

MINUTES

OF THE

FIFTY-SEVENTH + ANNUAL + SESSION

OF THE

CHATTAHOOCHIE

United Free Will Baptist Association

HELD WITH

TRINITY CHURCH,

TAYLOR COUNTY, GA.

Thursday Night, Sep. 30, and Oct. 1 and 2, 1892.

OFFICERS:

JOSEPH R. BROWN,	- - - - -	MODERATOR
D. J. APPERSON,	- - - - -	ASSISTANT MODERATOR
A. J. PARKER,	- - - - -	CLERK

COLUMBUS, GEORGIA.:

JOHN S. STEWART, BOOK AND JOB PRINTER.

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MINUTES.

The fifty-seventh annual session of the Chattahoochee United Free Will Baptist Association, convened with Trinity Church, Taylor county, Georgia, on Thursday night, before the first Sunday in October, 1892.

The introductory sermon was preached by Rev. A. J. Parker, Friday, at 11 o'clock a. m., from St. John, second chapter, fifth verse; and St. Matthew, twenty-eighth chapter, and eighteenth, nineteenth and twentieth verses, followed by Rev. W. A. Hooks.

After an intermission of one hour and thirty minutes for refreshments, the body was called together by the former Moderator, D. J. Apperson, with 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 letters from twenty churches in the association were received.

Revs. A. J. Parker and J. T. Knight were appointed to read the letters, which was done, and the names of delegates enrolled.

The body then permanently organized by electing a moderator and clerk by ballot, which resulted in the election of J. R. Brown, moderator; A. J. Parker, clerk; and by motion and second, Rev. D. J. Apperson was elected assistant moderator.

Call for petitionary letters received. None.

Call for corresponding delegates from sister associations, and Rev. C. C. Martin, from the Martin Association; Rev. J. T. Knight, from the Second District Association of West Florida; Rev. J. H. Jenkins, of the Ogeechee Association; Rev. B. W. Nash, of Goldsboro, N. C., responded with a favorable report, and was received and the hand of fellowship extended, first by the moderator, and then followed by the body.

Proceeded to appoint committees as follows:—

On Preaching—B. B. Watson and J. R. Terry from the church, and O. B. Knight, Theophilus Davis and A. A. Phelps from the body.

On Investigation—T. E. Massey, J. V. McCarty, J. B. Watson, W. S. Lockhart, E. L. Blalock, J. R. Duckworth and O. B. Knight.

On Finance—A. J. Parker, J. D. Kidd and J. M. Bray.

Agreed, that every minister in this association act as a committee on obituaries.

Resolved also by this body, that every minister in this association act as a committee on Sabbath schools, and that they use every influence in the direction of building up Sunday schools in all our churches, until we can see all our children enjoying its pure, heavenly, soul elevating teachings.

Call for the reports of committees.

The committee on preaching reported as follows: Friday night, Rev. J. M. Bray to preach, and Rev. T. P. Young to close. Saturday at 11 o'clock, Rev. J. H. Jenkins to preach, and Rev. W. A. Hooks to close; at 3 o'clock, Rev. C. C. Martin to preach, and Rev. N. E. Massey to close.

Motion and second to adjourn until 8 o'clock Saturday morning.

Singing and prayer by Rev. W. A. Hooks.

Friday night the stand was occupied by Rev. J. M. Bray, who preached from Matthew, sixteenth chapter and sixteenth verse, followed by T. P. Young.

Saturday morning the body met pursuant to adjournment.

Singing and prayer by Rev. C. C. Martin.

The first item of business was to call for the reading of the circular letter, and agreed to publish in the minutes of this session the circular letter addressed to the body at our last session, and which stands in the minutes of the same.

Appointed correspondents to our sister association as follows:

Second District Association of West Florida—Rev. J. M. Bray.

Martin Association—Rev. J. R. Brown.

Collected \$10.10 to help defray their expenses, also, Rev. D. J. Apperson agreed to attend as correspondent.

Motion and second to adjourn until 2 o'clock

Singing and prayer by J. M. Bray.

At 11 o'clock the stand was occupied by Rev. J. H. Jenkins, who preached from the thirteenth chapter of the Acts of the Apostles and second verse, followed by Rev. W. A. Hooks.

At 2 o'clock the body met pursuant to adjournment.

Singing and prayer by Brother Green.

Call for reports of committees.

Second report of Committee on Preaching was as follows: Saturday night, Rev. J. T. Knight to preach, and C. W. Jones to close; Sunday morning, 9 o'clock, Rev. J. R. Brown to preach, and W. C. Duffel to close; 11 o'clock, Rev. B. W. Nash to preach, and Rev. C. C. Martin to close; 3 o'clock, Rev. R. Massey to preach, and Rev. J. D. Kidd to close; 7 o'clock, Rev. J. T. Knight to preach, and Rev. J. M. Bray to close.

The Investigating Committee reported as follows: We, your committee, submit the following report: We find all the churches in good standing, except Valley Grove church, which

we find out of order, inasmuch, as they have received members from another church without letters, and members that had been excluded over the head of another sister church. We also find that it has received and recognized J. D. Edwards as a minister and as a pastor. We find that through the clerk of the Columbus church they were informed of those facts, and treated the matter with silent contempt. We recommend that said church return to gospel order by discarding those members that they received illegally, and also discard the pastor now in charge, that has come up under two names, and get a pastor who is a minister recognized by this association.

By motion and second the following Advisory Council was appointed from the body to assist Valley Grove church to get back to gospel order: Revs. D. J. Apperson, J. R. Brown, J. M. Bray and A. J. Parker.

We, your Financial Committee, submit the following report:

Received from various churches	\$35 60
In the hands of the Treasurer	95

Total	\$36 55
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Respectfully submitted,

A. J. PARKER.

J. D. KIDD.

J. M. BRAY.

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

By a motion and second it was agreed that this body empower the Union meeting capacity, and allow it the privilege of ordaining ministers when necessary to do so.

It was also agreed to publish the proceeding of our Union meeting in our minutes of this session.

By motion and second, Brother W. S. Lockhart was elected treasurer of this assoiation.

By motion, it was agreed that the clerk, after publishing one thousand minutes, and paying for the same, retain the balance of the funds in the treasury for his services.

It was resolved that the next session of this body convene with Union Grove church, Randolph county, Georgia, and to commence on Thursday night, before the first Sunday in October, 1893. The introductory sermon to be preached by Rev. W. A. Hooks, Rev. J. M. Bray, alternate.

Conveyances will meet delegates at Shellman, on the Central railroad.

The Union meeting is to convene with Antioch church, Sumter county, Georgia, and to commence on Friday night, before the fourth Sunday in July, 1893.

Conveyances will meet delegates at Americus, on the Central

railroad, and on the Savannah, Americus and Montgomery railroad.

It was agreed by a vote of the body, to send delegates to the State Convention, which is to meet with New Shiloh church, Erwin county, Georgia, Friday night, before the first Sunday in November, 1892. S. N. Little, J. T. Hambrick and J. A. Cobb, were appointed delegates.

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

Singing and prayer by Rev. J. T. Knight.

Saturday night the stand was occupied by Rev. J. T. Knight, who preached from the second chapter and sixteenth verse of Paul's Epistle to the Romans, followed by Rev. C. W. Jones. Sunday morning the stand was occupied by J. R. Brown, who preached from Isaiah, fifty-fifth chapter, and sixth verse followed by W. C. Duffel; at 11 o'clock, the stand was occupied by Rev. B. W. Nash, who preached from St. Mark, seventeenth chapter and fifteenth and sixteenth verses, followed by C. C. Martin; at 3 o'clock the stand was occupied by Rev. J. D. Kidd, who preached from the sixth chapter of Isaiah and eighth verse, followed by A. J. Parker; Sunday night J. T. Knight preached, followed by J. M. Bray.

Taking the parting hand in tears, to meet with Union Grove church, twelve months hence.

J. R. BROWN, MODERATOR.

D. J. APPERSON, ASSITANT MODERATOR.

A. J. PARKER, Clerk.

Chattahoochee 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 supremely in our hearts, 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.

A. J. PARKER, Clerk.

OBITUARIES.

Departed this life, October 5, 1891, Sister L. K. WILSON, wife of Brother J. H. Wilson. Sister Wilson was 21 years old, and had been a consistent member of Union Grove church, and died in the triumph of faith, and has gone to reap her reward. May God bless her husband.

Departed this life at the age of 83, Sister PEGGY MERRETT. Sister Merrett was a member of Union Grove church for ten years, and lived up to all the christian duties, and has crossed the river. Farewell sister, till we meet again.

Departed this life, 1891, Sister L. H. HUGHES, leaving a husband and four children to mourn her loss. Sister Hughes was a faithful and constant member of the Free Will Baptist church, and only as the righteous can, has gone to an eternal rest.

Departed this life, July 3, 1891, Rev. H. P. HUGHES, a minister of the Free Will Baptist church. He left four children, a mother and brother, to mourn his loss. He lived ever a dutiful son to God, and has gone to await us on that everlasting shore. God bless the bereaved ones.

Departed this life, in the 58th year of her age, Sister MARY A. COOK, wife of Brother John G. Cook. She was a member of Providence church for twenty-two years, and faithfully discharged all her christian duties. She was indeed a mother in Isreal, full of faith and good works. God bless her family.

Died at her home in Taylor county, August 12, 1892, Sister MARY GARRETT, in the 54th year of her age. Sister Garrett obtained a hope and joined the Free Will Baptist church at Silver Run, and was baptised by Rev. J. M. Bray in 1881, and ever lived a true christian until God called her to her reward. May God bless the husband and children that she left behind.

Died, after a protracted illness, Brother J. A. DEES. Brother Dees was a member of Rocky Mount church, Sumter county, Ga., for a number of years, and was faithful unto the end. He has gone home to rest. God bless his family. May they all meet again.

Departed this life, November, 1891, Sister ELLA JOHNSON. Sister Johnson was a consistent member of Union Grove church, Sumter county, Ga., and ever lived faithful to her duties. She was an affectionate wife and a devoted mother, and died shouting praises to an everlasting God. Farewell sister, we will meet you above.

ROCKY MOUNT CHURCH,
SUMTER Co., GA., July 15, 1892. }

After services, by Rev. D. Apperson, the body was called to order by calling Rev. J. R. Brown as moderator, and Rev. J. A. Cobb as clerk.

The first item was to invite visiting ministers to seats with us.

Called for corresponding letters, and received letters from eleven churches, to-wit: Rocky Mount church, L. J. Cutts; New Life church, S. Turner and J. Daniels; Friendship church, M. T. Jones and W. L. Turner; Corinth church, B. W. Pool and Ben Simmons; Bethel church, M. L. King and J. M. King; Union Grove church, J. R. Duckworth and R. Bass; Shiloh church, J. V. McCarty; Antioch church, W. H. Justice and A. J. Grant; Columbus church, W. S. Lockhart and E. S. Street-

man; Trinity church, J. H. Galoway, J. B. Watson and A. A. Watson; Bethany church, G. W. Duncan and W. A. Duncan.

Enrolled the names of delegates and elected moderator and clerk as follows: Moderator J. R. Brown, Clerk J. A. Cobb.

Called for corresponding delegates. Received none.

By motion and second, the credentials of J. W. Beadenbaugh were examined and received.

Appointed preaching committee, which was as follows: A. J. Parker, L. J. Cutts, J. D. Lamb, from the church; J. B. Watson, Smith Turner, W. S. Lockhart, from the body.

Received petition from Trinity church to ordain and set apart as deacons of that church J. B. Watson and J. R. Jordan.

Appointed the following presbtery: A. J. Parker, D. J. Apperson, J. H. Dupree and J. R. Brown.

Called for report of preaching committee.

We, your committee, submit the following report: Tonight, J. H. Dupree to preach, A. J. Parker to close; 9 o'clock tomorrow, D. J. Apperson to preach, and J. W. Beadenbaugh to close; 11 o'clock, J. D. Kidd to preach, and J. A. Cobb to close; 3 o'clock, J. R. Brown to preach, and A. J. Parker to close.

Appointed the next session of this body to meet with Antioch church, Sumter county, Georgia, and to commence on Friday night, before the fourth Sunday in July, 1893. Rev. J. R. Brown to preach the introductory sermon; Rev. J. D. Kidd, alternate.

By motion, it was ordered that the proceedings of this body be published in the minutes of the association.

This ended the business of the session.

By motion, this body returns their thanks to the church and citizens of this community for the kindness and hospitality shown us during our sojourn among them.

By motion and second, the body adjourned to meet with Antioch church, twelve months hence.

J. R. BROWN, MODERATOR.
J. A. COBB, CLERK.

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 straitway 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 Baptist 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 Baptist, 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 seek for eternal life we must follow in all things; and to follow in all things will bring us to 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 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 they 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 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 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 a 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 discussion 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 amended or altered 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 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 power 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 no 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 Saint's 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 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. xiv, 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 indefinitely 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 man, in heaven or hell, on principles of righteousness.—John v, 25; Matt. xxv, 31, 32, 33, 34, 41, 46.

NAMES OF ORDAINED MINISTERS.

J. W. Beadenbaugh	Columbus, Ga
D. J. Apperson	Poindexter, Ga
K. Massey.....	Butler, Ga
C. W. Jones	Buna Vista, Ga
J. H. Dupree	Tropic, Ga
A. Smith.....	Tropic, Ga
J. A. Cobb.....	Americus, Ga
J. R. Brown.....	Japanese, Marion Co., Ga
J. M. Bray	Poindexter, Ga
A. J. Parker	Americus, Ga
S. N. Little	Ashburn, Ga
Z. T. Bone.....	Butler, Ga
T. W. S. Cooper.....	Salem, Ala
W. A. Hooks.....	E. & P. Mills, Columbus, Ga
T. P. Young	Columbus, Ga
W. C. Duffel	Columbus, Ga
T. A. Bullard	Juniper, Ga
David Joiner.....	Dawson, Ga
E. C. Grimsley.....	Geneva, Ga
J. D. Kidd.....	Columbus, Ga
John Taylor	Columbus, Ga
J. M. Posey	Butler, Ga
T. P. Carr.....	Reynolds, Ga

LICENTIATES.

N. E. Massey	Butler, Ga
H. B. Matthews.....	Shelman, Ga
J. H. Holley.....	Americus, Ga
T. Bullard	Folks, Ga
W. J. Stringfellow.....	Japanese, Marion Co., Ga

CHURCH STATISTICS.

CHURCHES.	COUNTIES.	DELEGATES.	PASTORS.	Baptized	Received by Letter	Confession of Faith	Dismissed by Letter.....	Excluded.....	Dead.....	Total.....	Paid for Minutes.....
New Shiloh.....	Erwin	Thomas Massey.....	S. N. Little..	11	4	1	...	...	...	49	\$ 2 00
Pleasant Hill.....	Schley	Theophilus Davis, Henry Hurst	J. M. Bray	1	...	...	...	...	...	66	3 00
Union Grove	Sumpter	J. R. Duckworth, Lee Lamb	A. J. Parker.....	...	...	...	...	...	...	30	1 10
Rocky Mount.....	Sumpter	W. L. Holley, J. D. Lamb	A. J. Parker.....	1	...	1	...	...	...	45	2 00
Harmony.....	Taylor	Jesse Amerson, Malachi Jones.....	Z. T. Bone.....	...	2	...	...	...	...	34	1 00
Bethel.....	Taylor	J. M. McGammery, Griffin McCarter.....	N. E. Massey	2	2	1	...	...	...	60	2 00
New Bethel	Worth	J. M. Lawson, T. A. Land	S. N. Little.....	3	...	1	1	1	1	24	1 00
Spring Hill.....	Marion	William Welch	J. R. Brown.....	1	...	1	...	...	...	10	50
New Prospect	Taylor.....	N. W. Coulter, G. W. Pullen	J. M. Posey.....	...	...	...	...	...	...	...	1 50
Corinth	Marion	G. W. Poole, W. B. Simmons.....	J. R. Brown.....	...	2	...	4	2	...	54	1 00
Silver Run	Taylor	W. H. Garrett, E. Garrett	J. M. Bray .....	...	...	...	...	2	1	18	1 00
Columbus	Muscogee.....	W. S. Lockhart, J. H. Galoway. E. S. Streetman...	J. D. Kidd.....	...	4	7	...	11	...	52	4 00
Bethany.....	Marion.....	L. D. Bullard, J. M. Youngblood.....	W. C. Duffel.....	14	...	3	...	...	...	50	2 50
Antioch	Sumpter	W. H. Justice, W. S. Parker	A. J. Parker.....	2	7	2	...	...	...	18	2 00
Providence	Muscogee.....	A. A. Phelts, W. A. Parker.....	W. C. Duffel.....	1	...	1	...	...	1	57	1 50
Shiloh	Macon	J. V. McCarty, L. S. McCarty	J. A. Cobb.....	...	...	...	...	...	...	15	1 00
Trinity.....	Taylor	J. B. Watson, B. B. Watson, J. R. Flurry	J. R. Brown.....	...	6	...	...	...	...	32	1 50
Union Grove	Randolph	O. B. Knight, J. H. Wilson.	C. C. Martin	5	...	6	...	...	...	78	2 00
Macedonia	Lee, Alabama	E. L. Blaylock, T. Littleton	J. M. Bray .....	...	...	...	...	...	...	17	1 00
New Life	Marion.....	John Christopher, W. Hamilton.....	J. D. Kidd.....	4	1	1	...	2	...	53	2 50