

54th

FIFTY-EIGHTH ANNUAL SESSION

—OF THE—

CHATTAHOOCHEE

United Free Will Baptist Association,

—HELD WITH—

Union Grove Church, Randolph Co., Ga.

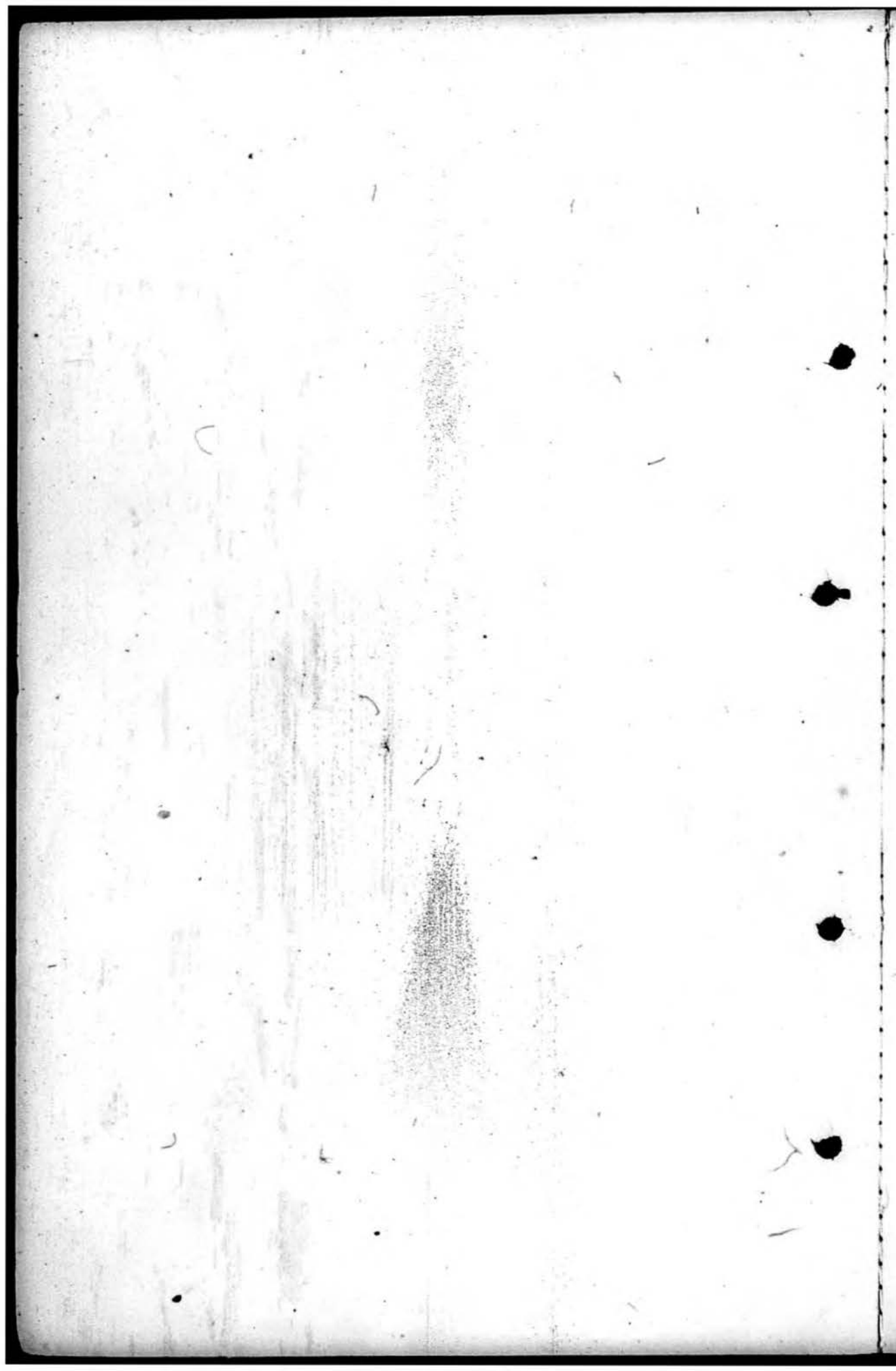
September 29 and 30, and October 1st, 1893.

OFFICERS:

W. A. HOOKS,	.....	MODERATOR
J. R. BROWN,.....ASS'T MODERATOR
A. J. PARKER,.....CLERK

COLUMBUS, GA.:

JOHN S. STEWART, BOOK AND JOB PRINTER.
1893.



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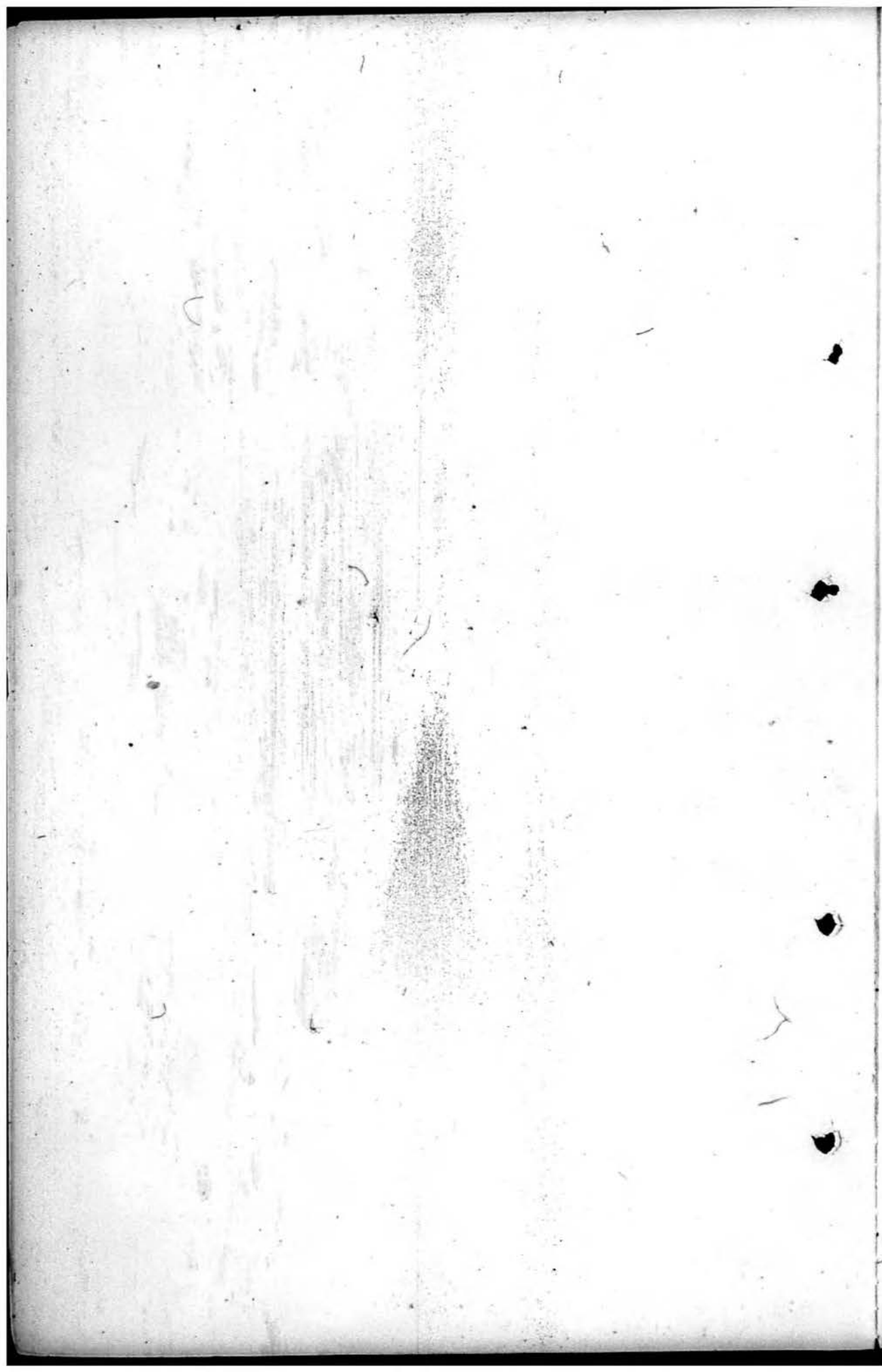
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MINUTES

The fifty-eighth annual session of the Chattahoochee United Free Will Baptist Association convened with Union Grove Church, commencing on Thursday night before the first Sunday in October, 1893.

The Introductory Sermon was preached by Rev. W. A. Hooks Friday at 11 o'clock A. M., from Gallations, fourth chapter and sixteenth verse, followed by Rev. J. M. Bray.

After one hour and thirty minutes for refreshment, the body was called together by the former Moderator, J. R. Brown, the former Clerk, A. J. Parker, present.

Singing and prayer by David Joiner.

The first business that claimed the attention of the body was to call for corresponding letters from the various churches in the Association, and received letters from nineteen churches in the Association.

Bros. J. M. Gray and T. P. Young were, by motion, appointed to read the letters, which were read 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 W. A. Hooks, Moderator, and A. J. Parker, Clerk, and by motion, J. R. Brown was elected Assistant Moderator.

Called for petitionary letters and received two, one from Juniper Church, Marion county, Ga., and one from Oak Grove Church, Bibb county, Ga., which were read, and by motion they were received and admitted into this Association, the hand of fellowship extended first by the Moderator, followed by the body.

Next was a call for corresponding delegates and Revs. G. T. Embry, C. C. Martin and Bro. R. T. McDonald, from the Martin Association, and Rev. W. T. E. Butler from the Ogeechee Association, and Rev. D. L. Chandler and Bro. Cook from the State Line Association, of Alabama, and Rev. W. H. Reneau and J. T. Knight, from the Liberty Association, of West Florida

responded with favorable report and were received, the hand of fellowship extended first by the Moderator, followed by the body.

Next was to appoint committees, which was done as follows:

On Preaching—The following brethren were appointed: O. B. Knight and A. Knight, from the church, and W. S. Lockhart, James Brown, W. H. Justice, from the body.

Committee on Investigation—Smith Turner, J. T. Hambrick, T. A. Britt.

Committee on Finance—J. M. Bray, T. P. Young, J. D. Kidd.

Committee on Obituaries—David Joiner, N. E. Massey, S. N. Little, Z. T. Bone, H. M. Pittman.

By motion, it was agreed that every minister in this Association act as a committee on Sabbath Schools, and recommend that each one use every possible means to promote and build up Sunday Schools in all our churches.

Call for the reading of the circular letter. Bro. D. J. Apperson, having been appointed to write the circular letter, and on account of his age and feeble health, was not able to prepare a letter, for which he asked the body to excuse him, which was done, and by motion, it was agreed to reinsert the same letter which has stood in the minutes since 1891, written by Rev. J. M. Bray.

By motion, Rev. T. P. Young was appointed to write the next circular letter to this body.

By motion, it was agreed to appoint correspondents to our Sister Associations, and the following brethren were appointed:

To the Martin Association—Rev. D. J. Apperson.

To the Ogeechee Association—Rev. W. A. Hooks and Rev. T. P. Young.

To the State Line of Alabama—Rev. David Joiner and Rev. J. D. Kidd.

To the Liberty of West Florida—Rev. A. J. Parker.

To the Ocmulgee, of Ga.—Rev. S. N. Little and Bro. J. T. Hambrick.

Next, call for report of preaching. Committee which reported as follows:

Friday Night—A. J. Parker to preach, and J. D. Kidd to follow.

Saturday, 9 o'clock A. M.—C. C. Martin to preach, and S. N. Little to follow.

11 o'clock A. M.—D. L. Chandler to preach, and T. P. Young to follow.

3 o'clock P. M.—C. Jones to preach, and David Joiner to follow.

Saturday night—G. T. Embry to preach, and W. A. Hooks to follow.

Sunday, 9 o'clock A. M.—D. J. Apperson to preach, and J. R. Brown to follow.

At 11 o'clock A. M.—W. T. E. Butler to preach, and Dr. H. M. Pittman to follow.

3 o'clock P. M.—Bro. Sauls to preach, and N. E. Massey to follow.

Sunday night—J. T. Knight to preach, and J. M. Bray to follow.

Motion to adjourn until 8 o'clock Saturday morning.

Singing and prayer by W. T. E. Butler.

Friday night the stand was occupied by A. J. Parker, who preached from Romans, eighth chapter and 28th, 29th and 30th verses, followed by J. D. Kidd.

SECOND DAY'S SESSION.

Saturday morning, 8 o'clock. The body met pursuant to adjournment.

Singing and prayer by Bro. Chandler.

The first business that claimed the attention of the body was, call for report of various committees.

Committee on Sabbath Schools report but little interest being taken in Sunday Schools and recommend that every one work more diligent to build up more Sunday Schools in this Association.

The Investigating Committee report as follows: We, your committee, submit the following report: We find all the churches in good standing in this Association and in a prosperous condition, and feel to rejoice that God is blessing our pains.

Finance Committee report as follows:

Received from various churches for minutes.....	\$30 40
Received for Associational purposes..	1 00

Total amount.....	\$31 40
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Respectfully Submitted,

J. M. BRAY,
T. P. YOUNG,
J. D. KIDD.

Next the miscellaneous business was called for and the following business disposed of:

After discussing the resolution of 1891 of this body, regarding the ordination of ministers, it was agreed, by a vote of this body, that we eradicate and do away with the latter clause of the resolution of 1891, and sustain the first clause, which is to become the 14th article of our government.

Motion and second, to adjourn until 2 o'clock P. M.

Singing and prayer by J. M. Bray.

At 11 o'clock A. M., the stand was occupied by Rev. D. L. Chandler, who preached from the 119th Psalm, 105th to 112th verses, followed by T. P. Young.

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

Singing and prayer by J. H. Galloway.

After discussing the subject of union meetings, it was thought by this body to be advisable to have, and to meet as often as four times a year at fixed times and places, for our union meetings.

Finally, by motion, it was agreed to leave the matter with the next session of our union meeting to fix and state its own place and time of meeting.

LETTER OF DISMISSION.

There was a petition from two churches, namely: New Shiloh, Erwin county, Ga., and New Bethel, Worth county, Ga.

After hearing the petition read before the body, the body being inconveniently situated so far from us that it costs them no little to correspond with us, having a sister association with whom they could unite and more conveniently correspond, their petition was granted, and, by motion, they were dismissed in full fellowship from this body to be joined to another sister association, and the Clerk was ordered to write them letters of dismission.

Next the subject of State Convention was discussed, and learning that Antioch Church, with which it was to convene, being unable to take care of it, by petition from the First United Free Will Baptist Church, of Columbus, Ga.; by motion it was agreed that the convention convene with the Columbus Church, commencing Friday night before the fourth Sunday in November, 1893.

Appointed delegates as follows to said convention: J. M. Bray, David Joiner, W. A. Hooks, T. P. Young, J. R. Brown.

Next, call for report of Advisory Council or committee appointed from last session to meet with Valley Grove Church. After hearing thereport of committee and remarks, and evidence from several brethren, the body found that there was no Valley Grove Church, and agreed that all that had ever been done toward reorganizing the so thought church, was null and void; no more to be done and said about it. Also Bro. Apperson and Bro. Bray appeared before the body and after making acknowledgements for the assumption and authority taken by them to ordain A. C. Blake and W. C. Horne, acknowledging that it was null and void, out of order and place, and asked forgiveness of the body. By motion, the body unanimously forgave them,

The union meeting is to convene with Bethel Church, Taylor county, Ga., and to commence on Friday night before the first Sunday in July, 1894. The Introductory Sermon to be preached by A. J. Parker, Saturday at 11 o'clock A. M., J. R. Brown, alternate. Conveyances will meet delegates at Butler, on the South Western Railroad, and also at Oglethorpe, on the Central Railroad.

By motion from this body, Rev. H. M. Pittman was encouraged to preach and do evangelical work for the next ensuing associational year, constituting into churches all who profess faith under his administration.

By motion, it was agreed that the Clerk have ten (\$10) dollars for his services and that he have one thousand minutes printed.

By motion, it was resolved that the next session of this body meet with Oak Grove Church, Bibb county, Ga., commencing on Thursday night before the first Sunday in October, 1894. The Introductory sermon to be preached by Rev. J. D. Kidd, A. J. Parker, alternate. Conveyances will meet delegates at Sofkey, on the Georgia Southern Railroad, and also at Rutland, on the Central Railroad.

By motion, this body returned thanks to this church and community for their kindness and hospitality shown us during our sojourn with them.

As this closed the business of this session there was a motion and second to adjourn.

Singing and prayer by S. N. Little.

Saturday morning 9 o'clock—The stand was occupied by Rev. C. C. Martin, who preached from St. John, 11th chapter and 28th verse, followed by S. N. Little.

Saturday evening, 3 o'clock—The stand was occupied by Rev. D. C. Brinkley, who preached from the 2nd chapter of St. James, 20th and 26th verses, followed by Rev. W. H. Reneau.

Saturday night—The stand was occupied by Rev. G. T. Embry, who preached from 139th Psalm, 23rd and 24th verses, followed by Rev. W. A. Hooks.

Sunday morning, 9 o'clock—The stand was occupied by Rev. J. D. Apperson, who preached from the latter clause of the 2nd verse of the Epistle General of Jude, who prayerfully endeavored to impress upon the minds of his hearers the origin of our doctrine, and the whys and wherefores of the same, followed by Rev. J. R. Brown.

Sunday, 11 o'clock A. M.—The stand was occupied by Rev. W. T. E. Butler, who preached from Matthew, 16th chapter, 18th and 19th verses, followed by Rev. H. M. Pittman.

Taking the parting hand in tears and deep manifestation of great love to meet with Oak Grove Church twelve months hence.

Sunday evening, 3 o'clock—Rev. W. H. Reneau preached, followed Rev. N. E. Massey.

Sunday night—Rev. J. T. Knight preached, followed by Rev. J. M. Bray.

W. A. HOOKS, Moderator.

J. R. CROWN, Assistant Moderator.

A. J. PARKER, Clerk.

P. S.—*Dear Brethren of the Chattahoochee Association:*

I take the privilege of using this method by way of informing the several churches composing the said association. Dear Brethren, when you are elected delegates to our next session, on securing your tickets to go to the association, be sure and ask the agent from which you purchase your ticket for a standard certificate, which will enable you to secure a ticket to return home for one cent per mile.

Yours Respectfully,
A. J. PARKER, Clerk.

OBITUARIES.

Departed this life September 7, 1893, Brother JOHN PERKINS. Brother Perkins joined the church. Having lived a constant christian life, peace to your ashes till we meet beyond the river. God bless the bereft ones.

Departed this life March the 12th, 1893, Brother A. J. GRANT. Brother Grant was a consistent member of Antioch Church, Sumpter county, Ga., and ever lived a devoted christian life and has only gone to live with the forever Blest. Beneath the tomb the brother sleeps, while a wife and three children for him weep. Let the name of God be forever blest, till he shall call us home to rest. God Bless his family.

Departed this life June the 16th, 1893, Sister MARTHA BLAIR. Sister Blair was a consistent member of Harmony Church for a number of years. After a protracted illness she was called to join the loved ones in the bright forever more. May God bless the bereft ones. May they soon meet in the bright above.

Died at her home in Muscogee county, Ga., July the 28th, 1893, Sister MILLIEAN JONES. She leaves a husband and several children to mourn her loss. She lived a consistent christian life for many years in Providence Church. When called, was ready to join the happy throng.

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

NAMES OF ORDAINED MINISTERS.

D. J. Apperson	Poindexter, Ga
K. Massey	Butler, Ga
C. W. Jones	Buena 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	Columbus, Ga
D. C. Brinkley	Bronwood, Ga
S. N. Little	Ashburn, Ga
Z. T. Bone	Butler, Ga
I. 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
J. M. Posey	Butler, Ga
T. P. Carr	Reynolds, Ga
N. E. Massey	Butler, Ga
B. F. Green	Reynolds, Ga
H. M. Pittman	Skipperton, Ga

LICENTIATES.

H. B. Mathews	Shellman, Ga
J. H. Holley	Americus, Ga
J. H. Galloway	Columbus, Ga
T. Bullard	Folks, Ga
H. Moore	Shellman, Ga

CHURCHES.

Harmony,
Rockey Mount,
Spring Hill,
Oak Grove,
Gideon,
Union Grove, Randolph Co
Columbus,
Antioch,
Corinth,
Union Grove,
New Life,
Providence,
Pleasant Hill,
New Shiloh,
Friendship,
Bethany,
Bethel,
Trinity,
Friendship,
New Bethel,
Juniper,
Macedona,

CLERKS.

J. J. Mathews,
G. W. Bradford,
G. D. Perry,
James Allen,
T. P. Carr,
A. Knight,
J. H. Galloway,
W. S. Parker,
Pro-tem G. W. Pool,
J. R. Duckworth,
James Daniel,
A. A. Phelts,
T. Davis,
D. J. Newton,
James McLamore,
J. G. Lee,
Green Massey,
J. B. Watson,
J. R. Baty,
T. H. McGlamory,
E. J. Melvin,
E. L. Blaylock,

POST-OFFICES.

Reynolds, Ga.
Americus, Ga.
Thorntonville, Ga.
Skipperton, Ga.
Reynolds, Ga.
Shellman, Ga.
Columbus, Ga.
Americus, Ga.
Buena Vista, Ga.
Americus, Ga.
Fletcher, Ga.
Columbus, Ga.
Poindexter, Ga.
Ashburn, Ga.
Phenix City, Ala.
Japanese, Ga.
Oglethorpe, Ga.
Howard, Ga.
Smithville, Ga.
Isabella, Ga.
Juniper, Ga.
Salem, Ala.

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 straight way 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 a 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 Baptist. 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 Patmos, 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 services 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 other 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 had 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, or 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 to 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.

14. No preacher shall be ordained unless called to take charge of a church as pastor or for some other good and sufficient reason.

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. vii, 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 great 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.

CHURCH STATISTICS.

CHURCHES	COUNTIES	DELEGATES	PASTORS	Baptized.....	Received by Letter.....	Confession of Faith.....	Dismissed by Letter.....	Excluded	Dead.....	Total	Paid for Minutes.....
Juniper	Marion	E. J. Melvin, James Hamilton.....	J. D. Kidd.....	34	8	4	...	...	...	46	\$ 1 50
New Bethel	Worth	E. M. Powel, P. J. Cox.....	S. N. Little	2	3	10	...	2	...	34	1 15
Friendship	Sumpter	W. T. Turner, J. E. Jones.....	S. Ealy	3	3	...	...	...	...	31	1 25
Trinity	Taylor	J. B. Watson, W. D. Gill.....	J. R. Brown	1	1	1	...	1	...	33	1 50
Bethel	Macon	Hilliard Cromer, James King.....	N. E. Massey.....	2	1	2	...	3	...	56	2 00
Bethany	Marion	L. D. Bullard, J. M. Youngblood.....	W. C. Duffel	4	...	...	1	...	...	42	1 50
Friendship	Russell, Ala.....	.....	W. A. Hooks.....	...	...	...	...	...	...	30	50
New Shiloh	Erwin	J. T. Hambrick	S. N. Little	8	2	3	...	1	...	59	1 50
Pleasant Hill	Schley .....	.....	J. M. Bray	9	...	...	...	...	...	66	.....
Providence	Muscogee.....	T. A. Britt.....	W. A. Hooks.....	...	...	...	...	1	...	51	1 50
New Life	Marion	Smith Turner, R. H. Hamilton....	J. D. Kidd.....	2	2	4	...	...	...	65	2 00
Union Grove.....	Sumpter	J. W. Duckworth, J. R. Duckworth.....	D. C. Brinkley....	...	...	2	...	...	...	25	1 00
Antioch	Sumpter	W. H. Justice.....	J. A. Cobb.....	...	...	...	...	1	...	7	1 00
Union Grove.....	Randolph	O. B. Knight, J. H. Wilson.....	C. C. Martin	3	...	...	1	...	...	77	2 00
Corrinth	Marion.....	G. W. Poole, James Brown.....	.....	...	...	1	2	...	...	51	1 50
Columbus	Muscogee.....	W. S. Lockhart, J. H. Galloway.....	A. J. Parker.....	36	4	26	...	6	...	120	3 00
Gideon	Taylor .....	.....	T. P. Carr.....	...	...	4	...	...	...	5	1 25
Oak Grove	Bibb .....	.....	H. M. Pittman .....	...	...	...	...	...	...	36	1 50
Spring Hill.....	Marion	G. D. Perry.....	J. R. Brown.....	5	2	...	...	...	...	16	1 00
Rockey Mount....	Sumpter	J. D. Lamb.....	J. H. Dupree.....	...	...	...	...	...	...	36	2 75
Harmony	Taylor .....	.....	B. F. Green	3	1	...	4	...	...	31	1 00
Macedonia	Lee, Ala	By proxy.....	J. M. Bray	16	...	...	...	...	...	32	.....

