

56

MINUTES
OF THE
FIFTY-SIXTH SESSION
OF THE
CHATTAHOOCHEE
Free Will Baptist Association,
HELD WITH
FRIENDSHIP CHURCH,
SUMTER COUNTY, GA.,
THURSDAY NIGHT, OCT. 1st, 1891.

OFFICERS:

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

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MINUTES.

The Fifty-sixth annual session of the Chattahoochee Free Will Baptist Association met with Friendship Church, Sumter county, Georgia, on Thursday night before the first Sunday in October, 1891.

The introductory sermon was preached by Rev. David Joiner on Friday at 11 o'clock, from Nehemiah, 4th chapter, 6th verse, followed by Rev. J. M. Bray.

After an intermission of one hour the body was called together by the former Moderator, D. J. Apperson, the former Clerk, J. M. Bray, in his seat.

The first item of business was to call for corresponding letters from the various churches in the Association, and received letters from seventeen churches and reports from four churches represented by proxy.

Revs. W. A. Hooks and A. J. Parker were called on to read the letters, which were read, and the names of delegates enrolled.

Organized by electing Moderator and Clerk by ballot, which resulted in the election of D. J. Apperson, Moderator, and J. M. Bray, Clerk; and, by motion and second, Rev. Joseph R. Brown was elected Assistant Moderator.

Called for petitionary letters, and received petition from Gideon Church, Taylor county, Georgia, which was read and received, and the hand of fellowship extended, first by the Moderator, followed by the body.

Called for corresponding delegates from sister associations, and Rev. J. T. Knight, from the Second District Association of West Florida, responded with a favorable report, was received, and the hand of fellowship extended by the Moderator, followed by the body.

Proceeded to appoint Committees as follows:

ON PREACHING—James Brown, D. J. Barfield, J. R. Baty, J. E. Jones, and Theophilus Davis.

COMMITTEE ON INVESTIGATION—J. M. Lawson, A. J. Parker, James Brown, C. C. Duffield and J. B. Watson.

COMMITTEE ON FINANCE—J. M. Bray, A. J. Parker, J. D. Kidd.

COMMITTEE ON OBITUARIES—W. A. Hooks, David Joiner and A. J. Parker.

COMMITTEE ON SABBATH SCHOOLS—J. M. Bray, W. C. Duffell, and David Joiner.

Motion and second for adjournment until Saturday morning at 8 o'clock.

Singing and prayer by David Joiner.

Friday night the stand was occupied by Rev. J. T. Knight, who preached from Isaiah, 28th chapter and 20th verse.

Saturday morning at 8 o'clock the body was called together by the Moderator.

Singing and prayer by Rev. Z. T. Bone.

The first item of business was a call for the circular letter, which was read by James M. Bray, and was adopted by the body for publication.

Appointed correspondents as follows: J. M. Bray and W. A. Hooks, to the Second District Association of Florida, and collected \$12 80 to help defray their expenses, which was divided between Brothers Hooks and Bray.

Agreed to send W. C. Duffell and A. J. Parker as delegates to the Martin Association; also, Brother D. J. Apperson agreed to attend as correspondent.

Agreed to insert a corresponding letter in our minutes to all sister associations with whom we correspond.

Call for reports of the various committees.

The Committee on Preaching report as follows:

Saturday, at 11 o'clock, Samuel Ealy to preach, and W. A. Hooks to close; Saturday, at 3 o'clock, W. A. Hooks to preach, Z. T. Bone to follow; Saturday night, A. J. Parker to preach, W. C. Duffell to follow; Sunday, 9 o'clock, K. Massey to preach, C. W. Jones, to follow; 11 o'clock, J. R. Brown to preach, and J. M. Bray to follow; 3 o'clock, D. J. Apperson to preach, J. H. Dupree to follow; Sunday night, J. M. Bray to preach, Samuel Ealy to close.

The Investigating Committee report as follows:

We, your committee, submit the following report: We find a majority of the churches in a good and prosperous condition, and feel to rejoice that God is blessing our pains abundantly throughout the Association.

Committee on Sabbath Schools report as follows:

We find but very few churches in our Association taking an interest in the Sabbath School matters, and we therefore recommend that the pastor of each church urge this matter on the churches.

Report of the Committee on Finance:

We, your Financial Committee, submit the following report:

Received from the various churches.....	\$ 35 50
We find in the hands of Treasurer	3 45

Making a total of.....	\$ 38 95
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Respectfully submitted,

J. M. BRAY,
J. D. KIDD,
A. J. PARRER.

Motion and second to adjourn until 2 o'clock.

At 11 o'clock the stand was occupied by Rev. Samuel Ealy, who preached from Phillippians, 2d chapter, 12th and 13th verses, followed by W. A. Hooks.

At 2 o'clock p. m. the body was called to order by the Moderator.

Singing and prayer by C. W. Jones.

The miscellaneous business was called, and the following business disposed of:

The subject, feet-washing, was discussed, and, after remarks by several of the brethren, it was agreed by a unanimous vote of the body to amend the 12th article of our Government and Ordinances so as to mention "feet-washing" as well as "communion." Also, on the subject of ordaining ministers, it was agreed by a vote of this body that no preacher shall hereafter be ordained in this Association until he is called to take charge of a church as pastor, or for some other good and sufficient reason; and that all preachers shall be ordained in the Association after passing a thorough examination by a competent presbytery appointed by the Association.

By a motion and second, and a vote of the body, Brothers Ealy and Elliott were recognized as correspondents from the Martin Association.

It was resolved that the next session of this body convene with Trinity Church, Taylor county, Georgia, and to commence on Thursday night before the first Sabbath in October, 1892, the Rev. A. J. Parker to preach the introductory sermon, W. A. Hooks, alternate. Conveyances will meet delegates at Buena Vista, on the Savannah and Western railroad; also at Howard, on the Central railroad.

The Union Meeting is to convene with Rocky Mount Church, in Sumter county, Georgia, and to commence Friday night before the third Sunday in July, 1892. Delegates will get off at New Point, on the S. A. and M. railroad. Introductory sermon to be preached on Saturday at 11 o'clock by J. M. Posey, J. M. Bray, alternate.

It was agreed by a vote of the body to appoint delegates to the State Baptist Convention, to meet in Christian Hill Church, in Wilcox county, Georgia, on the 30th day of October, 1891.

J. R. Brown, David Joiner, and A. J. Parker were appointed delegates.

Resolved, That we return our thanks to the good brethren and

sisters and friends in this vicinity for the very kind hospitality shown toward us during our sojourn among them.

As this closed the business of the session, a motion was made and seconded to adjourn.

Singing and prayer by J. R. Brown.

Saturday night Brother Parker preached from St. John, 1st chapter and 1st verse, followed by J. T. Knight.

Sunday, at 9 o'clock, K. Massey preached from the first fourteen verses of the 3d chapter of St. John, followed by C. W. Jones.

Sunday, at 11 o'clock, J. R. Brown preached from St. Luke, 13th chapter and 18th verse, followed by J. M. Bray.

At 3 o'clock D. J. Apperson preached, followed by J. H. Dupree.

Sunday night J. M. Bray preached, followed by Samuel Ealy

Taking the parting hand in tears, to meet with Trinity Church twelve months hence.

D. J. APPERSON, Moderator.

J. R. BROWN, Ass't Moderator.

J. M. BRAY, Clerk.

Challahoochee Association to Her Sister Associations:

GREETING: Dear brethren, our session has been a pleasant one. Brotherly love existed, peace and harmony prevailed, and the spirit of God seemed to rule and reign in every heart, and the cause of Christ is progressing and Zion is moving on. May the angel of peace and the love of God rest and abide with you all, is our prayer.

J. M. BRAY, Clerk.

OBITUARIES.

Departed this life, on March 15, 1891, Rev. E. Bass, in the 58th year of his age. Brother Bass was pastor of the Free Will Baptist Church of Columbus, Ga. He was a faithful servant and a successful minister, and died, as all true servants should, while at his post, and will reap the reward of the faithful.

Died, at her home in Muscogee county, at the age of 37 years, Sister Mattie Spurlin. She was the wife of Brother Jackson Spurlin, and daughter of Rev. J. E. Brodnax; was baptized at the age of 17, and ever lived a consistent member of Providence Church until July 14, 1891, when God called her to join her father beyond the shores of time.

While Mattie sleeps beneath the tomb,
Death has lost its dreaded gloom;
The God who worketh all things best
Has called her spirit home to rest.

Died, March, 1891 Brother C. Tutston. Brother Tutston was a consistent member of Providence Church, and died in the triumph of faith. PASTOR.

Died, on September 16, 1891, Brother J. L. Joiner. He was a member of Union Grove Church. He died as he had lived, and left a testimonial behind him. He had waited twelve months for the summons he expected God to send. Farewell, dear brother, we will try to meet you in that happy clime.

Died, at his home in Sumter county, Brother Allen Hobbs. He was a consistent member of Union Grove Church, and died at the age of 44 years. He was, indeed, a father in Israel, and died in the faith.

Thy dust shall sleep beneath the sod
Till we meet again in the City of God.

Died, at the early age of 13, Sister Minnie Hobbs, on January 20, 1891. She was a member of Rocky Mount Church, and has gone over to join her father, who passed over just a short time before.

Departed this life, January 20, 1891, Sister Nancy Johnson. She was one of the first to join at Rocky Mount. She lived the life of a Christian. She has gone to reap her reward. God bless her children.

Died, May 31, 1891, Sister Celia Wyrick, in the 82d year of her age. She was for many years a member of Primitive Baptist Church, but when, becoming acquainted with the Free Will Baptist, she joined at Bethany Church and passed off in the full triumph of faith.

CIRCULAR LETTER.

DEAR BRETHREN:—At the last session of your Union Meeting your body saw fit to appoint me to address you through the medium of a circular letter, and in compliance with that request I propose to set forth a few of the many reasons why we are Free Will Baptists. First, because the New Testament is a Baptist book, and the first

conspicuous character in that book was a Baptist by name and by practice. The second conspicuous character in that book was Christ himself, who came to Jordan unto John to be baptized of him, and as John was baptizing others in the river, it would be a foolish argument for us to say that he baptized Christ out of the river, for coming up straightway out of the water will teach any one with common sense that he was baptized in the water, thus making Christ a Baptist by practice and thus showing his death and burial and his resurrection from the grave.

Here the heavens were opened and the voice declares, "This is my beloved son, in whom I am well pleased." Therefore, we are Baptists because our Saviour was a Baptist, and because Heaven approved the act of baptism. Is not that a good reason?

Well, we said the Testament was a Baptist book. We don't wish to be understood as claiming that the Testament makes baptism alone essential to salvation; but we do claim it essential unto obedience, for no one can say he is clear of the law of Christ without it, and no one can claim an inheritance until they are clear under the law of Christ. "Go ye therefore and teach all nations, baptizing them in the name of the Father, Son, and Holy Ghost; for except a man be born of water, and of the spirit, he cannot see the kingdom of God." Thus we see it requires faith and baptism to clear the law; thus we see that the Testament is a Baptist book, because it speaks of baptism in fifty-three places—all pointing to a burial or covering up in water of a believer in Christ. Then, if we follow the Testament as our guide and as our rule of faith and practice, we can be nothing but Baptists, unless we lay aside its teachings and take up the fashions of men because it is more popular and suits the proud nations of the world best. But to follow the word of God and to seek for eternal life we must follow in all things; and to follow in all things will bring us into the water to be buried with Him in baptism; and if we are buried with him in baptism, we are Baptists. Paul says: "We are buried with Him by baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in the newness of life." Therefore, as Christ set the example, and the apostles both taught and practiced it, we, as a Church, must do the same; and that is why we are Baptists.

Now, brethren, the term "Free Will" is simply a name given us to distinguish us from other Baptists, and because we believe in the freedom of the will of man to act in obedience to the command of Christ for men everywhere to repent. Now, it would require a large volume to contain all the proof we have for this opinion; therefore, we simply refer you to the whole Scripture, for, whenever the gospel is preached by all orthodox they are calling upon the people to repent. Then, if they have not the freedom of the will to repent, preaching repentance is both vain and foolish. Peter also used a vain expression when he said, "Repent, every one of you," for if those people on the Day of Pentecost had not had this freedom of will, Peter surely would have used some other expression. Also, the Spirit speaking to John, in Psalms, said: "Behold, I stand at the door and knock; if any man hear my voice and open the door I will come in and sup with him, and he with me." In this case, man exercises the freedom of his will to open the door and receive the Spirit, or to refuse to open, and reject it. Also, we see that all orthodox, even other Baptists, preach this freedom of will and insist on people to come to repentance, while they, in their articles of

faith, pretend to believe something else; while we, as Free Will Baptists, believe it; the Scriptures fully sustain it; we preach it at all times, and our articles of faith declare it.

And that is why we are called Free Will Baptists.

J. M. BRAY.

CHURCH DECORUM.

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

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

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

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

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

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

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

8. When the church deems it necessary, a committee of not less than three male members, well acquainted with business, shall be appointed, whose duty 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 acknowledgements. 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 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 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 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 acknowledgement 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 and washing of the Saints' feet 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 transgressions 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 defense 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 considera-

tion 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 fulfil 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 man, in heaven or hell, on principles of righteousness.—John v, 25; Matt. xxv, 31, 32, 33, 34, 41, 46.

CHURCH STATISTICS.

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