



Minutes.

The sixty-third annual session of the Chattahoochee United Freewill Baptist Association convened with Corinth Church, Marion County, Ga., commencing on Thursday night before the first Sunday in October, 1898.

The introductory sermon was preached Friday at 11 o'clock a. m. by Rev. A. J. Parker from Ephesians, 1st chapter and 4th and 5th verses, followed by Rev. J. H. Jenkins.

After an intermission of one hour and thirty minutes for refreshments the body was called to order by the former Moderator, J. R. Brown, the former clerk, A. J. Parker, present. After singing a hymn, prayer was offered by Rev. J. H. Jenkins.

The first business in regular order was an invitation to visiting brethren to seats with us.

A call was next made for corresponding letters from the various churches in the association, and letters were received from fifteen churches. Elders J. H. Jenkins and A. J. Parker were appointed to read the letters which were read, received and the names of delegates enrolled.

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

The body next called for correspondence from sister associations. None present.

The next business was the appointment of various committees as follows:

On Arrangements for Preaching—J. R. Jordan and J. T. Sheat from the church, and J. M. McGlamry, B. B. Watson and J. M. Lockhart from the body.

On the Standing of the Churches and Ministry—J. R. Baty, T. C. Hunnicutt, W. A. Blair, J. T. Davis, J. B. Watson, W. T. McBride and J. W. Brewer.

On Finance—M. L. King, J. H. Jenkins, B. F. Drawhorn

On Obituaries—J. H. Jenkins, A. J. Parker, J. R. Baty.

On Literature—A. J. Parker, J. H. Jenkins, M. L. King.

Call for report of committee on arrangement for preaching and received the following report: Friday night, J. H. Jenkins to preach and J. M. King to follow. Saturday 11 o'clock a. m., J. R. Brown to preach, and A. J. Parker to follow.

By motion adjourned until eight o'clock Saturday morning. After singing, prayer was offered by Rev. Z. T. Bone.

SECOND DAY'S SESSION.

Saturday eight o'clock a. m., the body met pursuant to adjournment. Singing, and prayer was offered by W. S. Lockhart.

The first business was the reading of the circular letter prepared by Rev. J. H. Jenkins by appointment of last session, which was received and ordered published in the minutes of this session.

By motion of the body the clerk was ordered to correspond with the Sister Associations by letter.

The call was renewed for a report of various committees. Report of Committee on the State of the Church and Standing of the Ministry was as follows:

We, your Committee on the State of the Church and Standing of the Ministry, submit the following report: We find all ministers in this association in good standing, and all the churches in good condition except Turner's Chapel, which we find out of order, inasmuch as they have some unharmonized feelings and differences among themselves, and ask that the body send a committee of three well acquainted with business to advise with Turner's Chapel, and to assist them in harmonizing their differences.

J. R. BATY, Chairman.

The report was received and the committee discharged.

Appointed A. J. Parker, M. L. King and B. B. Watson as an advisory committee to meet with Turner's Chapel at a time appointed by themselves.

Committee on Arrangements for Preaching completed their report as follows: Saturday 3 o'clock p. m., Z. T. Bone to preach and William Posey to follow. Saturday night T. P. Young to preach and T. C. Hunnicutt to follow. Sunday 9 o'clock a. m., J. H. Jenkins to preach and M. L. King to follow. Sunday eleven o'clock a. m., A. J. Parker to preach.

Committee on Finance reported as follows:

Sent by churches for Associational purposes.....	\$24.38
In hands of treasurer.....	1.43
Collected from the body.....	3.62
Making a total of.....	\$29.43

Report of Committee on Literature for the information of our people:

We beg leave to state that our Freewill Baptist brethren of the North publish two excellent papers, viz: "The Free Baptist," of Minneapolis, Minn., and the "Morning Star" of Boston, Mass. Our general Baptist brethren publish a good paper, "The Messenger" at Owensville, Ind., and our own brethren, the Freewill Baptists of Ogden, N. C., publish an excellent paper. The Free Baptist Sunday School literature may be obtained from the Free Baptist Publishing House, 457 Shawmut Avenue, Boston Mass., and Union literature of the very best quality from the David C. Cook Publishing House, 36 Washington Street, Chicago Ill.

J. H. JENKINS,
A. J. PARKER,
M. L. KING,
Committee.

By motion the body adjourned until 2:30 p. m. Singing and prayer by M. L. King.

AFTERNOON SESSION.

At 2:30 p. m., the body met pursuant to adjournment. After singing and prayer by Bro. T. P. Young, the body proceeded to business as follows: Brother G. W. Bradford having arrived from Rocky Mount Church bearing a letter, the order of business was suspended, the letter was read and received and Brother Bradford was seated in the body.

There was a committee appointed to investigate the Sunday School work of the past year, the committee consisting of one correspondent from each church represented, which reported as follows:

We find but few Sunday Schools in the bounds of our Association. We recommend that earnest efforts be made to organize Sunday Schools wherever possible. We recommend W. D. Gill, J. M. King, W. B. Posey, T. C. Hunnicutt, J. R. Baty, J. M. Lockhart visit the churches near them and lecture in the interest of Sunday Schools.

J. M. McGLAMRY, Chairman.

Miscellaneous Business—After a lengthy discussion of the constitution which was recommended by the last session of the body, and by a failure on the part of some of the churches either to adopt or oppose, the matter was tabled until the next session of the body, with an earnest request that each church which has not taken action take considerate action either pro or con, that the matter may take definite form at the next session.

The churches are also required to take action on the adoption or the opposing of the amendment offered by A. J. Parker constituting the 9th article of the constitution which was recommended by the body.

The next session of the body meets with Providence Church, Muscogee County, Ga., commencing on Thursday night before the third Sunday in October, 1899, the introductory sermon to be preached by Rev. Z. T. Bone on Thursday night before the third Sunday in October, 1899.

Ordered that the clerk be paid ten dollars for his services, and that the minute work be first class.

By motion the body extended thanks to the church and community for the royal entertainment accorded them during their sojourn with them.

As this closed the business of the session, by motion the body adjourned to meet with Providence church Thursday night before the third Sunday in October, 1899. Singing and prayer by M. L. King. Sine die.

J. R. BROWN, Moderator.

A. J. PARKER, Clerk.

A. J. RODGERS, Treasurer.

ORDER OF PREACHING.

Friday night J. H. Jenkins preached, followed by J. M. King.
Saturday 11 a. m. J. R. Brown preached, followed by A. J. Parker.
Saturday night T. P. Young preached, followed by T. C. Hunnicutt.
Sunday 9 a. m. J. H. Jenkins preached, followed by M. L. King.
Sunday 11 a. m., A. J. Parker preached.

UNION MEETINGS.

The Fourth District meets with Mount Olive Church, Pottersville, Ga., Taylor County, 4 miles from Reynolds, commencing on Friday night before the third Sunday in July, 1899. Conveyances will meet correspondents at Reynolds on Friday.

P. S.—By failure of other districts to report, the time and place of their meetings is unknown to the clerk.

OBITUARIES.

Departed this life March 11, 1898, Sister Mary Turner. Sister Turner joined the United Freewill Baptist Church at Friendship, Sumter county, Ga., in 1875. She ever lived a consistent, devoted member, always filling her seat at church. Everybody loved Aunt Poley, as she was best known. She leaves three sons and two daughters to mourn her departure. She was born March 11, 1810. May her children live the example she leaves them. Farewell Aunt Poley till we meet you in the sweet bye and bye.

J. H. DUPREE.

Departed this life September 4, 1898, Brother John C. Massey. Deacon of Providence Church, in Muscogee county. Brother Massey was a Confederate soldier, having the reputation of a good soldier. As a citizen he was rigidly honest and truthful, perfectly upright in his business relations with his fellowmen; as a neighbor he was kind and obliging, hence was loved by all. He joined the church October 1, 1897, and was baptized by Elder J. H. Jenkins. His Christian life was marked by deep piety and devotion to his church. He often said to his pastor, "I want to do my whole duty." We understand these words to be the language of a heaven-born soul ripening for glory and for God. His county has lost a good citizen, his church a strong pillar, his wife and children a devoted husband and father. We hope again to clasp his hand where Jesus calls to the better land.

J. H. JENKINS.

Sister Mary Ann Mahala Lockhart, wife of Deacon W. S. Lockhart of the Columbus church, departed this life April 10, 1898. Sister Lockhart joined the church in early life, and was baptized by Rev. Jas. E. Broadnax. She was an affectionate wife and mother, ever careful of the interest of her husband and children, counting all toil a labor of love that she might serve their interests. She lived a consecrated Christian life. She had been a member of the United Freewill Baptist Church, of Columbus from its organization, and ever zealous of its welfare, lent heart, hand and prayers to every enterprise for its promotion. Those who knew her remember her loving smile and cordial greeting, remember the gentle wife and mother, the kind friend, the devoted Christian. "To live in hearts we leave behind is not to die," and we are assured that the gentle Christian influence of her life will live on in the hearts of children and loved ones. Oftentimes during her last illness she fancied herself getting the household ready for church, and insisted that it was

time for meeting, then she would often endeavor to sing the dear old songs of Zion. It is our hope and prayers to God that her husband, her children, grand-children, pastor, friends and loved ones may all gather with her in that great and happy meeting around the Father's throne to sing with her and with the angels, the new songs of praise to him who hath loved us and washed us from our sins in his own blood:

In the home, sweet home, where the angels are,
Children your mother awaits you there,
Her smiles made sweeter by joys above,
Will greet your entrance to the portals of love.

J. H. JENKINS.

Departed this life February 28, 1898, Sister Cassie Parker. Sister Parker was 69 years old. She had for a number of years been a consistent member of Rocky Mount Church. Sister Parker was the mother of our beloved brother, Rev. A. J. Parker. Her life was divinely impressive, marked by the deepest Christian piety and sacred devotion to her church, to her God, and to her family. The church has lost a devoted member, the community a good citizen and neighbor: the family has lost an affectionate wife and a devoted mother. She leaves a husband, one son and three daughters, several grand-children, and a host of other relatives to mourn her loss. May they strive to imitate the Christian example she left them in death, and meet her on the ever green shore of eternal happiness where partings and sorrows are no more.

Beneath the tomb our sister sleeps,
While a loving husband for her weeps,
Yet the name of God be ever blest,
Who will raise her body to eternal rest.

J. H. DUPREE.

Departed this life in June, 1898 Sister Myrtle Gossett, aged 18. Sister Gossett was a member of the Columbus Church, and we trust her spirit has gone to dwell forever in the sweet fields of Eden.

J. H. JENKINS.

CIRCULAR LETTER.

Text 1st Thessalonians 5:21, "Prove all things; hold fast that which is good."

One of our ministers has said: "The glory of our gospel is its openness. To friend and foe alike, to one age and another, to the most skeptical critic, and to the most indiscriminate believer the word is 'Prove it, test it, in little and in great, in parts and as a whole, by criticism, textual and literary; compare it with other religions, and never be afraid to admit any fragmentary good you might find in them lest you dim the luster of our transcendent gospel; turn upon it all the sidelights of history and archaeology and philosophy. The whiter the flame that plays upon it, the richer and deeper its gleam of gold.'"

"Prove all things." Looking backward but a little more than a century we see New England in the throes of hyper-Calvanism. Benjamin Randall and a few followers raised up the standard of Jesus and began proclaiming, "whosoever will may take of the water of life freely." This bold Bible statement made in the face of the dominant religion, subjected him and his followers to much persecution, but thank God the "darkness has past and true light now shineth," and the religious denominations once giving the name "Free-Willers" as a term of reproach, now proclaim the blessed truth themselves.

Looking backward but a few decades in Georgia, we see Cyrus White arraigned as a heretic for declaring that "God hath not predestinated any soul to eternal life or death unconditionally." Today we are informed that text-books teaching the doctrine of unconditional election are condemned by the theological seminaries of the very denomination who arraigned and ex-communicated White.

We congratulate the ministry of sister churches, the Presbyterian and the Missionary Baptist, that they bear no longer the galling yoke of hyper-Calvanism. We congratulate our Freewill Baptist ministry in that we now have the assistance of this able corps of ministers who have left the old "land-marks" of their church and are preaching ably and faithfully the unchanging and unchangeable doctrines of the Freewill Baptist Church. "Hold fast that which is good."

Already we have seen roseate gleams of the morning light heralding the brighter day, when the man-made doctrine and practice of close communion will, like Calvinism, have vanished away before the resplendent rays of righteousness and eternal truth. Let us hold fast our terms of gospel communion, the communion of saints and not of sects.

Let us continue to discountenance the "anything-will-do" theory of Pseudo-Baptists, and hold fast the New Testament doctrine of believer's baptism. Let us still insist that believers rely entirely upon Bible teaching for "mode" to be observed. "Hold fast that which is good."

Finally our church covenants obligates us to support "Sabbath Schools, missions, temperance, education, and all means that tend to the glory of God and the welfare of man." The great need of our church membership is to see with clearer vision our high calling of God. We are to oppose all that God opposes and lend our support to every means properly used for the advancement of his cause and kingdom. Our opportunities to do good measure our responsibility to God. "Let us hold fast that which is good."

J. H. JENKINS.

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. obb.....	Americus, Ga
Z. T. Bone.....	Butler, Ga
D. C. Brinkley.....	Cottondale, Ga

LICENTIATES.

J. M. King.....	Garden Valley, Ga
M. L. King.....	Oglethorpe, Ga
B. O. Brown.....	Oglethorpe, Ga
William Posey.....	Butler, Ga
K. W. Widener.....	Skipperton, Ga
T. J. Lee.....	Skipperton, Ga
T. C. Hunnicutt.....	Skipperton, 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. V. Allen,
A. B. Posey,
G. W. Mathews,
J. N. Shira,
J. R. Baty,
J. R. Duckworth,
G. W. Bradford,
A. Knight,
J. B. Watson,
I. N. Wainright,
J. M. Tomblin,
G. W. Pool,
E. L. Blaylock,
James McLamore,
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, a.
Stewart's Mill, Ga.
Butler, Ga.
Columbus, Ga.
Buena Vista, Ga.
Salem, Ala.
Phenix, Ala.
Thorntonville, Ga.
Poindexter, Ga.
Americus, Ga.

CONSTITUTION OF THE United Freewill Baptists

1. 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.

2. 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.

3. That the establishment of a centralized government over the visible church of God or any part thereof by priesthoods, councils, conventions, associations, or otherwise, is a device of earthly ambition, repugnant to the word of God, subversive of the churches and dangerous to the liberties of men.

4. 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 become a law.

5. The 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 exceeding seventy-five members, a church shall be entitled to three delegates, and for every additional fifty members or fractional part 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 that have been organized on legal baptized members, and are orderly gospel churches, shall be received in the association by unanimous vote of the body.

8. The standing officers of the association shall be a Moderator, Clerk, Treasurer and 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 necessarily pertaining thereto, to look into the character and merit of the ordained ministry, and whenever the cause sustains injury or reproach from unchristian conduct, or neglect of scriptural duties by said ministry, or from misconduct of any individual member of the church, it shall be the duty of the Executive Committee to notify the church to which they belong of their conduct.

9. It shall be the duty of all churches who are notified of misconduct by any of its members, by the Executive Committee, to notify and bring to trial before the church in regular conference the guilty person or persons and deal with them according to gospel rules and the decorum of the United Freewill Baptist Church, and expel or acquit, as the evidence may demand. Any church which shall refuse to do this shall have no fellowship in the association by correspondence or otherwise until they comply with the above rules.

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

11. This constitution shall be recommended by the association to all 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 a law. Then be it known that all the laws conflicting with this constitution are hereby repealed.

12. All amendments 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 amendment, it shall then become 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 dealing 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 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 anyone 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 officers of a church are elders and deacons; that elders are also called bishops or pastors; that all elders are equal in rank, though they may perform different functions, since some may be the bishops or pastors of particular churches, while others may be simply elders having no pastoral charge.

10. That the authority of the minister of the gospel extends to teaching exhortation and rebuke, but no further; that he cannot perform any act which belongs to the authority of the church, such as the reception of members into the church compact, or the expulsion of offenders, that as a member of the church he is no more than any other member, and if he is guilty of transgression he is to be brought to trial before his brethren and convicted or acquitted in the same manner as if he were a private person; yet we think it prudent and proper to call in advisory help, especially if the minister is to be tried upon a charge of heresy.

11. That Christian baptism is the immersion of a believer in water, in the name of the Father, and of the Son, and of the Holy Ghost.

12. That the Lord's Supper and washing of the saint's feet is an ordinance to be observed in the church till the Lord comes,

13. That 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 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 aggregated 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 de-

gree; 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 consciences 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 in hell on principles of righteousness.—Johe v, 25; Matt. xxv, 31, 32, 33, 34, 41, 46.

CHURCH STATISTICS.

[illegible]