

59th

MINUTES

—OF THE—

FIFTY-NINTH ANNUAL SESSION

—OF THE—

Chattahoochee

United Free Will Baptist Association,

HELD WITH—

COLUMBUS CHURCH, COLUMBUS, MUSCOGEE CO., GA.

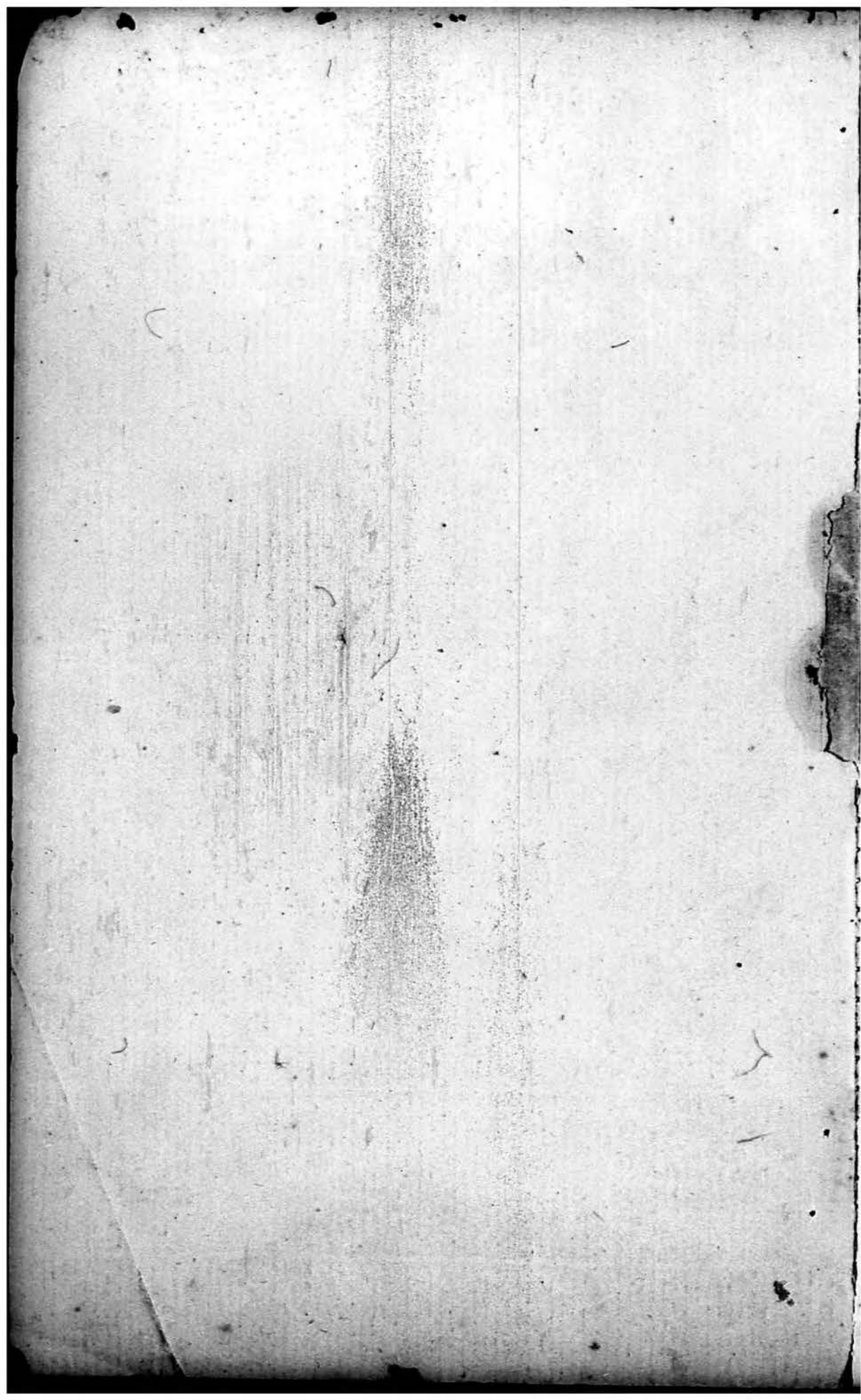
OCTOBER 5, 6 AND 7, 1894.

OFFICERS

W. A. HOOKS,	MODERATOR.
J. R. BROWN,	ASSISTANT MODERATOR.
A. J. PARKER,	CLERK
W. S. LOCKHART,	TREASURER.

COLUMBUS, GA.:

T. S. ROBERTS, PRINTER: 1145 1ST AVENUE.
1894.



MINUTES.

The fifty-ninth annual session of the Chattahoochee United Free Will Baptist Association, convened with the Columbus Church, Columbus, Ga., commencing on Thursday night, before the first Sunday in October, 1894.

The Introductory Sermon was preached by Rev. J. R. Brown, Friday at 11 o'clock A. M., from second chapter and 8th and 9th verses of Paul's Letter to collosians, followed by Rev. J. T. Knight.

After an intermission of one hour and thirty minutes for refreshments, the body was called together by the former Moderator, W. A. Hooks, the former Clerk, A. J. Parker, present.

Singing and prayer by Bro. J. H. Galloway. The first business was the call for corresponding letters, and received letters from sixteen churches in this Association. Revs. J. T. Knight and J. M. Posey were appointed to read the letters, which was done, and the names of delegates enrolled.

The body then permently organized by electing 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.

The first business that claimed the attention of the body, was to call for petitionary letters, and received none.

Next, called for corresponding delegates, and Rev. J. T. Knight, from the Liberty Association, of west Florida, and Rev. J. H. Jenkins, of the Ogeechee Association, of Georgia, and Bro. Weaver, of the Middle Georgia Association, reported with favorable reports, and was received by the hand of fellowship by the body.

The next business was to appoint various committees, as follows:

On Preaching—W. S. Lockhart, S. A. Mann from the church, and A. Knight, J. B. Watson, James Brown from the body.

On Investigation—Smith Turner, W. M. Turner and J. B. Watson.

On Finance—T. P. Young, J. D. Kidd and T. Davis.

On Obituaries—J. H. Jenkins, J. M. Posey and J. D. Kidd.

W. C. Duffell next called for the reading of the Circular Letter, which was read and adopted.

The next business was to appoint corresponding delegates to our sister Associations, as follows:

To the Martin Association—A. J. Parker.

To the Liberty of Florida—Rev. J. R. Brown.

To the Southeastern of Alabama—W. A. Hooks.

To the Liberty of Georgia—J. M. Posey.

To the Ogeechee—T. P. Young.

Next, call for report on various committees:

On Preaching—On Friday night Rev. J. M. Posey to preach and Rev. A. J. Parker to follow. Saturday, 11 A. M. Rev. J. T. Knight to preach and Rev. J. H. Jenkins to follow. Saturday night, Rev. J. H. Jenkins to preach and Rev. T. P. Young to follow. Sunday morning 9 o'clock Rev. A. J. Parker to preach and Bro. Luther King to follow. Sunday 11 o'clock A. M. Rev. J. T. Knight to preach and Rev. T. P. Young to follow. Sunday night Rev. J. T. Knight to preach and Rev. A. J. Parker to follow.

By motion, the body adjourned until 8 o'clock Saturday morning.

Singing and prayer by W. C. Duffell.

Friday night the stand was occupied by Rev. J. M. Posey, who preached from the second chapter of St. Luke and tenth verse, followed by A. J. Parker.

SECOND DAY'S SESSION.

Saturday morning the body met pursuant to adjournment.

Singing and prayer by Bro. J. R. Brown.

Next was to hear the complete report of committees. Committee on Sabbath Schools report but little success in Sunday school work. We trust this will not be the report in our next session. Let us work more earnestly for the promotion and upbuilding of Sunday Schools in all of our churches.

REPORT OF INVESTIGATING COMMITTEE.

We, your Committee beg leave to submit the following report:

We find all the churches in this Association in good standing, and feel that God is blessing our labors abundantly.

J. B. WATSON,
SMITH TURNER,
W. M. TURNER.

REPORT OF FINANCE COMMITTEE.

Received from various churches for Minutes.....	\$25 05
We find in the hands of Treasurer	2 66
Received for Associational purposes.....	2 05
Total.....	\$29 76

Respectfully submitted,

T. P. YOUNG,
J. D. Kidd,
T. DAVIS.

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

By motion from T. P. Young, it was agreed that the fifth Sundays in our next Associational year be devoted in Union meetings at such places as the body may appoint. Not interfering, however, with our annual meeting. Motion to adjourn until 2 o'clock P. M.

Singing and prayer by J. M. Posey.

At 11 o'clock the stand was occupied by Rev. J. T. Knight, who preached from Isaiah twenty-eighth chapter and twentieth verse; followed by Rev. J. H. Jenkins.

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

Singing and prayer by Bro. James McLamore.

By motion the Covenant was read, and agreed that it be published in the Minutes of our Association.

Next to appoint delegates to the State Convention. The following brethren were appointed: W. A. Hooks, T. P. Young.

Luther King agreed that we have 1,000 Minutes published, and that the Clerk be paid \$10 for his services.

By motion, it was agreed that the churches send the Treasurer \$7 more for necessary Associational purposes.

Agreed that this body meet with Bethel Church, Macon county, Ga., commencing on Thursday night, before the first Sunday in October, 1895. Conveyances will meet delegates at Butler, on the Southwestern railroad, and at Oglethorpe on the Central railroad. The Introductory sermon will be preached by Rev. T. P. Young, Friday at 11 o'clock A. M., W. A. Hooks, alternate.

The annual Union meeting convenes with Spring Hill Church, Marion county, Ga., commencing on Friday night before the second Sunday in July, 1895. The Introductory Sermon will be preached by T. P. Young, Saturday morning at 11 o'clock, W. A. Hooks, alternate.

Conveyances will meet delegates at Buena Vista on the Central railroad Friday.

FIFTH SUNDAY MEETINGS.

First Fifth Sunday Union Meeting convenes with Providence

Church, commencing on Friday night, before the fifth Sunday in December, 1894. Conveyances will meet delegates at Columbus. Second meets with New Life Church, Marion county, Ga., commencing on Friday night, before the fifth Sunday in March, 1895. Third meets with Macedonia Church, Lee county, Ala., commencing on Friday night, before the fifth Sunday in June, 1895. Conveyances will meet delegates at Salem, Ala., on the Columbus and Western railroad.

By motion, it was agreed that Rev. J. H. Jenkins write the next Circular Letter to this body.

By motion this body return thanks to the Columbus Church and the friends of the Church for the kindness and hospitality shown us during our sojourn with them.

As this closed the business of the session, there was a motion and second to adjourn to meet with Bethel Church, twelve months hence.

Singing and prayer by W. A. Hooks.

Saturday night the stand was occupied by Rev J. H. Jenkins, who preaching from the third chapter of the second Epistle of Peter and eighteenth verse, followed by T. P. Young.

At 9 o'clock Sunday morning the stand was occupied by Rev. A. J. Parker, who preached from the fourth chapter of St. John 35th and 36th verses, followed by Eld. L. King.

Sunday 11 o'clock A. M. the stand was occupied by J. T. Knight, who preached from the twelfth chapter of Paul's Letter to the Hebrews, and first verse, followed by T. P. Young.

Sunday night the stand was occupied by J. T. Knight, who preached from sixth chapter of Paul's Letter to the Ephesians and 11th verse, followed by A. J. Parker.

Taking the parting hand in tears to meet with Bethel Church twelve months hence, *sine a die*.

W. A. Hooks, Moderator.

J. R. BROWN, Asst-Moderator,

A. J. PARKER, Clerk.

W. S. LOCKHART, Treasurer.

OBITUARIES.

Departed this life on the 24th day of December, 1893, Sister SARAH B. MOTT, in the 56th year of her age. She was a consistent member of Union Grove church, and died in the triumph of a living faith. Farewell till we meet again.

Departed this life July 1st, 1894, Brother W. A. GILDER, in the 41st year of his age. He was a faithful member of Union Grove church, and died in the faith of Christ. Good-bye until we meet you above.

Departed this life June 5th, 1894, Bro. and Rev. P. W. JONES. Brother Jones was born in Cumberland county, N. C., in the year 1820. Came to this State about 1846. He connected himself with the Methodist church in his 16th year. Entered the Ministry in his 27th year. He united himself with the Free Will Baptist Church in 1858, in which he labored zealously for thirty-six years, with good results. Peace be to his soul.

He has finished his work, and his warfare is over,
The war is accomplished, the triumph begun;
He laid down his armour beside the cold river,
And brilliant with stars is the crown he has won.

Good-bye, we will meet you above.

Departed this life February 20th, 1894, Sister L. C. JONES. She was a consistent member of Juniper church. She lived as a Christian should and died as only a Christian can. She has gone to reap her reward, Good-bye, Sister.

Departed this life, Brother JOHN W. H. LATHAM, at his home in Columbus, Ga. Brother Latham was about 77 years of age when the Heavenly Father called him home. He joined the United Free Will Baptist church at Providence in 1882. He lived and died a consistent and devoted member of the same, and has gone to receive his reward. May his loved ones meet him in the bright forever.

Departed this life September —, 1894, Sister MAGGIE BAINE. She was 11 years old when Jesus called her home to His Father's house of many mansions, where He has a place prepared for her. She was a member of the United Free Will Baptist church, of Columbus, Ga. The real Maggie is not dead, but gone to live with Jesus and bask in the sunshine of His love forever. Good-bye, till we meet again. CLERK.

Departed this life October 7th, 1893, at the age of 83 years and 8 months, our beloved Brother, Rev. KIMBLE MASSEY. He united himself with the United Free Will Baptist church, and

for fifty years lived consistently with and worked consistently for the cause of Christ, pointing sinners to the Lamb of God. After a short illness he passed off into the sweet bye and bye, where God has prepared for him a crown of fadeless glory. He leaves eight children and many relatives and friends to mourn his loss. Good-bye, brother, we will try to meet you in the city of God.

Departed this life January 2nd, 1894, Sister ANGELINE BURKS, at the home of her daughter in Phenix City, Ala. Sister Burks was 65 years of age, and has been for several months a consistent member of the United Free Will Baptist church of Columbus. She leaves six children behind her, with a number of grand-children, who with sympathizing friends await the coming of the angel band to meet her in the sweet morn of everlasting bliss. Good-bye, sister, we will meet above.

Departed this life, Sister SALLIE CHADWIC, *nee* STEPHENS. Sister Chadwic was born July 22nd, 1872, and died July 13th, 1894. She was happily married to Brother George Chadwic, September 14th, 1893. On Sunday, July 15th, 1894, she was laid to rest in the cemetery at Girard, Ala. For more than a year she has been a consistent member of the United Free Will Baptist church, of Columbus, Ga. We will enjoy her pleasant company no more on earth, but we hope ere long to meet her in a brighter, better, sweeter, dearer land than this, where the skies are always bright, and where sickness, sorrow, pain and death are felt and feared no more. May God bless and comfort those bereaved ones.

Departed this life ——— 1893, Brother JEFFERSON KENNINGTON. Brother Kennington was a consistent member of Macedonia church, Lee county, Ala., and lived a devoted life and has gone to reap the reward of the faithful. God bless the bereaved ones.

Departed this life August —, 1894, Brother S. S. DUCKWORTH. Brother Duckworth was a consistant member of Union Grove church, Sumter county, Ga., and lived a devoted Christian, and to know him was to love him. Though he suffered intense pain for three years, he bore it with all the fortitude of a Christian. Though the fearful clouds of affliction loomed up before him, he feared not, for his trust was in God who had conquered all for him through His Son. He passed sweetly away to await us on the evergreen shore. Peace to his soul. God bless the bereft ones, may they meet him in Heaven. CLERK.

Departed this life February 14th, 1894, Sister SENITH BARNES, age 78 years. Sister Barnes united herself with Bethel church, Macon county, Ga. She lived a consistent life, and has gone to reap her reward. Good-bye, sister, may we meet in a better world.

Departed this life January 24th, 1894, age 45 years, Sister BATEMAN. She united herself with Bethel church while quite young, and lived a devoted Christian in the discharge of all her Christian duties. She leaves a husband and a number of relatives and friends. Good-bye, sister, may we meet in Heaven.

Departed this life April —, 1894, Rev. D. J. APPERSON. Brother Apperson has been a member of United Free Will Baptist church for nearly sixty years, and has been preaching the Gospel for about fifty years. Brother Apperson was one of the head lights of this Association, and indeed a father in Israel. Long has he fought for the cause we love, and long will his memory be cherished in our hearts and homes and churches. This Association has, in the death of Brother Apperson, sustained a deep loss, and the cause has lost a strong arm of support, but Heaven has gained a priceless gem.

Beyond this vale of tears,
There is a life above;
Unmeasured by the flight of years,
And all that life is love.

Good-bye, brother, may we meet you in Heaven. CLERK.

P. S.—I can't give the particulars of his death, for I don't know them. The committee did not give me his obituary.

A. J. PARKER.

Departed this life September 7th, 1894, Sister ELIZABETH BLAYLOCK. She was born July 28th, 1829. She leaves a husband and four children to mourn her loss. She lived a consistent member of the United Free Will Baptist church for about thirty-nine years, and passed off in the triumph of a living faith, and has gone to reap the reward of all God's people. Good-bye, may we meet you in Heaven.

NAMES OF ORDAINED MINISTERS.

W. J. Freeny.....	Macon, Ga
J. H. Dupree.....	Tropic, Ga
A. Smith.....	Tropic, Ga
J. A. Cobb.....	Americus, Ga
J. R. Brown.....	Japanese, Marion Co., Ga
A. J. Parker.....	Columbus, Ga
D. C. Brinkley.....	Bronwood, 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.

Luther King.....	Oglethorpe, Ga
H. B. Mathews.....	Shellman, Ga
J. H. Holley.....	Americus, Ga
T. Bullard.....	Folks, Ga
H. Moore.....	Shellman Ga
Dr. J. C. Montgomery.....	Columbus Ga

CHURCHES.

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

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,
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
Phenix City, Ala.
Japanese, Ga.
Oglethorpe, Ga.
Howard, Ga.
Smithville, Ga.
Isabella, Ga.
Juniper, Ga.
Salem, Ala.

CIRCULAR LETTER.

DEAR BRETHREN:—At your Fifty-eighth Annual Session you appointed me to write what we term a Circular Letter, which duty I will now endeavor to perform. In doing so I will not only give a few reasons for our being called United Free Will Baptists, but will furnish conclusive evidence that all true Christians are United Free Will Baptist: First, David says, "How good and pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head that ran down upon the beard, even Aaron's beard; and as the dew of Hermon that descended upon the Mountains of Zion, for there the Lord commanded the blessing even life forever more," And in obedience to the then Master the disciples all continued with one accord in prayer and supplication. And when the Day of Pentecost was fully come they were all with one accord in one place.—Acts ii, 1, and i, 14, and the Lord's prayer recorded it in 17th John, the King of Peace implores his father and The God of all unity that his followers may be one. The learned and inspired Paul says that we are one body though many members and prays that we may be rooted and grounded in love, and that we may be able to comprehend with *all saints* what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge, for all the law is fulfilled in one word, even this thou shalt love thy neighbor as thyself, but if ye bite and devour one another take heed that ye be not consumed one of another. This is surely sufficient to make us use all our power to keep the unity of the spirit in the bonds of peace till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man.

Second: Freedom of the will is proven by God's own word, behold the man is become as one of us to know good and evil. The law of right and wrong was written in man's natural constitution, and is today in our race just what it was six thousand years ago in the first man. Ability to love implies ability to hate, hence we reason correctly when we say that when God made man in his own likeness with power to love and obey that he also had the ability to hate and disobey, for man was stamped with his image, mind and will, and those who reason otherwise degrades man from the place his Creator assigned him—when he set him over the works of his hands and made him Lord of earth to have dominion over every living creature—beneath the insects, for Solomon says that the spider takes hold with her own hands and dwells in King's palaces. The ants are a people not strong, yet they prepare their meat in summer, showing a will power that even a Monarch with all his wisdom and power cannot destroy. This, I trust brethren, is enough to convince you that liberty of conscience and right of choice is a part of man's original inheritance.

Third: That all orthodox Christians believe in baptism in some form or other is so well known that it is unnecessary to argue that point. Romans, Greeks, Catholics, Presbyterians, Episcopalians, Methodists and Baptists all practice baptism, and the High Church of England believes it is of such vital importance that if a Lord should loose or misplace his certificate of baptism he could not take his seat in the House of Lords. Yet among all the professed followers of Christ I find only one consistent family. True the Roman Catholic profess to believe that baptism came in the place of circumcision and the supper instead of the passover, which if true, would give them the right to practice close or restricted communion, but all others who

practice infant baptism and allow of mixed communion are inconsistent, for the law is that no uncircumcised person shall eat the passover.—Ex. xii, 48. Therefore brethren, we as Free Will Baptist Christians contend earnestly for the faith as it was once delivered to the saints, and let us not be wise above that which is written. Baptism is not a substitute for circumcision, because the nature of the rites is intirely different; we baptize upon a profession of faith. Circumcision is related only to nationality. The deciples taught and baptized men and women, and Paul says that circumcision availed nothing, but as many as had been baptized unto Jesus Christ had been baptized into his death, etc., Romans 6th which shows that baptism is a beautiful and fitting symbol of the death, burial and resurrection, and as we have been planted together in the likeness of his death let us hold fast the profession of our faith and we shall soon be also in the likeness of his resurrection, for surely if we have borne the image of the earthly we shall also bear the image of the Heavenly. T. P. YOUNG.

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 (un-

less divine services has just been concluded, and generally then.) 2. Invite visiting brethren to seats. 3. Open the doors 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 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 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, from 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.

CHURCH COVENANT.

We, the members of the First United Baptist Church of Columbus, sincerely believing that it is the duty of all who love our God and Saviour to unite with the visible church of Christ, and believing that we have earnestly sought and obtained the regenerating influences of Divine grace through Jesus Christ and renounced the world and the things of the world, and having been buried with Christ in baptism, and having adopted the foregoing as our Decorum, we do now solemnly agree before God that we will strive by his assisting grace to exemplify our confession by a practice which shall correspond to all we agree to, and we do now give ourselves publicly and renewably to God, to love and to serve Him until death, and to his people to live together with them in brotherly love and union, and we do solemnly agree that we will exercise a mutual Christian care and watchfulness over each other, and will faithfully labor for the promotion of each others spiritual welfare by fervent prayer, faithful admonitions and affectionate rebuke if necessary will endeavor to restore the erring in the spirit of meekness, and labor together by prayer, precept and example for the salvation of sinners; and we do agree that we will contribute of our substance for the support of a faithful ministry among us, and for all other necessary means of grace, and will be benevolent to the needy, especially to the poor of our own church, and will as far as we are able attend upon the public worship of God and the stated meeting of the church; and will labor for its prosperity and upbuilding in the most holy faith, and will not forsake it in adversity, but will bear each others burdens and so fulfill the law of Christ. We will constantly maintain secret and family devotion and religiously instruct those under our care; and will cordially co-operate with those who minister to us in holy things, and will esteem them highly in love for the works sake. We agree that we will not traffic in nor use intoxicating drinks as a beverage, and that we will sustain all other benevolent enterprises of the day: as missions, Sabbath schools, morals, reform, education, and all others which in the use of holy means tend to the glory of God and the welfare of man. We agree that we will love all those who love our Lord Jesus Christ. That we will avoid all vain extravagances and sinful conformities to the world, and will

abstain from all sinful amusements, as theatres, dances, gambling, and from all vain festivals, and will refrain from all unchaste and profane conversations, and from the reading of wicked and corruptible publications, and that we will walk circumspectly towards those who are without that the cause of God may not be reproached on our account; and may the God of peace sanctify us holy and preserve us blameless to the erring of our Lord Jesus Christ, to join the glorified around the throne of God in ascribing blessings and honor and glory unto Him that sitteth on the throne and unto the Lamb forever and ever

AMEN.

DOCTRINAL VIEWS.

1. We believe that the Holy Bible was written by men divinely inspired, and is a treasure of Heavenly instruction; that 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 laws 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 infinitely wise, holy, unchangeable; that it utterly excludes boasting and promotes humility, prayer, praise, trust in God and active imitation of his free mercy; that it encourages the use of means in the highest degree; that it is the foundation of Christian assurance, and that to ascertain it with regard to ourselves demands and deserves our utmost diligence.—Eph. i, 5, 6, 7, 8, 9, 10, 12.

9. That the preserving attachment of true believers to Christ is the grand work which distinguishes them from superficial professors; that a special providence watches over their welfare, and that they are kept by the power of God through faith unto salvation.—Eph. i, 17, 18.

10. That the law of God is the eternal, unchangeable rule of his government; that it is holy, just and good, and that the inability which the Scriptures ascribe to fallen man to fulfill its precepts arises entirely from their love of sin, to deliver them from which, and to restore them through a mediator, to unfeigned obedience to the holy law, is one design of the gospel, and of the means of grace connected with the establishment of the visible church.—Matt. v, 17, 18; Luke x, 13-20; xiv, 17.

11. That the first day of the week is the Lord's day, or Christian Sabbath; that it should be kept sacred to religious purposes by abstaining from all secular labor and recreation, by the direct observance of all the means of grace, both private and public, and by preparation for the rest which remains for the people of God.—Exod. xix, 8; Heb. iv. 9; Thes. i, 7; Ps. xvi, 9.

12. That civil government is of divine appointment for the interest and good order of human society; that the magistrates are to be prayed for conscientiously, honored and obeyed in all things not contrary to the will of our Lord Jesus Christ, who is the Lord of the conscience and the Prince of the kings of the earth.—Heb. xiii, 7; Acts xxiii, 5; Tim. v, 17.

13. That there is a radical and essential difference between the righteous and the wicked; that such only are justified by faith in the name of the Lord Jesus, and sanctified by the Spirit of God, as are truly righteous in his esteem, while all such as continue in impenitence and unbelief are, in his sight, wicked and under the curse, and this distinction holds among men both in and after death.—Matt. xxv, 45, 46; Mark xvi, 16.

14. That the end of this world is approaching, when Christ will descend from Heaven and raise the dead from their graves to final retribution; that a solemn separation will then take place, the righteous being adjudged to everlasting happiness and the wicked to endless punishment; and this judgment will fix forever the final state of 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
Union Grove.....	Sumter.....	J. R. Duckworth.....								25	50
Bethel.....	Macon.....	John Jones, James Fowler, J. P. Cromer.....	N. E. Massey.....	17	3	1		3		79	\$ 2 00
Rockey Mount.....	Sumter.....			1				1		38	1 25
Corinth.....	Marion.....	James Brown.....	J. R. Brown.....	1	2	1		1		41	1 50
Pleasant Hill.....	Schley.....	T. Davis, Henry Fulford.....	J. M. Posey.....			2		1		60	1 00
New Life.....	Marion.....	S. Turner, T. R. Wells.....	J. D. Kidd.....	3	8	2		1		78	1 90
Friendship.....	Sumter.....	William Turner.....	S. Ealy.....	4	3					38	1 50
Providence.....	Muscogee.....	J. T. May, T. A. Britt, W. A. Parker.....	W. A. Hooks.....							51	1 35
Macedonia.....	Lee, Ala.....	Frank Littleton.....	W. A. Hooks.....							32	50
Friendship.....	Russell, Ala.....	James McLamore.....	W. A. Hooks.....							30	50
Trinity.....	Taylor.....	J. B. Watson, A. W. Watson, John Watson.....	J. R. Brown.....	2						30	1 50
Juniper.....	Marion.....	E. J. Melvin, G. W. Barker.....	J. D. Kidd.....	2	1	1	5	1	2	42	90
Bethany.....	Marion.....										
Spring Hill.....	Marion.....	P. S. Walls, G. D. Perry.....	J. R. Brown.....							15	1 00
Union Grove.....	Randolph.....	A. Knight, E. B. Knight.....	C. C. Martin.....	4				1		78	1 75
Harmony.....	Taylor.....	J. J. Mathews.....	B. F. Green.....	1	3	2				34	1 50
Mount Olive.....	Taylor.....	A. J. Rodgers.....	N. E. Massey.....	12	6	6				32	2 00
Columbus.....	Muscogee.....	W. S. Lockhart, J. H. Galloway, S. A. Mann.....	J. H. Jenkins.....	11	3	13		19		105	1 65
New Prospect.....	Taylor.....	W. H. Colter.....	J. M. Posey.....		3	2	6	4		30	1 00

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