

MINUTES
OF THE
FIFTY-FIFTH SESSION
OF THE
CHATTAHOOCHEE
FREE-WILL BAPTIST ASSOCIATION

HELD WITH
FIRST FREE-WILL BAPTIST CHURCH,
COLUMBUS, GA.,

Friday, Saturday and Sunday, Oct. 3d, 4th and 5th, 1890

OFFICERS:

D. J. APPERSON,	- - - - -	MODERATOR.
JOSEPH R. BROWN,	- . - - -	ASST. MODERATOR.
J. M. BRAY,	- - - - -	CLERK.

COLUMBUS, GA.:

THOS. GILBERT, PRINTER, BOOK-BINDER, AND PAPER BOX MANUFACTURER.

1890.

MINUTES.

The Fifty-fifth Session of the Chattahoochee Free Will Baptist Association, met with the First Free Will Baptist Church of Columbus, on Friday, Saturday and Sunday, October 3d, 4th and 5th, 1890.

The Introductory was delivered by J. T. Knight, from St. John i. 1, followed by J. M. Bray.

After a recess of one hour, the body was called together by the former Moderator, D. J. Apperson, with the former Clerk, J. M. Bray, present. Singing, and prayer Bro. R. H. Ross.

The first business was to call for corresponding letters; and received letters from twenty-four churches of the Association.

Bros. W. T. Huguley and J. M. Posey were appointed to read the letters, which were read and the names of delegates enrolled.

Organized by electing D. J. APPERSON Moderator and J. M. BRAY Clerk.

Called for petitionary letters, and received letters from three new churches, and the hand of fellowship extended, first by the Moderator, followed by the body.

Motion and second to read the Decorum of the Association, which was read by Bro. J. R. Brown.

Appointed the following Committees:

Committee on Preaching—A. J. Culver, J. Seaborn, G. W. Pool, T. A. Britt and Joseph Parker.

Committee on Arrangements—David Joiner, W. A. Hooks, W. T. Huguley, R. H. Ross, J. M. Posey.

Committee on Finance—J. M. Bray, S. N. Little, J. D. Kidd.

Committee on Sabbath Schools—Agreed for the pastor of each church to act on that Committee, and that each pastor endeavor to promote the Sabbath-school cause in each church.

Committee on Obituaries—J. M. Bray, J. R. Brown, W. A. Hooks, S. N. Little and J. M. Posey.

Call was made for correspondence from sister Associations, and Rev. C. C. Martin, from the Martin Association, Rev. T. J. Leverett, from the Middle Georgia Association, and Rev. W. A. Harper, from the Second District, Chattahoochee Association, responded to the call and were received, and the hand of fellowship

was extended, first by the Moderator, followed by the body; also, Rev. A. D. Williams, D. D., from the Cumberland Association of Tennessee, came forward and was received.

Called for the report of the Preaching Committee and received the following report:

Friday night, J. D. Kidd to preach, J. M. Posey to follow; Saturday at 11 o'clock, Rev. T. J. Leverett to preach, Rev. A. D. Williams to follow; Saturday night, S. N. Little to preach, W. A. Hooks to follow; Sunday 9 o'clock, K. Massey to preach, D. J. Apperson to follow; Sunday at 11 o'clock, J. M. Bray to preach, C. C. Martin to follow; Sunday night, H. P. Houghs to preach, David Joiner to follow.

Motion and second to adjourn. Singing and prayer by R. H. Ross.

SECOND DAY.

SATURDAY MORNING, 8 o'clock—The body met according to adjournment. Singing and prayer by Rev. W. T. Huguley.

Called for the reading of the minutes of the previous day's proceedings, which were read and corrected.

Called for the reading of the Circular Letter, which was read by Bro. W. C. Duffell, and approved. Moved and seconded, to publish the same in the minutes.

Called for report of Arranging Committee, and received the following report:

We, your Committee, submit the following report: That we take up and carry on the business according to the Decorum.

Motion and second, to appoint an Investigating Committee, to investigate all matters pertaining to the church and the general good of the cause. Committee appointed as follows: W. A. Hooks, I. W. S. Cooper, J. D. Kidd, J. T. Hambrick, J. M. Posey, David Joiner, J. R. Brown.

Motion and second, to appoint corresponding delegates to sister Associations. Appointments made as follows:

To the Ocmulgee Association—S. N. Little and J. T. Hambrick.

Second District Association of Florida—J. M. Bray and W. T. Huguley.

To the Middle Georgia Association—J. R. Brown and W. T. Huguley.

To the Martin Association—S. N. Little, D. J. Apperson and R. H. Ross.

To the South East of Alabama—T. P. Young.

To the State Line of Alabama—J. D. Kidd, W. A. Hooks.

Motion and second, to adjourn for preaching. Singing, and prayer by W. C. Duffell.

Saturday at 11 o'clock the stand was occupied by Rev. T. J. Leverett, who preached from 2 Pet. i. 10, followed by Rev. A. D. Williams, of Tennessee.

EVENING SESSION.

At 2 o'clock P. M. the body was called together. Singing, and prayer by Bro. J. M. Posey.

Agreed for the next session of this body to meet with Friendship Church, Sumter county, Ga., and to convene on Thursday night before the first Sunday in October, 1891; David Joiner to preach the Introductory Sermon, and J. M. Bray, Alternate. [Conveyances will meet delegates at Smithville on Thursday.]

The Union Meeting will convene with New Life Church, Marion county, and will commence on Friday night before the fourth Sunday in July, 1891; J. M. Bray to preach the Introductory Sermon, and J. M. Posey alternate. [Conveyances will meet delegates at Howard on Friday.]

The subject of the Southern Unity move was brought before the body, and Bro. A. D. Williams and others made some remarks, but the question was dropped without definite action.

By petition from Betheny and Columbus churches, a presbytery was appointed to ordain Bros. Bass and Grimsley as ministers of the gospel, and Bros. Turner and Stringfellow as deacons. The Moderator appointed J. M. Bray, J. R. Brown and W. C. Duffell as presbytery.

Called for the report of the Business Committee, which report was as follows:

We, your Committee, ask leave to submit the following report: We find all the churches in this Association in good standing, except Silver Run Church, which we consider in error in sustaining E. Garrett as deacon.

Called for the report of the Committee on Finance, which submitted the following report:

Received for Minutes.....	\$ 38 80
We find in the hands of Treasurer.....	75

Total.....	\$ 39 55	
Respectfully submitted,	J. M. BRAY,	} Committee on Finance.
	S. N. LITTLE,	
	J. D. KIDD,	

Resolved, That the Clerk place the Scriptural references to the Doctrinal Views, and that he be paid \$15 for his services as Clerk.

Resolved, That we return our thanks to the good people of the city of Columbus for the kind hospitality shown us during our sojourn among them.

Motion and second, to adjourn, to meet with Friendship Church, Sumter county, Ga., twelve months hence.

Sunday morning the presbytery met and proceeded with the ordination according to appointment.

Sunday at 11 o'clock, the stand was occupied by T. J. Leverett, who preached from 1 Cor. xiii. 13, followed by C. C. Martin.

Sunday 3 o'clock, the stand was occupied by J. R. Brown, who preached from Matt. xii. 31, 32, followed by Bro. Harper.

Sunday night we had a glorious meeting, conducted by Bros. Martin and Hough, after which the ordinance of communion and washing of the saints' feet was engaged in by the delegates and brethren, and all went away feeling that it was good to be there.

Thus ends the Fifty-fifth Session of the Chattahoochee Free Will Baptist Association.

D. J. APPERSON, *Moderator.*

JOSEPH. R. BROWN, *Asst. Mod.*

J. M. BRAY, *Clerk.*

[We will have to make obituaries short, in consequence of scarcity of money. We hope all the churches who send up such small amounts will mend up in the matter, then we can publish full minutes.—CLERK.]

OBITUARIES.

Departed this life September 1, 1890, in the thirty-first year of her age, Sister Minnie Russell. She was the wife of Bro. W. H. Russell, and lived for years in the Missionary Baptist Church, after which she joined the Free Will Baptist Church, and lived a consistent member, and died in the faith.

Departed this life January 4, 1890, Sister L. V. Bozeman. She joined the Free Will Baptist Church at Providence, when young, and has ever lived as all true Christians should live, and died as only a Christian can die. Gone, but not lost.

Departed this life June 22, 1890, Sister D. L. Tomlin. She was the

daughter of Sister L. V. Bozeman, and wife of G. W. Tomlin. She was a consistent member of Providence Church, and lived and died a true and devoted Christian.

Departed this life August 29, 1890, Sister Julia Hamilton, who joined the church at New Life and was baptized July 30, 1890. Just lived one month from her first burial until her second burial, to rise with Christ in glory.

Departed this life in the year 1890, Sister Missouri Lockhart. She was a member of the First Free Will Baptist Church at Columbus. She lived a Christian, and died as only a Christian can die.

Died, in the city of Columbus, 1890, our sister, Susan King. She had for many years lived in the Free Will Baptist Church, and died in the full triumphs of faith, trusting in the promise of her Saviour.

Departed this life in the year 1890, our much beloved sister, Mattie McDonald, who was a useful and consistent member of the First Free Will Baptist Church of Columbus. She was much loved as an exemplary Christian, and died in the full triumphs of faith, leaving a lasting testimony that she has gone home to glory.

CIRCULAR LETTER.

DEAR BRETHREN—Having been appointed by our last session to write a letter, I am glad to say, dear brethren, that I believe that the branch of the church to which we belong has passed its trying hours, and prejudice is giving way to reason, and light is awakening in the hearts of Christians an earnest desire to do the will of their Saviour. I have no doubt of the final success of the liberal Baptist cause. The power of truth is being felt upon the most cultivated minds; thus we see the evidence that God is blessing our labors. Should we not earnestly engage in the work of spreading those holy principles in every direction—that unity of fellowship so earnestly prayed for by our blessed Saviour, as recorded in the 17th chapter of St. John? We all, from the least to the greatest, should feel interested in the blessed cause, and liberally sustain a regular system of missionary work. No branch of the church has ever accomplished a great deal of good without a general effort, nor can the Baptist Church expect success until all the members unite their strength to support the cause. Then in evidence of the past, and the evidence we have before us, let us study to show thyself approved unto God a workman that needeth not be ashamed, rightly divining the word of truth—a 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.

Now, brethren, the field of labor is open to the clergy; their commission is to go and teach all nations.—Matt. xxviii. 19. Will you, as

workers together with God, suffer them to go embarrassed? They have wives and children to take care of; they have pledged themselves to the wife, and to the laws of the country, and the divine law of Almighty God, to take care of them. If we have sown to you spiritual things, is it a great thing if we shall reap your carnal things?—1 Cor. ix. 11. Even so hath the Lord ordained that they which preach the gospel should live of the gospel.—1 Cor. ix. 14. Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine.—1 Tim. v. 17. This implies that the laborer is worthy of his hire, and if humanity deserves, it is your duty to administer to the necessity of humanity, especially those that minister to you in holy things.

NAMES OF ORDAINED MINISTERS.

J. A. COBB.....	Americus, Ga.
D. J. APPERSON.....	Poindexter, Ga.
J. M. BRAY.....	Poindexter, Ga.
R. H. ROSS.....	Poindexter, Ga.
KIMBAL MASSEY.....	Butler, Ga.
J. M. POSEY.....	Butler, Ga.
J. D. KIDD.....	Ellaville, Ga.
J. H. DUPREE.....	Smithville, Ga.
A. SMITH.....	Smithville, Ga.
DAVID JOINER.....	Dawson, Ga.
W. C. DUFFELL.....	Columbus, Ga.
H. P. HOUGHS.....	Columbus, Ga.
T. P. YOUNG.....	Columbus, Ga.
W. A. HOOKS.....	E. & P. Mills, Columbus, Ga.
E. BASS.....	Columbus, Ga.
E. C. GRIMSLEY.....	Geneva, Ga.
S. N. LITTLE.....	Ashburn, Ga.
I. W. S. COOPER.....	Salem, Ala.
W. T. HUGULEY.....	Salem, Ala.
J. R. BROWN.....	Brantley, Ga.
J. T. KNIGHT.....	Aberdeen, Fla.

LICENTIATES.

T. A. BULLARD.....	Juniper, Ga.
Z. T. BONE.....	Butler, Ga.
H. P. MATHIES.....	Shelman, Ga.
JOHN TAYLOR.....	Ellaville, Ga.

CHURCH DECORUM.

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

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

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

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

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

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

7. When a new Clerk is appointed, all the books, minutes, etc., belonging to the Clerk, shall be immediately delivered to him by his 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 dealings 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 or 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 the 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 acknowledgment 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.

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.

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, 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 unrestricted right to administer its own government without supervision 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 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 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 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 a 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 center of Christian union and the supreme standard to which all human conduct and opinions should conform.—Rev. xiii 14; John v. 39.

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.—Exod. vi. 3; Ps. lxxxiii. 18.

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—Gen. i. 27; ii. 7; iii. 6, 19, 23.

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.—Eph. ii. 5; v. 8; Rom. viii. 11, 27.

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.—Rom. viii 30; Ezek. xviii. 27, 28; John iii. 14; 15, 16; Rom. viii 17.

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 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.—Mark xvi. 16; John xvii. 20; Isa. xlv. 22.

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.—John iii. 3, 5, 7, 8; Matt. iii. 8, 10.

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.—Eph. i. 5, 6, 7, 8, 9, 10, 12.

9. That the preserving attachment of true believers to Christ is the grand work 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.—Eph. i. 17, 18.

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.—Matt. v. 17, 18; Luke x. 13-20; xiv. 17.

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.—Exod. xix. 8; Heb. iv. 9; Thes. i. 7; Ps. xvi. 9.

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.—Heb. xiii. 7; Acts xxiii. 5; Tim. v. 17.

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.—Matt. xxv. 45, 46; Mark xvi. 16.

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.—John v. 25; Matt. xxv. 31, 32, 33, 34, 41, 46.

CHURCH STATISTICS.

CHURCHES	COUNTIES	DELEGATES	PASTORS	Baptized	Rec'd by Letter	Confes'n of Faith	Dis'm'd by Letter	Excluded	Dead	Total	Paid for Minutes
Pleasant Hill	Schley	T. Davis, J. W. Brewer	J. M. Bray	5	6	60	3	00			
Shiloh	Macon	J. V. McCarty	J. M. Bray	2	2	19	1	00			
Bethel	Macon	D. G. Barfield, G. Massey	J. M. Posey	2	4	68	2	50			
Harmony	Taylor	Jesse Amerson, Charley Amerson	J. M. Posey	1	2	39	2	00			
New Prospect	Taylor	W. N. Coulter	J. M. Posey	1	1	57	1	00			
Trinity	Taylor	Robert Allison, A. A. Watson	J. R. Brown	2	2	24	1	00			
Corinth	Marion	G. W. Pool	J. R. Brown	6	2	90	3	00			
Spring Hill	Marion	By Proxy	J. R. Brown					50			
New Life	Marion	Smith Turner, Leroy Wells, A. Hurd		38	3	48	2	50			
Silver Run	Taylor	E. Garrett	J. D. Kidd		2	28	1	00			
Antioch	Sumter	Joseph Parker	J. D. Kidd			8	2	00			
Rocky Mount	Sumter	By Proxy	J. H. Dupree	2	2	32	2	00			
Friendship	Sumter	J. R. Baty	David Joiner	2	2	38	1	50			
Union Grove	Sumter	Rice Boss, J. R. Duckworth	J. H. Dupree	2	3	48	2	25			
Benevolence	Webster							1 00			
Providence	Muscogee	W. A. Parker, T. A. Britt	W. C. Duffell	2	1	63	1	50			
Macedonia	Lee, Ala.	Richard Moore, J. Blalock		5	3	17	1	00			
Betheny	Marion	G. W. Plymale, W. J. Stringfellow	W. C. Duffell	10	6	29	1	00			
New Bethel	Worth	By Proxy	S. N. Little	1	14	4	20	1	00		
New Shiloh	Erwin	J. T. Hambrick	S. N. Little	11	3	25	1	20			
Mt. Pisgah	Muscogee	Sandford Lockhart	H. P. Houghs			13	1	00			
Friendship	Russell, Ala.	A. J. Morris, Levi Smith	T. P. Young					1 35			
Union Grove	Randolph, Ga.	O. B. Knight, A. Knight	C. C. Martin	6	1	61	2	00			
Columbus	Muscogee	A. J. Culver, J. Seaborn	W. A. Hooks	4	4	37	3	00			