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# MINUTES

OF THE

FIFTY-THIRD ANNUAL SESSION

OF THE

Chattahoochee United Freewill Baptist

ASSOCIATION

CONVENED WITH BETHEL CHURCH, MACON COUNTY, GA.,  
ON OCTOBER 5TH AND 6TH, 1888.



MONTEZUMA, GA.:  
THE RECORD BOOK AND JOB PRINT.  
1888.



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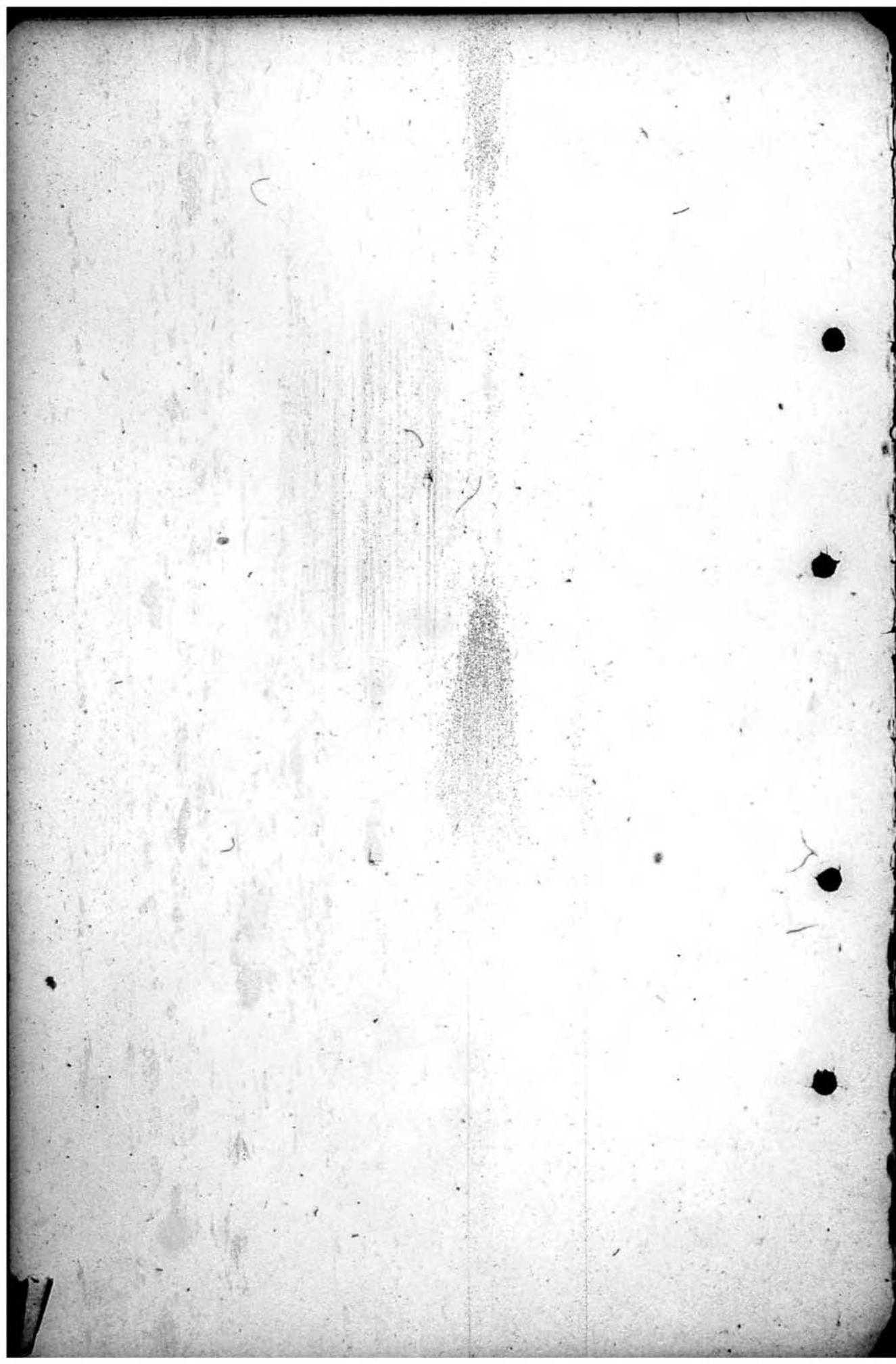
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## MINUTES.

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The fifty-third session of the Chattahoochee Freewill Baptist Association met with Bethel Church, Macon county, Ga., on Friday and Saturday, October 5th and 6th, 1888

The Introductory sermon was delivered by Rev. W. C. Duffell, of Columbus, Ga., from Matthew, 16: 16—"Thou art the Christ, the Son of the living God."

After an intermission of one hour the body was called to order by W. C. Duffell, Moderator *pro tem.*, and moved and seconded that J. M. Bray act as Clerk *pro tem.*

Called for corresponding letters and received letters from fifteen churches, and J. M. Bray and J. M. Posey read the corresponding letters. The names of the delegates were enrolled.

Moved and seconded to elect Moderator and Clerk by ballot, which resulted in the election of D. J. Apperson, Moderator; W. C. Duffell, Assistant Moderator, and J. M. Bray, Clerk.

Called for petitionary letters and received petitions from four new churches, which were read by Rev. J. T. Knight. Being received, the right hand of fellowship was extended to the delegates, first by the Moderator, followed by the body, and their names enrolled.

Called for corresponding delegates from sister associations, and Rev. C. C. Martin, from the Martin Association, responded and was received by the hand of fellowship first by the Moderator, followed by the body.

Proceeded to appoint the following committees:

1st. On Preaching—J. M. McGlamery, J. A. King, J. H. Lenear, Andrew Posey and E. Garrett.

2d. On Obituaries—J. M. Bray, W. C. Duffell, J. T. Knight.

3d. On Finance—J. M. Bray, Barney Parker, E. Garrett.

4th. On Arrangements—J. R. Brown, B. B. Watson, W. S. Lockhart, W. H. Justice, William Parker.

5th. On the State of the Churches—J. M. Bray, S. N. Little, W. C. Duffell, W. H. Justice.

6th. On Sabbath-schools—J. M. Bray, Jas. Fulford, B. B. Watson, W. S. Lockhart.

7th. On the Standing of the Ministry—E. Garrett, P. S. Wall, W. S. Lockhart, William Parker, James Fulford.

Called for the report of the Preaching Committee, which reported as follows: Rev. Barney Parker to preach to-night, followed by J. M. Posey, J. M. Bray to preach at 11 o'clock to-morrow, J. R. Brown to follow.

Moved and seconded to adjourn until to-morrow morning at 8 o'clock.

Singing, and prayer by Rev. David Joiner.

Friday night the stand was occupied by Rev. Barney Parker, who preached a noble sermon from John 3: 14: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever looketh upon him should not perish, but have everlasting life."

SATURDAY MORNING, 8 o'clock.

The body met according to adjournment and was called to order by the Moderator, and the order of business assumed.

Singing, and prayer by J. D. Kidd.

The first business was to call for the reading of the circular letter, and there being no circular prepared, agreed to publish one written and published some years ago.

Called for Treasurer's report for 1887:

#### TREASURER'S REPORT.

|                                |         |
|--------------------------------|---------|
| Paid for printing Minutes..... | \$25 00 |
| Paid to Clerk.....             | 15 00   |
| Paid for postage.....          | 4 50    |
| Balance on hand.....           | 6 00    |

C. C. MARTIN, Treasurer.

Agreed to divide the balance on hand between the Chattahoochee and the Martin Associations.

Moved and seconded to erase from our corresponding letters the amount from each church paid to pastors. After some warm discussion by Rev. J. M. Posey and others, the motion was put to the house and carried.

Motion and second to elect Rev. Barney Parker, Treasurer. Motion put to the house and carried by a unanimous vote.

Called for report of Committee of Arrangements.

#### REPORT ON ARRANGEMENTS.

We, your Committee of Arrangements, beg leave to submit the following report: We recommend that we divide the Association into two districts for our union meetings and those union meetings to convene as follows: First district to convene with Trinity Church, Taylor county, Ga., and to commence on Friday night before the fourth Sunday in July, 1889, and the Introductory sermon to be delivered by J. M. Bray and Joseph R. Brown, alternate. Conveyance will meet delegates at Howard on Friday. The Second district to convene at Sweet Prospect Church, Jackson county, Fla., 10 miles south of Campbellton, and to convene on Friday night before the first Sunday in August, 1889.

Called for petition for the next Association. One from Pleasant Hill Church, Schley county, Ga., and one from New Prospect, Taylor county. After some discussion it was carried to New Prospect Church, and to commence on Thursday night before the first Sunday in October, 1889, Rev. David Joiner to preach the Introductory sermon, Rev. Barney Parker, alternate. Conveyance will meet delegates at Reynolds on Thursday.

Motion to adjourn. Singing, and prayer by J. T. Knight.

At 11 o'clock the stand was occupied by J. M. Bray, who preached from Romans 8: 29, 30, 31: "Upon the foreknowledge and the predestinate purposes of God," followed by J. R. Brown.

2 O'CLOCK P. M.

The body was called to order by the Moderator.

Singing, and prayer by J. M. Posey.

Called for report of Committee on Finance.

## REPORT ON FINANCE.

We, your Finance Committee, submit as follows:

|                                     |         |
|-------------------------------------|---------|
| Received for Minutes.....           | \$28 40 |
| Received from former Treasurer..... | 3 00    |
| Total amount received.....          | \$31 40 |

Respectfully submitted. J. M. Bray, E. Garrett, Barney Parker.  
Called for

## REPORT OF COMMITTEE ON SABBATH-SCHOOLS.

We, your committee, submit the following report:  
Inasmuch as we find some of our churches going forward in this part of the Master's work, we heartily recommend that all our churches take part in this very important matter.  
Called for report of Committee on

## THE STANDING OF THE MINISTRY.

We, your committee, find all our ministers in good standing throughout the Association, for which we feel we should praise the Master.

Report of Committee on

## THE STATE OF THE CHURCHES.

We, your committee, find all the churches in good standing, and we find that the Lord has blessed many of them with gracious revivals, and sons and daughters added to the church, and new churches have been constituted, and young ministers have entered the field, and a general progress of our cause.

A motion was put before the house to drop off the foot-note at the bottom of the Doctrinal Views in our Minutes. The motion was put to a vote and carried.

Appointed corresponding delegates as follows:

To the Martin Freewill Baptist Association—J. M. Bray and J. T. Knight.

To the Southeastern Association of Alabama—David Joiner.

*Resolved*, That we tender our thanks to the good brethren and sisters and friends in the vicinity of Bethel Church for the kind hospitality shown us during our sojourn among them.

A motion was made to pay the Clerk \$10.00 for his services.

Voted upon and the motion carried.

Moved and seconded to adjourn.

Sang a hymn.

Prayer by brother David Joiner, and adjourned to meet with New Prospect Church twelve months hence.

Saturday night the stand was occupied by Rev. David Joiner, who preached us a good sermon from 1st Peter, 1st chapter and 13th verse, followed by J. D. Kidd.

Sunday morning at 9 o'clock, J. T. Knight addressed the people from 1st chapter of John and 8th verse, followed by S. N. Little.

At 11 o'clock the stand was occupied by C. C. Martin, who preached from Hebrews, 12th chapter and 1st verse.

At 3 o'clock the stand was occupied by Rev. K. Massey, who



left a lasting impression on the minds of the young ministry, from Paul's charge to Timothy.

Sunday night the stand was occupied by J. T. Knight, who preached from the text, "Build thee an ark of gopher wood."

The parting hand was taken, and with many tears flowing from many eyes, the congregation was dismissed by Rev. J. M. Bray, and all went off feeling that it was good to be there.

#### NAMES AND ADDRESSES OF ORDAINED MINISTERS.

|                     |                                |
|---------------------|--------------------------------|
| D. J. Apperson..... | Poindexter, Schley county, Ga. |
| J. M. Bray.....     | Poindexter, Schley county, Ga. |
| J. R. Brown.....    | Brantley, Marion county, Ga.   |
| J. T. Knight.....   | Grafton, Ala.                  |
| K. Massey.....      | Butler, Ga.                    |
| S. N. Little.....   | Reynolds, Taylor county, Ga.   |
| David Joiner.....   | Shelman, Ga.                   |
| T. P. Young.....    | Columbus, Ga.                  |
| W. C. Duffell.....  | Columbus, Ga.                  |
| Jas. Dupree.....    | Smithville, Ga.                |
| A. Smith.....       | Smithville, Ga.                |
| J. M. Posey.....    | Reynolds, Ga.                  |
| Barney Parker.....  | Americus, Ga.                  |
| W. A. Hooks.....    | Columbus, Ga.                  |

#### LICENTIATES.

|                    |                                |
|--------------------|--------------------------------|
| B. S. Johnson..... | Grangerville, Ga.              |
| M. J. Pryor.....   | Cowarts, Ala.                  |
| A. J. Justus.....  | Longview, Jackson county, Fla. |
| Jas. Fulford.....  | Grangerville, Ga.              |
| J. D. Kidd.....    | Ellaville, Ga.                 |

#### *The Chattahoochee Association to her Sister Associations:*

DEAR BRETHREN—Through the kind providence of God, we have met in another Association. Our session has been one of peace and harmony, and brotherly love seems to exist in every bosom, and such a pentecostal shower of God's love spread over us that it will leave a lasting impression on those who were present.

May the grace of God and the unity of the Spirit ever rest and abide with you all is our prayer.

D. J. APPERSON, *Moderator.*

W. C. DUFFELL, *Assistant Moderator.*

JAMES M. BRAY, *Clerk.*



## OBITUARIES.

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### REV. JOHN H. BRITTON.

Died, at his home in Griffin, Ga., in September, 1888, Rev. John H. Britton. Brother Britton joined the Freewill Baptist Church in early life, was licensed to preach in 1885 and ordained the same year, and became a useful minister in building up the church. In his death, the Freewill Baptists of Columbus have sustained a great loss, Griffin has lost a good citizen, his wife a good husband and his children a good father. May we all aspire to meet him. CLEPK.

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### FANNIE GAINES.

Departed this life, May, 1888, in the twenty-fifth year of her age, sister Fannie Gaines, who was a consistent member of the First Freewill Baptist Church, of Columbus, Ga., until the day when God said, come up higher. Farewell, dear sister. We will try to meet you where trouble is no more.

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### SOLOMON WELCH.

Sacred to the memory of our beloved brother, Solomon Welch, who died, August 17th, 1888. Brother Welch had been a member of the Freewill Baptist Church for thirty-five years, and was a member of Spring Hill Church when God called him home. He leaves a dear companion and many children to mourn his loss, but their loss is his gain. "The Lord giveth, and the Lord taketh away; blessed is the name of the Lord."

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### ELISABETH WILSON.

Departed this life, on the 2d day of May, 1888, sister Elisabeth Wilson, aged twenty-four years, three months and five days. She was a consistent member of New Prospect Church. She leaves a loving mother and one little boy to mourn her loss.

J. M. POSEY.

## CIRCULAR LETTER.

*Dear Brethren*—The time has come for us to address you through the medium of a Circular Letter. We now call your attention to the reason why we are called open communionists. First, Because we think that the Scriptures fully teach that for which we design referring the reader to and let him examine for himself in the word of God, and not simply ours only. And, Second, because the conviction of conscience, teaches the same in all Christian experience, that any Christian should partake, at all times and on all occasions, as one common people made clean by one common Spirit, and has one common right in the same spiritual ordinance, as there is one common Law Giver and supreme head of the church, to which the whole Christian world should conform in fulfilling in the whole law of Christ, and they are called upon to thus abide in Christ; and as they cannot do that temporally, it must be done spiritually, as the only way we can see to fulfill the law of Christ. It is not the temporal man that is to walk in the way of Christ, for he is carnal, and not subject to the law of Christ, neither can be; hence it follows that it is the spiritual that are called upon to fulfill the spiritual law of Christ; and can it not be best fulfilled in communion of the body and blood of Christ, or the emblems thus set forth, for when our Saviour had finished the work his Father gave him to do, he prayed for his disciples that they might be one. "And neither pray I for these alone, but for them who shall believe on me through their word that they all may be one as thou, Father, art in me and I in thee, that they also may be one in us." John, 17th chapter, 20, 21 verses. But we see that all Christians do not commune together, and in this they are not one, and in which our Saviour's prayer is not answered; from a want of union the world cannot believe the Father sent the Son.

Free communion recognizes all Christians. We will mention a few passages of Scripture for the support of free communion, to which we would respectfully invite your attention: Exodus, 12th chapter, 49th verse; Galatians, 3d chapter, 29th verse; Acts, 15th chapter, 9th verse; Numbers, 9th chapter, 13, 14 verses; John, 19th chapter, 33, 34 verses; Acts, 2nd chapter, 8th to 12th verses; Matthew, 26th chapter, 20th verse; Numbers, 5th chapter, 2, 3 verses; Leviticus, 22d chapter, 10th verse; Mark, 14th chapter, 17, 18 verses; Luke, 12th chapter, 14, 15 verses; John, 13th chapter, 34th, 35th verses, and the 17th chapter, 20, 21 verses; Ezekiel, 44th chapter, to which is added the law of the ordinance of the Lord; and shows also the law of the ordinance in the house of the Lord under the Jewish dispensation, and every Christian has a conviction in their hearts that when they see other Christians coming to the communion, the Spirit points out such Christians and they feel like the apostle did when the Saviour journeyed with them and taught the Scriptures, and they not knowing who he was until he unveiled himself to them in breaking of bread and vanished from their sight; and as they said, as all Christians might say whenever they come in contact with other Christians, "Did not our hearts burn within us as he talked with us by the way, and unfolded to us the Scriptures?" So feels and so is the experience in the conviction of the conscience of every Christian when they meet with others, and hear of heaven and learn the way. This is the Spirit and that promise, a Comforter, that was

sent to teach the way of all truth, and if this be truth, why not walk in that way; but we see Christians that will not commune with others; notwithstanding the convictions, they will expel even any one of their members for so doing, and when we see churches expel members for communing with other Christians, we cannot help feeling that they are guilty of the same offense that the Pope of Rome is when he usurps authority over the conscience of others; and when Baptist church or churches, or association or associations, withdraw fellowship from a church or churches, they are guilty of the same offense in the sight of God. If there is a Scripture that teaches it, I have not seen it, and if it is as criminal as some would have, the Scriptures would surely have given us somewhere a warning against the practice so very sinful; but I do not remember one single reproof or warning against such a practice; for Christ even communed with Judas, and set the example for each one to judge himself, and not for one or a dozen to judge for others who shall come to the Lord's table, but for every one to judge himself, and so to eat, and if he or they judge incorrectly and eat unworthily the condemnation to him or themselves, as the case may be, and not to the body, which is the church, and the head of the church is Christ and not the pastor nor the members, and the only law giver is God, the Holy Ghost, or Comforter and Teacher of all truth, and God is truth, hence, then, God is all and in all, and is ever to be obeyed in all things pertaining to godliness. The Free Communionist or Liberal Baptist is of as old an origin as any branch of the Baptist connection. Written by D. J. Apperson.

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## CHURCH DECORUM.

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1. The church may choose a pastor annually at the last regular Conference in Associational year; or, if they prefer it, may choose a pastor for an indefinite length of time, to continue from year to year, so long as he may deem it proper to keep up the connection.
2. When it becomes necessary, a pastor may be chosen at any other time; but if the choice be made at a special Conference, the time must be appointed at a monthly meeting of the church.
3. The pastor shall be Moderator of the church, but when he is absent or does not sit as Moderator, being present, some suitable brother shall be appointed to sit in his place.
4. There shall be two or more deacons in the church, whose duty it shall be to superintend the collection and disbursement of all contributions made by the church for the pastor, etc., and to distribute the bread and wine in the administration of the Lord's Supper.
5. The deacons shall also take notice of such members as refuse or neglect to partake of the Lord's Supper, and endeavor to ascertain the cause, that the same may be laid before the church in Conference if necessary.
6. Some suitable member shall be appointed Clerk, and it shall be his duty to do all the recording and other writing pertaining to the business of the church, and to preserve a file of the minutes of the Association.
7. When a new Clerk is appointed, all the books, minutes, etc., belonging to the Clerk, shall be immediately delivered to him by his predecessors.



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 the 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 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, who 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 question 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.

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## GOVERNMENT AND ORDINANCES.

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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 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 the gospel churches are the only ecclesiastical bodies or tribunals authorized by the Scriptures; that each church has the un-

restricted 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 nowise compromised or hindered by entering into an association, and therefore 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 consciences of men in any case whatever.

8. That the only requisite 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 believer in water in the name of the Father, and of the Son and of the Holy Ghost.

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

13. That elders and deacons must be set apart to their offices 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 therefore under just condemnation to eternal ruin without defence or excuse.

4. That the salvation of sinners is wholly of grace, through the mediatorial office of the Son of God, who took upon him our nature, yet without sin, honored the law by his personal obedience, and made atonement for sin by his death; being risen from the dead, he is now enthroned in heaven, and uniting in his wonderful person the tenderest sympathies with divine perfection is every way qualified to be a suitable, 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, and that the inability which the Scriptures ascribe to fallen man to fulfill its precepts arises entirely from their love of sin, to deliver them from which, and to restore them, through a mediator, to unfeigned obedience to the holy law, is one design of the gospel, and of the means of grace connected with the establishment of the visible church.

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

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

13. That there is a radical and essential difference between the righteous and the wicked; that such only are justified by faith in the name of the Lord Jesus, and sanctified by the Spirit of God as are truly righteous in his esteem, while all such as continue in impenitence 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.



# STATISTICAL TABLE.

| CHURCHES.        | COUNTY.  | DELEGATES.                               | PASTORS.       | Baptized. | Received by Letter | Confes'n of Faith. | Dismissed by Let'r | Excluded. | Dead. | Total Number. | Paid for Minutes. |
|------------------|----------|--|----------------|-----------|--------------------|--------------------|--------------------|-----------|-------|---------------|-------------------|
| Pleasant Hill... | Schley   | Theo. Davis, W. Hurst, J. Fulford        | J. M. Bray     | 12        | 3                  | 2                  |                    | 1         |       | 65            | \$ 3 00           |
| Silver Run       | Taylor   | E. Garrett                               | J. M. Bray     |           | 1                  | 2                  |                    |           |       | 30            | 1 50              |
| Spring Hill      | Marion   | P. S. Wall                               | J. R. Brown    |           |                    |                    |                    |           |       | 11            | 50                |
| Columbus         | Muscogee | W. S. Lockhart                           | W. C. Duffell  | 1         | 4                  | 7                  |                    | 3         |       | 64            | 3 00              |
| Corinth          | Marion   | B. B. Watson, J. H. Lenear               | J. M. Bray     | 1         |                    |                    |                    | 2         |       | 93            | 2 10              |
| Benevolence      | Webster  | John Lawhorn                             | J. R. Brown    |           |                    |                    |                    |           |       | 14            | 1 00              |
| Trinity          | Marion   | John Flurry                              | J. R. Brown    | 1         |                    |                    |                    |           |       | 17            | 1 60              |
| Shiloh           | Macon    | J. T. Johnson                            | S. N. Little   |           |                    |                    |                    |           |       |               | 2 00              |
| Union Grove      | Sumter   | W. Chamblis, W. A. Justice, W. S. Parker | D. J. Apperson | 5         |                    | 4                  |                    |           |       | 65            | 2 00              |
| Harmony          | Taylor   | Jesse Amoson                             | S. N. Little   | 2         | 3                  |                    |                    | 1         |       | 40            | 2 00              |
| Providence       | Muscogee | J. T. Duffell                            | W. C. Duffell  |           |                    |                    |                    |           |       | 66            | 1 50              |
| New Prospect     | Taylor   | Andrew Posey                             | J. M. Posey    |           |                    |                    |                    |           |       | 50            | 1 00              |
| Rocky Mount      | Sumter   | J. D. Kidd                               |                |           |                    |                    |                    |           |       |               | 1 00              |
| Bethel           | Macon    | Loney Barfield, L. King, J. A. King      | J. M. Bray     |           |                    |                    |                    |           |       | 98            | 3 00              |
| Union Grove      | Randolph | O. B. Knight, A. Knight                  | C. C. Martin   | 13        | 7                  | 7                  |                    | 2         |       | 50            | 2 00              |
| Sweet Prospect   |          | By proxy                                 | J. T. Knight   |           |                    | 16                 |                    |           |       | 16            | 40                |
| St. Peter        |          | By proxy                                 | J. T. Knight   |           | 2                  | 3                  |                    |           |       | 5             | 40                |
| New Life         |          | By proxy                                 | J. T. Knight   |           |                    | 17                 |                    |           |       | 17            | 40                |

MINUTES.