





1926
1896
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MINUTES.

The sixty-first annual session of the Chattahoochee United Freewill Baptist Association met at Mt. Olive church, Taylor county, Ga., Wednesday, September 30, 1896.

The introductory sermon was preached by Rev. J. H. Jenkins, followed by Rev. A. J. Parker, from Isaiah 38:1: "Set Thine House in Order."

After an intermission for dinner, the Moderator called the body together, and after singing No. 321, "Baptist Harmony," Rev. W. B. Cook led in prayer.

Letters were read from twelve churches and the names of delegates enrolled as follows:

Bethel—M. L. King, General Taylor, Green Massey, J. J. Jones and J. P. Cromer.

Rocky Mount—W. H. Justice.

Corinth—G. W. Pool, T. V. Simmons and J. T. Sheets.

Pleasant Hill—H. F. Fulford, J. W. Brewer.

Friendship (Sumter county)—J. R. Baty.

Providence—T. A. Britt and J. M. Lockhart.

Trinity—W. D. Gill and A. A. Watson.

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

Mt. Olive—A. J. Rodgers and D. W. Young.

Columbus—W. S. Lockhart.

New Prospect—A. W. Wainwright, A. B. Posey,

Oak Grove—J. W. Allen.

Re-elected J. R. Brown, Moderator, and J. H. Jenkins, Clerk.

Called for petitionary letters. Two were presented. One from Turner's Chapel, Taylor county, was received, and the delegates, I. N. Wainwright and John Hinton were given the right hand of fellowship. One from New Life, Marion county, was read. The

MINUTES.

association expressed a willingness to receive them under her watchcare for 12 months, but the delegates objected to this, and the petition was rejected.

Called for corresponding messengers and received W B Cook from the Middle Georgia Association.

Appointed committees as follows:

On Preaching—A J Rodgers, D W Young, J W Allen, G W Pool and T A Britt.

On the Standing of the Churches and the Character of the Ministry—J W Allen, J W Brewer, J R Baty, A W Wainwright, W D Gill, W S Lockhart and J T Sheets.

Finance—M L King, G D Perry, B F Green.

Obituaries—J H Jenkins, A J Parker and N E Massey.

Literature—T P Carr, T A Britt, A J Parker, J R Flurry and W H Justice.

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

Adjourned to 8:30 o'clock Thursday morning. Prayer by B. F. Green.

THURSDAY.

Sung No. 252 (Prayer and Praise), and the opening prayer was led by Rev A J Parker.

Appointed correspondents to sister associations as follows:

Middle Georgia—J R Brown, N E Massey and W S Lockhart.

Liberty of Georgia—B O Brown.

Liberty of Florida—J H Jenkins.

Martin—J H Jenkins.

Heard reports of committees as follows:

LITERATURE.

We recommend the HARNEST GLEANER as the organ of our association. We recommend the Star literature for use in our Sunday-schools, and the "Times of Refreshing" as

MINUTES.

8

our song book for the next associational year.
A. J. PARKER, Chairman.

CHURCHES AND MINISTRY.

We find all the churches in good standing except Bethany, and all the ministers except E C Grimsley. We recommend that a committee be appointed to see both the church and the preacher.

W. S. LOCKHART, Chairman.

After the above report was read it was agreed by the body that the following churches be added, and that the committee also investigate their condition and report to the next session of the Association, viz: Union Grove (Sumter county), Antioch, Juniper, Harmony, Shiloh, Silver Run and Macedonia. The following were appointed as the committee: J R Brown, A J Parker, J H Jenkins, N E Massey and B F Green.

FINANCE.

From the churches	:	:	\$26 50
From the collection	:	:	14 05
Total	:	:	\$40 55

M. L. KING, Chairman.

MISCELLANEOUS BUSINESS.

Selected Oak Grove church, Bibb county, Ga., as the place for holding the next session of the Association, to convene on Tuesday night before the first Sunday in October, 1897, Rev. A. J. Parker to preach the introductory, J. H. Jenkins alternate.

Adjourned for preaching to 2:30 p. m.

Afternoon session was opened by singing No. 29 Prayer and Praise, and prayer led by W S Lockhart.

Appointed time and place of Union Meetings as follow: Third District at Friendship, Sumter county, on the fifth Sunday and

Saturday before in November, 1896. First district at Columbus on the fifth Sunday and Saturday before in January, 1897. Second district, at Corinth, Marion county, on the fifth Sunday and Saturday before in May. Fourth district, at Bethel, Macon county, on the fifth Sunday and Saturday before in July.

Appointed T P Carr, A J Parker, M L King, J J Jones, N E Massey, W S Lockhart, B F Green and J W Brewer delegates to the State Convention.

A resolution offered by A. J. Rodgers that every church do all in their power to maintain a good Sunday-school was adopted.

Constitution offered by J. R. Brown, chairman of committee on same, was unanimously adopted, and ordered printed in the minutes.

Elected ordaining council and executive committee.

Ordered 800 copies minutes printed and paid clerk \$10 for his services.

A resolution of thanks to the church and community, thanking them for the hospitable and royal entertainment given the Association, was adopted.

Closed by singing No. 43, Baptist Harmony, and prayer, led by Rev. T. P. Carr.

J. H. JENKINS, Clerk.

ORDER OF PREACHING.

Tuesday night, J H Jenkins, followed by W J Freney; Wednesday at 11 o'clock, J H Jenkins, followed by A J Parker; at 8 o'clock, W J Freney; at night, N E Massey, followed by B F Green; Thursday at 9 o'clock, W J Freney, followed by T P Carr; at 11 o'clock, A J Parker, followed by M L King; at 8 o'clock, B F Green, followed by W J Freney; at night, W B Cook, followed by J H Jenkins; Friday at 9 o'clock, Z T Bone; at 11 o'clock, J R Brown.

CIRCULAR LETTER.

Reading 1 Corinthians 3d chapter 9 to 16 verses, we have a subject stated and treated by the apostle. We will not take the subject up in detail, but wish to notice three distinct yet connected propositions:

1st. "We are laborers together with God." God has both highly honored and exalted us, as he brings us into fellowship with himself, in that we are to be his witnesses, his agents, and his fellow laborers in carrying on the great work of gospel salvation. If we are truly living the Christian life we are occupied in this service. The man who has been ordained to preach, and failed to discharge his duty, in warning sinners, preaching repentance, comforting the afflicted, supporting the weak and feeding the flock of God, has no hope of God's approval at the judgment. "His blood will I require at the watchman's hand." Ezekiel 33:6, "Woe is unto me if I preach not the gospel." 1 Cor. 9:16. Every child of God is given a talent, and will be held responsible and accountable for the improvement of same at that Day. While these solemn truths should bestir us to activity, let us keep in view the higher motive or ambition, to share the fellowship of Christian labor, until the Master calls us to come and bring our gathered sheaves.

2d. "Let every man take heed how he buildeth thereupon." Christ is the only foundation. Neither our morality, our hopes, our beliefs, nor anything else is sufficient, unless Jesus Christ is the honored and confessed foundation, center radius and power. Even then we must take heed how we build. Cain and Abel were both servants of God. If they had lived in our day, both would have been church members. Cain brought a con-

venient sacrifice, while Abel brought the required or acceptable sacrifice. "If thou doest not well, sin lieth at the door," Gen. 4:7.

3d. "The fire shall try every man's work of what sort it is." The apostle speaks of three durable substances, gold, silver, precious stones, and of three perishable substances, wood, hay and stubble, as characteristic of the work of different men, building upon the only foundation Christ Jesus. This lesson teaches us two things. First, that the work of some Christians will be burned up, because it is not acceptable to God. While they trust in Christ and consecrate their lives to him, yet they have constructed their building out of perishable material. Second, it teaches us that we should exercise charity toward other denominations of Christians. Some perhaps are building wrong, though building honestly, and their souls will be saved if their works fail in the great final test. We cannot sit in judgment upon their consciences; to the Lord their Master they must stand or fall at last, and hence we cannot bar them from the Lord's table or other Christian privileges which their allegiance to Jesus Christ should afford them. "Let every man be fully assured in his own mind." (Marginal reading.) We cannot be fully assured in our own mind unless we follow the dictates of an enlightened conscience. Conscience, remember, cannot be a safe guide without the enlightenment of God's word. The heathen mother who hurls the babe of her breast into the Ganges must conscientiously believe that she is doing her duty. The word of God, the light of life, must be the guide of our conscience, as well as the rule of our faith. Let us then yield implicit

OBITUARIES.

and uncompromising obedience to the gospel, the whole gospel, and nothing but the gospel.

J. H. JENKINS.

OBITUARIES.

DUFFELL.

Sister Helrietta Colbert Duffell, wife of our esteemed brother, Rev. W. C. Duffell, died at her home in Crenshaw county, May 13, 1896. She would have been sixty-six years old on the 17th. She had been for nearly forty years a member of Providence church in Muscogee county. A husband and several children mourn her loss. Among the latter is Bro. W. C. Duffell, jr., clerk of Providence church. May the dear ones left on earth press hopefully onward and upward and meet her again in the Saviour's bright mansions above.

J. H. JENKINS.

SMITH.

Died in February, 1896, Sister Josie Smith, at her home in Columbus, Ga. She joined the Columbus United Freewill Baptist church under the pastorate of Rev. A. J. Parker, and we do not believe her faith in Jesus ever wavered. All who knew her praised her goodness, and we hope to meet her, when we pass within the gates of pearl, and find her wearing the crown of eternal joy.

J. H. JENKINS.

HILL.

Sister Fannie Hill, wife of Bro. Wiley Hill, departed this life April 1, 1896. The pain, the care and the toil of life for her have ceased, and we fondly hope she rests in the bosom of the Father's love. She was a member of the Columbus church.

J. H. JENKINS.

ROBINSON.

Departed this life April 7, 1896, Sister

Nancy Robinson at an advanced age. Sister Robinson joined the Missionary Baptist church in early life and lived a member of the same until a few days before her death. While on her dying bed she sent for the pastor of the Freewill Baptist church and requested him to call a quorum of his church together, hold a service with her, receive her into his church, and wash her feet in obedience to the blessed Saviour's command. All of which was done, and she then stated to us that she was happy. She had long desired this privilege, but her church denied it to her, and she came to us that she might have the conscious assurance of duty fully done, to comfort her dying moments, and enable her with the full assurance of faith,

"To lean her head on Jesus' breast,
And breathe her life out sweetly there."

May her experience help others to follow their Master before they reach a dying couch, and remember duty unperformed. We believe we shall meet her again. J. H. JENKINS.

BASS.

Died at his home in Sumter county, in January, 1896, Brother Rice Bass, seventy years of age. Brother Bass was a member of Union Grove church. Brother Bass was a good man and Christian. The Freewill Baptists have lost one of their brightest stars, the county of Sumter a good citizen, his wife a good faithful husband and his children a kind father, by whose examples they can safely live and die. May God's spirit ever lead them.

Farewell, dear brother, thou art gone home to rest,

To live with angels and dwell with the blest.

J. H. DUPREE.

JOHNSON.

Died at his home Brother David Johnson, in his twenty-eighth year. Brother Johnson was a member of Rocky Mount church, was a good man and leaves a wife and four children and old father, mother, brothers and sisters to mourn his loss. God bless them and help them to meet him over the river. Their loss is his gain.

J. H. DUPREE.

CANNON.

Died at the poor house Sister Elafair Cannon, age seventy-eight years. Sister Cannon was a member of Rocky Mount church, Sumter county. The old sister has left the troubles of this world for a home where pain and trouble will be felt no more. God bless her relatives.

J. H. DUPREE.

WELCH.

Departed this life July 9, 1896, in her sixty-fifth year, Sister Mary Welch. This good woman was a member of Oak Grove church ever since it was organized. She leaves four children and many friends to mourn her loss. The church has lost a good member. May her children ever remember the admonitions she gave them, and that the servant of God may bring them to meet her in heaven. She has changed her bed of pain for a bed of clay, there to sleep until the judgment day, then to arise with joy at God's command, and soar to meet the faithful band,

W. J. FREENEY.

HINTON.

Departed this life Sister Mary Ann Hinton at the age of sixty-four. Sister Hinton had been a member of the church for 48 years. She lived a devoted Christian life and died in the triumph of living faith. Good-bye, we will meet above.

A. J. PARKER.

JONES.

Departed this life March 30, 1896. Brother Reddy Jones, at the age of ninety-three years. He lived fully in the discharge of his Christian duties and died in the triumph of living faith and has gone to reap his reward. Good-bye, brother, till we meet above.

A. J. PARKER.

BARFIELD.

Departed this life April 3, 1896, Bro. Sol Barfield. Brother Barfield obtained a hope and joined the church at Little Bethel in 1894. Brother Barfield lived a member of the church until the time of his death. Good-bye, brother. May we meet you above. God bless the bereft ones.

A. J. PARKER.

BRAND.

Bro. M. L. Brand departed this life after a protracted illness, September 1, 1896, at the age of seventy-six years and five months. Brother Brand united himself with the church in the year 1858. He lived a devoted Christian life and died in the triumph of holy faith and has gone to reap the reward of the righteous. The church has lost a strong support and the community a noble citizen. Good-bye; may we meet you in heaven.

A. J. PARKER.

MINISTERIAL ROLL.

J R Brown, Japanese, Ga.	I W S Cooper, Salem Ala
TP young Columbus Ga	W A Hooks, Phenix Ala
A J Parker, Oglethorpe Ga	J H Jenkins, Phenix Ala
N E Massey, Butler Ga	J H Dupree, Tropic Ga
J M Posay, Butler Ga	A Smith, Tropic Ga
B F Green, Butler Ga	T P Carr, Pottersville Ga
W O Duffell, Saville Ala	T A Bullard, Juniper Ga
W J Freaney, Skipperton Ga	Joseph A Cobb, Americans Ga
	Z T Bone, Butler Ga

EXECUTIVE COMMITTEE. 11

J C Binkly, Tropic Ga W M Pittman,
David Joiner, Gainesville Ga
Dawson Ga

ORDAINING COUNCIL.

J R Brown, Japanese Ga W S Lockhart,
A J Parker, Columbus Ga
Oglethorpe Ga A J Rodgers,
J H Jenkins Phenix Ala Potterville Ga
G W Pool, J M King,
Buena Vista Ga Garden Valley Ga

EXECUTIVE COMMITTEE.

J H Jenkins, W D Gill, Howard Ga
Phenix Ala M L King,
Oglethorpe Ga

CHURCH CLERKS AND POSTOFFICES.

Bethel—W. G. McGlamey, Montezuma, Ga.
Rocky Mount—G. W. Bradford, Americus, Ga.
Corinth—G W Pool, Buena Vista, Ga.
Pleasant Hill—T. Davis, Poindexter, Ga.
Friendship, S—J. E. Jones, Smithville, Ga.
Friendship, R—Jas. McLunore, Phoenix, Ala.
Providence—W. C. Duffell, jr., Columbus, Ga.
Trinity—J. B. Watson, Howard, Ga.
Spring Hill—G. D. Perry, Blueville, Ga.
Union Grove, R—Abner Knight, Dawson, Ga.
Mt. Olive—G. W. Mathews, Potterville, Ga.
Columbus—J. N. Shira, Columbus, Ga.
New Prospect—A. B. Posey, Butler, Ga.
Oak Grove—J. W. Allen, Skipperton, Ga.
Turner's Chapel—I N Wainwright, Butler, Ga.

STATISTICAL TABLE.

CHURCH.	COUNTY.	PASTOR.	Meet'g ds	Baptized	Re'd let	Conf faith	Restored	Dism'd let	Excluded	Di-d	Total mem	Paid for Minutes
Bethel	Macon	A J Parker	1	2					3	1	103	\$3.00
Rocky Mount	Sumter	J H Dupree	2						1		28	1.50
Corinth	Marion	J H Jenkins	3	5	3			1			42	1.50
Pleasant Hill	Schley	N E Massey	1						1		31	1.50
Friendship	Sumter	S Eley	1			3					47	1.80
Friendship	Russell, Ala	H A Hooks										
Providence	Muscogee	J H Jenkins	1	6		7			8	1	52	2.00
Trinity	Taylor	N E Massey	4			1					26	2.00
Spring Hill	Marion	J R Brown	2								13	1.50
Union Grove	Randolph	C C Mar in										
Mt. Olive	Taylor	A J Parker	3					3	1	2	49	2.80
Columbus	Muscogee	J H Jenkins		15		12	5	7	10	3	133	3.40
New Prospect	Taylor	A J Parker	4	1	3			22	1	1	42	2.00
Oak Grove	Bibb	A J Parker	2	6		1			4	1	43	1.50
Turner's Chapel	Taylor	Z T Bone	5	4							26	2.00

Union Grove, Macedonia, Juniper,
Bethany, Harmony, Shiloh, Antioch,
Silver Run—no report.

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, 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 the 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.

12. 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. 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, make motions or seconds, but not to vote.

14. An orderly member of the Baptist church may be received into the church without a letter, when it is made to appear that his Christian character is unimpeachable, and when he has applied for a letter and could not obtain it. All other members 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 verably or in writing to his trial, provided his residence be known to the church.

18. When a witness, not a member of the church, is introduced, he shall not be examined till the question has been put to the church: Will you hear the testimony of this witness?

19. The evidence in every case of dealing and acknowledgement shall be minuted in the church book.

20. Members dismissed from the 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 to

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 rise 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 deterred 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.

CONSTITUTION.

PREAMBLE.

We, the members of the United Freewill Baptist church composing the Chattahoochee Association of Georgia, in order to promote unity of action, utilize our forces, harmonize our aims and our efforts for the general good of the churches and spread of the truth, do establish this constitution for this Association.

Art. 1. This Association shall be known as the Chattahoochee United Freewill Baptist Association of Georgia.

2. The object of this association shall be to keep up a friendly correspondence by letter and delegation, to promote uniformity of effort in action and practice and for the spread of religious truth and piety among us.

3. It is not the object of this association to usurp authority over the churches, but to recommend such measures as would promote unity of action among the churches, to harmonize the efforts of individual churches, by encouraging one another in their efforts to accomplish good and make each other more proficient in their undertaking for good.

4. Neither shall it be the object of this association to compel any church to adopt any measure introduced in the association; but the association being the center of action for all the churches it is expected, however, that the association recommend nothing that would be detrimental to the interest of any church. The association being composed of representatives from the churches, the association would recommend to the churches just what it would to an individual church, and what would promote the interest of one would promote the interest of all. Notwithstanding each church bearing the same res-

tion to the association that individual members bear to their respective churches, the association shall deal with an individual church just as a church would deal with an individual member.

5. This association shall be composed of delegates from the churches who shall be selected and sent from the churches composing it and each church shall be entitled to two delegates, and for over fifty and not over seventy-five members a church shall be entitled to three delegates, and for every additional fifty members or fraction thereof a church shall be entitled to one more delegate.

6. Ordained ministers shall be entitled to seats in the association as legal delegates.

7. New churches may be admitted into the association upon recommendation, either by letter or in person for such admittance, by unanimous consent of the body.

8. The standing officers of this association shall be moderator, clerk, treasurer, ordaining council and executive committee.

9. This association shall hold its session once every year at a time and place specified by a preceding session.

10. This Constitution may be amended by a vote of two-thirds of the members present at any regular meeting.

11. It being unchristian-like for members of any church to take intoxicating drink as a beverage, therefore it shall be unconstitutional for any member of this association to be under the influence of intoxicating drink during any session, and any so offending shall be excluded for the session and his church notified of the offense.

12. This constitution shall be read once or more at each session as the body may demand,

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 church, 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

20 GOVERNMENT AND ORDINANCES.

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 to 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 in Christ necessarily exists in connection with the belief in the fundamental truths of Christianity, 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 pastors or bishops; 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 instructions; 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. 18:14; John 5:30.

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, 8; 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 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; iii, 19, 23.

4. That the salvation of sinners is wholly of grace, through the meditorial office of the Son of God, who took upon 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 fulness 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—Rom. viii, 20; Ezekiel xviii, 57; Johd iii, 14, 15, 16; Rom. viii, 17.

6. That the blessings of salvation are made free to all by the gospel; that it is the immediate duty of all to receive them by cordial and obedient faith, and that nothing prevents the salvation of the greatest sinner upon earth but his own voluntary refusal to submit to the Lord Jesus Christ, which refusal will subject him to an aggravated condemnation—Mark xvi, 16; John xvii, 20; Isa. xiv, 22.

7. That in order to be saved we must be regenerated or born again; that regeneration con-

sists 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, 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, 5-12.

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 concocted with establishment of the visible church—Matt. v, 17, 18; Luke x, 13 20; xvi, 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

19:8; Hebrews 4:9; Thes. 1:9; Ps. 16:9.

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. 12:7; Acts 23:5; Tim. 5:17.

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. 15:25, 26; Mark 16:17.

14. That the end of the world is approaching, then 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 5:25; Matt. 25:31, 32, 33, 34, 41, 46.