerk, and J. M. Bray, Assistant Clerk.

The right hand of fellowship was extended to the delegates bearing the Petitionary letter, first by the Moderator, followed by the body.

The following committees were appointed: 1st. On Preaching—J. A. Bush, T. S. Minter, A. J. Roberts, James Brown and R. B. Saxon. 2nd. On Business—J. B. McCullert, G. T. Wiley and Thomas Williams. T. H. Griffin, W. M. Mathews, A. Smith, Darling Davis. On Finance—C. C. Martin, J. M. Bray, and J. Z. Henly. 4th. On Temperance—The whole Body. 5th. On Sabbath School—The Clerk of each church. 6th. On Obituary—T. H. Griffin, C. C. Martin, D. P. McDonald, J. M. Bray, and J. E. Bradburn.

Committee on Preaching made the following report, viz: That brother T. H. Griffin, preach Saturday night, J. B. McCullert alternate. Sunday at 11 o'clock, brother E. Niles at the church, C. C. Martin, alternate. At Court House, brother J. D. Whittle, J. T. Wiley, alternate. At 3 o'clock brother W. A. McDonald at the church, J. M. Bray, alternate. At the Court D. J. Apperson, W. M. Mathews. At night at the church brother Thomas Williams, D. P. McDonald, alternate. Monday, 11 o'clock, brother J. D. Whittle, E. Niles, alternate. Adjourned to 9 o'clock Monday morning.

Prayer by Brother C O Martin. Brother T H Griffin preached from 1st Corinthians, 10th chapter, 15th verse. Brother B Niles preached from 1st Timothy, 4th chapter, 10th verse. Brother J D Whittle preached from Habakkuk, 3rd chapter, 2nd verse. Brother W A McDonald preached from Luke, 15th chapter, 18th verse. Brother D. J. Apperson's text not recollected. Brother Thomas Williams preached from Judges, 7th chapter, 20th verse.

Monday morning, singing and prayer by brother A Smith; then proceeded to business, by calling and enrolling the names of delegates present, and marking absentees. Report of Committee on Business, was received and laid on the table.

Constitution and Decorum of the Association then read.

Called for correspondence, received none. Called for Circular Letter, brother Huffman not being present (he being the one appointed to write said letter), brother D. J. Apperson presented one, which was on motion received.

Articles of faith to be published as in the Minutes of the Ninth Annual Association of this body.

On motion agreed that the Moderator correspond with all associations that he may think proper. Petition for the next session of this body, carried to Bethlehem church, 10 miles South of Wards Station, Randolph county Ga. W. M. Mathews to preach introductory sermon, J. B. McGullers alternate.

On motion Brother J. M. Bray was appointed to write circular letter.

A petition was received from the churches in Alabama which belonged to this Association asking leave to withdraw and form an Association in South-east Alabama on the same principles of this, to be called the South-east Alabama United Free-will Baptist Association, which was considered, and granted. Parting hand given to ministers and delegates from said churches. Prayer by J. H. D. McGullers. Adjourned until 2 o'clock p. m. 11 o'clock stand occupied by J. D. Whittle. Text not remembered.

Two o'clock p. m., body called together. Prayer by Joab Willis.

Union meetings 1st district at New Prospect church, Taylor county Georgia, on Friday before 5th Sunday in August, 1880. D. J. Apperson to preach the introductory sermon, J. M. Bray alternate. Second district at Open Pond church, Early county Georgia, on Saturday before the 2nd Sunday in July, 1880. D. P. McDonald to preach the introductory sermon, T. H. Griffin alternate.

On motion agreed to have one thousand copies of Minutes published. Articles of Faith and Decorum published in the same.

On motion agreed to send a corresponding delegation to the Constitution of the South-east Alabama Association viz.: J. H. D. McCullers, G. T. Wiley, C. C. Martin and D. P. McDonald.

On motion agreed that the Clerk be paid ten dollars for his services. Called for committee on obituaries.

We your committee make the following report:

Died in Early county, November 20th 1878, D. H. Roberts. He joined the United Baptist church. Those who knew him best, loved him most. His death leaves an aching void, and his loved ones will miss him long after the grass grows green above his noble heart. Only a few weeks of suffering, soothed and softened by the tender hands of parents, wife, brothers, sisters and friends, marked his passage to the tomb. He was resigned, and in his last moments sung clearly sweet songs of Zion.

—:O:—

Mrs. Narcissus McGlamory, wife of Mr. Adolphus McGlamory, and daughter of D. M. and M. Roberts, died on the 5th of September, 1879. Reared by religious parents, who gave her the advantage of religious precepts and examples which impressed her with the importance of religion. At 17 she made a profession of faith in Christ under the ministry of Rev. C. C. Martin, of whom she often affectionately spoke. Not a murmur was heard to escape her lips during her illness. She was aware of her approaching dissolution, said she was ready and happy. So triumphant was her death, that she passed off without a struggle. As the spirit left the body and went to Jesus, a sweet smile came over her face, and remained until laid in the grave.

Lone are the paths and sad the bowers,
Since thy dear smiles are gone,
But ah! a brighter home than ours,
Are now to be thine own.

—:O:—

Departed this life, December the 2nd 1878, our much beloved brother S. L. Sandlen. Brother Sandlen was a consistent member of Bethlehem church. He lived as he died, in the triumphs of faith; and we believe that though he be dead, he yet lives.

—:O:—

Memorial of the dead. "It is appointed unto men once to

die," Hebrews 9th 27 verse. Many hearts in our community have been made sad by realizing this solemn truth in the death of Rev. D. S. Cobb, who departed this life at his residence ten miles from Guthbert, on the first day of June 1879. Brother Cobb was a kind husband and loving father, who always filled his place in providing for his family. For intelligence and generosity he was not surpassed by any in our community. All who know him loved him and looked upon him as a gentleman of the highest standing. With all these noble traits, he was a gentleman in whom dwelt the spirit of God. He was a devoted christian. Brother Cobb was deacon of Pleasant Hill church. He exhibited the reality of religion in his daily walk and conversation. It was my privilege to be with him during his illness. The Sunday morning before he died, I asked him if he loved the Lord Jesus and could trust him for salvation. He answered very distinctly, "I do." Previous to this time he called his loving wife and darling children around him and told them that he was happy and perfectly submissive to the will of God. His illness continued during 15 days, during which time there is no tongue can tell what he suffered; yet murmured he not a word, but bore it all with christian fortitude. From the consistent life he lived, and his dying testimonies, none can doubt but that he was borne by angels to the glorious realm of eternal bliss.

D. P. McJossat, G.

Departed this life October 15th, 1878, Rev. Benjamin Tipton, in the 76 year of his age. He was a minister of the United Baptist church of Meter city, Ga. A noble man has fallen. He leaves a vast number of friends and relatives to mourn his loss, and his place among us will be hard to fill. He has labored hard for forty years; let us follow him as he followed Christ.

Departed this life September 19th, 1879, our beloved brother Carey Medner. He was a member of Musidonta church, and a noble young man, in whom dwelt the spirit of God. How true it is that in the bloom of life, we are in the midst of death.

Departed this life September the 19th, 1879, sister Kaline Temples. Sister Temples was a member of Enterprise church.

One who was well acquainted with the sorrows of this world, yet amidst all of her troubles, she exhibited the reality of religion in her everyday walks. From the consistent life she lived, none can doubt but she is gone where the tears are all wiped from her eyes.

—:O:—

Departed this life May 30th, 1877, M. L. Sheffield, in the 29th year of his age. He was a member of the United Free-Will Baptist church, of Early county, Georgia. The cold monster death, cut him down in the bloom of life. A dear companion and three children are left to mourn their irreparable loss.

—:O:—

Departed this life July 1st 1877, Mrs Elizabeth Chambers. She was a member of the United Baptist church. Often at church and at home she enjoyed the sweet comforts of religion.

—:O:—

Brother J B Mosely died the 27th of March, 1878, in the 56th year of his age. He was a consistent member of the Cedar Spring church, and died as he lived, trusting in the merits of Christ. He leaves a companion, several children and many friends to mourn his loss. A good man has fallen asleep, and his place among us will be hard to fill. Let us follow him, as he followed Christ.

—:O:—

Departed this life April 3rd, 1879, our much beloved brother, B. J. D. McDonald. A noble minister has fallen, one whose place will be hard to fill. For intelligence, generosity, and zeal, he was unsurpassed by any in our community. He left a loving companion with many friends to mourn his loss. From the consistent life he lived, none can doubt his happiness beyond the grave.

T. H. GRIFFIN,

G. O. MARTIN,

D. P. McDONALD,

JOS. APTERSON,

J. E. BRADNAX,

J. Z. HENDLY.

Com. on Obituaries.

CORRESPONDING LETTER

Beloved Brethren, once more we have been permitted through the kind mercy and providence of God, to meet in another Association. Our session has been one of peace and harmony, and we trust much good was done for the Redeemer's cause. We desire a continuance of your correspondence, and may Christ, who is the great head of the church interpose in our behalf. We remain yours, true and faithful in Christ, and may mercy and grace and peace from God, through our Lord Jesus Christ be with you all, now and evermore, Amen.

D. J. APPERSON, Moderator,
T. H. GRIFFIN, Assistant Moderator,
D. P. McDONAL, Clerk,
T. M. BRAY, Assistant Clerk.

REPORT OF FINANCE COMMITTEE

We, the Committee on Finance, beg leave to make the following report:

For Associational purposes, \$34.90. Respectfully submitted,
C. C. MARTIN, }
J. Z. HENDLY, } Com. on Finance.
J. M. BRAY. }

TREASURERS REPORT, OF 1878.

Amount on hand,	:	:	:	:	:	:	:	:	:	\$35.40
Interest,	:	:	:	:	:	:	:	:	:	2.47
Total,	:	:	:	:	:	:	:	:	:	37.87

C. C. MARTIN, Treasurer.

Collected on Sabbath for aged ministers. : : : \$25.00

Resolved, That we tender our thanks to the citizens of Colquit and vicinity, for their kind hospitality toward us during our sojourn among them.

Adjourned to meet with Bethlehem church, (10 miles south of Wards Station) Randolph county Georgia, on Friday night before the first Sunday in October, 1880. Conveyance will be at the depot to meet delegates on Friday. The parting hand taken, and prayer by C. C. Martin.

1879
By D. J. Apperson Sec. p. 2. H. 4

(7)

CIRCULAR LETTER.

—101—

On the relative Duties of Pastors and Churches, To the Constituent Churches composing the United Baptist Association---Greeting.

Dear Brethren:—Your attention is called in this Circular to a subject which is important to every disciple of our Lord and Master. The relative duties of Pastors and churches are not perhaps as carefully considered by either the one or the other as they should be in our immediate Association; and it may be that much of our want of prosperity and influence at the present time, in owing to their being almost entirely neglected. The churches of Jesus Christ are made to consist of the Pastor and his flock, or people of his charge; and the prosperity of these churches depends very much upon the religious observance of the reciprocal duties to be observed towards each other. When the Pastor makes it evident that his whole design is laboriously and diligently to advance the entire welfare of the souls committed to his care; and the church on the other hand faithfully yields to his ministry, and submit themselves to his care, the glory of God and the prosperity of Zion will be the result. This alone should constitute a motive quite sufficient to prompt the whole Church to action.

And when we add to this the solemn consideration that God will most certainly require both Pastor and people to render a strict account at his bar, for the manner in which they discharge these obligations, it is difficult to conceive how anything like negligence should ever obtain in a christian church. A more weighty responsibility than that which devolves on the Pastor of a church of Jesus Christ, never falls to the lot of man. He that feels the weight of this high calling, must know that immortal souls are given to his charge, and if he is untrue to his trust, their blood will be required at his hands. He can but read with a trembling heart what God has said to him by the prophet, "Son of man, I have set thee a watchman unto the house of Israel; therefore, thou shalt hear the word of my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood I will require at thy hand. Nevertheless, if thou warn the wicked from his way, to turn from it, it he does not turn from it, he shall die in his iniquity, but thou hast delivered thy soul."

He feels no small concern when the very striking words of the blessed Saviour are made applicable to himself: "The Son of Man is as a man taking a far journey, who left his house and gave authority to his servants, and to every man his work, and commanded the Porter to watch. Who then is faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his Lord when he cometh shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods. But, if that evil servant shall say in his heart, my Lord delayeth his coming, and shall begin to smite his fellow servants, and to eat and drink with the drunken, the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites. There shall be weeping and gnashing of teeth."

The Pastor is the steward of the ministry of God, and he is required to "take heed unto himself and to his doctrine," that he may thereby save himself and those that hear him. In view of his high calling, and very responsible position in the church, the Pastor may well exclaim: "who is sufficient for these things?" And were it not for the soul-reviving promise of his blessed Master, "for I am with you even unto the end of the world," he would surely faint in the day of toil. His duties, when considered in detail, may be reduced to the following particulars: 1st. The Pastor's duty is to feed the church of God with knowledge and understanding, and if she advances in the knowledge of God and divine subjects, it is mainly owing to his repeated instructions. The design of God in requiring that a Pastor should be apt to teach, is, that he may be able to facilitate the progress of the church in acquiring the knowledge of the truth. Hence he should devote himself assiduously to reading, and the acquisition of divine knowledge, that he may be able at all times to communicate wholesome

instruction to his flock. Divine truth invigorates a believer's mind, as appropriate food does a healthy body. Therefore, when a church makes little or no advancement in knowledge, it must be either ascribed to the incapacity or unfaithfulness of her Pastor, or to the inattention or dullness of his people. In all such cases, the Pastor stands accountable for the failure, and must lie at the mercy of his Judge, unless he can make it evident that the fault is with his flock and not in himself.

2nd. The Pastor is accountable for the unity of the church. "When Christ ascended far up above the heavens, he gave some Apostles and some Prophets, and some Evangelists, and some Pastors and Teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith and of the knowledge of God unto a perfect man, unto the measure of the stature of the fulness of Christ." He should strive to keep the unity of the spirit in the bonds of peace, and to enforce the beautiful sentiment on the minds of his flock contained in the words of Paul to the church at Ephesus, "there is one body and one spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is able above all and through all, and in you all."

If the Pastor faithfully inculcates these and kindred topics before his people, the tendency will surely be to promote unity of faith and of practice. When a church is found to be divided into little parties, and to hold opposite opinions about matters of faith and of duty, there is reason to fear that the Pastor has been deficient in urging on them the more weighty truths of the Bible, the embracing of which must tend to their unity and permanency in faith; or that his people have refused to bow to the force of his reasoning.

3rd. The Pastor is accountable for the purity of the church. Christ has espoused the church unto himself, that he might present her to his Father without spot, and blameless. His ministers are employed as instruments of purification, which they accomplish mainly through the ministry of the word. Jesus prayed to his Father for the sanctifying influence of truth on the hearts of his ministers, and upon all that should believe through their word; therefore it is reasonably supposed, that when a pure and holy gospel is faithfully and regularly preached to the church, her purity and spiritual-mindedness will thereby be promoted. Church discipline being designed by the great Law-giver of the church to be applied for purposes of purification and removing offensive and obnoxious members, it of course is the special duty of the Pastor to superintend the application of these laws in order to the accomplishment of the end for which they have been enacted. When a church falls far below that standard of purity which God has erected in his word, and fails to present to the world convincing proofs of the purity of her doctrines and of pretensions to holiness, we may safely conclude that the Pastor has either failed to inculcate before his flock the pure and cleansing doctrines of the Bible, or the hearts of his people have waxed gross and their hearing dull, so that they receive not words of instruction from his mouth, and refuse to put forth the arm of their strength to suppress the many evils which pollute the sanctuary of God.

The foregoing observations relative to the duty of Pastors, must necessarily lead us to conclude the church on her part, could not be too vigilant and prompt in coming up to his aid, and seconding his efforts to secure the growth of the church in knowledge, purity and efficiency in works of holiness. His labors are abundant, arduous, and often times very perplexing. Personal care and comfort are his daily sacrifices. His duties are such as might fill an Angel's hands, yet they must be performed by an earthen vessel, by a mortal man, of like passions with his brethren, by a man who is not invulnerable to the pain of sorrow; but if left to himself, would be easily tempted to waste in dejection and grief, those powers which are all needed to secure his own salvation, and that of the souls committed to his care. Brethren should remember that the strength of their Pastor, is not the strength of stone, nor his flesh of brass, that he constantly needs the co-operation of his people in his laudable efforts to secure their spiritual interests. And they should be the more ready to come, heart and soul, to his help, when they remember that their Pastor seeks the good of his flock, and comes to them affirming in an Apostle's words, "I seek not yours, but you." The duties of the flock, when considered in detail, are very numerous, but we only design in this circular to notice a few of the more important of them.

1st. Members of the Church should feel it binding on them as a duty to-

wards God and their Pastor, to attend on his ministry, and no excuse that would not be acceptable at the bar of God, should be set up as a reason for being absent. Nothing affords more animation to a minister than to have a numerous and devout audience. The appearance of such a congregation often excites his best feelings, and furnishes him with his best thoughts. He knows that each individual who enters the house of God, brings with him an immortal soul, which must either be a sparkling star in the crown of the Redeemer, or wait in eternal woe! On the other hand, how discouraging it is to the minister to spend his voice upon empty seats and naked walls! What better evidence could a Pastor want of the low estimate placed upon his labors than to see his brethren forsaking the house of God without adequate excuse, or without any apparent design, but to pour contempt upon his efforts to do them good, and thereby increase his mortification, if not drive him to despair? To neglect attendance upon the house of God, is to deprive the minister of the means of doing that good for the accomplishment of which the ministerial office was ordained.

2d. Pastors should not desire to be pampered with delicacies, or to be loaded with wealth, but they, like other men, must have food and raiment. They cannot feed upon the wind, nor can they, like their Divine Master, multiply a few loaves and fishes into an ample support for their wives and little ones. But the laborer is worthy of his meat. The church is bound by the law of Christ, and by the principles of moral honesty, to provide for the temporal wants of their Pastor. He is required under weighty responsibilities to God and the church, to assume the Pastoral care. He obeys the call of both, and comes to his flock with with food to nourish their souls. And should not he that "preaches the gospel, live of the gospel?" "Who goeth a ware-fare at his charges?" "Who planteth a vine-yard and eateth not the fruit thereof?" "Or who feedeth a flock and eateth not the milk thereof?" "Let him that is taught in the word, communicate unto him that teacheth in all good things." "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" Is it honest to require and receive the faithful ministry of a Pastor and refuse to contribute to him in return for his temporal support? Such neglect is a violation both of the laws of Christ and the principles of justice, and of course must result in the injury of both Pastor and church.

3d. The church should not cease to pray for their Pastor. If he does not share liberally in their apprehensions to a throne of grace, he will surely fail of success - the victory will certainly be on the side of the enemy, if Aaron and Hur became weary in staying up their Pastor's hands, and leave them to sag through heaviness. Under God more depends on the prayers of the church whether the word of God shall prosper among them, than it does upon the zeal and fidelity of their minister. Let no one then, who has a renewed heart, keep silent and plead exemption from this duty. Have you no talents or courage to rally in Public? Let then your secret cries often beat at the Portals of Heaven in his behalf, and the gracious God will hear and bless the labors of your Pastor, and your soul shall be fruitful like a well nurtured garden.

4th. The church is the guardian of her Pastor's character. And while it is not her duty to foster his failings and faults, she should be careful not to magnify them and hold them up to Public gaze for no purpose but to lower his standing and cripple his usefulness. If the Pastor's position is the most important in the church, it is also the most exposed to the assaults of the enemy. It is against him, and especially against his character, that the enemy of the church aims his most malignant spite. And with what sad effect the blow may be aimed, when directed through the agency of a member of the church over whom he presides, and with whom he takes sweet counsel. How often has the Pastor's character been wounded in the house of his friend? It frequently happens that brethren are boisterous and bold when they speak of what they suppose to be their Pastor's failing; but oh! how seldom do we hear them extolling his virtues and defending him from attacks to which his peculiar situation exposes him, both from without and within. For brethren to desert their Pastor in the hour of persecution and of peril, is to betray their Lord and Master; and for them to wound the character of their minister by speaking evil of him, is to crucify the Lord afresh, and put him to an open shame. What I have written I have written.

CHURCH DECORUM.

1. The church may choose a pastor annually, at the last regular conference in associational year, or, if they prefer it, may choose a pastor for an indefinite length of time, to continue from year to year, so long as he may deem it proper to keep up the connection.

2. When it becomes necessary, a pastor may be chosen at any other time; but if the choice be made at a special conference, the time must be appointed at a monthly meeting of the church.

3. The pastor shall be moderator of the church, but when he is absent, or does not sit as moderator, being present, some suitable brother shall be appointed to sit in his place.

4. There shall be two or more deacons in the church whose duty it shall be to superintend the collection and disbursement of all contributions made by the church for the pastor &c., and to distribute the bread and wine in the administration of the Lord's Supper.

5. The deacons shall also take notice of such members as refuse or neglect to partake of the Lord's Supper, and endeavor to ascertain the cause, that the same may be laid before the church in conference if necessary.

6. Some suitable member shall be appointed clerk, and it shall be his duty to do all the recording and other writing pertaining to the business of the church, and to preserve a file of the minutes of the association.

7. When a new clerk is appointed, all the books, minutes, &c., belonging to the clerk, shall be immediately delivered to him by his predecessor.

8. When the church deems it necessary, a committee of not less than three male members, well acquainted with business, shall be appointed, whose business it shall be to give advice to brethren who apply to them relative to cases of dealing, &c., with the church.

9. The church shall hold a two days meeting monthly, embracing Saturday and the Lord's day following, the first of which shall be the regular time of conference.

10. It shall be the duty of every member, male and female, to attend each conference meeting if they can, for on that day the pastor is expected to instruct the church in a special manner, by giving plain and pointed lessons on doctrine, discipline, and the rules of holy living.

11. Any free white male member who shall fail to attend three successive conferences, and any member whatever, who may be generally remiss in attending the meetings of the church, according to the covenant, article 10, shall be cited to appear in conference and answer for his neglect; but the

church may exempt members from this rule if necessary.

12. Conferences shall be opened and conducted as follows:—1, Prayer, unless divine service has just been concluded, and generally then. 2, Invite visiting brethren to a seat. 3, Open a door for the reception of members. 4, Call for absentees. 5, For acknowledgments. 6, For references or deferred business. 7, For matters of dealing which are in order to come before the church. 8, For miscellaneous business.

13. Visiting brethren, as also helps called in from sister churches, shall be allowed to speak and to make move or seconds, but not allowed to vote.

14. An orderly member of the Baptist Church, which does not hold this church in fellowship may be received into the church without a letter, when it is made apparent that his christian character is unimpeachable, and that he has applied for a letter, and could not obtain it because he desired to join this or some sister church. All other persons must join by letter or by baptism.

15. No member shall be received without the unanimous consent of the members present; but unreasonable objections shall not be valid; and unless withdrawn, the member who makes them shall be liable to be taken under dealing by the church.

16. When the moderator calls for absentees, the clerk shall inform the church what free white male members have been absent from three successive conferences, and the moderator shall appoint some brother or brethren to cite each of them to the next conference.

17. No member shall be expelled unless he has been cited verbally or in writing, to attend at his trial, provided his residence be known to the church.

18. When a witness, not a member of this church, is introduced, he shall not be examined till the question has been put to the church, Will you hear the testimony of this witness?

19. The evidence in every case of dealing, and acknowledgments, shall be minuted in the church book.

20. Members dismissed from this church by letter who become disorderly, or continue to hold their letters without a good reason shall be cited to conference to answer for their conduct.

21. Expelled members may be restored to fellowship, upon their petition, if their walk since expulsion has convinced the church that they have sincerely repented of their former evil conduct.

22. A vote shall not be taken upon any questions without a move and second, and in all important questions the vote shall be taken by rising to the feet.

23. No motion shall be made while a move and second is before the conference.

24. It shall be considered disorderly for any member to absent himself from conference when an important question is to be decided; but a member upon his request may be exempted by the church from voting on either side, in peculiar cases.

25. No member shall leave the house during conference without a sufficient cause, nor engage in conversation, or whispering, without being subject to be called to order by the moderator.

26. All discussions in conference must be conducted with calmness and good feeling; those who speak must arise to their feet and address the moderator, and keep to the point in debate.

27. No one shall speak more than three times on the same motion, without permission from the moderator, nor shall the remarks of any one be unreasonably long.

28. When the moderator speaks in debate, he must nominate some brother moderator in his stead.

29. No one shall be interrupted while speaking, unless it is necessary to call him to order.

30. It shall be the rule of the church to attend to the administration of the Lord's Supper, at least four times a year, and the expenses are to be paid by the church.

31. Members not in good standing shall not commune, but the administration shall not be deferred on account of any ordinary matter of dealing.

32. Feet washing shall be attended to as the church sees proper.

33. Public fasting, humiliation and prayer, shall be observed on proper occasions.

34. The decorum may be altered or amended by the vote of two thirds of the members present at any two successive monthly conferences.

—:0:—

GOVERNMENT AND ORDINANCES.

1. We believe that a *gospel church*, or a church of Christ, is a congregation of christians constituted and governed according to the rules laid down in the New Testament.

2. That these rules require churches to preserve the form of government and the ordinances of the first christian churches, and to be composed of baptized believers in Christ.

3. That the *visible church* is the aggregate or whole number of gospel churches; and that the *invisible church* is com-

posed of the redeemed now in heaven, and of such christians on earth as are not attached to the visible church according to gospel rules.

4. That the establishment of a central or catholic government over the visible church, or any part thereof, is a device of earthly ambition, repugnant to the word of God, subversive of the churches, and dangerous to the liberties of men.

5. That gospel churches are the only ecclesiastical bodies or tribunals authorized by the scriptures, that each church has the unrestricted right to administer its own government without suspension or interference, being, under Christ, essentially independent and absolute; and that if this right be surrendered to a superintending jurisdiction, by delegation or otherwise, the assembly then ceases to be a gospel church.

6. That churches may, nevertheless, we suppose, meet by delegates, form an association, and declare the terms upon which they will keep up a friendly correspondence; but that the rights and authority of churches being inalienable, are in no wise compromised or hindered by entering into an association, and therefore that associations have no shadow of authority over churches or individuals, their only powers being to transact business, which does not pertain to churches in their ecclesiastical capacity, to promote mutual intercourse, and a concentration of voluntary effort, and to give that advice to churches which might, with equal authority, be given by any individual.

7. That the authority of churches is designed for the perpetuation of the true religion of the gospel, and for the preservation of a pure and orderly body of christians on earth; that it is fully sufficient for the purposes intended, but that it does not extend to the persons, property or conscience of men in any case whatever.

8. That the only requisites to church membership, are faith in Christ, and obedience to the gospel; that faith in Christ necessarily exists in connection with the belief in the fundamental truths of christianity, and that to prescribe any other requisite of church membership, is an assumption of authority on the part of the church, and a departure from the plan of the gospel.

9. That the officers of a church are elders and deacons; that elders are also called bishops or pastors; that all elders are equal in rank, though they may perform different functions, since some may be the bishops or pastors of particular churches, while others may be simply elders, having no pastoral charge.

10. That the authority of the minister of the gospel extends to teaching, exhortation and rebuke, but not further;

that he cannot perform any act which belongs to the authority of the church, such as the reception of members into the church compact, or the expulsion of offenders; that as a member of the church he is no more than any other member, and if he is guilty of transgression, he is to be brought to trial before his brethren; and convicted or acquitted, in the same manner as if he were a private person; yet we think it prudent and proper to call in advisory helps, especially if the minister is to be tried upon a charge of heresy.

11. That christian baptism is the immersion of a believer in water, in the name of the Father, and of the Son, and of the Holy Ghost.

12. That the Lord's Supper is an ordinance to be observed in the church till the Lord comes.

13. That elders and deacons must be set apart to their office by ordination, or the imposition of the hands of the presbytery, and prayer, without which they are not authorized to administer the ordinances pertaining to their respective offices.

-----107-----

DOCTRINAL VIEWS.

1. We believe that the holy Bible was written by men divinely inspired, and is a treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth without any mixture of error for its matter; that it reveals the principles by which God will judge us, and therefore that it shall remain with us to the end of time, the true centre of christian union, and the supreme standard to which all human conduct and opinions should conform.

2. That there is one true and living God, whose name is *Jehovah*, the Maker and Ruler of Heaven and earth, inexpressibly glorious in holiness, worthy of all possible honor, confidence and love, revealed in the personal distinction of Father, Son and Holy Ghost, equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption.

3. That man was created in a state of holiness under the law of his Maker, but by voluntary transgression fell from that holy and happy state, in consequence of which men are now sinners not by constraint, but by choice, being by nature utterly void of that holiness required by the law of God, wholly given to the gratification of the world, of Satan and their own sinful passions, and therefore under just condemnation to eternal ruin, without defence or excuse.

4. That the salvation of sinners is wholly of grace, through the mediatorial office of the Son of God, who took upon him our nature, yet without sin, honored the law by his personal obedience, and made atonement for sin by his death; being risen from the dead, he is now enthroned in Heaven, and uniting in his wonderful person the tenderest sympathies with divine perfection, is everyway qualified to be a suitable, a compassionate, and all sufficient Savior.

5. That the great gospel blessing which Christ of his fullness bestows on such as believe on him is justification; that justification consists in the pardon of sin and promise of eternal life upon principles of righteousness, that it is bestowed, not in consideration of anything which we have done, but solely through his own righteousness and atonement, and that it brings us into a state of most blessed peace and favor with God.

6. That the blessings of salvation are made free to all by the gospel, that it is the immediate duty of all to receive them by a cordial and obedient faith, and that nothing prevents the salvation of the greatest sinner upon earth but his own voluntary refusal to submit to the Lord Jesus Christ, which refusal will subject him to an aggravated condemnation.

7. That in order to be saved, we must be regenerated or born again; that regeneration consists in giving a holy disposition to the mind, and is effected in a manner above our comprehension by the power of the Holy Spirit, producing voluntary obedience to the gospel, and that its proper evidence is found in the holy fruits which we bring forth to God.

8. That election is the gracious purpose of God, according to which he regenerates, sanctifies and saves sinners; that being perfectly consistent with the free agency of man. It comprehends all the means with the end: that it is a most glorious display of God's goodness, being infinitely wise, holy, unchangeable; that it utterly excludes boasting, and promotes humility, prayer, praise, trust in God, and an active imitation of His free mercy; that it encourages the use of means in the highest degree; that it is the foundation of christian assurance; and that to ascertain it with regards to ourselves, demands and deserves our utmost diligence.

9. That the persevering attachment of true believers to Christ is the grand mark which distinguishes them from superficial professors; that a special providence watches over their welfare, and that they are kept, by the power of God, through faith unto salvation.

10. That the law of God is eternal, unchangeable rule of his government; that it is holy, just and good; and that the inability which the scriptures ascribe to fallen man to fulfill its precepts arises entirely from their love of sin, to deliver them

from which, and to restore them, through a Mediator, to imfeined obedieece to the holy law, is one design of the gospel, and of the means of grace connected with the establishment of the visible church.

11. That the first day of the week is the Lord's day, or Christian Sabbath; that it should be kept sacred to religious purposes by abstaining from all secular labor and recreation, by the direct observance of all the means of grace, both private and public, and by preparation for that rest which remains for the people of God.

12. That civil government is of divine appointment for the interest and good order of human society; that the magistrates are to be prayed for conscientiously, honored, and obeyed in all things not contrary to the will of our Lord Jesus Christ, who is the Lord of the conscience, and the prince of the kings of the earth.

13. That there is a radical and essential difference between the righteous and the wicked; that such only are justified by faith in the name of the Lord Jesus, and sanctified by the spirit of God as are truly righteous in his esteem, while all such as continue in impatience and unbelief are, in his sight, wicked and under the curse, and this distinction holds among men both in and after death.

14. That the end of this world is approaching, when Christ will descend from heaven, and raise the dead from their graves to final retribution; that a solemn separation will then take place, the righteous being adjudged to everlasting happiness, and the wicked to endless punishment; and this judgment will fix forever the final state of men, in heaven or hell, on principles of righteousness.

P. O.—That the public may not be mistaken in regard to the above articles, we think proper to state that they are not designed as a creed or rule to be set up as a test of church fellowship, but merely as a declaration of our private opinions and should be referred to only as such. For we hold that to set up a creed or rule as a test of church fellowship is wholly repugnant to the word of God, an assumption of authority upon the part of the church, and an acknowledgement of another head of the church, when we are taught in the word of God that Christ is the supreme head of the church and the only law giver. Therefore we hold that the scriptures of the new testament is the word of God, and the only infallible rule of faith and practice that every man has the right to his opinion, and an equal right to express them in any way that is not in violation to the word of God, or the right of his fellow-man.

STATISTICAL TABLE

[illegible]

ORDAINED MINISTERS.

D J Apperson, Poindexter, Schelly county, Ga.
 T H Grifflid, Leary, Colhoum county, Ga.
 D P McDonald, Blakely, Early county, Ga.
 W A McDonald, Damascus, Early county, Ga.
 C C Martin, Cuthbert, Randolph county, Ga.
 M W Mathews, Colquit, Miller county, Ga.
 Joseph Apperson, Butler, Ga.
 J E Bradnag, Columbus, Ga.
 T R Dupree, Howard, Taylor county, Ga.
 J B McCullers, Horns X roads, Miller county, Ga.
 J M Bray, Beuna Vista, Ga.
 J Fuller, Columbus, Ga.
 J H Dupree, Redwick, Sumter county, Ga.
 G T Wiley, Blakely, Ga.
 L K Willis, Columbus, Ga.
 J J Hill, Cedar Springs, Early county, Ga.
 T P Young, Columbus.
 J H D McCullers, Cedar Springs, Early county, Ga.
 M Posey, Runneth, Taylor county, Ga.
 L J Goldman, Butler, Ga.
 W B Galt, Cedar Springs, Ga.

LICENTIATES.

B S Johnston, Oglethorpe, Magon county, Ga.
 A Smith, Redwick, Sumpter county, Ga.
 E S Little, Oglethorpe, Ga.
 Streetman, Butler, Ga.
 Joseph Sauls, Cuthbert, Ga.
 Isaac David, Wards Station, Ga.
 Garrett, Blakely, Ga.
 Charles McCaul, Beuna Vista, Ga.
 John Pickron, Colquit, Ga.