

## ORDAINED MINISTERS.

D. J. Apperson, Polk county, Schley county, Ga.  
 A. H. Griffin, Leary, Calhoun county, Ga.  
 C. C. Martin, Cuthbert, Randolph county, Ga.  
 D. P. McDonald, Blakely, Early county, Ga.  
 W. A. McDonald, Damascus, Early county, Ga.  
 J. E. Bradnax, Columbus, Ga.  
 T. R. DuPre, Howard, Taylor county, Ga.  
 J. B. McCullers, Horne's Roads, Miller county, Ga.  
 J. M. Bray, Buena Vista, Ga.  
 F. Fuller, Columbus, Ga.  
 G. T. Wiley, Blakely, Early county, Ga.  
 J. I. Hill, Cedar Springs, Ga.  
 T. P. Young, Columbus, Ga.  
 M. Posey, Reynolds, Taylor county, Ga.  
 W. B. Lane, Cedar Springs, Early county, Ga.  
 E. S. Grover and P. L. Mize, Americus, Ga.  
 O. H. McCall, Buena Vista, Ga.  
 J. A. Cobb and W. B. Oliver, Americus, Ga.

## LICENTIATES.

B. S. Johnson, Grangerville, Ga.	W. Collier, Reynolds, Ga.
A. Smith, Smithville, Ga.	John Collier, Reynolds, Ga.
N. S. Little, Grangerville, Ga.	J. T. Nesbitt, Ward's Station, Ga.
Joseph Sauls, Cuthbert, Ga.	U. J. Bush, Blakely, Ga.
G. W. Oltz, Cuthbert, Ga.	

## MINUTES

The Forty-seventh Annual Session of the CHATTAHOOCHEE UNITED FREE-WILL BAPTIST ASSOCIATION OF GEORGIA, met at Union Grove Church, Sumter county, Ga., on Friday night before the second Sabbath in October, 1882.

Saturday morning, October the 7th, the Association met according to adjournment. The Introductory to Business was delivered by Rev. W. B. Lane, from Romans, 5th chapter, 18th verse. After a recess of one hour the Body was called to order by the former Moderator, D. J. Apperson. The

Body then proceeded to business. 1st. Invitation given to ministers of other orders. 2d. Called for corresponding letters. Received and read letters from 23 churches of the Association. 3d. Organized by electing T. H. Griffin, Moderator; D. J. Apperson, Assistant; D. P. McDonald, Clerk, J. W. Anglin, Assistant. Called for petitionary letters, and received a letter from Zion Church, Early county, Ga. Patmas Church, Baker county, Ga., was received by the petition and recommendation of D. P. McDonald and W. B. Lane. The hand of fellowship was extended to the Zion delegate, and to D. P. McDonald as representative of Patmas, first by the Moderator, followed by the Body.

The following committees were appointed:

ON PREACHING—J. A. Cobb; C. C. Martin, W. T. McGuire, Darling Davis, E. J. Barfield, S. Ely, John Minter.

ON BUSINESS—U. J. Bush, W. B. Lane, W. A. McDonald, W. C. Duffel, J. W. Lasson, H. E. Eley, James DuFree, T. H. Griffin.

The Temperance Committee was continued.

On Obituaries the clerks and pastors of each church.

C. C. Martin was continued Treasurer.

Called for the report of Committee on Preaching.

#### REPORT OF COMMITTEE ON PREACHING.

We, your Committee, beg leave to make the following report: Rev. U. J. Bush to preach to-night; Rev. W. A. McDonald to close. Sunday morning at 9 o'clock, Rev. W. A. McDonald to preach; T. H. Griffin to close. At 11 o'clock, Rev. A. M. Stewart to preach and C. C. Martin to close. At 3 o'clock, Rev. D. P. McDonald to preach.

J. A. Cobb, Chairman.

COMMITTEE ON FINANCE—C. C. Martin, D. P. McDonald, J. A. Cobb.

Adjourned till 9 o'clock Monday morning. The stand was occupied by Rev. U. J. Bush Saturday night.

Sunday morning at 9 o'clock the stand was occupied by Rev. W. A. McDonald; at 11 o'clock by Rev. A. M. Stewart; at 3 o'clock by Rev. D. P. McDonald; at night by Rev. T. H. Griffin.

Monday morning the Body met, according to adjournment. After prayer, proceeded to call and enroll the names of delegates present.

#### REPORT OF COMMITTEE ON BUSINESS.

We, your Committee on Business, advise that the business be taken up according to the Decorum, and that steps be taken for the education of the young ministers, and that the

Importance of Home Mission and Sabbath Schools be considered by this Body. The Decorum was then read and the Body adjourned until 2 o'clock P. M.

At 2 o'clock the Body met according to adjournment. After prayer the Body proceeded to business. The education of the ministry was then considered, and a board of trustees appointed, as follows, to-wit: C. C. Martin, Thos. McGuirt, R. B. Saxon and D. A. Ingram, whose duty it shall be to receive all contributions made by any person for educational purposes. The importance of home was passed for the present. Called for correspondence. Received letter and delegate from Spring Creek Colored Association.

Called for Circular Letter, which was read and received.

The report of Corresponding Secretary was made and received by the Body.

*Resolved*, That the same Secretary be continued, to-wit: D. J. Apperson and T. H. Griffin.

*Resolved*, That this Secretary correspond by letter with all liberal Baptists whom they may deem proper, and this body pay the expenses of the same.

Delegates were appointed to correspond in person with the Spring Creek Colored Association, as follows: C. C. Martin, D. A. Ingram. To the South-Eastern Alabama Association, J. I. Hill.

*Resolved*, That the next session of this Body be held with Pleasant Hill Church, Randolph county, Ga., to commence on Friday night before the 2nd Sunday in November, 1883—Rev. J. E. Bradnax to preach the Introductory Sermon; W. A. McDonald, alternate.

*Resolved*, That Rev. T. H. Griffin write the Circular Letter. Union Meetings, appointed as follows: First District, to be held with Pleasant Hill, Schley county, Ga., to commence on Friday night before the fourth Sunday in July, 1883—Rev. E. L. Mize to preach the Introductory Sermon; J. M. Bray, alternate. Second District, to be held with Zion Church, Early county, Ga., to commence on Friday night before the 3rd Sunday in July, 1883—Rev. U. J. Bush to preach the Introductory Sermon; Rev. D. P. McDonald, alternate.

#### REPORT OF COMMITTEE ON FINANCE.

We, the Committee on Finance, beg leave to make the following report: For Associational purposes—collected on Sunday for aged ministers, \$15.30, which was divided between Bros. Apperson and Dupree; collected for minutes, \$33.45; balance in hand of Treasurer.

C. C. MARTIN,

D. P. McDONALD,

J. A. COBB,

Committee.

# TREASURER'S REPORT FOR 1881.

Paid for minutes.....	\$25 00
Paid to Clerks.....	15 00
Paid for postage.....	4 00
Balance on hand.....	11 00
<i>Resolved, That the Clerks be paid \$15.00.</i>	

## REPORT OF COMMITTEE ON OBITUARIES.

Julia, daughter of B. S. and Jane Johnson, was born in January, 1863, professed religion, joined the church, and was baptized in the year 1878, by Elder Joseph Apperson. Married in December, 1878, to Mr. J. E. Rodgers, and departed this life March 26th, 1882. Hers was a consistent life. Her walk was close with God; from the time she professed the religion of Jesus Christ till the day of her departure. For several months before her death she was called upon to endure intense suffering; but she bore it all with christian meekness and resignation.

Emeline, daughter of B. S. and Jane Johnson, was born the 10th of May, 1849, joined the church, and was baptized by Elder C. C. Martin in 1864. Married to W. F. Simpson in 1866; departed this life February 20th, 1881. Her life was one of devotion. She lived to do good to all as she had opportunity. Lingered for a long time with consumption she neither murmured nor complained, but with christian meekness glorified God through all trials and sufferings, thus leaving an example to family and friends that those who trust in Christ are not left comfortless in tribulation.

James M. Lane was born in 1812, in North Carolina. He moved with his parents to Georgia in his boyhood. He became a member of Cedar Springs Church at about forty years of age, and was soon elected to the office of deacon, and filled the office with great honor to himself and church until his death. The latter part of his life was spent in New Hope Church, Miller county, Ga. As a husband, he was devoted; as a father kind and impartial. To the poor, none ever went away empty-handed. As a christian he was evidently a man of faith, and a man of prayer—habitually governed by religious principles. His approaches to the throne of grace was always marked with great reverence and humility. He seemed to put off his earthly garments one by one, and dressed himself for heaven, ever relying on the blessed promise: "At eventide it shall be light." His place will be hard to fill with us; but our loss is his eternal gain.

W. B. LANE.

Bro. Austin Middleton departed this life June 2d, 1882. Bro. Middleton was a member of New Hope Church, Miller county, Ga., and during the time was promoted to the office of deacon and served with great honor to himself and church.

He was a bright shining light in the church and to the world around. No care seemed to burden his mind when the Master called, but sweetly and peacefully fell asleep in the arms of Him whom he had so often trusted.

Bro. Jacob Wiley departed this life March 27, 1881. Bro. Wiley was a member of the United Baptist Church about 30 years. For ten months Bro. Wiley suffered from the most excruciating affliction, when it pleased God to relieve him from his sufferings. He died in the triumph of christian faith. It is little matter at what hour of the day the righteous fall asleep. Death cannot come untimely to him who has learned to die. Our loss is his eternal gain.

W. B. LANE.

Departed this life the 3rd Saturday in February, 1881, sister Ponelepy McCarmal, an aged sister. Sister McCarmal was a member of the church about 50 years, and was a devoted christian up to the day of her death. She has gone to reap her reward with the angels of light, where there is no pain, trouble, or sorrow, but all will be peace with her. She was a member of Cedar Springs Church, Early county, Ga.

Departed this life, February 27th, 1882, Rev. H. H. D. McCullers. He was a minister of the gospel and a member of the Free Will Baptist Church, at Corinth, Decatur county, Ga. A noble man has fallen. He leaves a loving wife and three little children, besides a vast number of relatives and friends to mourn his loss. His place among us will be hard to fill. Brethren, we have often stood with him in the pulpit and heard him preach the true word; and from the consistent life he lived none can doubt his happiness beyond the grave. Let us die the death of the righteous, and let our last end be like his.

J. I. HILL.

G. C. MARTIN, *Ch'man Committee.*

*Resolved:* That we tender our thanks to the citizens of Union Grove and vicinity for their kind hospitality during our sojourn among them.

Adjourned to meet with Pleasant Hill Church, Randolph county, Ga., on Friday night before the 2d Sunday in November, 1883. The parting hand was taken. Prayer by Rev. D. P. McDonald.

Conventions will be at Cuthbert on Friday to meet delegates.

## CIRCULAR LETTER,

DEAR BRETHREN: Having been appointed by the last meeting of your Body to write a Circular Letter, I present the following in compliance with the appointment. I present as a theme "Obedience," and as authority for the doctrine, Acts 5th chapter, 32d verse. We learn from the passage of Scripture cited that the Lord gives his Holy Spirit to them that obey him, and as a matter of course it is given to no other. As there can be no acceptable obedience without faith, those who would obey must obtain faith; and as faith is produced by testimony we must prayerfully search the Holy Scriptures, and when we are prepared to obey and do obey faithfully, He will give us the influence of His Holy Spirit, and we shall then be prepared to be his witnesses, and our testimony will be rendered in such a way as to glorify His holy name. For instance, the minister that is obedient will exercise the spiritual gift of teaching to such perfection that he will produce faith in the minds of the most obstinate unbelievers. This is miraculous, but the miracle loses its effect by the spurious work done by some disobedient minister, so that it is regarded as deceptive, but the people of God, formerly used spiritual gifts that could not be regarded as spurious, by healing malignant diseases, and the exercise of this gift exerted a tremendous influence in causing the people to seek earnestly for that precious faith which enabled the obedient believer to do such wonderful things; and the churches were wonderfully built up, and the faith of the Saints powerfully strengthened. And now the question seems naturally to arise, why is not this gift exercised now? My answer is, that most of the churches are in a similar or worse condition than the church at Sardis in Asia, (see Rev. 3 & 1,) and cannot obtain the influence of the Holy Spirit, and the spiritual gifts are not exercised at all according to the instructions of the Apostle James. (See James 5th chapter, 14th and 15th verses.) But I look for the time speedily to arrive when the condition of things will be changed; when the disobedient propagators and supporters of unscriptural doctrines will be designated by their inability to exercise the spiritual gifts, and no longer will pride be able to prevent the faithful Disciples of our Lord from obeying in washing each other's feet, nor other commands from being worse than disobeyed by substituting something else in their place. Then will faithful obedience be rendered by all the faithful children of the Lord, and his blessings, both spiritual and temporal, be showered upon us, and we shall be rooted and grounded, and built up in our most holy faith.

Some brethren may fear to attempt to exercise the spiritual gifts for fear of the disgrace of a failure; but surely no one would expect to succeed in every case, for some diseases are

unto death; and to prevent them, if it were possible, would frustrate the purposes of God. Let us go humbly forward in faithful obedience, trusting in the Lord for success, and in all our prayers and supplications remember to say: "Not my will, but thine be done."

Let no one attempt to exercise spiritual gifts while conscience charges willful disobedience, or the propagation or support of unscriptural faith or practice. Fraternally,

CHAS. H. McCALL.

## 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, etc., 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, etc., 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, etc., 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 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 seats. 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 make motions 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 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 on



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.

## 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 composed 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

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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 help, 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 respect-  
ive offices.

## 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, inex-pressibly 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 every way 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 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 regard to ourselves, demands and deserves our utmost diligence.

9. That the preserving 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 ascribes 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 unfeigned obedience 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 the 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.

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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 acknowledgment 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.

CHURCHES.	NAMES OF DELEGATES.	CLERKS.	PASTORS.	Baptized.	Recon conf.	Rec. by let'r.	Restored.	Dis'd by let.	Excluded.	Dead.	Total number.	Days meetg for minutes.	POST OFFICES.
Bethlehem, Randolph Co., Ga.	E. G. Melton, E. J. Barfield	S. G. Causey...	W. S. McDonald	1	1	3				75	41 75	Ward's Sta.	
Pleasant Hill, Schley Co., Ga.	D. Davis, J. M. Losson...	M. V. Apperson	D. J. Apperson	1						60	1 30	Poin Dexter	
Shiloh, Macon Co., Ga.	N. S. Little, Geo. Shepperd	J. T. Hambrick	J. M. Bray						3	39	2 00	Grangerville	
Friendship, Miller Co., Ga.	T. J. Nix	J. B. Wilson	J. B. McCullers	2		1				67	3 00	Blakely.	
New Hope, Miller Co., Ga.	By letter	C. A. Roberts	W. B. Lane	1	1	3	2			110	4 1 50	Colquitt.	
Zion, Early Co., Ga.	J. W. Anglin	J. W. Anglin	W. B. Lane	3	23					33	2 1 50	Blakely.	
Corinth, Decatur Co., Ga.	By letter	J. T. Howard	J. I. Hill						2	1	33	1 00	
Corinth, Marion Co., Ga.	G. W. Pool	G. W. Pool	J. M. Bray							41	3 1 50		
Pleasant Hill, Randolph Co., Ga.	S. J. Sauls	A. R. Jernigan	D. P. McDonald	9	5	2	1			68	4 1 50	Cuthbert.	
Springfield, Early Co., Ga.	James Eason	W. E. Hill	G. T. Wiley	7	5	5			4	65	1 00	Cedar Spgs.	
Friendship, Sumter Co., Ga.	W. H. Jones, J. E. Turner	M. P. Jones	C. C. Martin	1		9	1			49	1 1 50		
Providence, Muscogee Co., Ga.	W. C. Duffel	W. C. Duffel	J. E. Bradnax	4			1	2		72	4 1 50	Columbus.	
White Pond, Early Co., Ga.	Jacob Lewis	Jacob Lewis	D. P. McDonald	3	1	1				37	2 1 50	Damascus.	
Rocky Mount, Sumter Co., Ga.	W. Johnson, J. A. Dees	J. Holley	J. H. DuFree		1					24	2 65	Americus.	
Fine Grove, Decatur Co., Ga.	By letter	Win. Clark	J. I. Hill	2					4	25	2 1 00		
Cedar Springs, Early Co., Ga.	J. B. Roberts	F. M. Mosley	J. B. McCullers		1	3	7			50	1 2 00	Cedar Spgs.	
Enterprise, Early Co., Ga.	T. R. McDonald	W. J. Oliver	D. P. McDonald	7	5	1	2	3		68	3 1 00	Blakely.	
Open Pond, Early Co., Ga.	J. M. Minter, H. Eley	H. E. Eley	J. B. McCullers	4	5	1			4	56	2 2 00	Cedar Spgs.	
Pleasant Sp'gs. Calhoun Co., Ga.	D. A. Ingram	R. B. Saxon	C. C. Martin		1	3			1	34	2 1 50	Cuthbert.	
Macedonia, Miller Co., Ga.	W. A. McDonald	L. Richardson	D. P. McDonald	18	4		10	2		94	1 1 50	Damascus.	
Pleas't Grove, Randolph Co., Ga.	W. T. McGuirt	S. Paul	A. M. Stewart	18	1	1	3	2		86	1 1 00	Ward's Sta.	
Silver Run, Taylor Co., Ga.	S. Streetman, E. Garrett	H. E. Cook	J. M. Bray	4	3	1			2	31	4 1 50	Butler.	
Patmas, Baker Co., Ga.	By proxy	W. B. Waller	D. P. McDonald	7						14	2 1 00	Milford.	
Bellview, Miller Co., Ga.	By proxy	G. W. Cleveland	W. A. McDonald	13	4					98	3	Colquitt.	
Spring Hill, Marion Co., Ga.	Not represented.												
Bethel, Taylor Co., Ga.	Not represented.												
New Prospect, Taylor Co., Ga.	Not represented.												
Union Grove, Sumter Co., Ga.	J. M. Duckworth, E. Lamb	J. M. Duckworth	J. M. DuPree	5				4		31	2 2 00	Americus.	