

60.

MINUTES

OF THE

Sixtieth Annual Session

OF THE

CHATTAHOOCHEE UNITED

Freewill Baptist

ASSOCIATION,

CONVENED WITH BETHEL CHURCH, MACON CO, GA.

Commencing on Thursday Night Before the First Sunday in
October, 1895.

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MINUTES

Georgia State Convention OF LIBERAL BAPTISTS

And the Associations Composing the Same.

OFFICERS:

STATE CONVENTION.—REV. W. G. STOVALL, Hartsfield, Ga., Moderator. REV. J. H. JENKINS, Phenix, Ala., Clerk.

CHATTAHOOCHEE ASSOCIATION.—REV. J. R. BROWN, Japanese, Ga., Moderator. REV. J. H. JENKINS, Phenix, Ala., Clerk.

MIDDLE GEORGIA ASSOCIATION.—REV. J. E. O. DANIEL, Marietta, Ga., Moderator. REV. W. B. YOUNG, Roscoe, Ga., Clerk.

MARTIN ASSOCIATION.—REV. W. A. McDONALD, Colquitt, Ga., Moderator. G. W. CLEVELAND, Bait, Ga., Clerk.

LIBERTY ASSOCIATION.—REV. W. G. STOVALL, Hartsfield, Ga., Moderator. C. M. BURTZ, Camilla, Ga., Clerk.

OGEECHEE ASSOCIATION.—REV. J. A. BLANTON, Beard's Creek, Ga., Moderator. REV. W. T. BUTLER, Jesup, Ga., Clerk.

GEORGIA UNION ASSOCIATION.—REV. W. T. GRIFFIN, Vienna, Ga., Moderator. REV. J. H. JENKINS, Phenix, Ala., Clerk.

PROCEEDINGS.

The Sixtieth Annual Session of the Chattahoochee United Free-will Baptist Association, convened with Bethel Church, Macon county, Ga., commencing on Thursday night before the first Sunday in October, 1895.

The Introductory Sermon was preached on Friday at 11 o'clock by Rev. W. A. Hooks from 1st John, 3rd chapter, 5th verse, followed by Rev. J. H. Jenkins.

After an intermission for dinner the body was called order by singing and prayer by Rev. W. A. Hooks. The body was then called to order, Moderator Hooks and Clerk Parker both present.

Called for a corresponding letter and received letters from 15 churches, which were read by Brethren J. H. Jenkins and J. M. Posey.

Enrolled the names of delegates from the churches as follows:

Spring Hill—J. R. Flurry and G. D. Perry.

Trinity—B. B. Watson, A. S. Waller and W. D. Gill.

Bethel—M. L. King, W. G. McMammory, Green Massey and Hil-liard Cromer.

Harmony—B. O. Brown and Jesse Amerson.

Mount Olive—G. W. Mathews.

Corinth—T. V. Simmons and James Brown.

Oak Grove—T. C. Hunnicut and B. F. Drawhorn.

Friendship—W. T. Turner.

New Life—B. M. Fowler, Smith Turner, E. L. Elliott, Joseph Daniel and W. A. Daniel.

Pleasant Hill—H. F. Fulford, Z. C. Aldridge and James Harts-field.

Bethany—J. G. Cook.

Union Grove—A. Knight.

Columbus—W. S. Lockhart and J. N. Shirah.

Permanently organized by electing Rev. J. R. Brown, Moderator, and Rev. J. H. Jenkins, Clerk.

J. D. Kidd made acknowledgements to the body for misconduct and begged forgiveness.

Received Rev. S. N. Little as a corresponding messenger from the Liberty Association of Georgia.

Appointed Committees as follows:

On Preaching—H. Cromer, Green Massey, Jesse Amerson, W. S. Lockhart and A. Knight.

On Investigation of the Standing of the Churches—G. W. Mathews, W. D. Gill, J. N. Shirah, H. F. Fulford, T. V. Simmons, W.

T. Turner and T. C. Hunnicutt.

On Finance--M. L. King, G. D. Perry and B. F. Green.

On Obituaries--J. H. Jenkins, A. J. Parker and W. A. Hooks.

On Denominational Literature--A. J. Parker, J. M. Posey, A. Knight, W. C. Duffell and B. F. Green.

On Ministerial Character--W. S. Lockhart, J. R. Flurry, Z. C. Aldridge and B. B. Watson.

Circular Letter read by J. H. Jenkins ordered printed in the minutes.

Appointed correspondents to sister associations as follows:

Liberty of Georgia--J. H. Jenkins and A. J. Parker.

Middle Georgia--E. C. Grimsley.

Georgia Union, Southeastern, Martin and Ogeechee--J. H. Jenkins.

Appointed Rev. J. H. Jenkins to correspond with the Liberty Association of West Florida by letter.

Heard report of Preaching Committee as follows:

J. D. Kidd to preach tonight, M. L. King to follow; S. N. Little to preach Saturday 9 o'clock, B. F. Green to follow; J. H. Jenkins to preach at 11 o'clock, J. R. Brown to follow; W. A. Hooks to preach at night, J. M. Posey to follow; on Sunday at 9 o'clock J. R. Brown to preach, E. C. Grimsley to follow; at 11 o'clock A. J. Parker to preach, J. H. Jenkins to follow; at 2 o'clock W. C. Duffell to preach, S. N. Little to follow.

[NOTE--From different causes the arrangement of the preaching committee was not carried out. See preaching services for the session--Clerk.]

Adjourned to 8 o'clock Saturday morning. Song No. 112 Prayer and Praise. Prayer by J. M. Posey.

SATURDAY MORNING.

Opened by singing No. 183 Prayer and Praise; prayer by W. C. Duffell. The committees not being ready to report, suspended order of business and took the following items of miscellaneous business:

Agreed to have Circular Letter next year and appointed J. H. Jenkins to write the same; elected J. R. Brown, W. A. Hooks, W. T. Turner and A. Knight delegates to the State Convention; changed the time of holding the annual session of the Association to Tuesday night before the first Sunday in October.

The remainder of the morning session was devoted to the discussion of some committee reports read, but no final action was taken.

Adjourned for preaching to 2 o'clock, p. m.

AFTERNOON SESSION.

Opened by singing No. 252 Prayer and Praise, and prayer by B. F. Green.

Received reports of committees as follows:

On Finance-- Received from churches for minutes	\$ 24 86
In hands of Treasurer	00
Received for Associational purposes	3 25
Total	\$28 11

Respectfully submitted,

M L KING }
G D PERRY } Committee.
B F GREEN }

On Literature—We your committee beg leave to report as follows: We recommend that all the Sunday Schools use the Star Quarterlies for the incoming Associational year, as we have no Sunday School Literature published at home. We recommend the HARVEST GLEANER as our denominational paper and recommend that this Association support the same. We also recommend that the sermon delivered by Rev. Cyrus White to the United Baptist Association convened at Terman, Henry county, Georgia, November, 1892, be published, and also a history of the denomination from that time until now be published in connection with it. Respectfully submitted,

A J PARKER, chairman.

On Investigation—We your committee beg leave to submit the following report: We find all the churches in this Association in good standing, except New Life church, and ratify the action of the Union Meeting in regard to this church. But since making out this report the delegates from New Life have come before us and acknowledged that they have ignorantly been in error and that they ask forgiveness and want to be restored back in good standing. We your committee are satisfied and ask the body to restore the above church back in good standing.

G W MATHEWS,
W T TURNER,
H F FULFORD,

T C HUNNICUTT, Chairman
T V SIMMONS,
W D GILL,
J N SHIRAH,

Miscellaneous Business Resumed—Resolved, That the next session of the Association be held with Mount Olive church, Taylor county, Georgia, beginning on Tuesday night before the first Sunday in October, 1896. Conveyances will meet delegates at Reynolds, Ga., on the Macon and Columbus railroad on Tuesday.

Resolved, That we have 100 blanks printed for form of Associational letters, and that 75 cents be paid for same.

Resolved, That the \$2 50, sent up for Associational purposes, be appropriated to the State Convention.

A resolution of thanks was tendered Bethel church and community for the hospitable manner in which they had entertained the Association.

Appointed Brethren A J Parker and M L King to write Obituary of Brother Hubbard Greener and turn same over to Clerk.

Adjourned until next regular session. Sung hymn No. 304
Prayer and Praise. Closing prayer by A J Parker.

PREACHING SERVICES.

FRIDAY—At 11 o'clock the Introductory Sermon was preached by Rev W A Hooks, followed Rev J H Jenkins. At night Rev J D Kidd preached, followed by Brother M L King.

SATURDAY—At 9 o'clock Revs S N Little and B F Green occupied the stand. Just after the body adjourned for preaching at 11 o'clock, Brother Hilliard Cromer, one of the delegates from Bethel church, fell dead near the door steps as he left the house. The attending excitement made it necessary to omit the 11 o'clock services; at 3 o'clock p. m. Rev W C Duffell preached, followed by Rev S N Little; at night Revs J H Jenkins and W A Hooks occupied the stand.

SUNDAY—On Sunday Rev S N Little preached at 10:30 o'clock, and Rev A J Parker at 11:30. In the afternoon the funeral and burial services of Brother Hilliard Cromer were attended to, Rev A J Parker conducting the former and Rev J H Jenkins the latter.

CIRCULAR LETTER.

In Galations, chap. 4th, we find these words: Let every man prove his own work." How? By the plumb-line, the pattern, the rule, the Word of God. Let us have the conscientious carefulness of Balaam, who said to Balak, who had offered him honor, "If Balak would give me his house full of silver and gold, I cannot go beyond the Word of my God, to do less or more." Let us take no substitute. For instance, we would not be satisfied to sit down to the Communion Table, and partake of corn-bread and cabbage soup as the Lord's Supper. Neither can we substitute rantism or sprinkling for the Bible baptism or immersion. "Moses verily was faithful in all his house," because he did "all things according to the pattern shown him in the Mount." We are not only to prove our work by conforming to Bible example in external duties; but if we obey, from the heart, that form of Commandment given in Christ Jesus, "Let that mind be in you which was also in Christ Jesus," For, not every one that saith unto me, Lord! Lord! shall enter the kingdom of Heaven, but he that doeth the will of my Father, which is in Heaven. The parable of the talents teaches us that the measure of man's ability to do is the measure of his duty to God. Unless our whole energies are exerted in the work of the Church, we are left outside the promises of God, and if we are slumbering and sleeping, we may come up without oil in our vessels, and knock when the door is shut. May we know our duty and do it; may we know our mission as a denomination and fill it. Yours, in fraternal love,

J. H. JENKINS,

OBITUARIES.

Departed this life, October the 5th, 1895, Brother Hilliard Cromer, in the 60th year of his age. Brother Cromer was a devoted and consistent member of Bethel Church, Macon county, Ga., for ten years, holding an official position in the same. Brother Cromer was a constant attendant upon all the Christian and official duties belonging to him and his profession. Brother Cromer was a delegate of the church, and was in attendance with the body, and died in the discharge of his duties. God called him at Bethel Church, the place he loved so well. While he passed away without a moment's warning, we thank God for his living testimony, which yet speaks, while he is no more, and says, sweetly, though time and earthly friends have receded from his mortal sight, Heaven and immortal glory has dawned upon his immortality. The Church has lost an able support, his companion an affectionate husband, his children a devoted father, but Heaven has gained a priceless gem. May God bless the bereft ones.

A. J. PARKER.

Departed this life September 5th, 1895, our brother, David Floyd Goins, aged 67 years and 10 days. He joined the First United Freewill Baptist Church, of Columbus, Ga., in December, 1892, and from then until the day of his death he was found faithful. He was a most affectionate husband and father; to his church loyal and true; to his pastor an unfailing helper, and for the salvation of souls, he worked with tireless energy, by tears and prayers and much entreaty.

"Servant of God well done!

Rest from thy loved employ,

The battle's fought, the victory won,

Enter thy Master's joy."

Among the sights that greet our eyes,

When we shall wake in Paradise,

We there will greet our brother dear,

And with him Canaan's glory share.

Will clasp his hand, ah! yes, again!

Ah! sing with him Heaven's sweet refrain,

Will dwell with him in mansions bright

In God's eternal home of light.

J. H. JENKINS.

Departed this life, September 29th, 1895, Sister Ida C. Briggs, a member of the First United Freewill Baptist Church, of Columbus, Ga. Sister Briggs was only 18 years of age, when the angel band came and took her from her sufferings here to that clime where they suffer never again, and "Where sickness, sorrow, pain and death, are felt and feared no more." But she left such testimony that our hearts look up to heaven, sweet heaven, and "believe that she's there."

J. H. JENKINS.

Departed this life October 5th, 1895, Brother William Newberry, aged 24. Brother Newberry was baptized on New Year's Day, January 1st, 1893, by Rev. A. J. Parker, illustrating the truth of the poet's words.

"Christians, if our hearts be warm,
Ice and snow can do no harm."

From then until his death he was one of the most faithful members of the First United F. W. B. Church of Columbus, Georgia.

When we meet with the bloodwashed throng that waits

To greet dear friends at the pearly gates

We'll meet our brother who has gone on home,

We'll meet in heaven no more to roam.

J. H. JENKINS.

Departed this life Sister Melissa Streetman, wife of Brother E. S. Streetman. She was a member of the First United F. W. B. Church of Columbus, Georgia.

We hope to meet her on the glory-lit strand,

When Jesus calls us to the promised land.

J. H. JENKINS.

Departed this life at home in Girard, Alabama, August 20, 1895, Sister Mary Brown, in the 56th year of her age. She loved her church but being afflicted she was not able to attend the last few months of her life, but God called her to the church triumphant where we shall never be debarred from attendance. She was a member of the First United F. W. B. Church of Columbus, Georgia.

J. H. JENKINS.

Departed this life September 16th, 1895, Sister Ella Seans, wife of Brother H. V. Seans. She joined Bethany Church, Marion county, in 1892, and was baptized by Rev. W. C. Duffell and ever after lived as all true Christians should.

W. C. DUFFELL.

Departed this life April 28th, 1895, Brother Lee Holly, who was a good member of Rocky Mount Church; he leaves a wife and one child, a mother, two sisters and two brothers to mourn his loss; while it is a loss to them and the church, it is his eternal gain. God bless them.

Then to my raptured ears

Let one sweet song be given;

Let music charm me last on earth

And greet me first in heaven.

J. H. DUPREE.

Departed this life on the 2nd day of November, 1894, Sister Fannie Posey. Sister Posey was a consistent member of the Freewill Baptist Church of Christ at New Prospect. She joined the church when young; she has four children to mourn their loss, which is her eternal gain; she died in the full triumphs of the Christian faith. Good-bye, Sister, till we meet again.

J. M. POSEY.

Brother James Daniel was a member of New Life Church. After a long illness God called him home to reap the reward of the finally faithful:

Within the tomb our brother sleeps,

While here a loving family weeps,

Yet the name of God be blest,

He has called him home to rest.

J. D. KIDD.

Departed this life January 24th, 1895, Sister Mary Bradford. This good woman was a member of Rocky Mount Church for many years. She leaves an aged husband four children and many friends to mourn her loss. The church has lost a good member. May her husband and children ever remember the admonition she gave them and that the servant of God brings them to meet her in heaven. She has changed her bed of pain for a bed of clay, there to sleep till the Judgment Day, then to arise with joy at God's command and soar to meet the faithful band.

J. H. DUPREE.

TABULAR STATEMENT OF CHURCHES.

CHURCHES	COUNTY	PASTORS	Baptised	Received by letter	Confession of faith	Dismissed by letter	Excluded	Died	Total	Meeting Days	Paid for Minutes
Union Grove	Sumter	A J Parker	16	3	4	1	3	1	101	1	
Bethel	Macon								38		
Rocky Mount	Sumter								46		1 30
Corinth	Marion	J R Brown	3				1		30		2 00
Pleasant Hill	Schley	N E Massey	2						70	3	50
New Life	Marion	E C Grimsley	1				2		43	1	1 25
Friendship	Sumter	J H Dupree	2	3	2		2		57	1	
Providence	Muscogee	J H Jenkins									
Macedonia	Lee, Ala	W A Hooks				1	3		14		75
Friendship	Russell	W A Hooks	2						27	4	50
Trinity	Taylor	A J Parker							40		1 50
Juniper	Marion								49		1 50
Bethany	Marion	W C Duffell						1	13	2	1 00
Spring Hill	Marion	J R Brown		1			1		70	2	2 00
Union Grove	Randolph	C C Martin				6		1	55	4	
Harmony	Taylor	A J Parker	1						49	2	2 80
Mt. Olive	Taylor	A J Parker	7	1	6	3			119		6 50
Columbus	Muscogee	J H Jenkins	15	23		6	16	5	50		
New Prospect	Taylor	J M Posey							12		
Shiloh	Macon	B F Green							37		1 50
Oak Grove	Bibb	W J Freeny									
Total			49	31	12	17	28	8	923	1	

LIST OF MINISTERS AND POSTOFFICES.

J R Brown, Japanese, Ga.	I W S Cooper, Salem, Ala.
W A Hooks, Phenix, Ala.	T P Young, Columbus, Ga.
J H Jenkins, Phenix, Ala.	A J Parker, Oglethorpe, Ga.
N E Massey, Butler, Ga.	J H Dupree, Tropic, Ga.
A Smith, Tropic, Ga.	J M Posey, Butler, Ga.
W C Duffel, Columbus, Ga.	T P Carr, Reynolds, Ga.
B F Green, Reynolds, Ga.	J D Kidd, Howard, Ga.
E C Grimsley, Japanese, Ga.	T A Bullard, Juniper, Ga.
W J Freeney, Macon, Ga.	J A Cobb, Americus, Ga.
D C Brinkley, Bronwood, Ga.	Z T Bone, Butler, Ga.
David Joiner, Dawson, Ga.	H M Pittman, Atlanta, Ga.

LICENCIATES.

A S Moore, Dawson, Ga.	H B Mathis, Dawson, Ga.
Jesse Culpepper, Columbus, Ga.	W J Norris, Columbus, Ga.
M L King, Oglethorpe, Ga.	J H Holley, Americus, Ga.
B O Brown, Oglethorpe, Ga.	T Bullard, Juniper, Ga.
Z P Corban, Shellman, Ga.	W A Posey, Butler, Ga.

CHURCH CLERKS AND POSTOFFICES.

J R Duckworth, Americus, Ga.	E R Jones, Oglethorpe, Ga.
G W Bradford, Americus, Ga.	G W Pool, Buena Vista, Ga.
T Davis, Poindexter, Ga.	W A Daniel, Blueville, Ga.
J R Baty, Smithville, Ga.	A A Phelts, Columbus, Ga.
M Long	Jas McLenore, Phenix, Ala.
J B Watson, Howard, Ga.	E J Melvin, Juniper, Ga.
J G Lee, Japanese, Ga.	G D Perry
A Knight, Shellman, Ga.	J J Mathews, Reynolds, Ga.
G W Mathews, Reynolds, Ga.	W J Norris, Columbus, Ga.
J W Allen, Skipperton, Ga.	

CHURCH DECORUM.

1. The church may choose a pastor annually at the last regular conference in Associational year; or, if they prefer it, may choose a pastor for an indefinite length of time, to continue from year to year, so long as 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 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 to the pastor, etc., and to distribute the bread and 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 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 shall be generally remiss in attending the meetings or 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.

15. Conferences shall be opened and conducted as follows: 1. Prayer (unless divine service has just been conducted, 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.

18. Visiting brethren, as helps called in from sister churches, shall be allowed to speak, 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 when he has applied for a letter and could not obtain it because he desires 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 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 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 on 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 a 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.

4. 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 been 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 purpose intended, but that it does not extend to 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 Christ necessarily exists in connection with the belief in the fundamental truths of Chris-

tianity, and that to prescribe to any 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 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 Saints' feet is an ordinance to be observed in the church till the Lord comes.

13. That elders and deacons must be set apart to their offices by ordination, or 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 centre of Christian union and the supreme standard to which all human conduct and opinions should conform—Rev. xiii, 14; John v, 30.

2. That there is one 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—Exodus vi, 3; Ps. lxxxiii, 18.

3. That man was created in a state of holiness under the laws of his maker, but by voluntary transgression fell from that holy and happy state, in consequence of which men are now sinners, not by constraint, but by choice, being by nature utterly void of that holi-

ness 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, 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 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.—Romans viii, 30; Ezek. xviii, 57, 28; John iii, 14, 15, 16; Romans 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; Matthew 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, 11, 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 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 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—Exodus xix, 8; Hebrew iv, 9; Thes. i, 7; Pa. 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 Lord of the conscience and the Prince of the kings of the earth—Heb. xii, 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, 55, 46; Mark xvi, 17.

14. That the end of the world is approaching, when Christ will descend from Heaven and raise the dead from their graves to final retribution; that a solemn separation will then take place, the righteous being adjudged to everlasting happiness and the wicked to endless punishment; and this judgment will fix forever the final state of men in heaven or hell, on principles of righteousness—John v, 25; Matt. xxv, 31, 32, 33, 34, 41, 46.

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