

MINUTE

ANNUAL

The Forty-Eighth Annual Session of the UNITED FREE WILL BAPTIST CHURCH, Pleasant Hill Church, Pleasant Hill, Georgia, November 10th to 14th, 1883. Conducted by the former Moderator, W. P. Jones.

CHATTANOOGA

FREE WILL

Association

CONVENED WITH

PLEASANT HILL CHURCH

Randolph County, Georgia,

40TH AND 12TH OF NOV., 1883

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MINUTES.

The Forty-Eighth Annual Session of the CHATTAHOOCHEE UNITED FREE WILL BAPTIST ASSOCIATION of Georgia, met at Pleasant Hill Church, Randolph county, Ga., Saturday morning, November 10th, according to adjournment. The Introductory to Business was delivered by Rev. W. A. McDonald. After a recess of one hour the body was called to order by the former Moderator, Rev. T. H. Griffin, and proceeded to business.

1st. Invitation was given to ministers of other orders.

2d. Called for Corresponding Letters, and received letters from 21 churches of the Association—the letter from Pleasant Grove church being objected to, and the same placed in the hands of the Committee on the State of the Churches for investigation.

3d. Organized by electing T. H. Griffin, Moderator, D. P. Apperson, Assistant; D. P. McDonald, Clerk, J. W. Anglin, Assistant.

4th. Called for Petitionary Letters. Received and read letters from two churches, and the hand of fellowship was extended to the delegates bearing the same.

5th. The following Committees were appointed:

On Preaching—J. J. Jernigan, G. W. Cleveland, V. H. Armstead, M. V. Apperson, Jas. Brown, M. P. Jones.

On Business—W. B. Lane, J. M. Bray, P. L. Mize, G. T. Wiley, J. B. McCullers.

On State of the Churches—The above named Committee.

On Obituaries—The Clerks and Pastors of each church.

On Temperance—The same Committee continued.

On Sabbath Schools—Preston Gause, T. R. McDonald, T. L. Mims, Maner Wright, G. W. Cleveland, J. E. Griffin, Berrian Minter, J. W. Anglin, John West, W. C. Deffill, B. B. Watson, S. Streetman, Theophilus Davis, J. T. Joiner, Wm. Hill, W. P. Jones, Ben Jones, F. M. Mosely.

On Finance—C. C. Martin, J. M. Bray, V. H. Armstead.

Heard the Report of Committee

ON PREACHING.

We, your Committee, beg leave to make the following report: Rev. J. M. Bray, will preach to-night, N. S. Little, alternate; Sunday morning, 9 o'clock, Rev. P. L. Mize, J. I. Hill alternate; 11 o'clock, Rev. J. Y. Hendley, C. C. Martin alternate; at 2 o'clock, P. M., Rev. G. T. Wiley, W. B. Lane alternate; at night, Rev. D. P. McDonald, J. B. McCullers alternate.

V. H. ARMSTEAD, Chairman.

(2)

Adjourned until Monday, 9 o'clock, A. M. Prayer by Rev. J. Y. Hendley.

MONDAY MORNING, 9 o'clock, Nov. 12th, 1883.

The body met according to adjournment, and after prayer Rev. Joseph Sauls, proceeded to call and enroll the names of delegates present, after which heard Report of Committee

ON BUSINESS.

Your Committee, recommend that the business be taken in order, as laid down in the decorum.

Respectfully submitted. J. B. McCULLERS, Chm'n.

Read for Correspondents, and received from the Southeastern Alabama Association Brethren J. Y. Hendley, G. W. Olcott, J. Cobb, Charlie Cobb, S. Shierholster; from Spring Creek Association, Brethren G. W. Ededers and L. J. Ededers.

Read Circular Letter which was read and received.

Report of Corresponding Secretary was read and received.

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

Delegates were appointed to correspond, as follows:

To the Southeastern Ala. Association—C. C. Martin, J. I. Hill, W. A. McDonald, G. T. Wiley, J. B. McCullers, V. H. Armstead and D. P. McDonald.

To the Spring Creek Colored Association—G. W. Webb.

Resolved, That Rev J. B. McCullers write the Circular Letter.

Union Meetings as follows:

First District—To be held with Friendship church, Sumter county, Ga., and to commence on Friday night before the first Sabbath in August, 1884; J. M. Bray to preach the Introductory Sermon, D. J. Apperson, alternate.

Second District—To be held with Macedonia Church, Miller county, Ga., to commence on Friday night before the first Sunday in July, 1884; Rev. T. H. Griffin to preach the Introductory Sermon, J. B. McCullers alternate.

Resolved, That the next session of this body be held with Corinth church, Marion county, Ga., commencing on Friday night before the first Sunday in October, 1884; Rev. J. B. McCullers to preach the Introductory Sermon, W. B. Lane alternate.

Adjourned until 1, P. M. Prayer by G. W. Cleveland.

1 O'clock, P. M.—The body met according to adjournment. Prayer by Rev. W. A. McDonald.

The subject of Home Missions was considered, and \$14 65 placed in the hands of Rev. C. C. Martin to be used for that purpose. The body then heard the report of Committee

ON STATE OF THE CHURCHES.

We, your Committee on State of the Churches, beg leave to submit the following report:

Resolved, 1st. That we find all of the churches orderly and godly except Pleasant Grove Church, Randolph county, Ga.

Resolved, 2d. That we find pleasant Grove church in dis order, in that it is departing from gospel ordinances, that of walking or refusing to practice the ordinances as enjoined the gospel of Christ.

Resolved, 3d. That we recommend to that church a return to gospel order, and also a restoration of Bro. Hadden to membership in his church, feeling, as we do, that the church parted from the Rules of Decorum in his expulsion.

Resolved, 4th. That all proper steps be taken in the church to restore peace and order in the communion.

All of which is respectfully submitted.

J. B. McCULLOUGH

Heard the report of Committee

ON FINANCE.

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

Balance in hand of Treasurer.....	\$ 5 45
For Minutes	39 35

Amount on hand.....	\$44 80
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Collected on Sunday \$18 00, which was given to Bro. Apperson.

V. H. ARMSTEAD.

J. M. BRAY.

C. C. MARTIN.

Committee.

TREASURER'S REPORT FOR 1882.

Paid for Minutes.....	\$25 00
Paid to Clerk.....	15 00
Postage.....	4 00
Balance on hand.....	5 45

Respectfully submitted. C. C. MARTIN, Treasurer.

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

Resolved. That the Clerk be paid \$12, Assistant Clerk \$5.

Adjourned to meet with Corinth Church, Marion county, Ga., on Friday night before the first Sunday in October, 1884. Conveyances will be at Americus to meet delegates. The parting hand was taken, prayer by Rev. G. T. Wiley.

T. H. GRIFFIN, Moderator.

D. P. McDONALD, Clerk.

CORRESPONDING LETTER.

*The Chattahoochee United Free Will Baptist Association, to
Her Sister Associations of Liberal Baptists, with whom
She Corresponds :*

DEAR BRETHREN—We have just closed quite an interesting session. Peace and harmony prevails among us. May the Lord bless your labors of love. We desire a correspondence with you all, and would feel gratified to have you visit us at our next session.

D. J. APPERSON & T. H. GRIFFIN,
Corresponding Secretaries.

OBITUARIES.

at his residence in Early county, Ga., in the 57th year of his age, Bro. B. T. GILLMORE. He was Deacon of White Pond church—a devoted and consistent member. His illness was long and during which time all that skill of physicians could do was done to relieve him, but all to no avail, and during the chilly hours of night Death claimed him as his victim. He was an exemplary christian, a kind, kind father, good neighbor and a warm friend; he was one of those plain, good men, whom to know was to love. His death has thrown a gloom over our people that will long be felt. Our loss is his gain. He has gone to a better world.

Departed this life, in the 84th year of his age, Bro. JEPHTHA BULLOCK. He was a consistent member of White Pond church, and died in the exercise of faith. He has gone where the wicked cease from troubling, and the weary are at rest.

Departed this life, 1883, in the 22d year of her age, sister MARY KENNEDY. She professed religion, and baptism was administered to her by Rev. J. H. Dupree. From then until the day of her death she was a devoted christian and consistent member of Rocky Mount church. How true it is that in life we are in the midst of death. We can only say, "Thy will be done, oh God," and with tears and saddened hearts say, "Farewell, dear MARY." She has gone to a better world. J. H. DUPREE.

BETHIAH DUCKWORTH was born in 1795, departed this life March 20th, 1883, in her 89th year. A good woman has fallen. She had been a consistent member of the United Baptist Church for a number of years before her death—a member at Union Grove; she was kind to all, and all she knew she loved, and up to her death she walked and communed with Jesus; she often talked of her happy home, and longed to be with Jesus. Blessed are they that fall asleep in Jesus.

Departed this life, in 1883, Bro. F. R. EASOM. Bro. EASOM

was a member of Springfield church, Early county, Ga., and was a consistent member from the time of his baptism. He joined the church in 1876, and was baptized by Bro. G. T. Wiley, and died in the 77th year of his age. He was an honest and good man, and all who knew him loved him. His home at home is hard to fill. J. I. H.

Departed this life November 20th, 1882, sister JANE, wife of Bro. R. A. Easom, and daughter of Elbery. Sister EASOM was a consistent member of Springfield and is gone to reap her reward, where there is no more pain, sorrow nor death, but all will be peace, happiness and pleasure beyond this vale of tears. J. I. H.

Departed this life, Elder THOS. R. D. in Taylor county, Ga., on the 29th day of the 76th year of his age. Bro. DUPREE was a member of the Union Meeting at Pleasant Hill, Ga., on Saturday after the meeting broke up, he fell from his hip, from which he never recovered. He was baptized in 1845 by Elder John Lockhart, a member of Friendship Free Will Baptist church, Taylor county, Georgia. He was licensed to preach by that church, and afterwards ordained. Bro. DUPREE was a good man; every one loved him; they loved to hear him preach; he was a useful man, and made great sacrifices for the cause—was illiterate, did not know a letter in the bible, but used scripture by memory, and was a good preacher for his opportunities. I have known him to walk and carry his satchel on his back to fill his appointments. He was a good exhorter, able in prayer; his place will be hard to fill. We condole the loss, and sympathize with his friends and relations. He exhorted us to meet him in heaven. Our loss is his eternal gain. Let us live so as to meet the old brother in heaven. Farewell, we shall see him no more on earth.

Then to my raptured ears,
Let one sweet song be given;
Let music charm me last on earth,
And greet me first in heaven.

Then close my sightless eyes,
And lay me down to rest;
And clasp my pale and icy hands
Upon my lifeless breast.

Then round my senseless clay,
Assemble, those I love,
And sing of heaven, delightful home,
My glorious home above.

D. W. APPERSON

Died, in Decatur county, Ga., on the 29th of August, 1883, sister LOUISA BROWN. She lived without Christ until she was an old lady. She was one of those rare cases that come in at the eleventh hour. She embraced religion and joined the Free

Will Baptist church at Pine Grove, under the ministry of Bro. J. I. Hill, in 1878, of which church she remained a consistent member to her death, which was sudden, being from heart disease. Yet we doubt not she was found ready, and like the wise virgins admitted in to the marriage supper of the Lamb.
J. B. McCULLERS.

departed this life April 23d, 1883, H. J. SHEFFIELD. Bro. SHEFFIELD was in the 28th year of his age when he was called to bid adieu to a loving wife, a darling sister and many other relatives and friends, who mourn their loss. He was a devoted Christian, and prepared to serve his Master's will. His illness lasted six weeks, during which time he murmured not. Bro. Sheffield had filled the deacon's office in the church for several years, and performed his duties well. His loss is a great loss to the church. But our loss is his gain. He has

MARRIS, daughter of Bro. Stephen and Sister Mary Hodges, and wife of David Harris, was born in Early county, Ga., June 17th, 1862, and died in Decatur county, Ga., February 1st, 1883. She joined the Free Will Baptist church at Open Pond, under the ministry of J. B. McCullers, in 1879, of which she lived a consistent member until removed by death to her eternal reward. The circumstances of her death were of such a nature as to forbid dying testimony to the preciousness of God's grace in her last moments; but the spotless purity of her life is the clearest evidence of a peaceful death. Naturally modest and retiring her christian virtues shone with greatest lustre to those most intimately acquainted with her. The sweetness of her disposition endeared her to all who knew her. In fact, to know her was to love her. None knew her but to love, and none named her but to praise. The large crowd of weeping friends that followed her remains to their last resting place attested their appreciation of her many virtues. A lonely husband, a grief-stricken mother, devoted brothers and sisters, and many appreciative friends, have our sympathies in their sad bereavement, and prayers to God to sanctify this sad dispensation to all our good friends, and bring our hearts closer to heaven, where, through the operation of God's sanctifying grace we will be re-united with our dear sister in that House not made with hands, eternal home in heaven, where sickness, sorrow, pain and death are felt no more; where the wicked cease from troubling, and the weary are at rest.
W. B. LANE.

Brother STEPHEN HODGES was born in Washington county, Ga., about 1800, and died in Early county, Ga., June 3d, 1883, Bro. HODGES was amongst the first settlers of Early county,

where he has been long and favorably known. He united with the Missionary Baptist church at Blakely, Ga., in 1858. In moving to this neighborhood he united with the Free Will Baptist church at Open Pond, as one of its constituent members, in which he lived a consistent and devoted member until death removed him to the church triumphant. For many years he filled the office of deacon, until age and infirmity rendered him inefficient in that office. Bro. HODGES was one of those christians whose virtues shone brightest to those acquainted with him. He was no Sunday or revival meeting christian, but one that lived religion every day, and exemplified it everywhere: it can be emphatically said of Bro. HODGES that he had not an enemy in the world, and died as he had lived, respected and loved by all who knew him; leaving no living, but also a dying testimony that all were his friends. The death of Bro. HODGES his family has lost a most kind and affectionate father, the community a most useful member, the county an upright citizen, and the church a most valued member and exemplar to all. But we sorrow not, for we have no hope. Let us imitate him in life that we may meet him in heaven.

Died at her residence near Coleman Station, Randolph County, Ga., April 20th, 1883, in the 35th year of her age, Mrs. MARY S. SAULS, consort of Rev. Joseph Sauls. From her youth she had been a devoted christian. She joined the church and was baptized in the 14th year of her age. Her illness lasted one week, during which time the skill of physicians and the care of relatives and friends watched over her with unabated solicitude, but all proved unavailing. She left 7 little children, among whom was a dear little babe, around which her heartstrings twined in tenderness, known only to a dying mother. We can only say, "Thy will be done, O God," and with tears and saddened hearts, say, "Farewell, dear MARY." She has gone to a better world.

CIRCULAR LETTER.

DEAR BRETHREN—The time has arrived for me to address you through the medium of a Circular. In doing this let us call your attention to the subject of "The Kingdom of God"—Text, Matthew, 28th chapter, 18th, 19th and 20th verses. "All power is given me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. And whatsoever they shall bind on earth, shall be bound in heaven: and whatsoever they shall loose on earth, shall be loosed in heaven. And lo, I am with you, always, even unto the end of the world." And now we must regard what He said to them, and not what others say to us. Now what did He say to them? See John, 13th

chapter. Now, in that chapter we find the Devil had a suggestion to make; and he, knowing the weak place, approaches Judas to do his bidding, just as he did Eve, in the garden of Eden, she being the weaker vessel, but one that was capable, under proper instruction, to do more than the strong. Now, Judas carried the money. We infer from that, that he was like a great many people are now: He was haughty, foppish, proud, and would feel himself degraded to do the work of a servant. Now, that proud, haughty spirit did in him show forth its end, even to destruction. Now let us see what was the effect on Peter, because he was chief among them. In his estimation of himself, no doubt he thought it below his dignity to engage in foot washing, but the Savior told him if he did not wash his feet he had no part with him, and he saw the danger was too late, and desired to be washed all over. Now there is a lesson here if he had continued in his course, and not the Savior had washed him, he would have went like Judas did, and his habitude would have been to let one take his place and another take his office. But what does the 17th chapter, 7th to 10th verse? "But ye also have a servant plowing or feeding cattle, and thou shalt say unto him by and by when he is come from the field, 'go down to meat,' and will not rather say unto him, 'make thee ready, for I may sup, and gird thyself and serve me till I have eaten and drunken, and afterwards thou shalt eat and drink.' Doth he thank that servant because he did the things that were commanded? I trow not. So, likewise, ye, when ye shall have done all those things which are commanded you, say, 'we are unprofitable servants, we have done that which was our duty to do.'" But you see in this case that Judas, or the Devil, says this is only to show humility, and was not to be continued. Did He not command them to do that to one another? (Yes.) Doth he not command obedience? (Yes.) then he commands you through the Apostles to teach all the world to observe these things. How long? until the end of the world. Then as that world has not ended, the command is of full force and virtue to-day. Do you then observe these things now? (No,) not all do. Then see the result: Matthew, 3d chapter and 10th verse, "And now, also, the axe is laid unto the root of the tree, therefore every tree which bringeth forth not good fruit is hewn down and cast into the fire." Now, in this case, is that foppish pride, so missscaled religion, right in the midst of the church, and is cutting the body off at the root, so that the body until they become unfruitful and then is then not fit for anything but to be burned up the way; and as every one's work has got to be tried, and if it can't stand the heat it is burned up, and you are a loss. Just think here what Peter was about to lose for not going to wash feet, (his part with Christ,) and fear lest a man being left, you fall short as Judas did after the same example of unbelief which is a damning sin, and if so that is an unto death. Now see Luke, 5th chapter, 4th to 8th verses: "Now when he had left off speaking, he said unto Si-

mon, 'launch out into the deep, and let down your nets for a draught,' and Simon said unto him, 'Master, we have toiled all night and have taken nothing: but at thy word I will let down the nets.' And when they had this done they enclosed a great multitude of fishes, and their nets brake." Now we see they had toiled hard and caught nothing, because they had toiled in their own way, and was not in the way of Christ. Now go and teach them to observe all I have commanded you, and I commanded you to wash one another's feet. (No.) The net would break—that old pride would fall, the old mis-called refinement would go into vulgarity and ridicule, and so we must keep the praise of men, and so with the minds of the arrogant. See John, 15th chapter, 3d verse: "Now ye are clean through the word which I have spoken unto you." Here we see that if they had not the word, they get the prize, but if not they are cast out as barren; and that word was "wash one another's feet." See Acts, 15th chapter, 12th verse: "When therefore Paul and Barnabas had ended their discourse and disputation with them, they determined that Titus nabal and certain others of them should go up unto the Apostles and Elders about this question." It seems that circumcision had been the seal to all the things arising in the Jewish church. So we see from what He said to Peter, that feet washing gave a part with Christ; thus He commanded them to wash one another's feet. In John, 6th chapter and 60th verse, He says a great deal; in the 66th says: "From that time many of his disciples went back and walked no more with Him. Then said Jesus to the twelve, 'will ye also go away?' Then Simon Peter answered Him, 'Lord, to whom shall we go? Thou hast the words of eternal life, and we believe and are sure that thou art that Christ, the son of the living God.'" Now we see that some of them walked not with Him because they did not like to do all things that He commanded them, but some of them wanted some of their own ways; but what is it to walk with Christ, but to do all things that He commanded, and one of them things is to wash one another's feet. Now, Matthew, 23d chapter, 8th verse: "But be not ye called Rabbi, for one is your Master, even Christ, and all ye are brethren." In this case there seems to be a master, and if so there must be obedience, because He has all power and all authority to command. Hear him: "Wash one another's feet." In the 10th chapter of Luke we find much to indicate humility, as the woman as she stooped behind Him and began to wash His feet with tears and to wipe them with the hair of her head, and even kissed them, by which she received the pardon of her sins, which were many. And now "if I am in you, and you are in me, and I in the Father that sent me, then when you wash one of these little one's feet you wash me, and like the woman you go in peace," and to have the peace of God, or peace from God is to keep His commandments, and

He has promised His peace not only to the end of the world, but through all eternity. Now Matthew says in 11th chapter, "Take my yoke upon you and learn of me." Now in this case what are we to learn? We are to learn what the will of the Lord is, and this is His will, that we keep His commandments given to His apostles. Just turn to the 13th chapter of Matthew, and you will find a good portion of His commands. Turn to Romans, 12th chapter, and you will find there, "Let us love without dissimulation, abhor that which is evil, cleave to that which is good." Now did Christ ever do any evil? But did He not always do that which was good? "Then I am, do as I have done—I washed my disciples' feet, wash one anothers' feet, if you are my disciples." See 1st chapter, and you find there that the younger is to be clothed to the elder, and be clothed with humility; see 13th chapter, and at the 5th verse where the im-
 pool for the troubling of the water, for at certain times and troubled the water, the pool was healed of whatever disease he
 the chief Shepherd has come down and
 himself, and commanded the man first to
 then follow Him. Now we see Him after they
 take water and wash His disciples' feet, and then
 wash one anothers' feet, and then endowed them with
 on high. What for? To go into all the world and
 had done unto them, and bids them "follow me, and
 teach all the world as I have taught you;" bid them to
 all things, great and small, that I have commanded
 I will be with you (until when? the day of pentecost?
) until the end of the world;" and this was one of His
 commandments, to wash one anothers' feet. Now turn to
 Matthew, 10th chapter, 24th verse, "The disciple is not above
 master, nor the servant above his Lord." Now, why do
 say Lord—Lord and my Lord, and not do the work of the
 Lord? and His work is to do His will. And will He com-
 and any one to do that which is not His will? (No.) Then
 He commanded His disciples to wash one anothers' feet;
 and not only this, for He commanded them to go and teach all
 the world to do the same. Now turn to Luke, 6th chapter, and
 at the 40th verse, and you will find the same thing; and also
 in John, 13th chapter and 20th verse, and you will find the
 same thing; there He charges them to remember that they
 were not the grander nor greater than He was, but does
 the same thing and show by their works that they don't deem
 themselves greater than He? See James, 4th chapter and 17th
 verse, "Who knoweth to do good and doeth
 it not, he is a sinner." Now what man is there that don't
 know that he never did a bad act, but to the reverse, always
 doing the good, as holy, just and good. Then if that be
 the case, we have that it is a righteous act to wash
 feet. And we hear him say to John, "Suffer it to be so
 now, for I must fulfill all righteousness." See

Psalms, 41st, and 9th verse, "Yea mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." Now to him that acknowledges Jesus and takes up his cross to follow Him, is that friend, and to them He commits the true riches. In this failing to do all the will of God, he lifts up his heel against his friend. See Mark 14th chapter, 18th verse: "And as they sat and did eat, Jesus said, 'verily I say unto you, one of you which eateth with me shall betray me.'" In this case, if all the reference is run, we can find how closely communion and feet washing go together. And still further, see Luke, 22d chapter and 21st verse, which shows the same connection. And it still goes on to John, 13th chapter and 26th verse, and there shows love and meekness in obeying all things that is commanded. And we turn to the 21st chapter of John, and study closely, and see how easy it is to see the great love of Jesus upon him there to keep His commandments. And the things that was commanded there to be done. And the faithful Jesus was in charging Peter, even to the end, and what he should do, and what he should not do, and anything to come in that would conflict with what he had commanded him to do; and all things that he was commanded to do, he was positively commanded to teach, Jew nor the Gentile direct, but all nations, and teach them never to depart from that, for no lords or teachers. "For I am a jealous God, and I change not, neither do I vary, but all things that I have commanded you to teach shall stand unchanged unto the end of the world, for I am God, and there is none other." But some will say, Judas-like, that feet washing was not a perpetual thing, and the Apostles never practiced it any more, but look what Paul said to Timothy in the 5th chapter and 10th verse, well reported of for good works: "If she has brought up children, if she has lodged strangers, if she has washed the saints' feet, if she has relieved the afflicted, if she has diligently followed every good work." Now, this was 32 years after Christ had washed His disciples' feet, was this thing taught, and that by one that was not in that large upper room, where Christ washed His disciples' feet, and goes to show very plainly that the command of Christ to wash one another's feet, and to teach all the world to observe the same thing, was faithfully carried out by the brethren who followed after the disciples; and it would be unreasonable to suppose that it was kept up until the time when Julius was elected Bishop of Rome and changed many customs insomuch that Novation and Hypolitue fell back to the practice of the Apostles, for they suffered martyrdom: but we must not go into the history or progress of the church in those dark days, and the time when the church, to a great measure took it up, and followed low, from the very words of Christ, that he commanded by Him to last as long and go as far as the Father, and one of its accompanying graces and witnesses, and Jesus

that washed His disciples' feet, was the Son of God, the Redeemer of Israel, and the Saviour of the world. And now let us so accept and obey Him as such in all things whatsoever He commanded His disciples, and then we will fulfill the whole law of Christ, which it is our duty to do.

T. H. GRIFFIN.

CHURCH DECORUM.

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, as he may deem it proper to keep up the connection. When it becomes necessary, a pastor may be chosen at any other time, but only at a special conference, the time of which shall be determined by the next meeting of the church.

When a pastor is chosen, the moderator of the church, but when he is absent, the moderator, being present, some suitable brother shall fill his place.

The deacons in the church, whose duty it shall be to receive and disbursement of all contributions for the pastor, etc., and to distribute the same for the administration of the Lord's Supper.

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

A 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.

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

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 member who shall fail to attend three successive conference meetings, or any member, whatever, who may be generally reported as being absent from the meetings of the church, according to the covenant, shall be cited to appear in conference and answer for his neglect. The church may exempt members from this rule.

12. The conference shall be opened and conducted as follows: 1. Prayer. 2. Reading of the minutes of the last conference, and if not concluded, and generally then. 3. Reading of the reports of the deacons. 4. Open a door for the reception of new members. 5. For absentees. 6. For acknowledgment of deferred business. 7. For matters of discipline. 8. For matters of dealing. 9. For matters of dealing. 10. For matters of dealing. 11. For matters of dealing. 12. For matters of dealing. 13. For matters of dealing.

13. Visitation. The church shall send out 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 the previous conference, and the moderator shall appoint the absent brethren to cite each of them to the next conference.

17. No member shall be expelled unless he is given notice in writing, to attend at his trial, provided he is present to the church.

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

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

20. Members dismissed from this church by resolution, shall be allowed to order, 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 question without a motion 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 rise 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 be followed by his brother moderator in his stead.

29. No one shall be interrupted while speaking, unless he is called to order.

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

31. Members not in good standing shall not come to the church, and their ordination shall not be deferred on account of any ordinance.

32. Feet washing shall be attended to as the church shall direct.

33. Public fasting, humiliation and prayer, shall be held on special occasions.

34. The decorum may be altered or amended by the members present at any two successive meetings.

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, but who follow gospel rules.

4. That the government of a central or catholic government over the churches, or of any government thereof, is a device of earthly ambition, repugnant to the spirit of the gospel, and subversive of the churches, and dangerous to the souls of men.

5. That the only ecclesiastical bodies or tribunals authorized by the gospel, are the churches themselves; and that each church has the unrestricted right to govern itself, without suspension or interference, being independent and absolute; and if this right be abused, by assuming jurisdiction, by delegation or otherwise, it is not to be a gospel church.

6. That churches, nevertheless, we suppose, meet by delegates, in an association, and declare the terms upon which they will keep up 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 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 of 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 larger churches, while others may be simply elders, having no other authority.

10. That the authority of the minister of the gospel extends to teaching and exhortation, but not further; that he cannot perform any act which is not the authority of the church, such as the reception of members, the compact, or the expulsion of offenders; that as a minister is no more than any other member, and if he is brought to trial before his brethren; he is to be tried in the same manner as if he were a private member, and proper to call in advisory help, especially if he be tried upon a charge of heresy.

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

12. That the ordinance of the Lord's Supper is an ordinance to be observed in the church, and that the elements must be set apart to their office by ordination, and administered by the hands of the presbytery, and prayer, without which it is not to administer the ordinances pertaining to the church.

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 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, 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 deity and power, acting in unity, and executing distinct but harmonious offices in the work of redemption.

3. That man was created in a state of holiness, but by voluntary transgression fell from it in consequence of which men are now sinners by choice, being by nature utterly void of the image of God, wholly given to the gratification of their own sinful passions, and therefore under no obligation without defence or excuse.

4. That the salvation of sinners is what the Father has sent His only Son of God, who took upon Him the law by His personal obedience, and being risen from the dead, has sent His wonderful person the Comforter, who sympathizes with every way qualified to be a suitable, a compassionate and sufficient Savior.

5. That the great gospel blessing which Christ of His fullness bestows upon us, as we 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 we have done, but solely through His own righteousness and atonement; 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, 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 on earth but his own voluntary refusal to submit to the Lord Jesus (which refusal will subject him to an aggravated condemnation).

7. That in order to be saved we must be regenerated or born again; the 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 mercy; that it encourages the use of means in the highest degree; that it is the foundation of christian assurance; and that it demands and deserves our utmost love, gratitude and praise to ourselves, demands and deserves our utmost duty.

9. That the preserving attachment of true grand mark which distinguishes them from a special providence watches over their well power of God through faith unto salvation

10. That the law of God is eternal, unchangeable; that it is holy, just and good; and that the imputation of sin, ascribes to fallen man to fulfill its precepts and deliver them from which, and to the holy law, to unforgotten obedience to the holy law, by the means of grace connected with the

11. That the first day of the week is to be kept sacred to religious and secular labor and recreation, by the discharge of the duties of religion, grace, both private and public, and by the use of the day 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 impenitence and unbelief, are, in His sight, wicked and under the curse, and this distinction holds among men both in and after death.

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 everlasting happiness, and the wicked to endless punishment; and this will be the final state of men, in heaven or hell, on prin-

not be mistaken in regard to the above articles, that they are not designed as a creed or rule of fellowship, but merely as a declaration of principle referred to only as such. For we hold that church fellowship is wholly repugnant to the exercise of authority upon the part of the church, and that Christ is the supreme head of the church. Therefore we hold that the church is the body of God, and the only infallible authority, that every man has the right to his own opinion, and to express them in any way that is not in violation to the rights of his fellow man.

ORDAINED MINISTERS.

J. Apperson, Poindexter, Schley county, Ga.
 H. Griffin, Leary, Calhoun county, Ga.
 O. Martin, Cuthbert, Randolph county, Ga.
 P. McDonald, Blakely, Early county, Ga.
 W. A. McDonald, Damascus, Early county, Ga.
 J. E. Bradnax, F. Fuller, and T. P. Young, Columbus, Ga.
 J. B. McCullers, Horne's Cross Roads, Miller county, Ga.
 J. M. Bray and C. H. McCall, Buena Vista, Ga.
 J. H. Dupree, Smithville, Ga.
 G. T. Wiley, W. B. Lane and U. J. Bush, Blakely, Ga.
 J. I. Hill, Cedar Springs, Early county, Ga.
 M. Posey, Reynolds, Taylor county, Ga.
 E. S. Grover, P. L. Mize and J. A. Cobb, Americus, Ga.
 J. T. Knight, Wards, Ga.
 N. S. [unclear], [unclear], Ga.
 Jes [unclear] Station, Ga.

SENIATES.

[unclear], Ga.
 [unclear], Ga.
 and R. M. Gray, Reynolds, Ga.