

62nd

MINUTES

—OF THE—

SIXTY-SECOND ANNUAL SESSION

—OF THE—

Shattahoochee United

Free Will Baptist Association.

—CONVENED WITH—

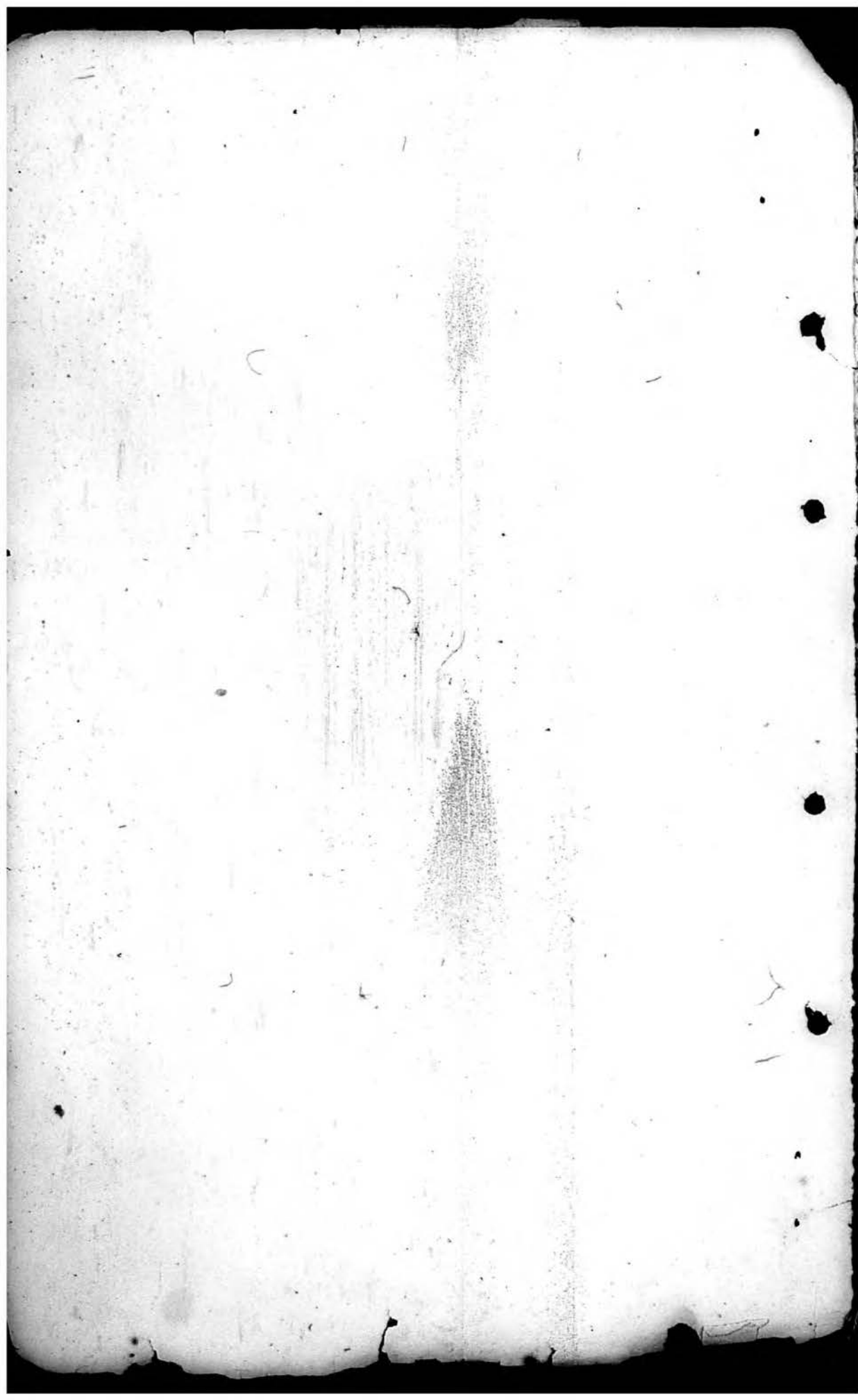
OAK GROVE CHURCH, BIRD COUNTY, GA.,

Commencing Sept. 28, 1897

OFFICERS

MODERATOR,	J. B. BROWN,	JAPANESE, GA.
CLERK,	A. J. PARNER,	POTTERVILLE, GA.
TREASURER PRO TEM,	A. J. RODGERS,	POTTERVILLE, GA.

Butler, Georgia,
W. N. & C. E. Benson, Printers.
1897.



MINUTES.

The sixty-second annual session of the Chattahoochee United Freewill Baptist Association convened with Oak Grove church, Bibb county Georgia, commencing on Tuesday night before the first Sunday in October 1897.

The introductory sermon was preached Wednesday at 11 o'clock a. m. by Rev. A. J. Parker, from 2nd Peter 1st chapter and 10th verse, followed by Rev. J. H. Jenkins.

After an intermission of one hour for refreshments the body was called to order by the former moderator, J. R. Brown; the former clerk, J. H. Jenkins, present.

After singing hymn No. 260 in Prayer and Praise, prayer was led by Rev. J. H. Jenkins.

The first business was an invitation to visiting Brethren to seats with us in the body.

The next business in order was a call for corresponding letters and received letters from twelve churches.

By motion of the body, A. J. Parker and G. W. Mathews was appointed to read the letters, which was done and the names of messengers enrolled.

The body then permanently organized by electing J. R. Brown, Moderator, and A. J. Parker, clerk.

In the absence of our Treasurer, A. J. Rodgers was elected Treasurer pro tem.

By motion of the body the constitution was read.

Next a call for petitionary letters.

The next business that claimed the attention of the body was the appointment of various committees as follows:

On Preaching, James Bullock, K. W. Widener from the church, and A. W. Wainwright, A. Knight and G. W. Pool from the body,

Appointed next a committee on the state of the churches and character of the ministry as follows: J. W. Brewer, J. T. Sheats, J. M. Lockhart, E. Hortman, A. A. Watson, G. W. Mathews and T. J. Lee.

Committee on finance as follows: J. H. Jenkins, W. J. Freeny, J. M. Tomblin.

By motion of the body it was agreed that instead of publishing obituaries that we publish only a list of the deceased of the past year and the following committee was appointed for the work: J. H. Jenkins, A. J. Parker and Z. T. Bone.

Appointed next a committee on Literature as follows: J. H. Jenkins, A. J. Parker, J. M. McGlamery, G. W. Pool and A Knight.

By motion the body adjourned until eight o'clock Thursday morning after singing hymn No. 30 in Prayer and Praise, and prayer by Rev. W. B. Cook.

Wednesday night 7:30 o'clock the stand was occupied by Rev. A. J. P. Green, who preached from Daniel 2nd. chapter and 44th verse, followed by Rev. J. H. Jenkins.

SECOND DAY'S SESSION.

Thursday eight o'clock a. m. the body met pursuant to adjournment, singing and prayer by W. J. Freeny.

Called next for corresponding messengers and the Rev. A. J. P. Green from the Ogeechee Association of Georgia and Rev. W. B. Cook of the Middle Georgia Association responded to the call and was received as Corresponding Messengers into the body.

Appointed Corresponding Messengers to our sister Associations as follows: To the Martin Association, Bro. A Knight; to the Middle Georgia, Rev. A J Parker.

By motion of the body further correspondence to our sister Association shall be by letter.

REPORTS OF COMMITTEES.

Next a call for the report of various committees, which reported as follows:

Committee on preaching submitted the following report: Wednesday night Rev. A J P Green to preach and Rev. J H Jenkins to follow. Thursday morning 9 o'clock Rev. Z T Bone to preach and Rev. W J Freeny to follow. 11 o'clock Rev. J R Brown to preach and Rev. W B Cook to follow. 3 o'clock p m Rev. J H Jenkins to preach and Rev. W J Freeny to follow. 7:30 p m Rev. W B Cook to preach and Rev. A J Parker to follow. Friday 11 a m Rev. J R Brown to preach. 3 p m Rev. Z T Bone to preach. 7:30 p m Rev A J Parker to preach.

REPORT OF COMMITTEE ON STATE OF CHURCH

Report of committee on the state of the churches and character of the ministry as follows: We find all the churches in good standing except Bethany, which we find in worse condition than twelve months ago; and recommend that said church be dropped from our body. We find also the ministry in good standing except E C Grimsley. We recommend that his name be stricken from the body. We recommend Juniper, Harmony, Shiloh and Silver Run dropped from the body. We recommend that Antioch and Macedonia be run over until next session,

G W Mathews, Chairman.

J T Sheats,

T Lee,

A A Watson,

E Hortman,

J M Lockhart.

REPORT OF COMMITTEE ON LITERATURE

The Committee on Literature report as follows: For the information of our people we beg leave to state that our Free Will Baptist brethren of the North publish two excellent papers, viz., The Free Baptist, of Minneapolis, Minn., and The Morning Star, of Boston, Mass. Our brethren of Arkansas publish a good paper, viz., The Arkansas Freewill Baptist, at Colway, Ark; and those of North Carolina, The Freewill Baptist, at Ayden, N. C. The Free Baptist Sunday School Literature may be obtained of the Free Baptist Publishing House, 457 Shawmut Avenue, Boston, Mass. Union Literature of the very best quality may be obtained of Daniel C Cook Publishing Co., 36 Washington street, Chicago, Ill.

J H Jenkins,

A J Parker,

G W Pool,

A Knight

REPORT OF COMMITTEE ON FINANCE.

We, your Committee on finance beg leave to submit the following report;

We find sent up by the churches for Associational purposes.....	\$25.70
We find in the hands of the Treasurer.....	8.05
Making a total of.....	\$33.75

Respectfully submitted.

J H Jenkins,

W J Freeny,

J M Tomblin

Deceased Members of the Past Year.

Rev. I W S Cooper, Macedonia church; Rev. F J Estes, Columbus church; Rev. W J Norris, Columbus church; William H Mann, Columbus church; Mrs. Beulah Steadman, Columbus church; Mrs. Anna Jones, Columbus church; Mrs. Anna V Brittain, Providence church; Miss Sallie Rodgers, Providence church; Mrs. Samantha Ware, Corinth church; Mrs. Rachael Coulter, New Prospect church; Mrs. Minnie Cromer, Little Bethel church; Bro. William Lawhorn, Little Bethel church; Bro. Himpsey McGlamery, Little Bethel church; Bro. Charlie Smith, Friendship church; Mrs. Rachael O'Hern, Corinth church.

By motion the body adjourned until 2 o'clock p. m., singing and prayer by T J Lee.

At 9 o'clock a. m. the stand was occupied by Rev. Z T Boone, who preached from 20th chapter of Matthew and 7th verse.

At 11 o'clock a. m. the stand was occupied by Rev. J R Brown, who preached from 1st Samuel 15th chapter and 13 and 14th verses, followed by Rev. W B Cook.

At 2 o'clock p. m. the body met pursuant to adjournment; singing and prayer by K W Widener.

MISCELLANEOUS BUSINESS.

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

Owing to a failure on the part of some of our District Union Meetings to appoint at their last session the time and place for their next meeting, the body appointed the time and places as follows: 1st District meets with Union Grove church, Randolph county, commencing on Friday night before the 5th Sunday in October 1897. 2nd District meets with Trinity church, Taylor county commencing on Friday night before the 5th Sunday in May 1898. 3rd District meets with Providence church, Muscogee county, commencing on Friday night before 5th Sunday in January 1898. 4th District by appointment of its last session meets with Turner's Chapel, Taylor county, commencing on Friday night before the 5th Sunday in July 1898.

After a brief discussion of some objections to the Constitution of 1896, it was ordered by the body that the same be stricken from the minutes, and the Constitution offered, by Rev A J Parker was recommended by the body to the various churches of the Association for their adoption.

Selected Corinth church, Marion county Georgia, situated five miles Southeast of Buena Vista, as the place of holding the next session of the Association to convene on Thursday night before the 1st Sunday in October 1898. The introductory sermon to be preached Friday at 11 o'clock a m by Rev. A J Parker. Conveyances will meet Messengers going by way of Columbus at Buena Vista, and those going by way of Americus at Putnam on Thursday.

By motion of the body there will be no Messengers appointed to the State Convention this year.

J H Jenkins was appointed to write the circular letter to the body for 1898.

Ordered that 1000 copies of Minutes published, and paid the Clerk \$10.00 for services.

A resolution of thanks to the Church and community for the kind hospitable entertainment given to us during our sojourn with them was unanimously adopted.

By motion the body adjourned to meet with Corinth church twelve months hence, singing hymn No. 182 in Prayer and Praise and prayer led by Z T Bone.

J R Brown, Moderator.

A J Parker, Clerk,

A J Rodgers, Treas. Protem

REMAINING ORDER OF PREACHING.

3 o'clock p m the stand was occupied by Rev. J H Jenkins, followed by W J Freeny. 7:30 p m by Rev. W B Cook, who preached from the 9th chapter of Chronicles and 4th verse, followed by Rev. A J Parker. Friday 11 a m by Rev. J R Brown, 3 p m by Z T Bone. 7:30 p m by Rev. A J Parker.

CORRESPONDING LETTER.

TO OUR SISTER ASSOCIATION.

DEAR BRETHREN:—We have just closed the 62nd annual session of our Association. It was a feast of good things to our souls, Peace and harmony prevailed with us, and the spirit of God seemed to rule and reign in every heart. We feel sure that the avenues of success to our cause is broader and clearer than ever before. May God bless your sessions; may they prove a blessing to your cause and be a time of refreshing to your souls. Pray for us and visit us and the grace of God be with you all, amen.

CLERK.

7

MINISTERIAL ROLL.

J. R. Brown	Japanese, Marion Co., Ga
T. P. Young	Columbus, Ga
A. J. Parker	Pottersville, Ga
J. M. Posey	Butler, Ga
B. F. Green	Butler, Ga
W. C. Duffell	Saville, Ala
W. J. Freeny	Skipperton, Ga
W. A. Hooks	Phenix, Ala
J. H. Jenkins	Phenix, Ala
J. H. Dupree	Tropic, Ga
A. Smith	Tropic, Ga
T. P. Carr	Pottersville, Ga
T. A. Bullard	Juniper, Ga
J. A. Cobb	Americus, Ga
Z. T. Bone	Butler, Ga
D. C. Brinkley	Cottondale, Ga

LICENTIATES.

M. L. King,	Oglethorpe, Ga
B. O. Brown,	Oglethorpe, Ga
William Posey,	Butler, Ga
K. W. Widener,	Skipperton, Ga
T. J. Lee,	Skipperton, Ga
W. J. Steadman,	Columbus, Ga
Jessy Culpepper,	Columbus, Ga

CHURCHES.

Little Bethel,
 Oak Grove,
 New Prospect,
 Mt. Olive,
 Columbus,
 Friendship,
 Union Grove, Sumter,
 Rocky Mount,
 Union Grove, Randolph.
 Trinity.
 Turner's Chapel,
 Providence,
 Corinth,
 Macedonia,
 Friendship,
 Spring Hill,
 Pleasant Hill,
 Antioch,

CLERKS.

W. G. McGlamory
 G. W. Allen,
 A. B. Posey,
 G. W. Mathews,
 J. N. Shira,
 J. R. Baty,
 J. R. Buckworth,
 G. W. Bradford,
 A. Knight,
 J. B. Watson,
 I. N. Wainwright,
 J. M. Tomblin,
 G. W. Pool,
 E. L. Blaylock,
 James McLamory,
 G. D. Perry,
 Wesley Brewer,
 W. S. Parker,

POST-OFFICE.

Oglethorpe, Ga
 Macon, Ga
 Reynolds, Ga
 Pottersville, Ga.
 Columbus, Ga.
 Smithville, Ga
 Americus, Ga
 Americus, Ga
 Shellman, Ga
 Stewart's Mill, Ga
 Butler, Ga.
 Columbus, Ga
 Buena Vista, Ga
 Salem, Ala
 Phenix, Ala
 Thorntonville, Ga
 Pointexter, Ga
 Americus, Ga.

CONSTITUTION OF UNITED FREEWILL BAPTIST.

First: All churches shall be organized by the strict rule of government of the New Testament and it shall be understood that we hold that the government of the visible church of God is congregational, and that each member shall have co-equal right.

Second: That the Gospel churches are the only Ecclesiastical Bodies or Tribunals authorized by the Scripture; 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 delegates or otherwise the assembly then ceases to be a Gospel church.

Third: That the establishment of a government over the visible church of God or any part thereof is a device of earthly ambition, repugnant to the word of God, subversive of the church and dangerous to the liberties of men.

Fourth: That churches should organize themselves into Associations for the purpose of keeping up a friendly correspondence with each other, and to advise the churches to adopt any measure they think best. All general laws touching the churches and the Association shall first be advised by the Association and adopted by the churches in two of their successive conferences before it shall be a law.

Fifth: The Association shall be composed of Messengers from the churches who shall be selected and sent from the churches composing it, and each church shall be entitled to two Messengers, and for over fifty and not exceeding seventy-five members three Messengers, and for every additional fifty members or fractional part thereof shall be entitled to one more Messenger.

Sixth: Ordained Ministers shall be entitled to seats in the Association as legal Messengers.

Seventh: New churches that have been organized on legally Baptised members and is orderly gospel churches shall be received in the Association by unanimous vote of the body.

Eighth: The standing officers of the Association shall be a Moderator, Clerk, Treasurer and an Executive Committee. It shall be the duty of the Executive Committee in the absence of the session to look after and attend to all business necessary pertaining thereto, and to investigate and look into the character, worth and merit of the ordained ministry; and into all cases of noncompliance of scriptural duties. And whenever the cause sustains injury or reproach from unchristian conduct, it shall be the duty of said Committee to cite the guilty person or persons to his or their own church for trial.

Ninth: The Association shall hold its session once every year at a time and place specified by a preceeding session.

Tenth: This Constitution shall be recommended by the Association to the various churches composing the body for their adoption, and when two-thirds of the churches have adopted this Constitution in two of their successive Conferences it shall then become to be a law. Then be it known that all the laws conflicting with this Constitution are hereby repealed.

Eleventh: All amends or changes of this Constitution shall first be recommended by the Association to all the various churches composing the body for their adoption; and when two-thirds of the churches in two of their successive conferences adopt such change or amend, it shall then become to be a part and parcel of this Constitution.

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. Conference shall be opened and conducted as follows: 1. Prayer (unless divine services has just been concluded, and generally then.) 2. Invite visiting brethren to seats. 3. Open the 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 the 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 rise to their feet and address the Moderator, and keep to the point in the 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 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 offices 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 the elders and deacons must be set apart to their offices by ordination, or the imposition of the hands of the presbytery, and prayer without which they are not authorized to administer the ordinances pertaining to their respective offices.

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

DOCTRINAL VIEWS.

1. We believe that the Holy Bible was written by men divinely inspired, and is a treasure of Heavenly instruction; that 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 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; 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 from the rest which remains for the people of God.—Exod. xix, 8; Heb. iv, 9; Thes. i, 7; Ps. xvi, 9.

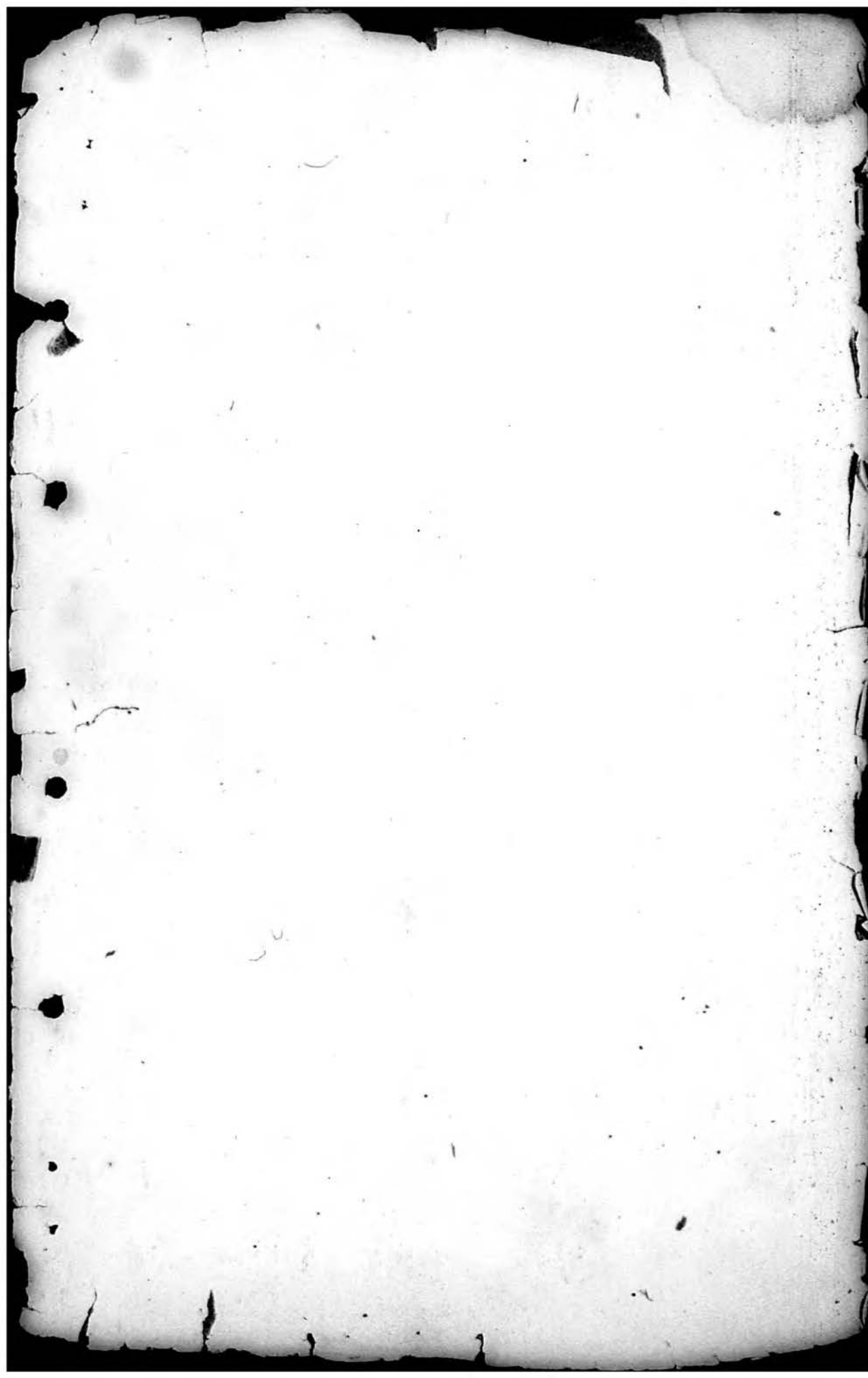
12. That civil government is of divine appointment for the interest and good order of human society; that the magistrates are to be prayed for conscientiously, honored and obeyed in all things not contrary to the will of our Lord Jesus Christ, who is the Lord of the conscience and the Prince of the kings 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.

[illegible]





MINUTES

—OF THE—

SIXTY-SECOND ANNUAL SESSION

—OF THE—

Chattahoochee United

Free Will Baptist Association.

—CONVENED WITH—

OAK GROVE CHURCH, DIBB COUNTY, GA.,

Commencing Sept. 28, 1897

OFFICERS

MODERATOR,.....J. R. BROWN,.....JAPANESE, GA.
CLERK,A. J. PARKER,.....POTTERVILLE, GA.
TREASURER PRO TEM...A. J. RODGERS,....POTTERVILLE, GA.

Butler, Georgia,
W. N. & C. E. Benns, Printers.
1897.