

MINUTES
OF THE
FIFTIETH ANNUAL SESSION
OF THE
CHATTAHOOCHEE
UNITED FREE-WILL BAPTIST
ASSOCIATION,

CONVENED WITH
FRIENDSHIP CHURCH,
MILLER COUNTY, GA.,

OCTOBER 3d and 4th, 1885.

ALSO,

PROCEEDINGS OF UNION MEETINGS

Held with

Shiloh Church, July 14th, and with Corinth
Church, July 13th, 1885.

SAVANNAH, GA.:
MORNING NEWS STEAM PRINTING HOUSE.
1885.

ORDAINED MINISTERS.

D. J. Apperson, Poindexter, Ga.
T. H. Griffin, Leary, Ga.
C. C. Martin, Cuthbert, Ga.
D. P. McDonald, Blakely, Ga.
W. A. McDonald, Damascus, Ga.
J. B. McCullers, Horn's Roads, Miller Co., Ga.
J. M. Bray, Buller, Ga.
C. H. McCall, Buona Vista, Ga.
J. H. Dupree, Smithville, Ga.
G. T. Wiley, Blakely, Ga.
W. B. Lane, Blakely, Ga.
J. I. Hill, Cedar Spring, Ga.
J. M. Pacey, Reynolds, Ga.
J. M. E. Colter, Reynolds, Ga.
E. S. Grover, Piedmont, S. C.
P. L. Mize, Americus, Ga.
J. A. Cobb, Americus, Ga.
J. T. Knight, Ward's Station, Ga.
S. N. Little, Grangerville, Ga.
J. W. Sauls, Coleman's Station, Ga.
I. W. S. Cooper, Opelika, Ala.
T. P. Young, Columbus, Ga.
A. Fuller, Columbus, Ga.
Samuel Ely, post office not known.

LICENTIATES.

B. S. Johnson, Grangerville, Ga.
A. Smith, Providence, Ga.
J. H. Britton, Columbus, Ga.
John Taylor, Ellaville, Ga.
W. G. Stovall, Cuba, Early Co., Ga.
J. E. Brown, Shellman Station, Ga.
W. S. Cook, Old Columbia, Ala.
R. M. Gray, Geneva, Ala.
W. C. Duffell, Columbus, Ga.
J. W. Anglin, Jr., post office not known.

MINUTES.

The Fiftieth Annual Session of the CHATTAHOOCHEE UNITED FREE-WILL BAPTIST ASSOCIATION was held with Friendship Church, Miller county, Ga., on the 3d and 4th days of October, 1885.

Friday morning, October 3d, the Association met, according to adjournment. The introductory to business was delivered by Rev. C. C. Martin, from 51st Psalm, 3d verse: "Create within us a clean heart, O God!" followed by Rev. J. T. Knight. After a recess of one hour the body was called to order by the former Moderator, C. C. Martin. The body then proceeded to business. 1st, Invitation was given to ministers of other orders. 2d, Called for corresponding letters, and received letters from thirty-two churches of our Association; the body called Bros. V. H. Armstead and C. E. Jones. 3d, Organized by electing Rev. C. C. Martin, Moderator, and G. W. Cleveland, Clerk. 4th, Called for petitionary letters, and received one from Bethel Church, Marion county, Ga., which was received, and the right hand of fellowship extended to the delegates bearing the letter; also, to Rev. J. B. McCullers, a representative from Ocklocknee Mission Church, Thomas county, Ga., first by the Moderator, followed by the body. 5th, Appointed the following committees:

On Arrangement of Preaching—D. R. Lewis, T. R. McDonald, D. A. Ingram, A. A. Phelts, W. S. Roberson.

On Business—J. B. McCullers, W. B. Lane, W. A. McDonald, J. F. Fennell, J. A. Cheser, D. J. Apperson.

On Finance—C. C. Martin, D. P. McDonald, Jas. M. Bray.

On Sabbath Schools—J. W. Anglin, Jr., Berrian Minter, H. E. Ely, J. R. Duckworth, J. T. Hambrick.

On Temperance—G. W. Cleveland, J. B. McCullers, Jas. M. Bray, T. Davis, A. A. Phelts.

On Miscellaneous Business—P. L. Mizo, J. M. Bray, T. Davis, J. W. Sauls, W. A. McDonald.

Resolved, That the obituaries be turned over to the Clerk for publication.

A move and second was made that the body adjourn until to-morrow morning at 8 o'clock A. M. Singing and prayer by Rev. W. A. McDonald.

Saturday morning, at 8 o'clock A. M., the body met promptly, according to adjournment. Singing and prayer by Rev. W. B. Lane.

Article 1. Heard reports of committees.

REPORT OF COMMITTEE ON PREACHING.

We, your Committee on Preaching, beg leave to submit the following report: At 9 o'clock A. M. to-day, Rev. G. W. Olliff, of Alabama, to preach; at 11 o'clock A. M., Rev. D. J. Apperson to preach, closed by Rev. W. A. Hooeks, of Alabama; at 6 o'clock P. M., J. W. Sauls to preach, closed by Rev. Samuel Ely; at 9 o'clock A. M. to-morrow, Rev. J. T. Knight to preach, closed by Rev. J. I. Hill; at 11 o'clock A. M., Rev. P. L. Mizo to preach, closed by Rev. C. C. Martin; at 2 o'clock P. M., Rev. D. P. McDonald to preach, closed by Rev. W. A. McDonald; at 6 o'clock P. M., Rev. W. A. Hooeks to preach, closed by Rev. G. T. Wiley.

Respectfully submitted,

T. R. McDONALD, Chairman.

REPORT OF COMMITTEE ON BUSINESS.

We, your Committee on Business, beg leave to submit the following report:

Resolved, That the Moderator take up the business in regular order as it stands on the Minutes.

Respectfully submitted,

D. J. APPERSON, Chairman.

REPORT OF COMMITTEE ON FINANCE.

We, your committee on Finance, beg leave to make the following report: Received for minutes for 1885, \$52.90.

Respectfully submitted,

J. M. Bray,
C. C. MARTIN,
D. P. McDONALD, } Committee on Finance.

TREASURER'S REPORT FOR 1884.

Amount paid for Minutes.....	\$20 00
Amount paid to clerks.....	15 00
Amount paid for postage.....	4 00
Amount paid for other expenses.....	1 00
Total.....	\$40 00
Balance on hand.....	\$ 0 35

C. C. MARTIN, Treasurer.

REPORT OF COMMITTEE ON SABBATH SCHOOLS.

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

We find the Sabbath school on a standstill, not knowing in which way to move. We urge upon the Association to appoint a committee to act throughout the entire Association to urge upon the various Sabbath schools of our Association the necessity of adopting the literature of our own publishing house at Dover, N. H., this being one of the great needs of Sabbath schools, and that this committee report at next Association the success attending their labors.

Respectfully submitted,

J. W. ANGLIN, Jr., Chairman.

REPORT OF COMMITTEE ON TEMPERANCE.

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

Esteeming it as we do, the high mission of the Church to oppose evil in every form, and to promote good in every practicable way; and as intemperance is a monster of frightful mien, the traffic in ardent spirits, an evil at once

subversive of the principles of true religion, destructive of all moral good, and a bane to well-ordered society, we esteem it our duty as a body ecclesiastic to exert our influence for its suppression; therefore, be it

Resolved, That we heartily endorse the actions of the Logislature in the passage of the prohibition act, and pledge ourselves as Christians to aid, to the best of our ability, in its enforcement in all the counties in which we have churches.

Resolved, further, That we recommend to all our churches more stringent rules in relation to the vending or drinking, as a beverage, alcoholic spirits by our members.

All of which is respectfully submitted.

G. W. CLEVELAND, Chairman.

Called for Correspondence from sister Associations, to which Rev. G. W. Olliff responded, and the right hand of fellowship was extended, first, by the Moderator, followed by the body.

Heard report of Corresponding Secretaries, and agreed to discontinue the same, and agreed that the Clerk write a corresponding letter to sister Associations and have it published in the Minutes.

Called for Circular Letter, which was received, read and adopted, and handed to Clerk for publication.

Resolved, That Rev. W. B. Lane write the next Circular Letter.

Resolved, That the railroad expenses of Rev. D. J. Apperson be paid out of Associational funds, to wit, \$2.65.

Resolved, That the Clerk be paid \$10 for his services.

Resolved, That the next session of this body be held with Pleasant Hill Church, Schley County, Ga., commencing on Thursday night before the first Sunday in October, 1886.

Rev. D. P. McDonald to preach the introductory sermon; Rev. J. W. Sauls, alternate.

Called and enrolled the names of delegates.

Called for corresponding delegates from this to Alabama Association. Rev. C. C. Martin, Rev. D. P. McDonald and Bro. V. H. Armstead responded to the call.

Resolved, To have the proceedings of the Union meeting published in with the Minutes of the Association.

Resolved, That we tender our thanks to the citizens, brethren, sisters and friends of Friendship Church and vicinity for their kind hospitality shown us during our stay among them.

Adjourned to meet with Pleasant Hill Church, Schloy County, Ga., on Thursday night before the first Sunday in October, 1866.

Conveyances will meet preachers, delegates and visitors at Ellaville, Thursday evening.

Sang hymn No. 447: "My Christian friends in bonds of love," etc.

The parting hand was taken, and prayer by Rev. P. L. Mize.

REV. C. C. MARTIN, Moderator.

G. W. CLEVELAND, Clerk.

CORRESPONDING LETTER TO SISTER ASSOCIATIONS.

Chattahoochee Free-Will Baptist Association to her sister Associations with whom she corresponds, sendeth greeting:

Dear Brethren—We have just closed another session of our body.. Peace and harmony prevailed. Reports from the churches showed a unanimous degree of prosperity. May the God of peace reign supremely in all our hearts, and direct all our efforts to the glory of his name and advancement of his kingdom. Peace be with you and with all the household of God. Amen.

CIRCULAR LETTER.

DEAR BRETHREN: As the subject matter of the last Circular Letter treated and stressed the support of the ministry by the Church, and was so ably set forth, I deem it not inappropriate to give my views upon the office and ministry and duties of the ministry. Based upon Paul's instructions to Timothy—II. Timothy, 2d and 15th—the nucleus of which is study, that he might be approved a workman of God, that he should not be ashamed. Therefore, it is highly important that the ministry, especially, should read and study the Scriptures, which I regard as one of the requisites to the office of the ministry, that he may be thoroughly furnished. Secondly, devotion to the work of the ministry, ever seeking the aid of the Holy Spirit, without which he cannot preach successfully. He should be devoted to his calling, instant in season and out of season, expounding the Word, reproofing and rebuking, with all long suffering. He should possess his soul in peace. Again, he should administer the law and rules of his church with fidelity, promptly. He should, as pastor, look to the interest and safety of his flock with watchfulness and care; he should visit the sick, especially of his flock, and in all his deportment should manifest that he cares for his flock, in which he will exhibit to the world that he is a workman approved of God, and will be thoroughly furnished, then he has the right to claim the promise, "Lo, I am with you always, even to the end of the world," and, finally, being thus furnished and qualified, faithfully complying with and obeying the call, success in the salvation of souls will crown his efforts; then he has a right to the support of the church, and a ministry thus qualified and in the discharge of his office makes a live and efficient ministry.

P. L. MIZE.

REPORT OF COMMITTEE ON OBITUARIES.

Died, at her home in Miller county, on September 15th, 1885, Sister Edith Phillips, aged about fifty years. Sister Phillips was a member of Bellview Church, in the fellowship of which she had lived for many years a consistent and devoted member. She was, indeed, a mother in Israel, full of faith and good works. She was a great sufferer from that dreadful disease, asthma, by which she was kept for many months from the house of God. During our protracted meetings, we, in company with our ministerial and other brethren, visited and held meetings with her at her house, which, we have no doubt, greatly refreshed her spirit. Sister Phillips leaves a husband and fourteen children to mourn their sad bereavement, but they are consoled with the glorious thought—they sorrow not as those who have no hope—most of her children are in the church. May God sanctify this sad occurrence to the salvation of the husband and other children.

PASTOR.

William Dunn, a native of Ireland, though for many years a citizen of Miller county, Ga., and for several years past a member of Bellview Church, died on the 15th of September, 1885. Bro. Dunn was an old man full of years, most of which had been spent in sin and dissipation. Notwithstanding he was an eleventh hour hireling, we trust he will receive the reward, for "every man received a penny."

PASTOR.

Sister Argin E. McCullers, whose maiden name was Law, was born in Houston county, Ga., June, 1831, and died in Early county, February, 1885. In early life she united with the Methodist Church, in the fellowship of which she lived until about seven years before her death, when, in company with her husband (who preceded her about four years to the good land), and several of her children, she united with the Free-Will Baptist Church at Open Pond.

Her last illness was brief, and most of the time characterized by unconsciousness, which prevented a dying testimony; but her life gave the best proof of her faith and grounds of her hope.

Three lovely daughters and a son, together with other children, relatives and friends have the prayers and kind condolence of the church, that He who tempers the storm to the shorn lambs will guide them safely through this vale of tears to that haven where father and mother has anchored.

W. B. LANE.

Sister Leonor Minter died on the 22d day of July, 1885, aged forty-nine years. She was the daughter of the late lamented Rev. Benjamin Tifton. When she first united with the church, or at what place, the writer is not informed. At the time of her death she was a member of Open Pond Church, and had been for many years, perhaps from its organization. She leaves a husband, four children, and many relatives and friends to mourn her loss.

Thus, one by one, is God's children being gathered home, till we all meet in the sweet hereafter, in the great church triumphant, where death and sorrow is no more.

PASTOR.

Sister Jennie Kirkland, daughter of L. G. and Mary Kirkland, died on the 20th of July, 1885, aged about twenty-four years. She embraced religion, and united with Open Pond Church in 1881, under the ministry of Rev. J. B. McCullers, of which she remained an exemplary and devoted member to her death.

Her amiable disposition, genial spirit and kind-heartedness endeared her to all who were acquainted with her; and her death, which was rather sudden, shrouded the hearts of her numerous friends, as well as the church, and her own family circle with deepest mourning. It seems almost hard that one so young and lovable should be torn by death's relentless hand from our embrace; but the Lord doeth all things well. God grant us grace to say,

"Thy will be done." Farewell, Jennie, till we meet beyond
the river. Pastor.

Died at his home in Marion county, Ga., on the 16th day of August, 1885, Bro. Charles Bradshaw, in the eightieth year of his age. Bro. Bradshaw was a consistent member of Spring Hill Church, and was ever faithful to his duties, and died in the triumph of a living faith.

D. J. ARPERSON.

Departed this life on the 28th day of April, Sister Elizabeth Hill, the consort of Bro. W. W. Hill. Sister Hill was about 78 years old, and lived a consistent member of the United Baptist Church three years.

She was ill two months, during which time relations and kind friends and physician did all they could to relieve her pain, with which she suffered greatly, but no relief could she find until God sent the angel of death, and He took her spirit home to rest. Her last words were: "I only desire to live to pray. Farewell, world."

She has gone to her eternal rest.

On the 28th day of May,
I only desire to live to pray;
Farewell, my loving soul,
I'll soon be mouldering in the clay. W. E. H.

Died, November 28th, 1884, at his home, in Baker county, Ga., Bro. J. M. Sanders, at the age of 26 years. Bro. Sanders was born and resided in the county of Clay, in this State, until 1879, when he moved to this county, with his father and mother and all his immediate family connections, where he resided until his death. Bro. Sanders first professed religion and joined the Missionary Baptist Church at Bluffton, Clay county, under the ministry of Bro. J. L. Parker, where he lived for several years afterward a consistent member of that church. After moving to this county he placed his letter in the Missionary Baptist Church at Benovolence, Early county, where it remained until the organization of a Free-Will Baptist Church at

Livo Oak, in this county. It being almost at his door, and being by nature inclined, he joined in its first steps for organization, under the ministry of Rev. W. A. McDonald, in which he at once held a prominent position, being elected clerk of that church, also superintendent of a well-conducted Sabbath School. In his loss the church has a vacancy not easily filled, and his young wife and three little children have lost a loving husband and father; his aged mother and father a dutiful and loving son; his many brothers and sisters cluster around him to mourn his loss, but may they all bow with meekness and trust all is well.

When near the closing hours of his life, in presence of his many devoted relatives and friends, who stood anxiously watching over him, knowing the time of his departure was very near, he opened his eyes, and proclaimed he saw his Jesus on the housetop, and seemed to say:

Jesus, to thee I now can fly,
On whom my help is laid,
Oppressed by sin, I lift my eyes,
And see the shadows fade.

His sickness was long and painful, being that of white swelling. No one could imagine his sufferings, only those who watched over him, who feel they have all the testimony that a life could leave that he is gone where sorrow and troubles are felt and feared no more.

W. H. McDONALD.

Died, at his home in Muscogee county, on the last day of February, 1855, the Rev. James E. Bradnax, in the sixty-third year of his age. This herald of the cross was born in Hancock county, in the year 1822, and came to Muscogee county when a small boy. He was married in early life to Miss Martha Wadkins, who was ever a good and faithful companion in life, and faithful in his death. Uniting himself in early life with the Free-Will Baptist Church, he was soon licensed to preach, for he was destined to become a great and useful man in establishing a good and noble cause, and his fame soon spread far and

wife, and was accompanied with the power of winning souls to Christ. How many he baptized during his life of usefulness is unknown to the writer, but it is safe to say that the number will reach up to hundreds. The death of James Edward Brodnax has caused a gloom to fall heavily over the Free-Will Baptist Association, for one of the brightest stars has fallen from her banner; and, not only so, but the county of Muscogee has lost a noble citizen, the community a good and beloved neighbor, and a wife a good and faithful husband, and seven children a faithful and loving father, who was ever a fit example to live by and to die by; and may God bless the children, and help them to follow the example set by their father, that they may meet him beyond this vale of tears.

Farewell, dear father, thou art gone home to rest,
To live with the angels and dwell with the blest.

So he is gone from us; but his works and his deeds will leave a lasting impression that will last for ages to come. So farewell, dear brother. Thou hast fought a good fight; thou hast kept the faith; thou hast been faithful over a few things, thou shalt be ruler over many things. Enter thou into the joys of thy Lord. Blessed are the dead that die in the Lord; from henceforth, yea, saith the Spirit, they shall rest from their labors, and their works do follow them.

The gospel was his joy and song,
Even to his latest breath;
The truth he had proclaimed so long
Was his support in death.

JAMES M. BRAY.

Died, at his home in Taylor county, on Friday, before the first Sunday in April, 1885, our very much esteemed brother, M. V. Apperson. This brother was a son of the Rev. D. J. Apperson. He united himself in early life to the Free-Will Baptist Church, in which position he over lived a faithful and consistent member. He was chosen and ordained deacon for Pleasant Hill Church at its first constitution, and ever faithfully lived in the discharge of

every duty enjoined upon him as a deacon. He was also appointed by the church to serve as Clerk for the church, which position he filled with much ability, being always found at his post.

He was every ready to discharge any duty enjoined upon any true follower of Christ. He was an example to the world, and ever lived as every true Christian should live; and it is safe to say, that there are very few that live as true to their calling as our brother, M. V. Apperson, lived.

Resolved by the Union meeting in session.

1. *Resolved*, That in the death of Bro. M. V. Apperson, the church at Pleasant Hill have lost a strong support, one that will be very hard to be replaced; but, inasmuch, as we have sustained a greater loss, heaven has gained a bright and shining angel.

2. *Resolved*, That we extend our sympathy to Pleasant Hill Church, and to the aged father and to the bereaved wife and children whom he has left behind.

3. *Resolved*, That in his death the church will long feel the force of the stroke, and that the young ministry will miss a good counselor, the county of Taylor a good citizen, the community in which he lived a good neighbor, and a wife a good and affectionate husband, his children a good and loving father. God grant that all may so live that we will meet him beyond this vale of tears, where the wicked cease from troubling and the weary are at rest.

J. M. BRAY.

Departed this life, December 6, 1884, Sister Dolany Nobles, in the fifty-fifth year of her age. Sister Nobles joined the church when very young, and lived a consistent member until her death. She was a loving wife, a kind mother, a good neighbor and warm friend. In her death Entorpriso Church has lost a good member; but our loss is her gain. She has gone to receive the reward of the righteous.

Departed this life, August 1, 1885, Sister Victory Barfield. She was a member of the Free-Will Baptist Church at Bethel, Macon county, Ga. She was a consistent member and a devoted Christian. Death came, and in spite of the skill of physicians, and the care of relatives and friends, wafted her spirit home. She leaves a loving husband, six little children, and many friends to mourn her loss. We can only say, farewell, dear Victory, our loss is your great gain. Blessed are the dead who die in the Lord.

J. A. KING, Clerk.

Departed this life, December 14, 1884, in the forty-second year of his age, Bro. Wm. Stegall. He was a member of the Free-Will Baptist Church at Friendship, Miller county, Ga., in good standing. He has left a loving wife and five little children, together with many friends, to mourn his loss. But their loss is his gain. He has gone to receive his reward.

Departed this life, December 8th, 1884, Bro. James Grubbs. He was a member of Friendship Church. He lived, as he died, in the love of Christ.

Departed this life, June 4th, 1885, Sister N. E. Lewis, in the thirty-fifth year of her age. Sister Lewis was one of those plain, good women, whom to know was to love. She was a loving wife, a kind mother and good neighbor. Those who knew her best loved her most. She left a loving husband and five children, together with many other relations and friends, to mourn her loss. She has gone to dwell with the righteous.

Departed this life, June 8th, 1885, Sister Molt. She was a Christian, and died in the triumphs of faith.

Departed this life, September 15th, 1885, in the forty-fourth year of her age, Sister Mollie N. Wherry. She

was a consistent member of the church at Friendship. She was one of those good, warm-hearted Christians. In her death the church has lost a good member, the husband a good wife, the children a good mother, the brothers and sisters a kind and loving sister, who will be long remembered. But our loss is her gain. Let us meet her above the sky, where she is free from all sorrow and care.

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 disbursment 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 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 bo-

liover 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.

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 there-

fore, under just condemnation, to eternal ruin, without defense 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, in every way qualified to be a suitable, a compassionate, and all-sufficient Saviour.

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 the eternal, unchangeable rule of His government; that it is holy, just and good, 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 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 es-

teem, 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 it 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.

DECORUM OF THE ASSOCIATION.

1. Introductory sermon.
2. Call for corresponding letters and enroll names of delegates.
3. Organize by electing Moderator and Clerk.
4. Call for petitionary letters.
5. Call for correspondence from sister associations.
6. Appoint committees.
7. Call for circular letter.
8. Appoint correspondents to sister associations.
9. Read corresponding letters.
10. Hear reports of committees.
11. Miscellaneous business.

STATISTICAL TABLE.

CHURCHES.	NAMES OF DELEGATES.	CLERKS.	PASTORS.	Baptisms.	Reconsec.	Dec. by let.	Restored.	Dis. by let.	Excluded.	Pend.	Total members.	Days meet.	Total for Minutes.
Pleasant Hill, Schley county, Ga.	M. Lawson, T. Davis.	T. Davis.	J. M. Bray.	1	1						2		
Providence, Muscogee county, Ga.	A. Russell, A. A. Phelts.	W. C. Duffell.	S. N. Little.	1	1						2		
Shiloh, Macon county, Ga.	J. T. Hambrick, J. B. Johnson.	J. T. Hambrick.	J. T. Knight.	6							6		
Friendship, Sumter county, Ga.	C. H. Smith, W. H. & M. P. Jones.	M. P. Jones.	C. C. Martin.	1	1						2		
Union Grove, Sumter county, Ga.	J. R. Duckworth, K. A. Lamb.	J. R. Duckworth.	J. T. Knight.	1	1						2		
Rock Mount, Sumter county, Ga.	James Deese, Joseph Chambliss.	Jos. Chambliss.	A. Smith.	1							1		
New Prospect, Taylor county, Ga.	S. Streetman.	Pink Barfield.	J. M. Bray.	1							1		
Silver Run, Taylor county, Ga.	J. B. Watson, Oliver Brown.	J. H. Lanear.	J. T. Knight.	1	1						2		
Spring Hill, Marion county, Ga.	D. G. Barfield, J. Rodgers.	J. A. King.	S. N. Little.	1	1						2		
Corinth, Marion county, Ga.	W. A. Hooks.	Geo. Byard.	John Fuller.	1	1						2		
Bethel, Macon county, Ga.	J. E. Gamble.	F. M. Mosley.	C. C. Martin.	1	1						2		
Friendship, Russell county, Ala.	T. R. McDonald, W. J. Oliver.	W. J. Oliver.	D. P. McDonald.	1	1						2		
Cedar Springs, Early county, Ga.	J. J. King, S. A. McLendon.	W. E. Hill.	J. I. Hill.	1	1						2		
Enterprise, Early county, Ga.	J. B. Hodges, B. C. Minter.	B. C. Minter.	W. B. Lane.	1	1						2		
Springfield, Early county, Ga.	L. C. Weaver, J. A. Cannon.	L. C. Weaver.	W. B. Lane.	1	1						2		
Open Pond, Early county, Ga.	W. B. Kimbrell, J. W. Hays.	C. E. Jones.	D. P. McDonald.	1	1						2		
Zion, Early county, Ga.	B. A. Phillips, J. A. Cheser.	C. A. Roberts.	C. C. Martin.	1	1						2		
Friendship, Miller county, Ga.	G. W. Cleveland, W. H. L. Cleveland.	L. Richards.	W. A. McDonald.	1	1						2		
New Hope, Miller county, Ga.	H. T. Smith, James Mulkey.	G. W. Cleveland.	J. B. McCullers.	1	1						2		
Macedonia, Miller county, Ga.	S. H. Jernigan, James Clark.	A. Stovall.	J. I. Hill.	1	1						2		
Bellview, Miller county, Ga.	T. J. Barfield, F. M. Knight.	S. H. Jernigan.	D. P. McDonald.	1	1						2		
New Salem, Miller county, Ga.	W. F. Maguyrt, W. H. Drinkwater.	F. G. Milton.	J. W. Sauls.	1	1						2		
Pleasant Hill, Randolph county, Ga.	B. A. Lewis.	W. T. Maguyrt.	J. W. Sauls.	1	1						2		
Bethlehem, Randolph county, Ga.	G. W. Wiggins, D. A. Ingram.	Jacob Lewis.	D. P. McDonald.	1	1						2		
Pleasant Grove, Calhoun county, Ga.	S. D. Miller, W. S. Robinson, A. Peters.	R. B. Saxson.	C. C. Martin.	1	1						2		
White Pond, Early county, Ga.	Evin Mills, Benj. Jones.	J. E. Howard.	W. B. Lane.	1	1						2		
Pleasant Springs, Calhoun co., Ga.	K. F. Kincannon, J. E. Griffin.	J. W. Anglin.	J. B. McCullers.	1	1						2		
Corinth, Decatur county, Ga.	John McGraw, J. F. Fennell.	W. B. Edmond.	W. A. McDonald.	1	1						2		
Pine Grove, Decatur county, Ga.	N. H. Sanders, S. Kinney.	N. H. Sanders.	W. A. McDonald.	1	1						2		
Palmas, Baker county, Ga.	D. Joynor, A. Knight.	A. Knight.	J. T. Knight.	1	1						2		
Traveler's Rest, Baker county, Ga.	H. S. Ely, E. Corsey.	H. S. Ely.	Samuel Ely.	1	1						2		
Live Oak, Baker county, Ga.													
Union Grove, Randolph county, Ga.													
New Prospect, Calhoun county, Ga.													

PROCEEDINGS OF THE UNION MEETING CON- VENED WITH SHILOH CHURCH.

MACON COUNTY, GA., July 14th, 1885.

The introductory sermon was preached by Rev. D. J. Apperson, and after reading church letters from the following churches, to-wit: Corinth, Marion county; Providence, Muscogee county; Silver Run, Taylor county; Union Grove, Sumter county; New Prospect, Taylor county; Shiloh, Macon county; Spring Hill, Marion county, and Pleasant Hill, Schley county, the meeting was organized by the election of Rev. Jas. M. Bray, Moderator, and Rev. P. L. Mizo, Clerk.

Bothel Church having been re-established by Rev. S. N. Little, a letter of correspondence was received and read from said church in the usual Christian way.

On motion, the Moderator appointed the following committees, viz.:

On Preaching—J. B. Johnson, J. T. Hambrick, Theophilus Davis, G. W. Pool, P. S. Wall.

On Business—E. Garrett, B. B. Watson, J. R. Duckworth, J. M. Lawson.

Committee on Preaching Report—S. N. Little, Saturday night, and J. T. Knight, 9 o'clock Sunday morning; Revs. P. L. Mizo and J. B. Johnson, 11 o'clock; Revs. J. M. Bray and J. T. Knight. J. T. HAMBRICK, Chairman.

The names of the following delegates were called and enrolled, viz.: J. M. Lawson, Moore Davis, J. B. Johnson, P. S. Wall, J. T. Hambrick, Theo. Davis, J. R. Duckworth, W. L. Duckworth, W. A. Harbuck, J. A. Dees, (John King, D. G. Barfield, Joseph Roders, as correspondents from Bothel), E. Garrett, John E. Garrett, B. B. Watson, G. W. Pool.

The Committee on Business report the church in the First district in a prosperous condition.

J. R. DUCKWORTH, Chairman.

Bros. J. T. Knight and L. G. Causey were admitted to seats as correspondents from the Second district.